

60

MENNONITE BRETHREN IN CHRIST

PENNSYLVANIA CONFERENCE

YEAR-BOOK FOR 1930



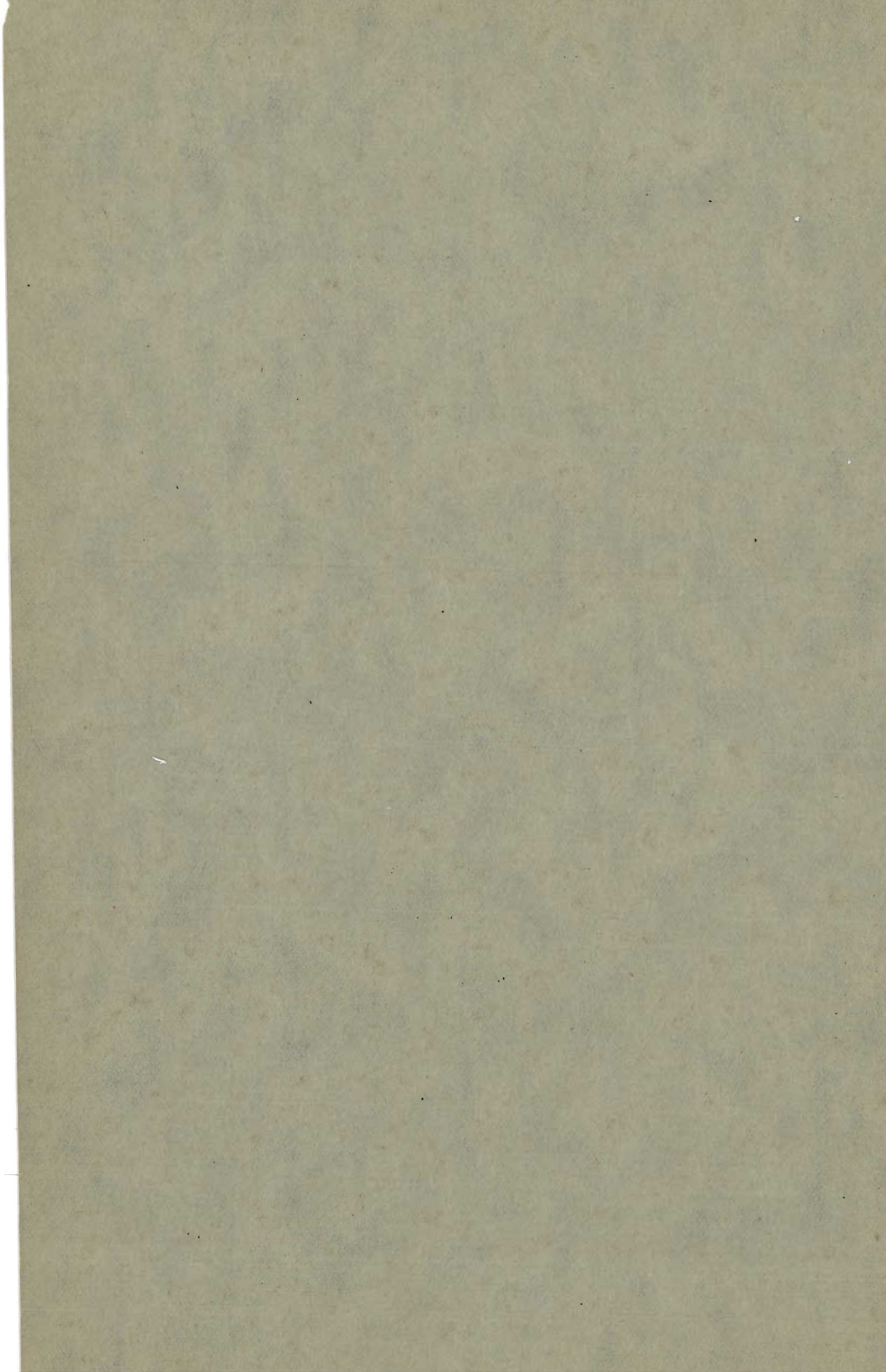
ALLENTOWN, PENNSYLVANIA

OCTOBER 16-20, 1930

PRICE, 50 CENTS

Published by Order of
the Conference

C. H. BRUNNER, Editor



PROCEEDINGS

Forty-seventh Annual Conference

OF THE

MENNONITE BRETHREN IN CHRIST

OF PENNSYLVANIA

1930



Convened in Bethel Mennonite Brethren in Christ Church
526-530 N. Eighth Street, Allentown, Pa.

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BETHLEHEM, PA.
TIMES PUBLISHING COMPANY
1930

OFFICIAL RECORD

OFFICERS OF THE FORTY-SEVENTH CONFERENCE

Chairman, H. B. Musselman.
Secretary and Treasurer, C. H. Brunner.
Assistant Secretary, B. Bryan Musselman.
Recording Secretaries, N. H. Wolf, A. G. Woodring,
and H. L. Shelly.

OFFICERS FOR 1930-1931

Chairman, H. B. Musselman Secretary and Treasurer, C. H. Brunner

PRESIDING ELDERS

Allentown District—Presiding Elder, H. B. Musselman.
Easton District—Presiding Elder, W. G. Gehman.
First Vice Presiding Elder, B. Bryan Musselman.
Second Vice Presiding Elder, C. H. Brunner.

BOARDS AND COMMITTEES

Committee over the Presiding Elders—Chairman, F. M. Hottel; Secretary, H. K. Kratz; G. F. Yost.
Executive Board—President, H. B. Musselman; Secretary, E. N. Cassel; W. G. Gehman, C. H. Brunner, B. Bryan Musselman.
Board of Foreign Missions—President, H. B. Musselman; Secretary, C. H. Brunner; W. G. Gehman, B. Bryan Musselman, F. M. Hottel.
Board of Examiners—President, E. N. Cassel; Secretary, H. K. Kratz; T. D. Gehret.
Board of Trustees of The Home—President, H. B. Musselman; Secretary, E. N. Cassel; Assistant Secretary, J. G. Shireman.
Trustees for one year—H. B. Musselman, W. G. Gehman, E. N. Cassel, C. H. Brunner, Allen M. Gehman, H. M. Hottel.
Trustees for two years—J. G. Shireman, F. M. Hottel, G. F. Yost, B. Bryan Musselman, H. G. Brunner, C. D. Bean.
Committee over Camp Meeting Equipage and Tabernacle Outfits—Chairman, B. Bryan Musselman; Secretary, F. M. Hottel; G. F. Yost, F. B. Hertzog.
Board of Publication and Printing—President, B. Bryan Musselman; Secretary, C. H. Brunner; E. N. Cassel.
Beneficiary Society—President, W. G. Gehman; Secretary, F. M. Hottel; Treasurer, B. Bryan Musselman.
Laymen's Benevolent Society—Board of Trustees: President, Allen M. Gehman; Secretary, G. O. Billig; Treasurer, H. G. Brunner.
Home Mission Fund—Chairman, H. B. Musselman; Secretary, C. H. Brunner.
Gospel Herald Society—President, W. G. Gehman.

Business Rules of the Conference

1. Two sessions shall be held daily, as follows: From 9 to 12 m., and from 1:30 to 5 p.m.
2. The Chairman shall take his seat precisely at the time to which the Conference adjourned, open and conduct the devotional exercises. The Secretary shall call the roll, and read the minutes of the preceding session, after which business shall proceed as follows:
 - (a) Committee Reports.
 - (b) Petitions.
 - (c) Unfinished Business.
 - (d) Miscellaneous Business.
3. Anyone wishing to speak shall rise and respectfully address the Chair. In case more than one should address the Chair at the same time, the Chairman shall decide who is entitled to the floor.
4. No one shall be allowed to speak more than ten minutes on any subject unless he receives permission by the Chair.
5. No one shall speak the second time until all who desire have spoken. He shall then ask permission of the Chairman.
6. It shall be the duty of the Chairman to preserve order.

COMMITTEES.

Committees appointed by the Chairman, subject to the approval of the Conference:

1. Committee on Worship.
2. Committee on Communication.
3. Committee on Finance.
4. Committee on Statistics.
5. Committee on Examination of Annual Conference Records.
6. Committee on Examination of Quarterly Conference Records.
7. Committee on Examination of Traveling Elders.
8. Committee on Examination of Presiding Elders, Local Preachers, Evangelists and Missionaries.
9. Committee on Examination of Applicants for Annual Conference License.
10. Committee on Examination of Candidates for Ordination.
11. Committee on Resolutions.
12. Auditing Committee.
13. Stationing, Boundary and Appropriating Committee.
(Appointed by Conference)

STANDING COMMITTEES

(a) Appointed by the Chairman.

1. Committee on Camp Meeting Equipage.
2. Board of Publication and Printing.
 - (b) Elected by Ballot.
1. Committee over the Presiding Elders.
2. Executive Board.
3. Board of Foreign Missions.
4. Board of Trustees of The Home.
5. Board of Examiners on the Reading Course.
6. Beneficiary Society Officers.
7. Laymen's Benevolent Society Officers.

Special Laws and Resolutions

We print here from the Records, for convenient reference, the following Laws and Regulations, together with the time of their enactment.

I.—MEMBERS OF THE ANNUAL CONFERENCE.

A.—The following shall be the members of the Annual Conference:

- (a) Ordained Ministers as specified by the discipline.
- (b) Probationers who have charge.
- (c) One delegate from each charge, elected by ballot at the last Quarterly Conference, in the Conference year. [Act of General Conference, 1892.]

Each Quarterly Conference shall elect one Alternate Delegate to the Annual Conference, who shall serve in case the regular Delegate is unable to do so. [Enacted March 7, 1898.]

It is requested that all members of the Annual Conference shall be present at each session. In case of absence they shall submit a written report and cause of absence. [Enacted February 3, 1892.]

If a delegate fails to be present at the beginning of the Annual Conference session, except detained through sickness or accident, the Conference shall not be bound to recognize him as a member. [Enacted February 3, 1894.]

The delegates from the Missions who expect support from the Conference shall not be members of the Stationing, Boundary and Appropriating Committee. [Enacted February 22, 1897.]

B.—Advisory Members.

The following shall be Advisory Members of the Annual Conference:

- (a) Annual Conference Licensed Evangelists and Missionaries.
- (b) Quarterly Conference Licensed Missionaries.
- (c) Local Workers. [Enacted February 7, 1896.]

II.—APPLICANTS AND PROBATIONERS.

A.—No applicants for the Ministry shall be received into the Conference as Probationers who are not willing to submit themselves unconditionally to the Stationing Committee. [Revised October 17, 1903.]

B.—All applicants for the Ministry shall be examined by one of the Presiding Elders as mutually agreed upon, on our Articles of Faith and Church Discipline at the same time and place when the Probationers are examined on the Reading Course. [Enacted February 8, 1893.]

C.—The Annual Lessons for Probationers on the Reading Course for each class shall be divided into two parts. Probationers shall be examined semi-annually by a written examination by a committee to be appointed annually by the Annual Conference for this purpose. [Enacted February 1, 1895.]

D.—The Traveling and other expenses of the Reading Course Committee and Probationers at the spring examination shall be paid out of the Conference Fund. [Enacted October, 1906.]

E.—No Probationer shall be ordained who is not fully in line with our doctrine, with the itinerant plan, and submission to the Conference. [Enacted February 3, 1890.]

F.—Licenses shall be written and given by the Chairman of the Annual Conference and signed by the Presiding Elder, as Chairman.

III.—QUARTERLY CONFERENCE RULES.

A.—Each Pastor shall see that the Summary Financial Reports are correctly compiled and appended to the proceedings of the last Quarterly Conference of the current year.

B.—The Presiding Elder shall nominate the Secretaries of the Quarterly Conference and the Quarterly Conferences shall elect them. [Enacted October 15, 1906.]

C.—All officers of Quarterly Conference who are absent from Quarterly Conference shall submit a written report and a satisfactory excuse. Failing to do this, they shall appear before the next Quarterly Conference. If such are absent the next time without submitting a written report and statement of the cause of absence, they shall be removed from office. [Enacted February 3, 1894.]

D.—We will not permit any of our Quarterly Conference Licensed Workers to travel as Evangelists, except by permission of the Annual Conference. [Enacted February 22, 1897.]

E.—No person shall be elected to the office of Deacon, Class Leader, or Sunday School Superintendent who uses or deals in tobacco. [Enacted February 20, 1897.]

F.—The class leaders and stewards shall be elected shortly before, and their term of office begin immediately after, the last Quarterly Conference. [Enacted October 28, 1904.]

G.—The Quarterly Conference accounts of the Stewards shall be from quarter to quarter, and the reports on the schedules from October 1 to October 1. In case a pastor is changed his allowances shall end with the month of September. The pastors shall report the amounts received out of the Home Mission Fund at the Quarterly Conference. [Revised October 15, 1910.]

H.—The former pastor shall see that the rent is paid for the month of October before he moves from his charge. [Enacted October 15, 1905.]

I.—The pastors shall leave their former charge as soon as possible after the Conference. [Enacted October 15, 1905.]

IV. BOARDS AND COMMITTEES.

The following Boards and Committees shall, as soon as practicable after their election, elect a President and a Secretary:

Executive Board, Board of Foreign Missions, Board of Trustees of the Home, Board of Publication and Printing. The Chairman and Secretary of the Annual Conference shall be President and Secretary of the Home Mission Fund.

The Annual Conference shall elect a Conference Treasurer annually who shall be the Treasurer for the Executive Board, Board of Foreign Missions, Board of Trustees of The Home, the Home Mission Fund and the Annual Conference Fund.

He shall deposit all the various funds in the name of the Annual Conference of the Mennonite Brethren in Christ of PennsylvaniaTreasurer. The various Boards shall draw on the Treasurer for the funds needed, using form of voucher check furnished by the Annual Conference. They shall not draw beyond the amount of their respective funds except by permission of the Executive Board.

The Treasurer shall keep an account of the amounts drawn by each Board in a book furnished by the Annual Conference and report to the Annual Conference the standing of each fund as well as the total in the Treasury.

All Boards and Standing Committees shall submit a full and classified report of their work, financial and otherwise, to the Annual Conference. They shall hold meetings annually or oftener.

Executive Board.—The Annual Conference shall elect an Executive Board annually consisting of five ordained ministers that have submitted themselves unconditionally to the Annual Conference.

This Executive Board shall constitute a Board of Trustees and hold the title of all property belonging to the Annual Conference, except where there is a regularly organized class or church that has a local Board of Trustees and where the Annual Conference has otherwise provided for, by electing a separate Board of Trustees.

The Executive Board shall direct as to how and where the money in the Annual Conference Treasury shall be deposited, and also have the right to place it on certificate of deposit, or savings deposit, or make other good, safe and substantial investments.

It shall have the rights to buy any property that it may deem good and necessary for the furtherance of the work of the Annual Conference. It shall have the authority to sell any property that it holds in trust and execute and deliver a lawful deed for the same.

It shall have the authority to sell any property deeded to a local Board of Trustees at places where for any reason there is no longer a local board, or class, or organized church, and execute and deliver a lawful deed and conveyance, and use the net proceeds of the sale of such property for other church properties as it may deem advisable.

It shall have the right to borrow money and issue mortgages on the properties that it holds in trust or give other securities, and shall have the right to loan out any money that it may have on mortgages or other good securities, and also satisfy said mortgages or securities.

It shall have charge of all property belonging to the Annual Conference unless otherwise provided for.

It shall have charge of all the old quarterly conference records, class records, and all other records that are no longer needed by the various classes, boards or committees.

It shall act as a Board of Advisers to the Pastors and the President of the Gospel Herald Society in matters relative to the purchasing of properties for church purposes and the erection of churches and parsonages. The President of the Gospel Herald Society shall purchase no property for church purposes without consulting the Executive Board and receiving its consent.

It shall act as a Board of Advisers to the Laymen's Benevolent Society in all matters not clearly stated, and in matters of dispute that may arise from time to time between Annual Conferences.

It shall purchase all tabernacles and living tents pertaining to tabernacle outfits, and the lumber for camp-meeting purposes and all new furniture and such articles as may be needed.

It shall designate the place and arrangement for the storing of the camp-meeting equipage and tabernacle outfit.

Camp-meetings held in Mizpah Grove shall pay into the treasury of the Executive Board, rent for the lumber that they use at the rate designated by said Board.

In case there is a balance left over at the various camp-meetings after all the expenses are paid the balance shall be paid into the treasury of the Executive Board.

The title to all real estate held, controlled or possessed by any local class, church or congregation shall be vested in a Board of three Trustees to be annually elected by the Quarterly Conference of said local

class, church or congregation in trust for the Annual Conference of the Mennonite Brethren in Christ of Pennsylvania after the following form:

To A, B and C trustees and their successors in office in trust for the Annual Conference of the Mennonite Brethren in Christ of Pennsylvania.

Foreign Missions—A.—The Annual Conference shall elect annually a Board of Foreign Missions consisting of five members.

All money contributed for the cause of Foreign Missions through the Conference shall be paid into the Annual Conference Treasury. They shall disburse the funds that they receive for the spread of the Gospel in heathen lands according as they deem good and proper.

B.—Each Pastor shall continue to hold a Harvest Home Service at each appointment annually, and speak on Foreign Missionary Work. These services shall be held soon after the Annual Conference, and a subscription for Foreign Missions shall be taken on the occasion, to be collected before February 1. [Enacted February 3, 1894.]*

C.—The Pastor shall see that the Superintendent of each Sunday School appoint a "Missionary Day" annually. In this service the necessity of establishing and supporting Foreign Missions shall be impressed upon the minds of the children, and a collection taken up for the same. [Enacted February 3, 1894.]

The Home.—The Annual Conference shall elect a Board of Trustees for The Home consisting of eight ordained ministers and four laymen. They shall be elected for a term of two years in such a manner that the term of office of four ministers and two laymen expires at each Annual Conference.

The Board of Trustees shall have the privilege to elect or appoint a Superintendent or Manager, sub-boards or committees to carry forward the work of the Home and the farm connected therewith, and shall direct all other matters relative to the same.

It shall have the right to purchase additional property from time to time as it deems necessary to carry on the work of the Home and shall also have the right to sell any property that to the best of its judgment it may deem advisable for the interest of the work under its supervision and trust and execute and deliver good and lawful deeds and conveyances for the same.

It shall have the right to remove any of the present buildings or to erect additions to the present building or erect additional buildings as may be needed to carry on the work of the Home and the farm connected therewith.

It shall have the right to borrow money and give mortgages or other securities on the properties. It shall have the right to loan out any funds in its possession on mortgages or other securities or make other investments with the funds that it may have on hand, and also satisfy all mortgages or other securities.

It shall decide as to who shall be admitted into the Home and on what conditions, and shall also decide to whom and to what extent the Board shall give help to worthy poor throughout the Church.

All moneys or donations of any kind received by any Pastor for The Home shall be forwarded as soon as practicable to the Superintendent or Managing Committee, who shall acknowledge the receipt of the same.

*Note. The members of our Church shall be respectively recommended to forward their funds for the Foreign Missionaries through the Foreign Missionary Board and not to the missionaries directly, which would lessen or cause to neglect their contributions in the direct channel provided by Conference for the support pledged to our respective missionaries.

Each Pastor shall hold a special service at each appointment on which occasion the Annual Offering for the Poor shall be received. The Pastors shall bring this offering to the Annual Conference and pay it into the Annual Conference Treasury as The Home funds.

All money collected for charitable purposes not paid over to the Treasurer of the Board of Trustees of The Home shall be included in the report of the Treasurer of the local Board of Trustees where collected.

In case there are any poor in any class that need help beyond that given them by their respective classes, the deacon on that charge where there is one, or the Pastor where there is no deacon, shall make known the nature of the need to the President of the Board of Trustees of The Home, who shall bring the matter before the Board. The Board shall assist as it may deem advisable.

Publication and Printing.—A.—The Chairman shall appoint a committee of three as a Board of Publication and Printing. This committee shall have charge of the Annual Conference Fund. [Revised October 15, 1910.]

B.—An offering shall be lifted once a year in a prayer meeting, in each class by their respective class-leaders for this Fund. The pastor in charge shall bring the same to the Annual Conference. [Enacted October 20, 1902.]

C.—The Annual Conference shall supply class books, steward's books, rent books, trustee books, and all the other account books for the different charges to be paid for out of the Conference Fund. [Enacted October 15, 1906.] Also the expenses of materials used by the Secretary of the Annual Conference. [Enacted October 15, 1910.]

D.—All expenses of committees of investigations, appointed by the Presiding Elder, shall be paid out of the Conference Fund. [Revised October 17, 1903.]

Camp Meeting Equipage.—The Chairman of the Annual Conference shall appoint a committee who, under the direction of the Presiding Elders shall see that the Camp-meeting Equipage and Tabernacle outfits are kept in good working condition and repairs. They shall purchase such articles as will be necessary to the proper maintenance of the Camp-meeting Equipage and Tabernacle outfits. For the payment of their expenses they shall submit bills from time to time to the Executive Board.

In case any Pastor, or the President of the Gospel Herald Society desires to use, or cause to be used a tabernacle he shall make application for the same to his respective Presiding Elder. In case the privilege to use a tabernacle is granted, the Presiding Elder shall inform the Equipage Committee. The Pastor or the President of the Gospel Herald Society shall be present in person and in conjunction with a member of the Camp-meeting Equipage Committee shall see that the tabernacle and outfit is shipped. The expenses of this shall be paid by the one that uses or causes the tabernacle to be used.

The number of tabernacles to be used on the respective Presiding Elder Districts and in the Gospel Herald Society shall be mutually agreed upon by the Presiding Elders.

Laymen's Benevolent Society.—The Annual Conference shall elect annually a Board of three Trustees from among the laity for the Laymen's Benevolent Society. The Annual Conference shall elect and designate them as President, Secretary and Treasurer of said Board.

The Treasurer shall acknowledge to the various Pastors any contributions which he has received from time to time for this Fund.

Whenever a member of the Society dies, the Pastor shall return the membership book to the Secretary.

Whenever a member of the Laymen's Benevolent Society fails to pay his contribution till after Feb. 1, after it was due he shall pay then and thereafter at the rate under which he would re-enter at that time as a Beneficiary. The Pastor shall be careful that the names of members shall be written correctly and alike in both the Member's Certificate Book and the Pastor's Book. The Pastor should always be careful to send names of members exactly as recorded when he forwards the respective contributions to the Treasurer through the Secretary. If for any reason or other the names of members should change, then the change should be recorded on the books and the Secretary of the Society be informed accordingly.

Camp Meetings.—A.—The advisability of having boarding stands at the various camp meetings shall be left to the decision of the Presiding Elder. [Enacted September 17, 1900.] There shall be a General Camp Meeting Committee, consisting of two Presiding Elders and the Chairman of each Camp Meeting Committee, to which matters that may refer to Camp Meetings in general may be referred. [Enacted October, 1906.] The collections for Camp Meetings shall be reported by the Chairman of the General Camp Meeting Committee and be recorded by themselves on the Summary Statistical Report. [Enacted October 16, 1909.]

B.—All bills of camp meeting expenses shall be submitted to the Secretary of the Committee in an itemized form giving date of all expenses. The Secretary shall have the bill O. K.'d. by the Chairman of the Committee and issue an order on the Treasurer, who shall pay such orders when properly signed by the Chairman and Secretary of the Committee.

The Secretary shall enter the bills in his book as they are submitted, and also enter all money as it is received, giving date, and name of party from whom such money is received, making the Camp Meeting Committee creditor for all money received and debtor for all money paid out. He shall also compile a summary of receipts and expenses at the end of the record of all expenses for the year.

The Treasurer shall make himself debtor in his book for all the various amounts of money as they are received and creditor for all money paid out, giving date and name of party or parties from whom the money is received and date and name of party or parties and number of order to whom money is paid. [Enacted October 10, 1908.]

Gospel Worker Society.—A.—A free-will offering shall be lifted for the Gospel Workers in each class each quarter at a prayer meeting held by their respective class-leaders. [Enacted February 20, 1897.]

Year Books—A.—The Annual Conference minutes shall be published only in the Year Book. The Secretary shall be privileged to curtail them as he sees fit and have them published in the Gospel Banner. [Revised October 14, 1907.]

B.—The pastors shall pay for their Year Books within one week after they receive them. [Enacted October 13, 1905.]

C.—The Secretary shall send Year Books to our Foreign Missionaries and also the local Railroad Companies. [Enacted October 12, 1908.]

D.—The Secretary of the Annual Conference shall also be Editor of the Year Book of the same session.

In case a church or parsonage will be built or purchased during the year, a photograph of the same shall be taken and a cut inserted in the Year Book of next year.

V.—SPECIAL SERVICES.

A.—Matrimony.—Each pastor shall preach a sermon on Matrimony at each appointment on his charge in the first year.

B.—The Lord's Coming.—Believing that the coming of the Lord is rapidly approaching, therefore we recommend our ministers to give still more earnest prominence to this blessed hope of the church as we see the Day approaching. [Enacted February 4, 1894.]

C.—As the Scriptures contain a number of instances where children of Godly parents were formally and publicly dedicated to the Lord, (1 Sam. 22:28; Mark 10:13-16,) we heartily encourage our people to dedicate their children to the Lord by prayer and laying on of the hands of the Elders, who shall then furnish proper certificates. [Enacted October 5, 1901.]

D.—Class Meetings.—Each pastor shall hold a class meeting four times a year in each class, and read the general rules or get them read once a year. [See Discipline.]

E.—Camp Meetings.—Camp meetings shall be held annually according to the decision of the Presiding Elders and pastors of their respective districts.

F.—Sunday School Conventions.—One or more Sunday School Conventions shall be held annually. The officers shall be elected at the Annual Conference. The committee on programme shall meet six weeks before the convention to arrange a programme. Each Sunday School shall be represented by the Superintendent, and one delegate from the laity. The Superintendents, Delegates and Essayists shall have their fares paid. Each Superintendent shall take up a liberal collection to defray the expenses of the convention. [Enacted October 29, 1904.]

G.—Funerals.—We recommend our ministers not to officiate at Sunday funerals, and use their influence strongly against the same. [Enacted October 29, 1904.]

VI.—SPECIAL OFFERINGS.

A.—Foreign Missions.

(a) Foreign Missionary Offering—Annual.

(b) Missionary Day in Sunday School—Semi-annual.

B.—Home Missions.

(a) Home Missionary Offering—Annual.

(b) Gospel Workers' Society—Quarterly.

C.—Offering for the Poor—Annual.

D.—Beneficiary Fund—Annual.

E.—Conference Fund—Annual.

VII.—MISCELLANEOUS.

A.—Transfers.—When a good standing member moves from one class to another, his or her name shall be transferred at once. [Enacted February 3, 1894.]

B.—Each pastor shall bring an itemized report to the Annual Conference, according to the form of the report of the Financial Secretary.

C.—No charges shall be brought against any Annual Conference member which have not been recorded in the Quarterly Conference proceedings of their charge, except such as have been committed or discovered since the last quarterly conference. [Enacted February 1, 1891.]

D.—Each pastor shall record the mailing lists of the subscribers to the "Gospel Banner" and "Gospel Herald" in a book together with an accurate statement of the account of each subscriber to be transferred to his successor. [Enacted October 15, 1906.]

E.—Beneficiary Fund.—We recommend each Pastor to make a special effort to swell the Beneficiary Fund to assist the worthy widows of our deceased pastors. [Enacted October 29, 1904.] An offering for this Fund shall be lifted sometime before the Semi-Annual Ministerial Convention and a check to the amount be made out to the Treasurer and sent at once to the Secretary.

F.—Collections.—The pastor shall have charge of the offerings for the Poor, Foreign and Home Missionary work, and Conference Fund, until the Annual Conference unless needed sooner. The offering for the Gospel Workers shall be delivered to the Presiding Elder at the Quarterly Conference and reported by the pastor to the Annual Conference. All collections received on a charge for the building or purchase of churches, parsonages or other purposes on another charge shall be reported to the pastor where collected. [Enacted October 28, 1904.]

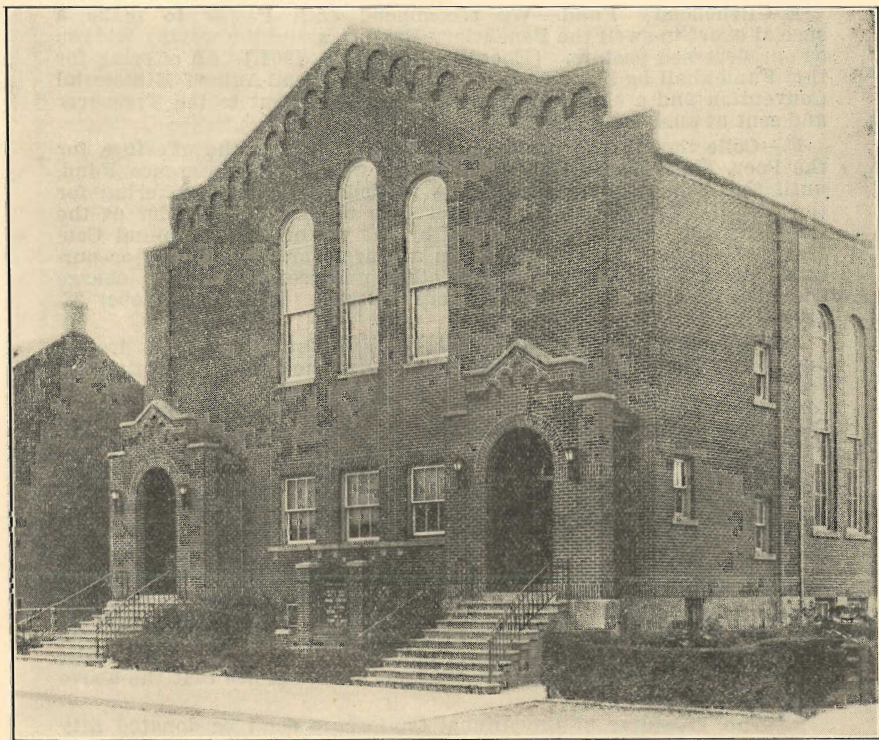
G.—Home Mission Funds.—Whenever any Presiding Elder desires any money from the Home Mission Treasurer, he shall inform the Secretary of the desired amount, who shall take note of the same and forward the request to the Treasurer, who shall forward the same to the Presiding Elder, up to the amount appropriated to him at the Annual Conference.

H.—The Pastor, by virtue of his office, shall be counted as an officer of the Sunday School. The number of officers and teachers of the Sunday School shall be determined by the number of offices and not only by the number of persons holding the offices.

I.—No offering shall be lifted for the Secretary of the respective Sunday School Conventions, and Annual and Semi-Annual Ministerial Conventions, but give him a donation of two dollars on each occasion out of the treasury of the Sunday School Convention and out of the Collections for expenses for the Ministerial Conventions respectively. The Chairman of these respective Conventions shall see that the above is duly paid.

J.—The Treasurer of the Annual Conference shall be donated fifty dollars annually. The Secretary of the Board of Foreign Missions shall see that this is paid annually. [Enacted October 15, 1923.]

K.—The election of the officers of the Sunday School shall be held in a regular church service shortly after the Annual Conference and not later than November 15. [Enacted October 19, 1925.]



Bethel M. B. in C. Church, Allentown, Pa., B. Bryan Musselman, Pastor,
where the Conference was held.

Annual Conference Proceedings

1930



FIRST MEETING

Thursday Forenoon, October 16, 1930

The Forty-seventh Annual Conference of the Mennonite Brethren in Christ of Pennsylvania, convened in Bethel M. B. in C. Church, 526-530 North Eighth Street, Allentown, Pa.

The first meeting was opened at 9 a.m., according to announcement, by singing "Jesus Lover of My Soul." This was followed by a season of prayer, during which the Lord touched our hearts. This was a time of thankfulness and praise to the Lord for His gracious help during this Conference year, and for the blessing of God upon the officers and members of the Conference, as well as upon our beloved lay members of the various congregations at home, who have stood by the Pastors and the Conference so nobly during the past year.

After singing "Precious Promise God Has Given," the Chairman, H. B. Musselman, Presiding Elder of the Allentown District, gave us a very helpful address from Matthew 20:20-28.

The names of the members of the Conference were then enrolled, as follows:

Ministers

Ordained—H. B. Musselman, W. G. Gehman, C. H. Brunner, B. Bryan Musselman, F. M. Hottel, E. N. Cassel, G. F. Yost, J. G. Shireman, A. G. Woodring, N. H. Wolf, P. T. Stengele, F. B. Hertzog, J. C. Roth, T. D. Gehret, R. L. Woodring, H. K. Kratz, W. F. Heffner, J. B. Layne, V. H. Reinhart, E. E. Kublic, J. B. Henry, E. H. Musselman, Paul E. Baer, R. W. Dickert, E. T. Shick, R. Bergstresser, J. F. Barrall, O. S. Hillegass, W. B. Musselman and H. W. Feldges.

Probationers—H. W. Hartman, E. George, E. B. Hartman, A. M. Sprock, C. L. Miller, R. H. Gehman, E. W. Bean, M. M. Myers and J. T. Anderson.

Delegates

Allentown District

G. O. Billig, Allentown (Bethel).
Myron H. Gehret, Bethlehem.
W. D. Evert, Philadelphia.

H. N. Rishel, Reading.
 Paul I. Wentz, Emaus, Macungie and Zionsville.
 H. L. Shelly, Coopersburg and Allentown (Salem).
 R. R. Fox, Royersford and Spring City.
 G. K. Himmelreich, Fleetwood, Blandon and Terre Hill.
 H. H. Bergey, Quakertown and Hatfield.
 C. D. Bean, Graterford and Harleysville.
 A. W. Deppe, Northampton and Walnutport.
 Paul B. Teel, Nazareth.
 A. A. Schaeffer, Lehighton and Weissport.

Easton District

Herbert V. Smith, Easton.
 Clarence S. Renn, Shamokin.
 Charles L. Hornberger, Mt. Carmel.
 George R. Fish, Stroudsburg.
 C. B. Brosius, Sunbury.
 Edward Getz, Scranton.
 Edward J. Dietzman, Wissinoming and West Philadelphia.
 P. T. Tarbert, York.

Both Presiding Elders, all the Pastors, all the Delegates and a number of others were present at the opening of the first meeting.

We are remembering at this time W. B. Musselman, of Cleveland, Ohio, and his work, and the Gospel Herald Society, a number of whom were present at this Conference, E. T. Shick and O. S. Hille-gass, both of Allentown, Pa., H. W. Feldges, of Columbia, S. A., and Miss Mary A. Miller of the Belgian Congo. Also Mrs. H. W. Feldges, N. M. Cressman and Mrs. N. M. Cressman on furlough.

Also the following, although not members of our Conference, yet are being supported by our Conference:

Chile—Miss Anna LeFevre and Mrs. Nettie Meier.

Africa—E. E. Crist, Mrs. E. E. Crist, E. R. Hess, M. E. Barter, Harry Stam, Mrs. Harry Stam, Joseph Ummel and Paul Ummel.

India—E. R. Carner, Mrs. E. R. Carner, Samuel Kerr and Mrs. Samuel Kerr.

French Indo-China—Wm. C. Cadman, Mrs. Wm. C. Cadman, R. M. Jackson and H. A. Jackson.

Palestine—Miss Mary A. Butterfield.

Special thanksgiving has also been offered up in the morning devotion for the noble company of believers whom the Lord has given us and special prayers were offered in their behalf.

Resolved, That the first four pews of the three sections on the west side of the Auditorium constitute the Conference Bar. Also the basement for evening meetings if so desired.

The Secretary appointed his assistants, as follows: Assistant Secretary, B. Bryan Musselman; Recording Secretaries, N. H. Wolf, H. L. Shelly and A. G. Woodring.

Resolved, That the Chair appoint a Reporter and a Timekeeper.

He appointed H. K. Kratz as Reporter and J. B. Henry as Timekeeper.

Resolved, That no member be permitted to leave the Conference Bar without permission by the Chair, except B. Bryan Musselman and G. O. Billig, the Pastor and Delegate of the Allentown Congregation.

Committees

The following committees were then appointed by the Chair and approved by the Conference:

Committee on Worship: W. G. Gehman, B. Bryan Musselman and H. B. Musselman.

Committee on Communications: R. L. Woodring and H. K. Kratz.

Committee on Finance: F. M. Hottel, H. L. Shelly, G. O. Billig and C. H. Brunner.

Committee on Statistics: E. N. Cassel, J. G. Shireman, J. B. Layne, W. F. Heffner, P. T. Stengele and T. D. Gehret.

Committee on Examination of Annual Conference Records: E. E. Kublic and V. H. Reinhart.

Committee on Examination of Quarterly Conference Records: J. C. Roth, H. K. Kratz, E. H. Musselman, Clarence S. Renn, E. E. Kublic, V. H. Reinhart, Paul B. Teel, Herbert V. Smith, C. B. Brosius, A. W. Deppe, Edward Getz, George R. Fish, Charles L. Hornberger and P. T. Tarbert.

Committee on Examination of Traveling Elders: C. D. Bean, H. H. Bergey and G. K. Himmelreich.

Committee on Examination of Presiding Elders, Local Preachers, Evangelists and Missionaries: W. F. Heffner, J. G. Shireman, F. B. Hertzog and J. B. Layne.

Committee on Examination of Applicants for Annual Conference License: C. H. Brunner, B. Bryan Musselman and F. M. Hottel.

Committee on Examination of Candidates for Ordination: B. Bryan Musselman, C. H. Brunner and E. N. Cassel.

Committee on Resolutions: W. G. Gehman, R. L. Woodring and T. D. Gehret.

Committee on Auditing: G. F. Yost, Paul I. Wentz, Myron H. Gehret, J. B. Henry, W. D. Evert, R. R. Fox, Paul E. Baer, A. A. Schaeffer, F. B. Hertzog, H. H. Bergey, C. D. Bean and H. N. Rishel.

Committee on Schedules: W. G. Gehman and F. B. Hertzog.

Resolved, That if it be agreeable to the Chair, he appoint the two Presiding Elders and the Pastor of the Conference Church as the Committee on Worship. He appointed W. G. Gehman, H. B. Musselman and B. Bryan Musselman.

Resolved, That the Committee on Worship arrange the meetings up until and including Saturday evening and that the Sunday Services be arranged for by the Conference.

Resolved, That we suspend the rules and adjourn to 3 o'clock.

Adjourned at 11:55 o'clock with prayer by J. G. Shireman and the benediction by C. H. Brunner.

SECOND MEETING

Thursday Afternoon, October 16, 1930

The Chairman opened the afternoon meeting at 3 o'clock with singing "I Will Guide Thee With Mine Eye" and prayer by J. F. Barrall.

The roll was called, after which the minutes of the forenoon meeting were read and approved.

The following reports were read and adopted:

Report of the Committee on the Examination of Quarterly Conference Records:

We, the Committee on Quarterly Conference Records, beg leave to report that we examined the Quarterly Conference Records and found them in a very good condition.

A few mistakes were found which were corrected in the presence of the Pastors.

J. C. Roth,	A. W. Deppe,
H. K. Kratz,	Edward Getz,
E. H. Musselman,	Paul B. Teel,
Clarence S. Renn,	George R. Fish,
E. E. Kublic,	Charles L. Hornberger,
V. H. Reinhart,	P. T. Tarbert,
Herbert V. Smith,	Edward J. Dietzman,
C. B. Brosius,	Committee.

Report of the Committee on Examination of Presiding Elders, Local Preachers, Evangelists and Missionaries:

We have examined the Presiding Elders, Local Preachers, Evangelists and Missionaries and found them all in a satisfactory condition.

W. F. Heffner,
J. G. Shireman,
F. B. Hertzog,
J. B. Layne,
Committee.

Report of the Committee on Examination of Annual Conference Records:

We have examined the Annual Conference Records of 1929 and found them correct.

E. E. Kublic,
V. H. Reinhart,
Committee.

Report of the Committee on Worship:

Thursday evening shall be devoted to the hearing of all the oral reports of the Pastors.

W. G. Gehman,
B. Bryan Musselman,
H. B. Musselman,
Committee.

Report of the Committee on Examination of Traveling Elders:

We beg leave to report that we have examined all the Traveling Elders through the various delegates and found them all satisfactory, being highly commended for their lives of noble sacrifice, devotion and earnestness in preaching the Word, and fulfilling their various duties connected with the Lord's service.

C. D. Bean,
H. H. Bergey,
G. K. Himmelreich,
Committee.

Report of the Allentown District Sunday School Convention. (See Reports.)

Report of the Easton District Sunday School Convention. (See Reports.)

Report of the Ministerial Convention. (See Reports.)

Report of the Chairman of the General Camp Meeting Committee. (See Reports.)

Report of the Trustees of the Laymen's Benevolent Society. (See Reports.)

Report of the Camp Meeting Equipage Committee. (See Reports.)

Report of the Board of Foreign Missions. (See Reports.)

Resolved, That the Presiding Elders submit their reports at this time and submit an oral report this evening.

The following reports were read and adopted:

Report of H. B. Musselman, Presiding Elder of the Allentown District. (See Reports.)

Report of W. G. Gehman, Presiding Elder of the Easton District. (See Reports.)

Report of W. G. Gehman, President of the Gospel Herald Society.
(See Reports.)

Report of the Committee on Resolutions:

Whereas, We have listened to the encouraging reports of our Presiding Elders, also the report of the President of the Gospel Herald Society, in which glowing tribute was paid to the co-operation of the Pastors, the loyalty and devotion of the laity, the liberal support of the Home and Foreign Missionary work, therefore be it

Resolved, That we recognize and appreciate their untiring zeal and devotion to the cause of Christ, having been willing to spend and be spent for the welfare and success of the work on every charge, and further be it

Resolved, That we continue to pray unceasingly for their future service in the Lord's work and that strength may be divinely given them for their many duties and responsibilities.

R. L. Woodring,

T. D. Gehret,

Committee.

Resolved, That the evening meeting be held in the Auditorium instead of in the basement.

Resolved, That the evening meeting open at 7:30 and the Oral Reports be limited to five minutes.

Resolved, That we defer the reading of the minutes until the morning meeting.

Resolved, That we suspend the rules and adjourn.

Adjourned with prayer by Paul I. Wentz and benediction by W. G. Gehman.

THIRD MEETING

Thursday Evening, October 16, 1930

The evening meeting was opened at 7:30 o'clock with singing "Down at the Cross" and prayer by F. B. Hertzog.

The roll was called.

The pastors submitted their oral reports, followed by the Presiding Elders.

The following report was read and adopted:

Report of the Committee on Resolutions:

Whereas, God through His loving care over us and His tender mercies toward us, manifested in so many ways, has brought us safely through another year, the lives of all the pastors being spared, and,

Whereas, The pastors reported with joy concerning the faithfulness and blessing of God upon them in their work, so that souls have been saved and noticeable spiritual progress made, be it therefore

Resolved, That we hereby express our grateful thanks to our Heavenly Father for His many tokens of grace and love toward us, and that we strive by the Spirit's power to continue faithfully in the ministry committed to us until He come.

W. G. Gehman,
R. L. Woodring,
T. D. Gehret,
Committee.

Adjourned with prayer and benediction by W. G. Gehman.

FOURTH MEETING

Friday Morning, October 17, 1930

The meeting was opened with singing "This is My Story" and prayer by W. D. Evert.

The Chairman read selections from II. Corinthians, chapters one and two, and gave us a very helpful address.

The roll was called, after which the minutes of the previous meetings were read and approved.

The following reports were read and adopted:

Report of the Board of Trustees of the Home. (See Reports.)

Report of the Executive Board. (See Reports.)

Report of the Board of Publication and Printing. (See Reports.)

Report of the Conference Treasurer. (See Reports.)

Report of the Committee on Communications:

We have received a communication from W. B. Musselman, Cleveland, Ohio, which we recommend to be read before this body.

R. L. Woodring,
H. K. Kratz,
Committee.

The communication of W. B. Musselman was read and referred to the Committee on Resolutions.

Report of the Committee on Finance. (See Reports.)

Report of the Committee on Worship:

The following shall speak as follows, limited to 20 minutes each:

Friday evening—F. B. Hertzog, Paul E. Baer and P. T. Stengele.

Saturday evening—E. N. Cassel, F. M. Hottel and T. D. Gehret.

W. G. Gehman,
B. Bryan Musselman,
H. B. Musselman,
Committee.

Sunday Services

Resolved, That H. B. Musselman preach the Conference Sermon.

Resolved, That W. G. Gehman preach the afternoon sermon.

Resolved, That C. H. Brunner and B. Bryan Musselman shall preach in the evening.

Resolved, That H. B. Musselman shall have charge of the services on Sunday.

Resolved, That the time of the opening of the Sunday Services be as follows: Morning at 9:30 o'clock; afternoon, 2:15 o'clock, and evening at 7 o'clock.

Resolved, That the Chair appoint a Committee of three to compile a report of the Conference and the Sunday Services for the *Gospel Banner*.

He appointed E. N. Cassel, T. D. Gehret and G. F. Yost.

W. G. Gehman presented W. W. Hartman as applicant for Annual Conference License. The presentation was accepted and referred to the Committee on Examination of Applicants for Annual Conference License.

Resolved, That the Secretary call the roll for conditional and unconditional Ministers. The following was the result:

Unconditional—H. B. Musselman, W. G. Gehman, C. H. Brunner, B. Bryan Musselman, F. M. Hottel, J. G. Shireman, E. N. Cassel, J. C. Roth, G. F. Yost, R. L. Woodring, H. K. Kratz, A. G. Woodring, N. H. Wolf, W. F. Heffner, E. E. Kublic, J. B. Layne, V. H. Reinhart, P. T. Stengele, F. B. Hertzog, T. D. Gehret, J. B. Henry, E. H. Musselman, Paul E. Baer, J. F. Barrall, E. T. Shick and O. S. Hillegass.

Conditional—None.

Resolved, That we elect two Presiding Elders.

The Chair appointed the tellers, as follows: G. F. Yost, P. T. Stengele and J. B. Layne.

The following were elected Presiding Elders for the ensuing year: H. B. Musselman and W. G. Gehman.

Resolved, That H. B. Musselman shall be Presiding Elder over the District comprising the greater part of the Church, and W. G. Gehman, Presiding Elder over the District comprising the balance of the Church and the Gospel Herald Society.

Resolved, That the two Presiding Elders and a delegate from each station and circuit constitute the Stationing, Boundary and Appropriating Committee.

Resolved, That we suspend the rules and adjourn to the call of the Chair no later than 4:15 o'clock.

Adjourned at 11:05 o'clock with prayer by J. C. Roth and the benediction by J. B. Layne.

FIFTH MEETING

Friday Afternoon, October 17, 1930

The meeting was opened at 4:10 o'clock with singing "I'm on the Way" and prayer by W. F. Heffner.

The roll was called and the minutes of the previous meeting were read and approved.

The following reports were read and adopted:

Report of the Stationing, Boundary and Appropriating Committee. (See Reports.) This report and the Conference program were broadcast over station WCBA at 4:45 by Pastor B. Bryan Musselman.

Report of the Committee on Statistics. (See Reports.)

Report of the Committee on Resolutions:

Whereas, W. B. Musselman, Missionary Presiding Elder, of Cleveland, Ohio, sent a communication to this Conference in which he states that he is as usual, well and happy in Spirit while not looking at things seen, but forgetting the things behind and below, and looking at things before and above, and rejoicing greatly, and thanking God for the victory, in giving him love to all and malice toward none. Also trusting that all self-interest be fully abandoned in all deliberations so that in all things Christ may be exalted, being worthy of all power, and being justly called the Prince of Peace, and,

Whereas, We listened with interest to the communication read before the Conference, therefore,

Resolved, That we pray God's continual favor upon him, his workers and work which he represents, and that they may be blessed with long life and usefulness even unto the coming of our Lord and Saviour Jesus Christ. We recommend that a night letter of greeting be sent to W. B. Musselman which shall be signed by the Chairman and Secretary of the Conference.

W. G. Gehman,
R. L. Woodring,
T. D. Gehret,

Committee.

Report of the Committee on Examination of Applicants for Annual Conference License:

We have examined applicant W. W. Hartman and recommend him to the Conference for Annual Conference License.

C. H. Brunner,
B. Bryan Musselman,
F. M. Hottel,

Committee.

Adjourned with prayer by A. G. Woodring and benediction by F. B. Hertzog.

SIXTH MEETING

Saturday Morning, October 18, 1930

The meeting was opened with singing "Come Thou Blessed Saviour" and prayer by F. M. Hottel.

The Chairman read several selections from Phillipians two and three.

The roll was called and the minutes of the previous meeting were read and approved.

The following reports were read and adopted:

Report of the Committee on Auditing:

We, the Committee on Auditing, have examined the following accounts: Presiding Elders' Reports, Benevolent Society, Camp Meetings, Sunday School Conventions, Board of Publication and Printing, Quarterly Conference Records, The Home, Executive Board, Foreign and Home Missions, Gospel Herald Society, Conference Treasurer and the Report of the Committee on Finance.

All the records were found in an excellent condition.

The minor errors found were corrected in the presence of the parties concerned.

G. F. Yost,	W. D. Evert,
Paul I. Wentz,	F. B. Hertzog,
Myron H. Gehret,	H. H. Bergey,
J. B. Henry,	C. D. Bean,
R. R. Fox,	H. N. Rishel,
Paul E. Baer,	A. A. Schaeffer,
	Committee.

Report of the Beneficiary Society. (See Reports.)

Report of the Board of Examiners. (See Reports.)

Report of the Committee on Resolutions:

(A) *Whereas*, C. H. Brunner, Secretary of the Foreign Mission Board, who has been in constant touch with our representatives on the various Mission fields and has reported at length concerning the work being done, and,

Whereas, The Lord has graciously overruled in the preservation of the lives of all the Missionaries, having enabled them to continue in the spread of the Gospel and the winning of souls, so that much effectual work for God has been done, therefore,

Resolved, That we praise the Lord, who has so faithfully led the Missionaries in this so noble a cause, supplying hitherto strength and grace for service, and further,

Resolved, That we pray God to continue to bless and prosper them in the future.

(B) *Whereas*, C. H. Brunner, the Editor of our Annual Year Book and Secretary of the Annual Conference, has with his many duties

secured many valuable facts of interest and arranged matter for the press throughout the entire year, therefore,

Resolved, That we highly appreciate his whole-hearted interest and untiring labor, and further,

Resolved, That we donate \$50.00 out of the Annual Conference Fund as a slight token of appreciation for his services thus rendered.

(C) *Whereas*, The Union Gospel Press, of Cleveland, Ohio, has published the Christian Life Series of Sunday School literature, which has won its way into many Sunday Schools throughout the world, and,

Whereas, They consider no labor too great in making this literature the very best possible, both doctrinally and spiritually, and,

Whereas, They print much Gospel literature which is scattered abroad, therefore,

Resolved, That we give hearty thanks to God for His leadings and heartily pledge our prayers and support otherwise and continue to pray God's choicest blessings upon them that their courage, health and strength fail not and that our fellowship in the Word and work of the Lord may increase more and more until the Lord's return.

(D) *Whereas*, The Pastor, B. Bryan Musselman, and the members of the Allentown Class have so abundantly provided for the entertainment of the Annual Conference members and friends of the work, all meals being served in the basement of the Church, therefore,

Resolved, That we appreciate their devotedness to the Lord, His servants and His work and further,

Resolved, That we tender them a rising vote of thanks and unitedly pray God's blessing upon them for usefulness in the Lord's work.

(E) *Whereas*, the daily papers, the "Allentown Morning Call," "Chronicle and News" and the "Bethlehem Globe-Times," have given us such splendid service in publishing the proceedings of the Annual Conference, and,

Whereas, Their correspondents have so courteously co-operated with our Conference Reporter, therefore,

Resolved, That we express our appreciation of their services and pray God's blessing upon them, and further,

Resolved, That a copy of this resolution be signed by the Chairman and Secretary of the Conference, and be forwarded by Pastor B. Bryan Musselman to the respective newspaper offices.

W. G. Gehman,
R. L. Woodring,
T. D. Gehret,

Committee.

The Chair appointed the following Boards and Committees:

Board of Publication and Printing: B. Bryan Musselman, C. H. Brunner and E. N. Cassel.

Committee over Camp Meeting Equipage and Tabernacle Outfits: B. Bryan Musselman, F. M. Hottel, G. F. Yost and F. B. Hertzog.

Resolved, That the Lay Delegates who find it necessary be privileged to be absent from further attendance of Conference after the meeting Saturday.

The need of a new hymn book was again emphasized and it was *Resolved,* That the Executive Board provide new hymn books.

Resolved, That we proceed with the election of Officers, Boards and Committees.

The following were elected: First Vice-Presiding Elder, B. Bryan Musselman; Second Vice-Presiding Elder, C. H. Brunner.

Resolved, That W. B. Musselman be recognized as Missionary Presiding Elder, *Ex-Officio.*

Resolved, That the other officers be nominated and elected by ballot.

The following were elected:

Chairman of the Next Annual Conference: H. B. Musselman.

Secretary of the Next Annual Conference: C. H. Brunner.

Treasurer of the Conference: C. H. Brunner.

Committee over the Presiding Elders: F. M. Hottel, G. F. Yost and H. K. Kratz.

Executive Board: H. B. Musselman, W. G. Gehman, C. H. Brunner, E. N. Cassel and B. Bryan Musselman.

Board of Examiners: E. N. Cassel, H. K. Kratz and T. D. Gehret.

Board of Foreign Missions: H. B. Musselman, C. H. Brunner, W. G. Gehman, B. Bryan Musselman and F. M. Hottel.

Board of Trustees of The Home (For two years): J. G. Shireman, F. M. Hottel, G. F. Yost, B. Bryan Musselman, H. G. Brunner and C. D. Bean.

Board of Trustees of the Laymen's Benevolent Society: President, Allen M. Gehman; Secretary, G. O. Billig; Treasurer, H. G. Brunner.

The Bethlehem Ebenezer Congregation herewith invites the Annual Conference to Bethlehem for the 1931 meeting.

Myron H. Gehret,
F. M. Hottel.

Resolved, That we accept the invitation of the Bethlehem Ebenezer Congregation and meet in Ebenezer M. B. in C. Church, 1121-1125 North Main Street, October 15, 1931, at 9 a.m.

Resolved, That we hold a Sunday School Convention in each Presiding Elder's District, and the Presiding Elders, Pastors and Delegates of their respective Districts constitute a committee to organize for these Conventions.

Resolved, That the Chair appoint a chairman in each District to organize for these Sunday School Conventions.

He appointed the following:

Allentown District—C. H. Brunner.

Easton District—J. G. Shireman.

Resolved, That we hold two Camp Meetings on the Allentown District and one on the Easton District.

Resolved, That the Camp Meeting Divisions comprise the congregations as follows:

Bethlehem Division — Bethlehem, Reading, Fleetwood, Blandon, Terre Hill, Royersford, Spring City, Quakertown, Nazareth, Walnutport, Northampton, Lehighton and Weissport.

Allentown Division — Allentown (Bethel), Allentown (Salem), Philadelphia, Emaus, Macungie, Zionsville, Coopersburg, Graterford and Harleysville.

Easton District — Shamokin, Mount Carmel, Sunbury, Easton, Stroudsburg, Scranton, Wissinoming, West Philadelphia and York, Pa.

Resolved, That we suspend the rules and adjourn until 2 o'clock.

Adjourned with prayer by V. H. Reinhart and benediction by Paul E. Baer.

SEVENTH MEETING

Saturday Afternoon, October 18, 1930

The afternoon meeting was opened at 2 o'clock with singing "Down at the Cross" and prayer by R. L. Woodring.

The roll was called and the minutes of the previous meeting were read and approved.

The following reports were read and adopted.

Report of the Committee to Audit Schedules:

We have examined the Pastors' Schedules and the Summary Schedules and find them in a neat and clean condition, and correct to the best of our knowledge and belief.

W. G. Gehman,

F. B. Hertzog,

Committee.

Report of the Committee to Organize for the Allentown District Sunday School Convention. (See Reports.)

Report of the Committee to Organize for the Easton District Sunday School Convention. (See Reports.)

Report of the Committee to Organize for the Allentown Division Camp Meeting of the Allentown District. (See Reports.)

Report of the Committee to Organize for the Bethlehem Division Camp Meeting of the Allentown District. (See Reports.)

Report of the Committee to Organize for the Easton District Camp Meeting. (See Reports.)

Report of the Committee on Examination of Candidates for Ordination:

We beg leave to report that we have interviewed the brethren, H. W. Hartman, E. B. Hartman and E. George who have completed their three years' Reading Course Examinations creditably and have labored acceptably in the Gospel Herald Society for a number of years. We believe them to be sincere, conscientious and promising young men of good character but owing to the fact that they have not had the opportunity to labor in the church we recommend that their ordination be deferred for the present.

B. Bryan Musselman,
C. H. Brunner,
E. N. Cassel,

Committee.

Resolved, That we hold the Annual Ministerial Convention at Reading on April 16, 1931. All ordained Ministers and Probationers having charge of a work shall be members of this Convention.

The following officers were then elected for this Convention: Chairman, B. Bryan Musselman; Secretary, P. T. Stengele.

Committee on Program: H. B. Musselman, W. G. Gehman and E. N. Cassel.

Resolved, That we print 900 copies of our Year Book for 1930.

Resolved, That the price of the Annual Year Book be fifty cents and in case of a deficit this shall be provided for out of the Conference Fund.

Resolved, That we ask the Board of Foreign Missions to print 2400 copies of the Annual Report of the Board of Foreign Missions.

Whereas, We realize the value and importance of spreading good, wholesome, sound literature in these last days when false doctrines are being widely circulated through the pulpit, stage and printed page and thereby the untaught in the truth are being ensnared by the errors and deceptions of Satan, therefore,

Resolved, That we urge all our Pastors to spread as much Gospel literature as possible and thereby help to spread the truth, and further,

Resolved, That whenever Pastors sell literature, for which they receive the retail price, the same shall be reported on the Schedule accordingly. When they sell through members on their charge, allowing a certain commission, the Pastor shall report only the net proceeds, and further,

Resolved, That whatever literature is sold, the amount of the price of which has already entered the accounts, such as the "Christian Life Missionary," etc., the same shall not be reported by the Pastor on the schedule, and further,

Resolved, That we recommend that no Pastor shall make it a practice to do any wholesale literature business by employing agents.

Resolved, That the Church property at Hereford be in charge of the Board of Trustees of Macungie, Pa.

Resolved, That all contributions received by the Laymen's Benevolent Society shall be paid by check or money order, made payable to H. G. Brunner, Treasurer, Zionsville, Pa., and forwarded to the Secretary, G. O. Billig, 941 Liberty Street, Allentown, Pa.

Resolved, That we as a Conference recognize W. G. Gehman, President of the Gospel Herald Society, as the agent appointed by the Union Gospel Press to handle their Sunday School supplies and all their other publications.

Resolved, That the Pastors hold the Home Missionary meetings under the direction of the respective Presiding Elders and take the subscriptions some time between New Year and the Camp Meetings.

Whereas, It is one of our standing rules for each Pastor to hold a special service at each appointment, on which occasion the Annual Offering for the poor shall be lifted, and,

Whereas, The Home for our aged is in need of funds, and,

Whereas, The offering for the poor has been very low from year to year, therefore,

Resolved, That our Pastors shall lay especial stress upon this offering, designating it as an offering for The Home and that this offering shall be lifted at a Special Service on or near Thanksgiving Day.

Resolved, That W. G. Gehman, President of the Gospel Herald Society, shall have charge of the general sale of the "Rose of Sharon" Hymnal.

Resolved, That we ask the Sunday Schools to remit 25 cents for each Officer and Teacher reported on this year's schedule to be added to the Conference Fund for Printing of Supplies. This amount to be paid to the Conference Treasurer before next New Year.

Resolved, That the Executive Board, under legal advice, formulate a form of deed for church property that may be acceptable to trust officers and that the Board be privileged to permit congrega-

tions to use this form of deed, to submit to the next Annual Conference for consideration.

Resolved, That the management of the Cafeteria at the Mizpah Grove Camp Meetings continue under the direction of the Executive Board.

Resolved, That we extent the time indefinitely.

Adjourned at 5:15 with prayer by J. C. Roth and benediction by E. H. Musselman.

EIGHTH MEETING

Monday Morning, October 20, 1930

This meeting was opened at 9:40 o'clock with singing "O Praise the Lord I'm on the Way" and prayer by J. B. Layne.

The Chairman read selections from I. Peter four and five.

The roll was called and the minutes of the previous meeting were read and approved.

The following reports were read and adopted.

Report of the Committee on Resolutions:

Whereas, The Police Department of the city of Allentown, Pa., through the courtesy of the Chief, M. H. Bernhard, and his assistants, have so willingly and cheerfully granted the request in providing traffic officers on Sunday, and,

Whereas, These officers have given most efficient services, therefore,

Resolved, That we as a Conference express our hearty appreciation for the services rendered, and pray God's blessing upon the said department in their noble work for the safety of the public, and further,

Resolved, That a copy of this resolution, signed by the Chairman and Secretary of the Conference, be forwarded by the Pastor, B. Bryan Musselman, to this Department.

W. G. Gehman,
R. L. Woodring,
T. D. Gehret,

Committee.

Report of the Committee to Compile a Report of the Conference and the Sunday Services for the "Gospel Banner." (See Reports.)

The various Boards and Committees reported the election of the following officers:

Committee over the Presiding Elders—Chairman, F. M. Hottel; Secretary, H. K. Kratz.

Executive Board—President, H. B. Musselman; Secretary, E. N. Cassel.

Board of Foreign Missions—President, H. B. Musselman; Secretary, C. H. Brunner.

Board of Examiners—President, E. N. Cassel; Secretary, H. K. Kratz.

Board of Trustees of The Home—President, H. B. Musselman; Secretary, E. N. Cassel; Assistant Secretary, J. G. Shireman.

Board of Publication and Printing—President, B. Bryan Musselman; Secretary, C. H. Brunner.

Committee over Camp Meeting Equipage and Tabernacle Outfits—Chairman, B. Bryan Musselman; Secretary, F. M. Hottel.

Beneficiary Society—President, W. G. Gehman; Secretary, F. M. Hottel; Treasurer, B. Bryan Musselman.

Resolved, That H. B. Musselman shall preach the Conference Sermon on Sunday of the next Annual Conference at the morning meeting. W. G. Gehman shall preach in the afternoon. The two Presiding Elders and the Pastor at the Conference Church shall arrange and publish the program for all the evening meetings.

Adjourned with prayer by A. W. Deppe and benediction by V. H. Reinhart.

NINTH MEETING

Monday Afternoon, October 20, 1930

The meeting was opened at 2:05 o'clock with prayer by J. G. Shireman.

The proposition that congregations of 200 or more members shall elect a Board of Trustees of five members, the pastor to be one of the five, was referred to the Executive Board.

Resolved, That a Committee be appointed by the Chair, including himself, to consider by what way and means our young people may be engaged and exercised in more spiritual activity.

The Chair appointed B. Bryan Musselman, E. N. Cassel, W. G. Gehman, C. H. Brunner and H. B. Musselman.

The minutes of the afternoon meeting were read and approved.

Adjourned at 4:05 with prayer by W. G. Gehman, singing "God Be with You Till We Meet Again," and benediction by H. B. Musselman.

Signed,

H. B. Musselman, Presiding Elder, Chairman,	
W. G. Gehman, Presiding Elder,	
C. H. Brunner, Secretary, Treasurer, Second Vice-Presiding Elder,	
B. Bryan Musselman, Assistant Secretary, First Vice-Presiding Elder,	
A. G. Woodring, Recording Secretary,	
N. H. Wolf, Recording Secretary,	
H. L. Shelly, Recording Secretary,	
F. M. Hottel,	W. D. Evert,
E. N. Cassel,	H. N. Rishel,
G. F. Yost,	G. O. Billig,
J. G. Shireman,	Myron H. Gehret,
F. B. Hertzog,	Paul I. Wentz,
P. T. Stengele,	Clarence S. Renn,
T. D. Gehret,	C. D. Bean,
J. C. Roth,	H. H. F.
R. L. Woodring,	A. W. L.
H. K. Kratz,	G. K. Himmelreich,
W. F. Heffner,	R. R. Fox,
J. B. Layne,	Herbert V. Smith,
V. H. Reinhart,	C. B. Brosius,
E. H. Musselman,	A. A. Schaeffer,
E. E. Kublic,	Paul B. Teel,
J. B. Henry,	George R. Fish,
Paul E. Baer,	P. T. Tarbert,
Edward Getz,	Charles L. Hornberger,
J. F. Barrall,	Edward J. Dietzman.

The Bible



READING THE BIBLE IN MOON TYPE

Moon is a modified raised English letter. It requires 58 volumes, $11\frac{1}{2}$ by $13\frac{1}{2}$ inches and averaging 2 inches thick each to make one Bible, a stack about 9 feet 8 inches in height.

The cost price of one Moon Bible is \$240.70. Adults whose fingers are not sensitive enough to catch the small raised points of Braille type find the Moon type easier to read. The above photo is by courtesy and permission of the American Bible Society, New York City.

THE GUTENBERG BIBLE

The delivery, on September third, of the Gutenberg Bible by Dr. Vollbehr to the Library of Congress completed a transaction which has elicited wide interest and newspaper comment. Our National Library is now the possessor of one of the only three *perfect* copies of

the Bible in Latin printed by Gutenberg on vellum. It is also the only copy bound in three volumes. The other two perfect copies in vellum are in the national library of England (British Museum) and the national library of France (Bibliothèque Nationale),—these each being in two volumes.

As there have been varying statements in the press both about this copy and about historical facts, we have obtained some data from the office of the director of the New York Public Library, which itself is the proud possessor of a Gutenberg Bible printed on paper.

There are on vellum seven other almost perfect copies, each of them lacking from one to six leaves. That in the Huntington Library at San Gabriel, California, lacks two leaves; while that in the Morgan Library, New York City, lacks four leaves.

There are still extant 33 volumes printed on paper, a few of which are in this country. The last imported was that purchased by Mrs. Harkness for \$123,000 and presented to the library of Yale University four years ago.

The best authorities estimate that Gutenberg printed 35 copies of the Bible on vellum and 150 on paper. Some have estimated up to 165 on paper, but this figure is questioned. Authorities have also generally agreed that all these volumes were printed from 1450 to 1456. One can but regret that Gutenberg as a printer had the experience shared by so many painters whose works brought them little during their life, but have been sold for such large sums since. Gutenberg was financially embarrassed as a result of his printing, and not only lost money, but also lost his presses.

This "42-line" Bible has had only two owners during its 480 years. The first was Fust or Faust, the partner of Gutenberg. From him the Benedictine Friars in Paris purchased it and placed it in their monastery in St. Blasius, in the Black Forest, until the Napoleonic wars, when they removed it to the monastery of St. Paul at Glagenfurt, Austria; it remained in their possession until this year.

"Dr. Vollbehr, in 1926, entered into a contract with the authorities at the Abbey of St. Paul in the Valley of the Lavant, in Carinthia, for the purchase of the Bible at the price of \$250,000, and he paid down upon it, up to May, 1928, a total of \$47,500. In August, 1930, he secured the delivery of the Bible to the Library of Congress upon payment to the monastery authorities (at the American Embassy in Vienna) of the additional sum of \$325,000—including interest, export duty, and some other charges. In other words, the Bible cost Dr. Vollbehr \$372,500. The Library of Congress bought it from him as part of a lot of 3,000 titles, for which the Library paid not more than \$1,500,000."

The Librarian of the Library of Congress does not fix any price on the Bible alone. So the Bible is still way ahead of all literature in commercial value. It is in a class all alone by itself. There is also a much greater demand for the Bible than any other book in the world. Many more millions of copies of Bibles and portions of it are being sold than any other of the so-called "best sellers."

The Church of Our Fathers

A Short Memory Sketch

PASTOR C. H. BRUNNER, Philadelphia

In these days there are many empty country churches, the members having moved to the cities and the congregations feeling unable or unwilling to continue the worship of God for which once they or their forefathers sacrificed and toiled.

Not so with the church of this sketch, situated along the highway leading from the village of Vera Cruz, Lehigh County, Pennsylvania, about one mile south. Being near to Zionsville, the church is called Zionsville M. B. in C. Church. Even though many members have moved away, services are being held here regularly summer and winter, Sunday School, preaching and the weekly prayer meeting. The present pastor is Rev. G. F. Yost, of Emaus.

Sunday, September Seventh, 1930, was observed in this church as HOME COMING DAY. The people gathered together from the neighborhood as well as from Emaus, Macungie, Allentown, Bethlehem, Easton, Reading, Coopersburg, Royersford, Philadelphia, and other places.

In the morning service, the Pastor of the church, Rev. G. F. Yost, preached the sermon. In the afternoon, addresses were given by the writer and also by Presiding Elder W. G. Gehman, of Easton, Pa., both of whom had been members of this congregation in their younger days. Rev. Gehman is the youngest son of the venerable late William Gehman, the founder of the congregation and also of the denomination.

In the evening, Rev. Gehman was the speaker. The attendance was very large, especially in the afternoon, half of the audience not being able to enter the church. In anticipation of this, Rev. B. Bryan Musselman, Pastor of the "Radio Church," 526-530 North Eighth Street, Allentown, Pa., installed his Public Address System, for the benefit of the overflow audience in the church yard. This gave excellent service and was very much appreciated.

During the afternoon service, Pastor Musselman read a letter of congratulation to the congregation from Rev. H. B. Musselman, Presiding Elder of the District, who was unable to be present on account of other appointments. Mrs. Amanda Wieand, the oldest member of the congregation, gave her testimony. Special singing was furnished by the Mixed Chorus and the German Mixed Quartette.

The records give the beginning of the work here several years before the first conference, which was held in 1858, making this occasion a Diamond Jubilee of praise for what God has wrought.

This church was built in 1858 under the direction and supervision of William Gehman, a young minister at that time, and a number of the pioneer members living in the neighborhood, among whom were David Musselman, Samuel Kauffman, David Gehman and others, who fell asleep many years ago. It is a simple brick structure thirty-six by fifty feet. Aside from the work contributed by the members, the building cost about \$1200.00. Great forest trees were then standing in the church yard. The Perkiomen Railroad was cut through very near to the church in 1875. The original pews are still in use, although somewhat improved and arranged in three aisles and one door. The present altar, at which many penitents have bowed, has long since taken the place of the old "mourners' bench" where the fathers and mothers of many families have found their Lord. There was no recess back of the pulpit, but the words "Blessed are they that hear the word of God, and keep it" (Luke 11:28) were painted in large letters in German on the wall over the pulpit. Two oil lamps on pedestals, one at each end of



The first Mennonite Brethren in Christ Church built near Zionsville, Lehigh County, Pa., in 1858.

the long pulpit, and several on wall brackets, and two large wood stoves, furnished the light and heat in the early years of the church.

The congregation spent hundreds of dollars during the past summer renovating the church, clearing away the old sheds, grading and beautifying the cemetery in this lovely "country church yard." This is a credit to the Board of Trustees, the class and their Pastor.

All the services, preaching and singing, of these early days and for many years had been in the German language. The Sunday School lessons were taught from a large four-page monthly paper called "Himmel's Manna," published by John G. Stauffer, of Quakertown. Jonas Y. Schultz, M.D., wrote the Sunday School notes for this paper.

Visiting preachers often came and preached for us, among whom we remember Eusebius Hershey, an itinerant evangelist, who traveled on horseback across the country, making many journeys over the Allegheny Mountains, slow and dangerous travelling in those days. He made thirteen journeys on horseback to Canada. He spent much of

his early days among the Indians, preaching the Gospel to them through an interpreter, which seemed to have been one of his chief joys. He spent his last days in missionary work in Liberia, Africa, where he was buried. He had been chairman of two semi-annual conference sessions held in this church.

David Henning, of Bangor, Pa., served as chairman of seven semi-annual conferences also held in this church. William N. Shelly, uncle and great uncle of some who are now members and officers of the church, was chairman three times. William Gehman held seven of these semi-annual and two annual gatherings in the church which he had built. In all twenty-four sessions, most of them semi-annual, were held here, and also two General Conferences. Several Russian Mennonite ministers who had left their native country on account of persecution, passing through on their way to Kansas, where they took up homesteads, stopped and preached and sang in this church. We remember the name of Heinrich Emms and one by the name of Burgdorff.

The first deacon of this church, if our memory serves us correctly, was David Gehman, a merchant, living about three miles south of the church, the grandfather of the writer. William Yeakel was his successor. It seemed to have been one of the duties of the deacon to follow the sermon with a short exhortation.

William Gehman was for many years the leader of this young organization. He served many years as pastor, was chairman of seventeen conferences, held semi-annually, until 1879, and from then on he served in the same capacity at twelve annual sessions. He served locally and where called upon during his later years, preaching in power with a clear mind and voice up to the last Sunday before his death. He fell asleep in Jesus on April 12, 1918, at the age of 91 years, 2 months and 20 days.

David Musselman was another of the pioneers of this church. Before the church was built, the first conference was held in his home, about a quarter of a mile East. He was the father of Pastor Jonas Musselman, the grandfather of Presiding Elder H. B. Musselman, of Allentown, Rev. W. B. Musselman, of Cleveland, Ohio, President of the Gospel Worker Society, and the late Pastor A. B. Musselman; also the great-grandfather of Pastor B. Bryan Musselman, of Allentown. He died November 21, 1904, at the age of 96 years, 6 months and 12 days. His brother, Jacob Musselman, father-in-law of William Gehman, also was a member here.

The names of many others might be mentioned who assisted nobly in the building up of the congregation, but time and space will not permit. We will, however, mention Pastor Abraham Kauffman, whose father owned the farm of which the churchyard and cemetery originally were a part; Levi N. Shelly, another farmer living near by, whose children and grandchildren are worshipping here, some holding office in the church. We will remember the earnest prayers of these aged saints that God should bless their children and their children's children unto the generations to come. To the best of our recollection, there are about one hundred and forty descendants of three of the oldest original families now members of this and other churches in the neighborhood and throughout this and other States.

From among these pioneer families came about a score of preachers of the Gospel, minister's wives or missionaries. God did honor the "Faith of our fathers" and answer the prayers of these saints.

Here rest the remains of the grandfathers of both of our Presiding Elders and of the writer, parents, brothers and sisters and children awaiting the sounding of the last trumpet when they shall rise with bodies incorruptible and together with the living saints, will be caught up to meet the Lord and be forever with Him.



THE CIRCUIT RIDER

Statue in front of the State Capitol of Oregon, the gift of Robert Asbury Booth to that state, "in appreciation of the ministers of the Gospel who as circuit riders became the friends, counsellors and evangelists to the pioneers on every American frontier." The sculptor was Phimister Procter. In his letter to the

Governor of Oregon, Mr. Booth paid a fine tribute to those whom the statue commemorates.

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The Church and Missions

C. H. BRUNNER

Who can tell how much the labors, sacrifices, sufferings, journeyings, preaching, prayers, and tears of these early ministers of the Gospel helped those poor lonely settlers in their homes; how many churches were organized where the revival fires burned brightly and how many of the great preachers of their time came forth through their efforts. The record of their devoted lives should help to stem the tide of worldliness, luxury and ease which is threatening the very foundations which were laid by these early messengers of the Cross.

The leading figure and founder of the Pennsylvania Conference of the Mennonite Brethren in Christ was William Gehman, of Zionsville, Lehigh County. This new Society was organized in the home of David Musselman, grandfather of W. B. Musselman, of Cleveland, Ohio, and H. B. Musselman, of Allentown, Pennsylvania, in the year 1858, about seventy-two years ago. The house where this first conference was held, near Dillinger station, is still standing. From the beginning Rev. William Gehman was recognized as the leader and was officially elected Presiding Elder from 1880 to 1891.

In 1891, Rev. W. B. Musselman was elected Presiding Elder and served until 1898. During these years he organized a band of young lady missionaries who realized a divine call for missionary work. This organization was called the Gospel Worker Society, which was later incorporated, doing Home Missionary work in tents and halls and also colportage work. This Society owns and operates a large publishing house in Cleveland, Ohio, known as the Union Gospel Press, publishing the Christian Life Series of Sunday School supplies, tracts and religious magazines.

At the Annual Conference in March, 1898, Brother W. B. Musselman expressed his call to devote his time exclusively to missionary work and asked to be relieved from his office as leader of the Church, whereupon the Conference elected C. H. Brunner, Presiding Elder. By this time, a number of young men had been expressing a call from the Lord, asking for opportunities in missionary work.

This led to the organization of the Gospel Herald Society a few months later, with C. H. Brunner, President. The Rules and Regulations adopted at that time remain fundamentally unchanged.

In 1905 the Conference elected W. G. Gehman, the youngest son of the founder of the Pennsylvania Conference, as President of the Gospel Herald Society, which office he has filled very efficiently to this date.

Through the stimulus of a number of the younger ministers of the Conference, the Church as a whole became very much interested in both the home and foreign end of the work. The Church felt that the time had come to not only strengthen the stakes but lengthen the cords also. Young men applied for work. The Church began to take new interest in their prayers and offerings for the extension of the work.

We have included in this report a financial statement of Missionary offerings which will no doubt be of great interest to all who are concerned in the work. Those who have been actively and intimately connected with this work from the beginning will know that very many of these offerings have meant real sacrifice and self-denials on the part of many of the faithful members, young and old, of our various congregations, especially so in the earlier years.

This money was used, we believe, conscientiously and economically for the opening and sustaining of new missions and in assisting weak and struggling missions in the Church. The Lord will remember and reward the labor of love, prayers and confidence which the faithful members of the older congregations as well as of the younger churches and missions have bestowed upon the work. God has been giving the increase in workers, missions and converts so that every one can feel that Missionary work is a safe and paying investment. The Secretary of the Board of Foreign Missions submits a rather elaborate Annual Report to Conference, so we feel that a word or two for our Home Missionary work in the Church as well as in the Society would be both stimulating and profitable.

The Headquarters and Literature departments of the Society are located at 1136 Northampton Street, Easton, Pa.

Although the Society has never been large numerically, it has been doing a great work all along, which "that day" shall declare.

The following pastors, now serving appointments in the Pennsylvania Conference, entered the Gospel Herald Society from various congregations in the Church where they were faithful members: F. M. Hottel, T. D. Gehret and J. B. Henry, from Bethlehem, Pa.; P. T. Stengele and Paul E. Baer, from Allentown (Bethel), Pa.; N. H. Wolf and J. B. Layne, from Philadelphia (Salem); W. F. Hefner, from Reading, Pa.; H. K. Kratz, from Hatfield, Pa. Among these also was H. A. Kauffman, from Coopersburg, Pa., who fell asleep in Jesus while untiringly ministering to his flock during the terrible Influenza epidemic of 1918.

The Pastors who came into the Conference through the Gospel Herald Society from the Gospel Worker Society are G. F. Yost, from York, Pa.; E. E. Kublic, from Shamokin, Pa.; V. H. Reinhart, from Baltimore, Md., and E. H. Musselman, from Cleveland, Ohio.

There are also nine young men who are active members of the Gospel Herald Society who either passed the Reading Course of the Conference or are studying it now, who hold Annual Conference License.

Among the Foreign Missionaries and those who at the present time are engaged in Christian service exclusively, the names of nineteen or more could be mentioned who had been members of the Gospel Herald Society.

Adding to these the six young men who are working in the Society but are not yet licensed we have at least forty-nine young men who are today in the active work of the Church at home or abroad or in the Society, including five who died while in active service, all of whom had received training for pastoral or missionary work in the Gospel Herald Society.

The Society now maintains seven missions with a bright outlook for the future. Among the great needs are more workers and better and more suitable places of worship. Pray to this end.

The following church appointments have been turned over to the Conference from the Gospel Herald Society:

Philadelphia, Pa. (Salem), 1906. This mission was started at 2310 Germantown Avenue late in 1898 by the Gospel Herald Society. It was organized as a church in 1906. Property at Eleventh and Ontario Streets purchased, remodeled and occupied in 1907. The present church property on McFerran Street, near Broad and Pike Streets, was purchased in 1923. Present membership, 224.

Easton, Pa., 1909. This was a continuation of the work started in Phillipsburg, N. J., in 1903 by the Gospel Herald Society, but was later on moved to Twelfth Street, near Ferry Street, Easton, just a few feet from where the present church building now stands. This church was organized in 1909. Present membership, 137.

Stroudsburg, Pa., 1910. The Gospel Herald Society started in East Stroudsburg with a tent meeting in 1903. The church was organized in 1910 but was transferred permanently to Stroudsburg in 1913. Present membership, 63.

Shamokin, Pa., 1915. The work here was opened by the Gospel Worker Society and taken over by the Gospel Herald Society in 1907. The church was organized in 1915. Present membership, 140.

Sunbury, Pa., 1917. This mission was also started by the Gospel Worker Society and was taken over by the Gospel Herald Society in 1907. The church was organized in 1917. Present membership, 92.

Scranton, Pa., 1922. The work at Scranton was started by the Gospel Worker Society and transferred to the Gospel Herald Society in 1917. The church was organized in 1922. Present membership, 64.

Philadelphia (West), Pa., 1927. The Gospel Herald Society started here in 1918. The church was organized in 1927 and Wisconsining, a branch of Salem congregation, was added to it. Present membership of both places, 103.

York, Pa., 1927. This place also was opened by the Gospel Worker Society and transferred to the Gospel Herald Society in 1914 and organized as a church in 1927. Present membership, 92.

So our members and friends can feel perfectly safe in making liberal investments in this Home Mission Fund for the salvation of souls and the hastening of the Coming of the Lord. An itemized, audited financial account is published annually in the Year Book. Pray for the Gospel Heralds and their President.

Pledges for this Home Mission work are taken annually in all of our churches payable any time before September fifteenth. Any of our friends who wish to share in this privilege and blessing may send their contributions to any of our pastors or to Rev. H. B. Musselman, President of the Home Mission Fund, 1129 North Eighteenth Street, Allentown, Pa., to Rev. C. H. Brunner, Secretary, 3848 N. Park Avenue, Philadelphia, Pa., or to Rev. W. G. Gehman, 1136 Northampton Street, Easton, Pa., President of the Gospel Herald Society.

Chester O. Reed



Chester O. Reed.

Chester O. Reed was born January 3, 1907. He was a member of the Mennonite Brethren in Christ Church at Shamokin, Pa., until he joined the Gospel Herald Society, in which he labored faithfully for about three and a half years. He died just a few days after he had been twenty-three years of age. At the time of his death he was assisting H. W. Hartman in the Gospel Herald Society Mission in Jersey City, N. J. He was buried at Shamokin. Brother Reed was a faithful, promising young man, beloved by his co-workers and friends. He labored at Harrisburg, Chester, Camden and Jersey City. His desire had been—and he believed that it was a call from God—to go as a missionary to the Belgian Congo, Africa, which he expressed in a letter to the Foreign Mission Board, dated July 2, 1929. However, God's will was otherwise and we humbly bow to it. Some day we shall know even as we are known.



GOSPEL HERALD SOCIETY—Taken at Camden, N. J., Mission, November, 1929

Sitting, left to right—C. L. MILLER, E. J. RUTMAN, A. C. WIEAND, W. G. GEHMAN, President, E. B. HARTMAN, Secretary, C. O. REED (deceased), E. W. BEAVER, R. H. GEHMAN.

Standing, left to right—M. M. MYERS, E. GEORGE, W. W. HARTMAN, A. M. SPROCKEL, H. W. HARTMAN, H. N. FOULK, J. FAGAN, J. T. ANDERSON.

OFFERINGS FOR MISSIONS

Appointments	Dates	For Gospel Worker Society	For Home Missions	For Foreign Missions
Allentown (Bethel)	1896-1929	\$11,133.47	\$19,520.06	\$ 37,219.00
Allentown (Salem)	1901-1929	3,275.06	4,801.92	10,134.32
Athol	1901-1912	142.33	204.25	391.25
Bethlehem	1896-1929	14,894.29	19,324.71	42,554.54
Blandon	1899-1929	963.56	1,962.84	3,480.29
Coopersburg	1896-1929	3,463.26	9,127.52	14,332.80
*Easton	1907-1929	2,676.29	6,396.83	11,072.21
Emaus	1896-1929	2,472.33	6,710.61	11,275.49
Erwinna	1896-1900	4.04	102.66	181.80
Fleetwood	1902-1929	1,236.92	3,619.76	6,279.41
Girardville	1900-1906	96.37	122.36	153.91
Graterford	1896-1929	1,573.87	3,399.66	7,520.47
Harleysville	1900-1929	1,114.81	2,820.19	4,085.22
Hatfield	1896-1921	431.59	694.90	707.47
Lehighton	1896-1929	1,244.93	2,674.52	4,184.61
Macungie	1902-1929	1,188.23	3,052.82	7,099.05
Mt. Carmel	1900-1929	1,897.83	2,147.57	4,278.85
Nazareth	1899-1929	2,116.84	3,773.46	5,412.12
Norristown	1896-1905	72.87	29.33	26.79
Northampton	1896-1929	1,054.89	2,730.76	4,216.77
*Philadelphia (Salem)	1907-1929	7,253.23	11,600.88	19,152.10
*Philadelphia (West)	1928-1929	53.30	153.00	502.95
Phila. (Wissinoming)	1922-1929	217.55	319.50	807.29
Plainfield	1896-1919	230.62	319.86	380.35
Quakertown	1896-1929	1,687.95	5,097.53	8,486.89
Reading	1896-1929	7,749.19	9,650.11	17,945.97
Royersford	1896-1929	3,057.98	5,210.17	8,893.50
*Scranton	1922-1929	385.14	1,368.15	2,942.14
*Shamokin	1916-1929	1,717.77	3,765.19	6,597.13
Spring City	1896-1929	2,621.06	4,819.82	8,022.30
Springtown	1896-1923	256.72	626.82	993.63
*Stroudsburg	1911-1929	1,301.55	2,104.70	4,349.94
*Sunbury	1918-1929	1,126.12	2,642.70	3,748.30
Terre Hill	1896-1929	1,230.04	4,013.44	5,238.15
Tripoli	1898-1908	57.68	161.95	164.41
Walnutport	1898-1929	887.62	1,806.47	2,591.58
Weissport	1896-1929	275.47	337.36	1,240.24
*York	1928-1929	59.91	234.15	562.73
Zionsville	1896-1929	1,764.30	5,907.01	12,105.44
Miscellaneous	1896-1902	10.15	47.20	560.99
Gospel Herald Society	1897-1929	4,555.48	59.10	15,614.79
Total	1896-1929	\$87,552.61	\$153,461.84	\$295,507.69
Grand Total for Missions				\$536,522.14
For all purposes	1896-1929			\$2,570,426.32

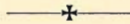
These figures do not include offerings for Near East Relief, Famine Relief, etc.

* These eight conference appointments which have been received from the Gospel Herald Society reported at the last Annual Conference a total membership of 915 and a Sunday School enrolment of 1383. Their contributions for Missions included in this table are as follows: For the Gospel Worker Society—\$14,573.31. For the Home Mission Fund—\$28,265.60. For Foreign Missions—\$48,927.50, a total of \$91,766.41 for missions.



Africa—Belgian Congo.
Crowd at a Sunday afternoon meeting.—Mary A. Miller.
(See page 89.)

REPORTS



For convenience we insert the following

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I.—Presiding Elders

REPORT OF THE PRESIDING ELDER OF THE ALLENTOWN DISTRICT

"Watchmen, what of the night? The watchman said, The morning cometh" (Isa. 21:11, 12). "The night is far spent, the day is at hand" (Rom. 13:12). "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). "Until the day break, and the shadows flee away" (Cant. 2:17).

It is with a deep sense of realization that the mercy and goodness of the Eternal God has again been our enabling—giving us the needed "strength as our day"—to meet all of our appointments, and to minister according to the ability which He gave us. We are made to realize more and more our insufficiency, and His abundant all-sufficiency for all things. The realization of the presence of the Lord was never more real to us, and the desire within to please Him only was never stronger.

The God of love and compassion has again spared us all of our dear co-workers with their families, and has been graciously smiling upon them in their ardent labors for Him. Their unceasing patience with us, and the much kindness shown us by them in every way, together with their constant prayer for us, was never more appreciated and caused us to be lifted above the "light afflictions" which are but momentary in the pilgrim voyage. We thank God for such a faithful ministry—for compassionate and loving pastors who care well for the flock, and who preach the Word faithfully. As far as we know, the unity prevailing among the pastors of the District was never stronger and better, for which we praise God. This is bound to continue to have a most wholesome effect for good.

The business depression felt everywhere has made it harder for many of our people on various lines, affecting the offerings somewhat, but we rejoice in seeing the work moving onward in spite of it all. Sunday schools, prayer meetings and the general church services have not abated in interest and attendance at any time throughout the year. The loyal brethren and sisters of the various classes are to be counted on, and the young people continue to manifest the desire to become strong in the grace of God, and manifest a willing and obedient spirit. How this should make us responsible to help them in every way, as the enemy comes in upon them like a flood in the last "perilous times."

A goodly number of special missionary meetings were held at various places by a number of the pastors, with many open doors on all sides to be seen. The Radio messages which are being broadcast, at quite a sacrifice, reaching the thousands everywhere in both rural and city homes, and practically covering a large portion of the district, have not been without good fruitage. It appears to us that this is a latter day means of reaching the many who could doubtless not be brought in touch with the glorious Gospel otherwise. We know of no less expensive or of a more successful way to reach the many needy in all communities to serve as an "Evangelist," where such help may be needed; entering the homes of the aged, the bedside of invalids, speaking comfort to the sick in hospitals, and bringing the Gospel into the fire halls, police stations and to the many who are deprived of the blessed privilege of church attendance. Various pastors, with others of the laity, have come to a practical realization and appreciation of the sharing of such helpfulness and blessing.

Two Camp Meetings were again held on the District, with good results. Both of these gatherings were held in Mizpah Grove, Allentown. The ministering pastors preached the Word with much unction and in

the demonstration of the Spirit. The attendance was exceptionally fine at both of the camp meetings—the auditorium being filled to overflowing, again and again. (For particulars see Camp Meeting Report.) A tabernacle meeting was also held near Souderton, by pastor W. F. Heffner, with fruitful results.

We are hopefully pressing onward, desirous to be found in Him, at His glorious appearing (Heb. 9:28).

FINANCIAL

Receipts

Received from Treasurer of Home Mission Fund.....\$ 2,080 00

Expenditures

(a) Appropriations

Quakertown and Hatfield.....	180 00	
Northampton and Walnutport.....	240 00	
Nazareth	180 00	
Lehighton and Weissport.....	480 00	
		\$ 1,080 00

(b) Miscellaneous

C. H. B., General Conference Executive Board.....	92 73	
Annual Conference Expenses and Fares Paid.....	108 00	
H. M. Reports and Special Missionary Work.....	155 11	
Camp Meeting—Help and Fixing Truck.....	99 32	
W. F. Heffner, Tabernacle, Hauling, etc.....	15 00	
O. S. Hillegass, Donation.....	75 00	
W. F. Heffner “	70 00	
R. L. Woodring “	40 00	
J. B. Layne “	10 00	
Matron—Home	45 00	
Allentown Trustees	200 00	
Balance	89 84	
		1,000 00

Total\$ 2,080 00

H. B. Musselman, Presiding Elder.

II.—Presiding Elders—Continued

REPORT OF THE PRESIDING ELDER OF THE EASTON DISTRICT

Another year with its trials and triumphs has passed into history. Our blessed Lord has sustained the Pastors and members in a most marvelous manner, preserving spirit, soul, and body. In many instances the Word preached being mixed with faith in them that heard it worked to the salvation, sanctification, healing, and edification of the people according to their need. Quite a number were baptized and added to the Church. Unity throughout prevails and the members are loyal and sacrificing.

The prayer meetings and regular church meetings are well attended by the members and friends of the work. The open-air meetings held were a means of scattering the seed which has brought and will bring glorious results. The Sunday Schools are alive and progressing. Members and friends of the work have shown a keen interest in the ordinance meetings.

The Sunday School convention for the District and for the Gospel Herald Society was held in the Armory in East Stroudsburg, Pennsylvania, on Memorial Day. The spacious hall was well filled throughout the day, and the program was well rendered to the interest and blessing of all who were present. The members of the convention and friends were hospitably entertained by the Pastor and his class.

The Camp Meeting held in Edgewood Grove, Shamokin, Pennsylvania, proved a great blessing to many people. The Gospel Herald Society Day brought a very good attendance and the Lord spoke to many hearts. There were 147 tents erected and occupied. The preachers preached plainly and with unction the blessed Word of Truth. There were many seekers throughout the Camp Meeting, and the Lord supplied their need. The attendance was very good at all the meetings. The offerings were very good and the expenses were met more easily than ever before, in spite of the business depression. A number were present from the other district, which proved to be a mutual blessing and benefit.

Pastor J. B. Henry held tent meetings in Wissinoming, Philadelphia, and in West Philadelphia. The attendance at each place was commendable. Some souls were saved and others were led into higher heights and deeper depths of the Love of God.

We are obliged to express our heartfelt appreciation for the many prayers offered in our behalf during the year, and for the loyalty of the Pastors and their members.

May we all contend earnestly for the faith, in real unity and true fellowship, until our blessed Lord shall appear and we shall be like Him and with Him eternally.

FINANCIAL

Expenditures

(a) Appropriations

Sunbury, Pa.	\$ 240 00	
Mt. Carmel, Pa.	600 00	
Scranton, Pa.	120 00	
Stroudsburg, Pa.	300 00	
Wissinoming and West Philadelphia, Pa.	300 00	
York, Pa.	300 00	
		\$ 1,860 00

(b) Tent Meetings

Wissinoming, Philadelphia	\$ 17 81	
West Philadelphia	25 66	
		\$ 43 47

(c) Miscellaneous

Rent for Storage, Allen M. Gehman.....	\$ 20 00	
Two Tabernacles	437 08	
Treating Tabernacles	29 30	
Freight and Carting Tabernacles.....	14 17	
		500 55
Total		\$ 2,404 02
Received from Sister Hummel Estate, Bethle- hem, toward Tabernacles.....	\$ 450 00	
Received from the Treasurer of the Home Mis- sion Fund	1,954 02	
		\$ 2,404 02

W. G. Gehman, Presiding Elder.

III.—Gospel Herald Society

REPORT OF THE PRESIDENT OF THE GOSPEL HERALD SOCIETY

October 1, 1929, to September 30, 1930

The Gospel Heralds are faithfully holding forth the Word of Life. The indoor meetings are generally well attended. The open air meetings throughout are excellent. At some stations two open air meetings are held the same night at different places. Quite a number requested prayer for salvation. The Sunday Schools and prayer meetings are well attended. A number were saved and baptized, and with the older members are learning to stand by faithfully.

In Camden, New Jersey, we took over the mission property at the sum of the first mortgage, which is way below the original cost of the property, with the privilege of returning it at the same price in the event we should like to make a change in location or otherwise.

The Chester, Pa., property was extensively remodeled. A large addition for living quarters was built and a splendid balcony, so that now we can seat about 300 people.

The selling of Bibles, Testaments, *The Gospel Herald and Saturday Evening Call*, The Christian Service Calendar, and other religious books and mottoes is somewhat affected by the business depression, yet nevertheless yields a noteworthy spiritual and financial influence.

The Harrisburg, Pa., and the Newark, N. J., radio programs bring encouraging reports from various sources.

The tent meetings held in Camden, N. J., and Jersey City, N. J., were very well attended and brought direct results in soul-saving and sanctification and healing of God's people. The Chapel and Lot Fund in Jersey City was considerably increased by a special effort.

The Gospel Heralds are a faithful band of students, missionaries, and laborers. They are submitting themselves one to another in the fear of God. They recognize authority, yet in the bond of love. They rejoice in each other's success. We trust that they may be real pioneers and press the battle to the gates. And the gates of hell shall not prevail against us.

May we all be found faithful till He come, and be enabled to meet Him with confidence.

STATISTICAL

Ordained Ministers of the M. B. C. Conference.....	2
Probationers of the M. B. C. Conference.....	9
Full Gospel Heralds.....	13
Probationers	2
Died	1
Net decrease	1
Total M. B. C. Membership.....	26
Baptized	65
Children Dedicated	14
Sunday Schools	7
Officers and Teachers Enrolled.....	88
Scholars Enrolled	478
Average Attendance	402
Home Department Scholars Enrolled.....	178
Cradle Roll	82
Children's Meetings and Sunday Schools Held.....	461
Open Air Meetings.....	185
Prayer Meetings	399
Sermons and Addresses.....	2,438

Pastoral Visits	2,720
Copies of Gospel Herald sold @ \$.10.....	58,600
Copies of Gospel Herald sold @ .15.....	8,100
Copies of Gospel Herald sold @ .06.....	100
Copies of Christian Service Calendar.....	5,779

Valuation of Mission Properties:

Lebanon, Pa.	\$ 8,500 00
Chester, Pa.	18,000 00
Jersey City, N. J.....	5,000 00
Harrisburg, Pa.	20,000 00
Camden, N. J.....	12,000 00

Total\$ 63,500 00

FINANCIAL**(a) Receipts**

1. Collections

Rents	\$ 4,020 00
Sundry Expenses	3,588 12
Light	371 94
Donations, Gifts, etc.....	2,341 78
President	882 41
Gospel Workers	56 11
Sunday Schools	2,701 18
Sunday School Convention.....	74 55
Conference Fund	188 42
G. H. Society Headquarters' Fund.....	49 29
Foreign Missions	803 46
Missionary Work	42 00
At Gospel Herald Society Conferences and Conventions	83 80
Chapel and Lot Fund.....	2,473 15
Beneficiary Fund	109 00
House Rent, Lebanon, Pa.....	80 00
Garage Rent, Chester, Pa.....	98 00
Lot Rent, Jersey City, N. J.....	40 00
Rents, Harrisburg, Pa.....	1,407 50
	<hr/>
	\$ 19,410 71

2. Literature

Literature, etc., sold at Missions.....	\$ 9,433 78
Literature, etc., sold to Laity at M. B. C. Camp Meeting	758 33
Literature, etc., sold wholesale to Ministers, etc.....	3,897 37
Sunday School Supplies to Sunday Schools.....	6,605 49
	<hr/>
	20,694 97

3. From M. B. C. Home Mission Fund

Appropriations	\$ 2,870 00
Tabernacle Meetings	82 27
Cartage	24 10
Freight and Express.....	40 00
Rents	650 00
	<hr/>
	3,666 37

Total\$ 43,772 05

(b) Expenditures

1. Appropriations

Harrisburg, Pa.	\$ 420 00	
Lebanon, Pa.	360 00	
Chester, Pa.	420 00	
Camden, N. J.	625 00	
Newark, N. J.	360 00	
Elizabeth, N. J.	685 00	
		\$ 2,870 00

2. Tabernacles

Camden, N. J.	\$ 42 74	
Jersey City, N. J.	39 53	
		\$ 82 27

3. Miscellaneous

Freight and Express.	\$ 40 00	
Cartage	24 10	
Rents	650 00	
		\$ 714 10

Total\$ 3,666 37

W. G. Gehman, President and Treasurer.

IV.—Stationing, Boundary, and Appropriations

REPORT OF THE STATIONING, BOUNDARY AND APPROPRIATING COMMITTEE

(A) APPOINTMENTS

1. Allentown District—H. B. Musselman, P. E.

(a) Stations

Allentown (Bethel)—B. Bryan Musselman.
 Bethlehem—F. M. Hottel.
 Reading—E. N. Cassel.
 Philadelphia—C. H. Brunner.

(b) Circuits

Royersford and Spring City—N. H. Wolf.
 Graterford and Harleysville—W. F. Heffner.
 Emaus, Macungie and Zionsville—G. F. Yost.
 Fleetwood, Blandon and Terre Hill—A. G. Woodring.
 Coopersburg and Allentown (Salem)—F. B. Hertzog.

(c) Missions

Quakertown and Hatfield—E. H. Musselman.
 Northampton and Walnutport—H. K. Kratz.
 Nazareth—R. L. Woodring.
 Lehighton and Weissport—J. C. Roth.

(d) Local Preachers

E. T. Shick—Allentown (Bethel) Quarterly Conference.
 O. S. Hillegass—Allentown (Bethel) Quarterly Conference.
 R. Bergstresser—Nazareth Quarterly Conference.

(e) Quarterly Conference Licensed Workers

Mrs. C. H. Brunner, W. J. Fretz, E. W. Martin.

(f) Tabernacles to be supplied.

2. Easton District—W. G. Gehman, P. E.**(a) Stations**

Easton—P. T. Stengele.
Shamokin—J. G. Shireman.

(b) Missions

Mount Carmel—E. E. Kublic.
Stroudsburg—V. H. Reinhart.
Sunbury—T. D. Gehret.
Scranton—Paul E. Baer.
Wissinoming and West Philadelphia—J. B. Henry.
York, Pa.—J. B. Layne.

(c) Local Preachers

J. F. Barrall, Shamokin Quarterly Conference.

(d) Annual Conference Licensed Workers

J. T. Anderson, M. M. Myers, H. W. Hartman, E. B. Hartman,
E. George, A. M. Sprock, C. L. Miller, R. H. Gehman, E. W.
Bean, and W. W. Hartman.

(e) Tabernacles to be supplied.**(B) APPROPRIATIONS****1. Allentown District**

Quakertown and Hatfield, per month.....	\$15 00
Northampton and Walnutport, per month.....	20 00
Nazareth, per month.....	15 00
Lehighon and Weissport, per month.....	30 00
To be used at the discretion of the Presiding Elder.....	\$ 1,000 00

2. Easton District

Mount Carmel, per month.....	\$50 00
Stroudsburg, per month.....	25 00
Sunbury, per month.....	20 00
Scranton, per month.....	20 00
Wissinoming and West Philadelphia, per month.....	25 00
York, per month.....	25 00

The balance of the Home Mission money shall be used at the discretion of the Presiding Elder of the District and the President of the Gospel Herald Society.

Moving expenses to be paid between the two districts.

(C) GOSPEL HERALD SOCIETY

Harrisburg, Pa.—1430 Green St. To be supplied.
Lebanon, Pa.—251 S. 5th St. To be supplied.
Chester, Pa.—721 W. 7th St. To be supplied.
Jersey City, N. J.—278 Central Ave. To be supplied.
Camden, N. J.—2006 Federal St. To be supplied.
Newark, N. J.—600A South Orange Ave. To be supplied.
Elizabeth, N. J.—1159 Elizabeth Ave. To be supplied.

H. B. Musselman, Chairman,
W. G. Gehman, Secretary,

G. O. Billig,
W. D. Evert,
Herbert V. Smith,
H. L. Shelly,
Clarence S. Renn,
Myron H. Gehret,

R. R. Fox,
G. K. Himmelreich,
Paul I. Wentz,
H. N. Rishel,
C. D. Bean,

Committee.

V.—Camp Meetings

**ANNUAL REPORT OF THE CHAIRMAN OF THE GENERAL
CAMP MEETING COMMITTEE**

Two Camp Meetings were held in Mizpah Grove, Fourteenth Ward, in the City of Allentown, Pa., and one Camp Meeting was held in Edgewood Grove, Shamokin, Pa., as follows:

Allentown District

Bethlehem Division, June 28 to July 6, 222 tents.
Allentown Division, August 16 to 24, 229 tents.

Easton District

Shamokin, July 19 to 27, 147 tents.

Receipts

Allentown District

Bethlehem Division	\$ 3,054 13	
Allentown Division	3,166 25	
		<u>\$ 6,220 38</u>

Easton District

Shamokin	\$ 1,977 92	
		<u>1,977 92</u>

Total	\$ 8,198 30	
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H. B. Musselman, Chairman.

VI.—Camp Meeting Equipage

**ANNUAL REPORT OF THE COMMITTEE ON CAMP MEETING
EQUIPAGE**

We as a committee have made some replacements and repairs. The expenses were met by the Executive Board.

B. Bryan Musselman, Chairman,
F. M. Hottel, Secretary,
G. F. Yost,
G. B. Hertzog,
J. B. Layne,

Committee.

VII.—Publication and Printing

**ANNUAL REPORT OF THE BOARD OF PUBLICATION
AND PRINTING**

We printed a supply of Sunday School Collection Envelopes and Summary Sheets, Dedication Certificates, Letter Heads.

Receipts

Received at the Annual Conference.....	\$342 31	
Received from Sale of Year Books.....	484 50	
Received from Sunday Schools for Supplies.....	341 50	
		<u>\$ 1,168 31</u>

Expenditures

Printing Year Books, Half-tones, etc.....	\$556 28
Sunday School Supplies.....	117 41
Pledge Cards, Letter-heads, Dedication Certificates, Postage	145 99
Donation to Conference Secretary for the Years 1928 and 1929	100 00
Carfares, Mid-year Examinations.....	45 04
	\$ 964 72

B. Bryan Musselman, President,
C. H. Brunner, Secretary,
E. N. Cassel,

Board.

VIII.—Beneficiary Society**ANNUAL REPORT OF THE BENEFICIARY SOCIETY**

We have received the sum of \$359.99 at last Annual Conference.

W. G. Gehman, President,
F. M. Hottel, Secretary.
B. Bryan Musselman, Treasurer.

IX.—Laymen's Benevolent Society**NINETEENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE LAYMEN'S BENEVOLENT SOCIETY**

October 14, 1929, Members Enrolled.....	417
Members Received During the Year.....	2
Members Died During the Year.....	3
Members Withdrawn During the Year.....	18
October 13, 1930, Members Enrolled.....	398

Financial**Receipts**

Contributions	\$ 873 00
Interest	917 50
	\$ 1,790 50

Expenditures

Donations	\$ 225 00
Sundry Expenses	4 95
	\$ 229 95

Report of the Treasurer**Receipts**

October 14, 1929, Balance in Treasury.....	\$ 2,194 54
Received During Year.....	1,790 50
	\$ 3,985 04

Expenditures

Expended During Year.....	\$ 229 95
October 13, 1930, Balance in Treasury.....	3,755 09
	\$ 3,985 04

The Society also holds Securities to the amount of \$17,000.00.

Allen M. Gehman, President,
G. O. Billig, Secretary,
H. G. Brunner, Treasurer,
Board.

X.—Reading Course

REPORT OF THE BOARD OF EXAMINERS ON THE READING COURSE

Examinations for 1930

- (a) Applicant on the Discipline
W. W. Hartman 100

H. B. Musselman, P.E., Examiner.

- (b) Reading Course (as follows)

Probationers	Reformed Pastor	Bible, Hebrews	Philosophy of the Plan of Salvation	Church History	Knowing the Scriptures	Divine Art of Preaching	Bible, II. Timothy	Nelson on Infidelity	Richmans Fletcher's Appeal	Jesus Is Coming	Average	
Second Year's Course												
C. L. Miller.....	91	88	89	96	84	87	99				91	
R. H. Gehman.....	91	97	91	94	91	94	99				94	
E. W. Bean.....	90	87	92	94	93	93	99				93	
A. M. Sprock.....	93	85	90	88	85	88	99				90	
Third Year's Course												
H. W. Hartman.....			87	89	79			95	87	84	86	87
E. B. Hartman.....			89	90	84			95	89	86	92	89
E. George.....			80	76	70			82	85	72	85	79

With regret we inform the Conference of the death of Probationer C. O. Reed and the necessity for having to remove his name from the roll of Probationers. We recommend that the Editor of the Year Book insert a short obituary of the death of the departed brother.

The brethren H. W. Hartman, E. B. Hartman and E. George, having successfully completed the studies in the Reading Course are hereby recommended to the Committee on Ordination.

E. N. Cassel,
B. Bryan Musselman,
H. K. Kratz,
Board.

XI.—Executive Board

THE TWENTY-NINTH ANNUAL REPORT OF THE EXECUTIVE BOARD

Considerable ground was hauled into the quarry hole in Mizpah Grove, which adds to the appearance as well as to the parking space. The cafeteria was under the direction of the Executive Board. B. Bryan Musselman, as manager, served the meals and had charge of the stand at the two camp meetings, serving splendid meals, which was appreciated by the many patrons. The Committee of the Shamokin Camp Meeting was encouraged to take charge of the stand and boarding house at their Camp Meeting, which also brought splendid results.

In the building at Mizpah Grove are now housed broadcasting stations WCBA and WSAW, both stations now in charge of B. Bryan Musselman. These stations are giving fine service in spreading the Gospel in song and the preaching of the Word every week day as well as on Sunday. A number of services were broadcast from the Camp Meetings.

Financial

Receipts

Allentown District Sunday School Convention.....	\$ 218 00
Pledges Paid During Year.....	250 00
Bethlehem Division Camp Meeting, Lumber Rent.....	\$188 40
Allentown Division Camp Meeting, Lumber Rent.....	196 50
Bethlehem Division Camp Meeting, Balance.....	452 76
Allentown Division Camp Meeting, Balance.....	453 00
Cafeteria Balance	590 59
Telephone Tolls	24 01
	1,905 26
Interest	200 00
Sale of Hymn Books.....	400 30
	\$ 2,973 56

Expenditures

Hymn Books	\$119 18
Hauling	7 28
Pump Repairs	41 54
Public Address System Equipment.....	35 59
Labor	42 40
Roll Roofing	18 75
Repairs and Replacements.....	61 27
Equipment	25 56
Electric Current	251 56
Telephone	151 96
Meals and Carfare.....	31 80
Insurance and Taxes.....	56 42
Repairing of Tent Boxes.....	38 66
	\$ 881 97

The loans of the Board amount to \$20,700.00. The Board also holds trust funds amounting to \$5,000.00. The actual debt on Mizpah Grove and equipment is \$13,757.40. The Board has been permitting the

Trustees of the Home to draw on their funds, thus reducing the available balance of the Board to \$905.89.

H. B. Musselman, President,
 E. N. Cassel, Secretary,
 W. G. Gehman,
 C. H. Brunner,
 B. Bryan Musselman,

Board.

XII.—The Home

THE TWENTY-FIFTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE HOME

During the year the Board held two general meetings at the Home, where all the members were present. Much of the work had been entrusted to committees, which have been busy looking after the interests of the Home and Farm. Some of the members of the Board spent much time attending to matters of importance, assisting the manager as much as possible.

The Manager, I. K. Wismer, with Mrs. Wismer, Assistant Matron, have been working hard for the best interests of the institution to the full satisfaction of the Board. Mrs. Kate Fairheller, who for many years has filled the place well as Matron of the Home, though advanced in years, has been kept well during the year and rendered valuable service. Samuel O. Stauffer and family and Aaron O. Stauffer are living in the farm house and assisting with the farm work. James Willits is also assisting with the work.

The inmates, though advanced in years, have been kept real well. Mrs. Amelia Ziegenfuss, who has been an inmate in the Home for several years, died on September 20, 1930, at the age of 68 years, 8 months and 5 days. Funeral services were held at Quakertown, Pa., by her pastor, J. B. Layne. She was buried in Quakertown cemetery.

While the summer, generally speaking, was exceptionally dry, the farm yielded real good crops, especially so considering weather conditions. The Holstein Friesian herd, consisting of forty head, is producing well. The milk is sold over a route through Coopersburg and Center Valley. This brings better returns than if sold to the dairy companies. This retail milk business made it necessary to purchase expensive equipment and additional cows, but we feel that the investment will eventually bring good results.

Donations

Donations have been received during the year as follows: Wm. H. Landis, \$25.00; H. M. Hottel, wall paper and labor, \$8.60; Hannah Halteman, one week's nursing; Hottel Brothers, repair on radio, \$7.75; Mrs. K., cash \$50.00; Dr. R. L. Schaeffer, trucking cattle, \$20.00; C. B. Brosius, carpentering, \$20.00; Adam Showers, two days painting; Wissinoming Sunday School, wall paper, \$19.00; W. F. Heffner, valuable assistance.

Financial

RECEIPTS

(a) Home Account

From the Fund for the Poor.....	\$	441	40
Interest		30	00
Cash Donation		50	00
		<hr/>	
	\$	521	40

(b) Farm Account

Cattle	\$ 1,490 67
Eggs	28 80
Hay	68 22
House rent	120 00
Labor	15 60
Milk	5,898 59
Potatoes	2,163 77
Provisions	17 14
Refund	35 41
Swine	110 50
Wheat	518 74
Dogs	40 00
	<hr/>
	\$ 10,507 44
	<hr/>
	\$ 11,028 84

EXPENDITURES

(a) Home Account

Interest, Geho Legacy.....	\$ 27 00
Coal	326 52
Electric current	60 86
Fuel gas	27 37
Inmates	37 81
Labor and wages.....	245 50
Provisions	445 35
Repairs	30 13
Building repairs	12 83
	<hr/>
	\$ 1,213 37

(b) Farm Account

Advertising, periodicals, postage.....	\$ 94 76
Auto maintenance	216 73
Building repairs and improvements.....	552 29
Carfare and telephone.....	154 23
Dairy supplies	373 83
Electric current	134 26
Freight and express.....	20 20
Feed and veterinary services.....	2,609 65
Fertilizer	199 20
Hogs and pigs.....	220 00
Horseshoeing	40 55
Implements	1,229 24
Lime, sand and cement.....	36 86
Labor	3,023 64
Livestock	3,916 78
Gasoline, oil and paint.....	326 11
Poultry	13 00
Registrations and transfers.....	49 30
Repairs	351 42
Seeds and plants.....	437 33
Spraying materials	112 72
Taxes	390 97
Milk route	750 00
	<hr/>
	\$ 15,253 07
	<hr/>
Total	\$ 16,466 44

STOCK ACCOUNT

A committee of five, appointed by the President of the Board of Trustees from among their number, took the following inventory of the real estate and personal property:

(A) FARM

Properties:			
Farm, including land at the Home.....	\$ 18,000 00		
Tenant's Home	4,000 00		
			\$ 22,000 00
Implements			3,400 00
Live Stock:			
Holstein-Friesian Cattle	\$ 5,880 00		
Horses	600 00		
Swine	320 00		
			6,800 00
Produce:			
Potatoes	\$ 2,000 00		
Ensilage	1,140 00		
Hay	825 00		
Straw	325 00		
Feed	131 76		
Wheat	320 00		
Oats	27 00		
Corn	556 00		
Timothy seed	4 50		
Truck	10 00		
Apples	100 00		
			5,439 26
Miscellaneous:			
Firewood	\$ 15 00		
Crates, etc.	40 00		
Oil and gasoline.....	36 50		
Roofing paint	62 50		
Furniture	150 00		
Fertilizers	4 00		
Lime	2 50		
Spraying materials	27 70		
Bottles, caps and crates.....	151 00		
Milk route	750 00		
			1,239 20
Securities:			
Bills receivable	\$ 574 00		
Loans	400 00		
			974 00
Total for the Farm.....			\$ 39,852 46

(B) HOME

Property (The Home).....	\$ 12,000 00	
Miscellaneous:		
Furniture	\$ 400 00	
Canned goods	107 10	
Provisions	47 20	
Smoked meats	24 32	

Coal	120 00	
Soap	13 25	
Poultry	30 00	
Office equipment	200 00	
		941 87
Total for The Home.....		\$ 12,941 87
Grand Total		\$ 52,794 33
Treasury Deficit		7,036 71
Actual appraised value.....		\$ 45,757 62

STATEMENT

Resources		
Properties	\$ 34,000 00	
Live stock	6,800 00	
Implements	3,400 00	
Produce	5,439 26	
Miscellaneous	2,181 07	
Bills receivable	574 00	
Securities	400 00	
		\$ 52,794 33
Liabilities		
Contributions to date.....	\$ 26,560 98	
Donations to date.....	2,465 71	
Treasury Deficit	7,036 71	
Surplus	16,730 93	
		\$ 52,794 33

H. B. Musselman, President,
 E. N. Cassel, Secretary,
 J. G. Shireman, Assistant Secretary,
 Allen M. Gehman, Treasurer,
 W. G. Gehman, G. F. Yost,
 C. H. Brunner, A. A. Wismer,
 B. Bryan Musselman, H. G. Brunner,
 F. M. Hottel, H. M. Hottel,
 Board.

FORMS OF BEQUEST AND DEVISE

BEQUEST

I give and bequeath unto H. B. Musselman, E. N. Cassel, W. G. Gehman, B. Bryan Musselman, J. G. Shireman, C. H. Brunner, F. M. Hottel, G. F. Yost, Allen M. Gehman, C. D. Bean, H. G. Brunner and H. M. Hottel, Board of Trustees of "The Home" of the Mennonite Brethren in Christ, Pennsylvania Conference, located at Centre Valley, Pa., and their successors in office the sum of payable one year after my decease.

.....



DEVISE

I give and devise unto H. B. Musselman, E. N. Cassel, W. G. Gehman, B. Bryan Musselman, J. G. Shireman, C. H. Brunner, F. M. Hottel, G. F. Yost, Allen M. Gehman, C. D. Bean, H. G. Brunner and H. M. Hottel, Board of Trustees of "The Home" of the Mennonite Brethren in Christ, Pennsylvania Conference, located at Centre Valley, Pa., and their successors in office the following described real property together with the appurtenances, in fee simple, viz: (Describe nature, situation and contents of property), possession to be given one year after my decease.

.....

XIII.—Foreign Missions

THE FORTY-SIXTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS

"Is not this the fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health (healing, R. V.) shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward."

"Then thou shalt call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am."

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday."

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:6-11).

What a wonderful passage. It speaks volumes. It is like a rich gold mine. It is like an open door to the storehouse of the riches of heaven.

The Home Work

Another year has come and gone. The forty-seventh Annual Conference of the Mennonite Brethren in Christ of Pennsylvania closed on October 20, 1930. The reports from the whole field were excellent, showing marked progress throughout.

The Lord has been taking care of the home work very nicely according to His ancient promise when He said, "A pleasant vineyard, sing ye of it. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day" (Isa. 27:2, 3 R. V. marg.). As God kept His people Israel in the Old Testament times, so He will keep His Church. Jesus and His Church are God's most precious treasure in the universe as well as the object of Satan's bitterest hate.

The Lord has favored us with many seasons of refreshing, real showers of blessing. Souls have been saved on all the various charges. Many sick have been healed and the work has been strengthened.

Our Camp Meetings have again been owned and blessed of the Lord. The brethren preached the Word with inspiration and power. A large number came forward, some to be saved, some to be restored and others to consecrate their lives to the Lord for His pleasure. Many were anointed for the healing of the body. Hundreds attended the morning prayer services as well as the special services for children.

Three of these great gatherings were held again this summer. The Allentown District Camp Meetings were held in Mizpah Grove, Allentown, Pa., the first one, comprising the Bethlehem Division, from June 28 to July 6, consisting of 222 tents. The second one, the Allentown Division, was held from August 16 to 24, had 229 tents. These were in charge of Presiding Elder H. B. Musselman.

The Easton District Camp Meeting, in charge of Presiding Elder W. G. Gehman, was held at Shamokin, Pa., from July 19 to 27, with 160 tents.

The Allentown District Sunday School Convention convened in Mizpah Grove on July 4, during the week of the first Camp Meeting. The speakers were Rev. Forrest E. Dager, D.D., of the Reformed Episcopal Church, Broad and Venango Streets, Philadelphia, and Rev. Thomas Mosely, returned Missionary from the Kansu-Tibetan border, under the Christian and Missionary Alliance. Each of these gave us three excellent messages.

The Sunday School Convention of the Easton District was held at Stroudsburg, Pa., on Memorial Day. Both of these conventions were largely attended. They were days of much spiritual help and blessing. The reports showed a healthy, normal growth in the Sunday Schools throughout the Conference.

Through the courtesy of Pastor B. Bryan Musselman, Pastor of Bethel M. B. in C. Church in Allentown, Pa., the owner and operator of Radio Station WCBA, many of the services of the two Camp Meetings as well as the Sunday School Convention held in Mizpah Grove were broadcast over his station. This brought many responses of appreciation from far and near from such who could not be present in person at these great annual gatherings.

The success of all these special summer gatherings as well as the prosperous condition of the work throughout the whole Conference is due to the blessing of God through the operations of the Holy Spirit. But we are also conscious of the fact that God works through human agencies. We praise the Lord for strong, wide-awake, faithful leaders, who stand in the front and hold the helm of the Church firmly through storm as well as through sunshine.

Then we also praise the Lord for a humble, faithful, consecrated ministry, hard-working sacrificing, untiring, who stand together shoulder to shoulder in the conflict and keep the ranks unbroken, contending earnestly for the faith once for all delivered unto the saints.

Back of all these stand the officers and members of the Church, a noble, faithful, consecrated band of workers, always ready for service without shrinking or faltering, standing true to the fundamentals or rather to the doctrines and principles of the Word of God. We are specially thankful to the Lord for the many hundreds of young people whom the Lord has given us, a band of young men and women although not altogether without faults, yet "whose hearts God has touched" (I Sam. 10:26). These, together with the "fathers and mothers in Israel," have added immeasurably to the success of the work. May God bless them and make them fishers of men and help them to bring in many more.

The Work Abroad

The Board of Foreign Missions again desires to thank the members of the Church as well as the many friends and lovers of genuine Foreign Missionary enterprise for so faithfully and so liberally to contribute to the work of the Lord both in the Home land as well as on the Foreign Field.

Our ministry also deserve credit for the way they all have been arousing and stimulating the interest of Missions in the hearts and lives of the people.

The officers and teachers of our Sunday Schools have done well along these lines. And last, but not least, we wish to specially thank the many children of our Sunday Schools who have so liberally given of their small savings in order that the poor heathen children might be supplied with Bibles and God-called, faithful teachers who will show them the way to heaven clearly. May the Lord bless you all. Continue the good work during the coming year, should the Lord tarry. The harvest will soon be here and then shall every one have his reward.

We have received many very interesting letters and reports during the year from all the various fields. From these we have again clipped what we thought would be of the greatest interest to our constituency. Thus we permitted our missionaries to do their own reporting, so that our readers can imagine hearing them give their reports as though they were present in person. Much valuable matter from some fields had, however, to be omitted for lack of space.

We have again inserted quite a number of beautiful illustrations made from photographs sent to us from the field. These are of great value to give life and a sense of nearness and reality and expression to the reports.

Many letters of appreciation have been received from the missionaries and also from other interested parties, libraries and missionary schools concerning these reports.

Thus if we can stimulate more interest in missionary work among young and old, inspire more liberal missionary giving and more earnest prayer for those at the front, or help some one to decide for a life service somewhere in the vineyard of the Lord, we shall feel that our labor is not in vain and the small amount spent for the issues of the *Regions Beyond* is well spent.

Although these half-tone cuts are expensive and printing costs a good deal, we are again sending out these reports free of charge, trusting the Lord for the increase. Any one whom the Lord may so lead may send in their contributions for the support of these faithful laborers in the front lines to any member of the Board whose address you find with this Report or to any of the Pastors of the Conference.

The "King's business requireth haste." The harvest truly is great, the field is ripe to harvest and the faithful laborers are few. Our Board stands firmly, with all our Pastors and workers at home as well as all the missionaries which we support, on the fundamentals of the Bible, the inerrant, infallible, God-breathed Word of God.

Who will join us in definite, fervent prayer that the Lord will bless and prosper the missionaries at home and abroad, that He may open hearts and purses and send forth more laborers speedily to bring the Gospel to those who have never had the privilege of hearing it, to hand out the Bread of Life to the hungry, starving millions, to bring light to the nations which sit in darkness and the shadow of death, to find the "other sheep" that are lost and thus hasten the glorious appearing of our Lord Jesus Christ and our gathering together unto Him.

Taochow Overthrown

Jesus came into the world that He might destroy the works of the devil. The time will soon be here when this will have been literally and fully accomplished though now sometimes it may appear as though the devil is permitted to destroy the Lord's work.

Missionaries C. F. Snyder, Christie, Ruhl and many others went to the borders of Tibet as pioneers, suffered hardships, spent the greater part of their lives there until they had gathered quite a church together of such to whom they were privileged to preach the Gospel for the first time. The following thrilling report is the more interesting to the readers of *Regions Beyond* as Brother and Sister Snyder lived and labored in Taochow Old City for many years. The death of Stephen was followed by churches springing up everywhere. Time will tell the fruit from this terrible tragedy.

Thirty-five years ago, when the Gospel came to the Kansu-Tibetan border, Taochow Old City was a busy trading post. Trade from inner Tibet, trade from outer Mongolia, trade from Peiping, and trade for Szechuan flowed together in the streets and over the counters of this

border town. Ninety-five per cent of the population were Mohammedan, and it was due mainly to the enterprise and business initiative of these same Moslems that Taochow Old City had become a thriving center.

Bitter as have been the sufferings of the entire district during the ebb and flow of civil war for the past years, the Moslems of Old City suffered the least. Even the grim threat of famine had hardly touched the town. Harvest was only two months away, and yet with inexplicable perversity, the Moslems of Old City rebelled. By the end of May, 1929, they had repulsed the Tibetan troops, driving them back across the Tao River, and the friends of yesterday had become blood-thirsty fiends that gutted Chinese and Tibetan villages, sparing neither young nor old. Smoke from burning villages hung heavy along the hilltops for days, and the river, greenish brown in summer flood, carried a ghastly freight of bodies, some of which caught and stayed in every snag. With the Tibetan troops sheltered behind that same river, and every one wondering why the government troops did not come, the terror of the Moslem rebels hung over the district for a month. Then one evening, with the spitting of machine guns, the troops closed in on the rebel town. The next day they occupied the place.

To ride into a sacked and burning city, especially where one has lived and worked for years, is a grewsome experience. The sky was hung with a lurid cloud that flared and darkened with bursts of flame or banks of smoke. Through vistas of flame and smoke, scurrying figures—intoxicated with killing and plunder-mad—went on with their deadly work. The streets were filled with the dead. With grinning faces and horribly gashed, the dead laid sprawled across one's way, and from the gashes dark stains ran into the dust. Even the mission station was filled with horror, the horror of dead crumpled figures lying thick—one time friends, a faithful servant, little children—also the horror of the living, a few panic-stricken survivors with their staring eyes and frantic jabberings. Above all could be heard the roar of the fire, an all-devouring destruction, and a voice of terror.

But after the troops left, before dawn of the next day, it was even worse, for the silence of the empty streets and vacant squares was terrible. It was a silence broken only by the snarling of dogs that ran in packs and feasted on human bodies, bodies of women hacked beyond recognition; bodies of babies who had crawled to their parents when they were killed.

Yet those who died in the homes and streets of the city were only the stragglers; those who were too weak, too old, or who thought they were too good to flee. The rest, a long line of men, women and children, burdened with all the belongings they were able to carry, had escaped through the night. But the Tibetan raiders caught them at a wide grass-grown, wind-swept pass, and the dead were piled across the long slopes like clods in a newly-turned field, until the slayers' arms were too weary for another blow, and their hands blistered by the twisting sword handles. The remnant went on to temporary safety near a Tibetan town, and disease and famine took a fearful toll of those who camped without tents or other shelter on the bleak plain.

Then came a period of hope for the survivors. They were promised amnesty on condition that they lay down their arms. With duly certified passes they filed wearily back to the ruins of Old City, for after all it was their home. Once arrived, they were called upon to give up their passes. Then all the males over twelve and under sixty—many of them innocent of any part in the revolt and merely the victims of circumstances—were butchered to a man. Fatalists to the end, when they faced the weary executioners over the bodies of those who had gone before, they merely asked permission to face toward Mecca, and with the mutter of Huda (Allah) on their lips, they went down under the swinging blades.

For a day or two the grim yawning ruins of Old City became one vast house of mourning and a burial ground as the women and children lingered to bury their dead. Then they, too, scattered, some to find refuge in other places, but most by sickness, starvation, on the vengeful spears of the Chinese militia, or by other violence went on that long, lone journey from which there is no return.

PALESTINE

Missionary—Miss Mary A. Butterfield

Abstracts from her report:

I wish I could tell you how often I have thought of the dear friends who are supporting me on the field. I know it would have been easier for you to realize it had I written more frequently and sent in more articles for the *Gospel Banner*. If you had known all that has passed through my mind for you and all the dear ones, it would have helped you to understand how much I really do appreciate all the dear ones there are doing to keep me "at the front."

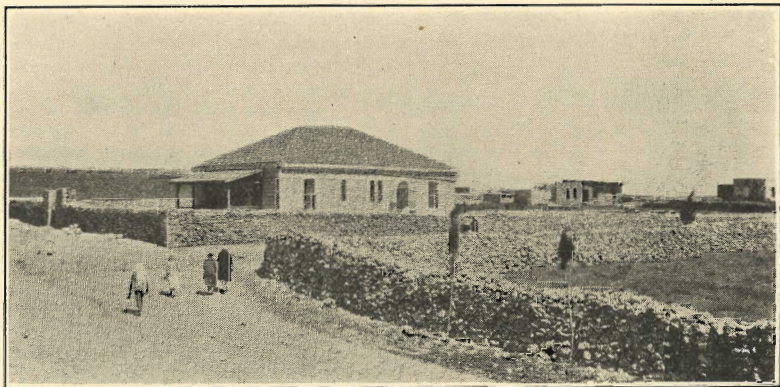
For those who have prayed for my health, I am indeed grateful, and am glad to report that the life of the Lord has been very real to me this summer. I have had several humiliating experiences along the line of health during the year, but they have all been for my good, and I trust that they will all work out for the glory of God. "The Valley of Humiliation" is necessary for some of us. The chastening of the Lord is sweet and precious.

Well, enough about myself! Now, for a little about Jerusalem, "the Holy City." It is just as "holy" as it ever was so far as the hearts of its people are concerned. A more "religious" city cannot be found anywhere. Churches, synagogues and mosques are all a very manifest testimony to the religious character of the inhabitants of this famous city. Thousands of orthodox Greek and Latin Christians devoutly cross themselves as they pass their churches and some even prostrate themselves on the streets as they pass by the chancel of their beloved places of worship.

Within, one rarely fails to find some bowing in ecstatic adoration before a picture or an image which has been kissed so often by ardent worshippers that the place is worn or indented. In the synagogues the Jews with their prayer-shawls over their head and shoulders and the little prayer-boxes on the forehead and arm, are reading the Old Testament or Jewish prayer-book, some of them with tears in their eyes. One's heart aches for them as one sees them worshipping in almost hopeless despair. In the mosques, thousands of Moslems are gathering in their various localities for their special services, simultaneously going through their prayer exercises, rising, standing, kneeling, prostrating themselves in a most rhythmic manner. But they know not our Saviour!

Perhaps I have mentioned in a previous report that the word of the Lord to Ezekiel (28:26), "they shall build.....and they shall plant," is certainly being demonstrated these days. Go where you will in this city today and you will find building going on. Within the past year, an entirely new business section has risen up and dry goods, grocery, and other kinds of stores are displaying their merchandise and supplies in true western fashion. On nearly all of the old streets outside the city and in some of those inside the old walls, old stores are being enlarged and renovated. In the section where we are located, west of the old city walls, large buildings are being erected, and new streets are being laid out.

Out towards the railroad station, the Y. M. C. A. is putting up a building costing a million dollars, covering an area of several acres of land. Just across from it, the proprietor of Shepherd's Hotel in Cairo, Egypt, is erecting an immense hotel, to be called "King David's Hotel." At the foot of the hill is another immense hotel just completed which boasts of the name, "Palace Hotel," with two hundred rooms. One enters it by means of a revolving door, such as is used in large buildings in our American cities. It has beautiful suites of rooms with private baths, etc. The Catholics have put up a number of very large buildings in various parts of the city, also, in addition to the many such buildings owned previously. Moslems, too, are building stores and schools, residences, etc. All classes are catching the fever. Jewish Colonies within the city limits are rapidly spreading out and getting closer to those outside the limits of the borough. In time, no doubt, there will be a "greater Jerusalem" as there is a "greater New York," etc.



Palastine.

Missionary residence in Madaba, Transjordan. Misses Best and Lewis are living here and witnessing for Christ.—Mary A. Butterfield.

Two years ago, as I took a long walk with 150 Jews in the Hebrew night school which I was attending for the study of Hebrew, the Hebrew teacher (a strictly orthodox Jew) read to us from Jeremiah 31:38-40, as we sat on the site of "the hill Gareb," and pointed out to us the Jewish colonies then being built in that vicinity in fulfillment of that prophecy. He said, "In time, these colonies will all be joined together as each is built out towards the other and the city of Jerusalem will reach as far as Ain Karim (four miles west of Jerusalem)." I confess I wondered then if he might not be exaggerating a bit. But since then another colony not started at that time, has arisen between Beit Hakerem and Ain Karem and is extending out in both directions: likewise a new one has been built between Jerusalem and Beit Hakerem and one passes an almost continuous line of buildings from Jerusalem to the colony nearest to Ain Karim.

All the area between us and Dr. Schneller's Orphanage which used to be an empty waste is now a continuous city with residences and stores. Jerusalem's first theatre is being erected within four minutes' walk of our church. New cinemas, too, are not far away from us. A beautiful suburb near the railroad station is mainly Protestant—built by men

who have had training in Protestant Mission Schools. The Latins are now building there, also, putting up a Catholic church. Out by our Mission Cemetery, which is in the Greek Colony, many new buildings are going up, joining up with a new Greek residential center, near a beautiful pine grove in which is located an old Greek church, built on the site of a Crusader church.

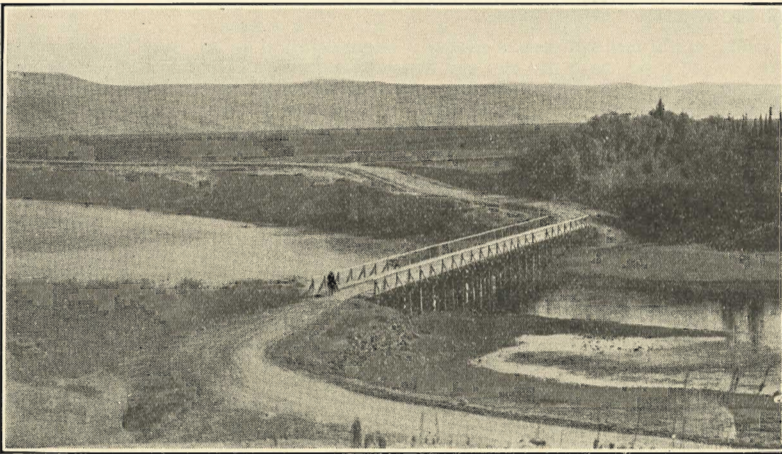
The story could be repeated in connection with all the cities of Palestine and Transjordan, though in Transjordan the building up is more gradual. There are no Jews on the East side of the Jordan. In Haifa, the construction of the harbor is inciting people to make many improvements in all parts of the city. Jewish Colonies down in the city and up on Mount Carmel, are increasing in number and size. It is true there are varying degrees of economy and quality in the buildings being erected, from the humble little wooden shacks, patched up with tin, to the magnificent stone buildings of permanent character. There are so many of these colonies which I have not seen yet. I hope to do so before my next furlough, God-willing; but most of those I have seen are an asset to the land. It is true that here and there some are not so promising, but the majority are.

One's heart is touched to see the little homes, with the barest necessities of life which are built in the early beginnings of the colonies. I visited one which was a comparatively new home in the truest sense of the word. A married couple with their first baby lived in it. As one entered the poor little place with pathetic evidences of poverty there was a sense of "home." The motto, "Be it ever so humble, there is no place like home," might well have been hanging upon its walls. It has hung in many a home where it was out of harmony with its setting, but here it would have been most appropriate. The husband was sitting in the doorway, making a bit of furniture out of an old box. The wife was inside preparing the evening meal. The wee one was lying in a tiny home-made bed all its own. The house was neat and clean. Some cheap white cotton cloth has been converted into simple curtains, but there were no luxuries. As we entered the home, there was an embarrassing moment for them. They were not certain of our motive in calling upon them as entire strangers. But in a few moments, the embarrassments was all over and we were chatting in a most friendly manner with the mother while the man remained outside at his work. She proudly showed us her baby and then the little photo of the family, which had been taken for the necessary passport for entrance into the country. Her thin, ill-nourished body, with a face that bespoke the hard life she had lived, was clad in a simple cotton dress. It was hardship with happiness. They two and theirs had a wee tiny spot in which to live together and in which to be a part of the big plan of making a national home for the Jews. For they were not selfish nor isolated in their plan of settling in this land.

True they were glad to escape the persecution which had prevailed in their European home during the awful pogroms against Jews, but that joy was augmented by a constructive idea—they were building up something tangible for the good of the entire nation. The great black eyes looked out through the thin, worn face with an inexpressible joy as we talked together about the prophecies of the Old Testament regarding Israel; but when we began to point out their reference to the coming Messiah, a troubled, perplexed look overspread her countenance. Yet she listened and gladly accepted the literature we left with her. Truly, in the mind of the majority of Jews now returning to Palestine, the word "home" has its double meaning, and each little home of the sort I have described—and there are now hundreds of them—is a miniature prophecy of the sure fulfillment of God's word to the nation.

But if the little homes prove to be the earnest of fulfillment of restoration for the Jews to their national home, they are also having earnest of the tribulation which many students of prophecy are expecting will yet come to pass.

Soon after we sent you last year's annual report, our little country here was in the throes of riot, which was virtually a civil war. Our first reports to you of those awful days were considerably exaggerated, inasmuch as all the news that came out during the first week was over-stated by the newspapers here and also by an excited populace. As time went on, it became evident that the gross cruelties ascribed to some on both sides—Arabs and Jews—had not taken place, though murder and plunder had been rampant. In all there were a little over two hundred deaths on both sides, while something over three hundred were wounded—some badly and others slightly.



Palestine.

Mouth of the Sea of Galilee flowing into the River Jordan.—M. A. Butterfield.

But the mutual hatred and desire to see each other exterminated during those days was not exaggerated, *i.e.*, on the part of those who took an active part in the riots. Thank God, there were thousands on both sides who regretted the sad condition that existed, and it is to them that the country is partly indebted. Many Jews and many Arabs, while not in sympathy with each other's aspirations, did all they could to maintain peace and are still desirous that peaceful relations may prevail between the two classes. We are indeed grateful to God for what the British soldiers have done during this past year to bring about a better state of affairs. They have been "between two fires," as it were; with both Jews and Arabs complaining against them for not taking sides with their own particular ideas. Yet they have maintained a wholesome neutrality, which has been a great help in keeping peace.

There have been several times of intense strain in the country during the year—such as at least times for each of the different classes, Jews, Moslems and Oriental Christians. When three Arabs were hung this past Spring, there was considerable feeling against the proceedings and all communities appealed for pardon for them. But it was not

granted and on the day the executions took place, the British soldiers were stationed throughout the city. Machine guns were at their posts, also, and aeroplanes hovered over the city, as on all other occasions when strain has been felt. The army deserves much credit for the manner in which it has tided over these times of anxiety throughout the land. They need your prayers. It is no easy life they are leading here, away from their families. Many of them are unsaved, also.

While thinking of the fulfillment of prophecies for the Jews, we must not forget that the Arabs have a claim on God's promises, too. It is quite evident in Scripture, that whatever rights God is going to give the Jews in this land, they are not exclusive rights. How often we may think of the Jews as "God's chosen people," without considering the purpose of His choice of the nation. He never chose it to be His *only* race nor even His *first* people. God chose them, it is true, but not for the purpose of blessing them *only*; He chose them to be a blessing to the world!

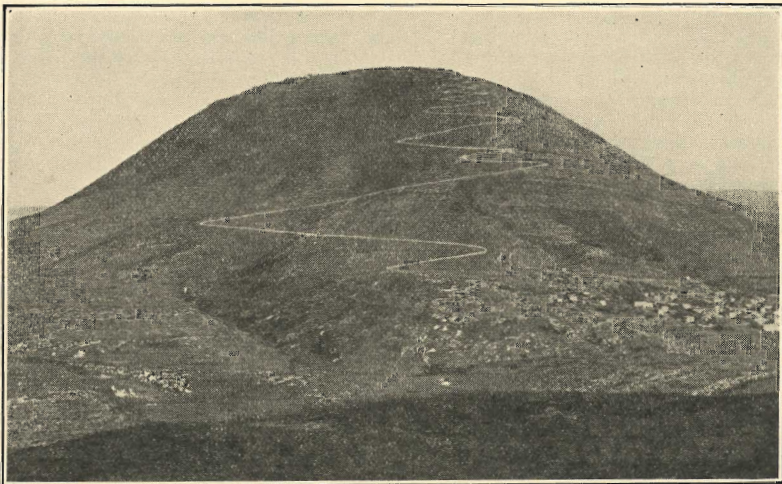
Part of that purpose has already been fulfilled in giving the Bible to the world and also in the sending of His Son, through the Jewish nation, to save a lost world, including Jews and Gentiles on every part of the surface of the earth. Hence He has allowed the Arabs as well as the Jews to have a claim on this land. In the sixtieth chapter of Isaiah, it is very clear that both Arabs and Jews will be worshipping Christ in Jerusalem "and they shall show forth the praises of the Lord" together.

We are all aware that the complete fulfillment of many of God's promises will not be evident until the Millennium, but meanwhile He gives earnestness of fulfillment in individuals and in groups of individuals. Hence He chose us to serve Him here by witnessing to Arabs and Jews and not to Jews, alone, as many people often think.

Here in Jerusalem we meet people of all types. Come and sit in one of our Sunday services and note the classes of people who come in. First of all, the Arabic service at nine-thirty in the morning. They have no regular pastor just now, so the elders and deacons are in charge and the elders do the preaching, as a rule. Occasionally they get an outsider to do it for them. One of the elders is an Armenian who lived in Mesopotamia at one time in his life; another is an Armenian who originally lived in Asia Minor. Both of them, as well as our faithful Bible Woman from Asia Minor (years ago) passed through one of the awful periods of persecution of the Armenians by the Turks. They saw members of their families cruelly murdered and suffered torture themselves.

Another elder was born in Egypt, raised in Schneller's Orphanage, and educated in Syria. For some years he has been our evangelist to the Jews in Jerusalem. A more zealous Jewish worker cannot be found than he, though he belongs to the Arab race! He loves the Jews and many of them love him, whether they believe his messages or not. Quite a number of the group who come here are Palestinians who were originally known as Syrians. A blind man, raised in Schneller's Orphanage, plays the organ for the service and if he happens to be absent, a young blind Syrian girl plays instead. She is a nurse in the English hospital for Jews. An old bald-headed Armenian sits near the front. Scattered about through the church you will see various "native" races, most of them having come to this land from other nearby lands. A converted Moslem and his wife are present. Back in the corner sit some Jews who have come in out of curiosity. Sometimes a Hebrew Christian is present; but, owing to the language, most of the Jews attend only the Hebrew service in our Reading Room down the street.

Occasionally one sees some Moslem young men who are privately studying the Scriptures with our Chairman, Mr. Smalley, in the meeting. An old converted woman who was a Moslem and was healed of leprosy is one of the most faithful attendants. She keeps her hands hidden in the folds of her shawl and if anyone offers to shake hands with her, she extends them under cover of the shawl, as they are partly eaten up by the dread disease of which she was healed many years ago. They are clean enough, but they are only stubs, and she works with them to earn her living. Many a washing and scrubbing she used to do before she became old and rheumatic. She it was who sat with tears in her eyes, years ago, as we were all pledging what we could towards the church building which was going up. All at once she jumped up with her face all aglow and said, "I will carry mortar and not take any pay for it!" Her hope is in Christ.



Palestine.

Mount Tabor. Nazareth to the right.—M. A. Butterfield.

Well, I cannot take time to describe all of those who attend. Last Sunday we had a rare experience. A group of travelers came in for the Arabic service and sat throughout the entire service. There were thirty or forty of them. We often have tourists for the English service, but not many of them care to sit through a service in a language they do not understand. The English services are conducted by a missionary, usually the chairman, if he is in the city, as he is really the pastor of that service. Here we who are working for the Lord often get our souls fed and those who live out on the stations have the opportunity for the refreshing experience of listening to a sermon in English. God has made this service a great blessing to many in the past. Often the room is well filled with parties of tourists who long to attend a simple church service. It is attended regularly by a few Americans and some English people living in the city, as well as by a goodly number of Arabic speaking people who know English.

But I must not hold you in Jerusalem longer, though there is where the Lord keeps me most of my time. It is our headquarters only and we who labor here always feel that in a particular sense we belong to

the entire field. I think perhaps the best thing I can do just now is to take you with me on my trip to Madaba in May. I had the privilege of spending a fortnight with Miss Best and Miss Lewis in Madaba, not far from Mount Nebo. I decided to spend that much time of my vacation there in order to get acquainted with the needs of that district so I could pray more intelligently and also write about it to my friends.

It was a beautiful morning. The sun was shining, the air was clear and soft, fleecy clouds were roving about in the blue above us, depositing floating shadows about over the crinkled brown and tan hills and valleys of which this land is so prodigal. Here and there along the way, the scenery was varied by lovely green fields of grain, rippling in the breeze with tiny silvery waves resembling those on a quiet lake or stream. The road to Transjordan passes through Jericho. Anyone who travels from Jerusalem to Jericho gets a never-to-be-forgotten impression of the meaning of "down to Jericho." One's own mental faculties aid in making the impression stronger after the sign-board indicating "sea-level" has been passed, when one instinctively feels a sense of atmospheric pressure. If that sign were taken away, it might not seem so "downish!"

Some time after one leaves Jericho the bridge across the Jordan River is reached. It being the boundary line between Palestine and Transjordan, Palestine customs officials greet one at this end of the bridge and Transjordan officials at the other end. We had no trouble there at all. For some unknown reason, they did not even ask me my name, though the men in the car had to go in and register. A little while longer on the Plain of the Jordan Valley and then our car began to climb up a winding road which lies mostly on the edge of a steep precipice. A careless turn could easily plunge us into eternity. But the driver was careful and we moved on and on while the car buzzed and boiled. The fleecy clouds were following us and the sky was filled with grotesque forms which stirred my imagination to its utmost. Down below in the deep, deep gorge, were beautiful rhododendron shrubs lining the banks of a tiny stream of rippling water. It was a delightful relaxation to sit in the car and think of the works of our wonderful Creator.

We passed through Es Salt, where the English Mission has a hospital and an American Mission has evangelistic work.

I had to change autos in Amman and found myself in a truck loaded with supplies for a store in Madaba, with men piled in wherever they could find a place. An old sheik was in the front seat and kindly moved over to give me a place. On the way to Madaba, he pointed out places of interest, such as Heshbon, and talked about the stories of the Old and New Testaments, which he seemed to know very well, though he is a Moslem. I learned later that he had learned it all through Mr. and Mrs. Smalley when they lived in Madaba some years ago. He called on us in Miss Best's home a few days later and we spent an hour answering his questions concerning the divinity of Jesus Christ; but he would not be persuaded, because he did not want to give up his faith in Islam.

We arrived in Madaba about four o'clock and soon afterwards were seated in the little living room of the mission, which was filled with callers, as it usually is about that time of day and in the evenings. They had come on a friendly visit, yet there were opportunities to say a word for the Master in the course of the conversation that was carried on. Little cups of Arabic coffee were passed around and everyone drank it in true Oriental fashion.

On Sunday, we went over to the little school-rooms where a service in Arabic is conducted by Miss Best. It was blessed to see a group of fine young men sitting there listening quietly to the message as it was

given out in the power of the Spirit. Melad, the first convert in Madaba, and his wife and children were present. He takes great interest in the work and is a real help to the missionaries there. He and his wife were baptized in the Jordan last summer. In the afternoon we went to the Sunday School attended by about sixty people, including grown up women and small boys and girls. Miss Kamleh and Miss Saleemy conducted the school and taught the main classes. They are graduates of our former Girls' Boarding School which Miss Parsons used to have in Jerusalem.

Monday was a full day. We made a call on a young bride in the morning. She was so happy to have us. She opened up her boxes and showed us all her bridal clothing, which means so much to the Oriental. She had made all the dresses herself and worked all the fancywork on them as well as on all the underwear, bed-linen, towels, etc. She had made with her own hands beautiful embroidered bed-room slippers for herself and her husband. She had done her duty as an Oriental woman. She was very weary, though, and longed for the days of wedding celebration to end, so that she could go to her own home with her husband and settle down to a quiet life. But she had to endure long nights of dancing, singing, hilarious groups of men who came to wish the bride and groom well. She did not dance herself, but the men did it with all the energy they had left after a long day in the harvest fields. It was very interesting to see them.

In the afternoon we made a call in a Greek Christian home. The women in the home were mostly friendly. The man was not at home at first, but he, too, was friendly when he came in. We sat on the prettily cushioned makkods (home-made sofas) and drank coffee and



Palestine.

Messrs. Fried, Brooks and Barnaba in front of their lodging place and meeting room in Jebaib, Syria, during revival of May, 1930.—Mary A. Butterfield.

ate the sweets which they brought before us, while we conversed about their family affairs and other matters of interest to Madaba people. Again and again, the opportunity was seized to speak of Jesus to them and of His work for His people. They were already believers and had heard the message many times through the different missionaries who have been there. But they need to go deeper into God and let Him have control of their lives.

After we left this home, we went to the Latin Girls' School to which we had been invited for closing exercises. The room was filled with women and children of Madaba. The men had seen the exercises the day before. Mothers with wee ones were there in numbers. Most of them were dressed in that long black dress so characteristic of Madaba and Kerak. The two towns are closely related by marriage ties through many families. Many of the faces were tattooed with a bluish substance. They wore their hair in two long braids, the length being emphasized by the addition of braided strands of black yarn, in many cases. Most of the women are poor. Some of them never know what it means to be really satisfied with the kind of food they would like. The male members of the home fare better, as a rule; yet one often finds exceptions to this rule, especially among those who have come in contact with the missionaries.

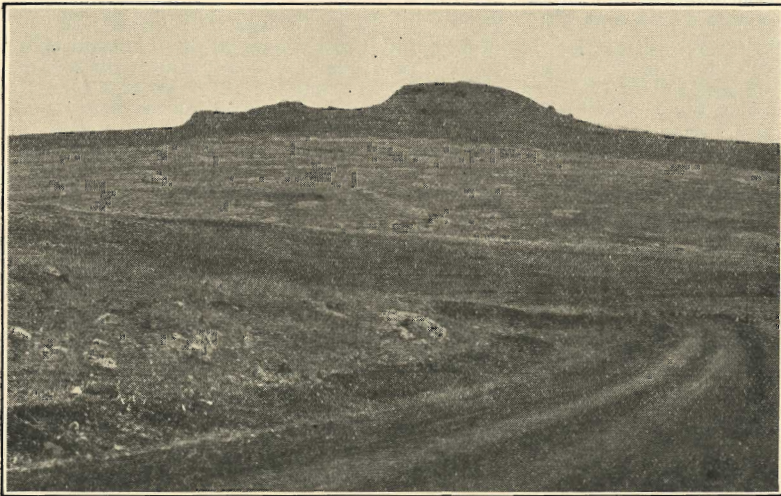
One day we walked out to the Arab tents which are hired by some of the Madaba people who have harvest fields far away from the town. They go there to live for the summer, moving their tents towards Madaba as fast as their flocks eat up the stubble and gleanings that may have escaped the attention of the gleaners who follow up the reapers as they did in the days of Ruth. It was a great day, indeed. We were heartily welcomed and given cushions on the floor of the tent on which to lie down in solid comfort as we chatted one with another. It was a real Oriental day, a day of feeling with the women who labored there. They take care of the milk of the goats by churning it into butter and then making curds and whey of what is left. The curds are dried out and rolled into balls and laid out on the roofs of the tents to harden for winter use. The butter is churned in goats' skins by swinging them back and forth in a wooden frame made of branches of trees. We had all brought our dinner with us and we spread it out on the cloth on the floor and had a real community dinner of meat and vegetables and fruit, eating in native fashion. Then we, too, took a nap and after that some more talking and singing. Not all were Christians. One longed to preach the gospel to them, but all were too busy to listen. Yet little opportunities to witness were found and we know the day was a profitable one.

One of the most precious opportunities of the visit was a sheep-shearing in the garden of one of the leading men of Madaba. We sat on a chair near the gate and watched the shearers—at least ten of them working at once, each with a different sheep. The scissors were big and sharp and the shearers used them mercilessly. All the neighbors had gathered together for the occasion, much as neighbors do in the homeland for threshing grain. While the shearers were working, the others were singing and clapping their hands and the scissors seemed to move with the rhythm, as the shearers responded in shouts of singing to the singing of the others.

Meanwhile the sheep lay bound and helpless and silent, while the scissors pierced the skin and brought forth blood more than once. A little lad was assigned the task of going around with a dish of oil and a rag to oil the wounds made by the shearers. I thought of the words of Isaiah, "As a sheep before her shearers is dumb, so He opened not His mouth." It took but a few moments to shear each sheep and then

others were roughly dragged out from the large flock standing packed together in a corner of the lot and their feet were tied and others of those standing by relieved the first group of shearers. It was real fun, although it was hard work, for the men, but it was not at all pleasant for the sheep. It was a miniature picture of Calvary and it made me think again of what Jesus suffered for me.

During the vacation there, I attended the meetings held during the week—women's meetings, some of the men's meetings, and a children's meeting. It was a joy to help by playing the organ and singing with them the hymns we love so well. How some of them did sing! It is true that there were some who could not follow a tune, but the fact that they were singing of the Saviour changed the discord into harmony.



Palestine.
Mount of Beatitudes.—Mary A. Butterfield.

One more touch of the work in Madaba and I am through with this part of my report. Soon after I came away from Madaba, Miss Lewis went to Ma'een, a town some distance from Madaba, to hold a daily vacation Bible School. No missionary had ever been there before, though a Catholic priest is there. He objected to Miss Lewis holding such a school there and threatened all the children of his parishioners if they dared to attend her school; but they could not resist. Sometimes he succeeded in keeping them away and then again they would come to the school. By and by the priest became more friendly and eventually all the children were attending the school unhindered. She visited in the homes and pointed the people to Christ. At their closing exercises, many people of the little town came out to see the children and to hear them sing and recite. They learned hymns and scripture texts and did some kindergarten work. It was a worth-while effort, and one which we trust will result in real fruit for Christ there. While Miss Lewis had this school in the new place, the two teachers in Madaba were conducting a similar one in Madaba with an attendance of sixty children.

At present Mrs. Smalley is having a Daily Vacation Bible School in Jerusalem, and we believe it will mean the salvation of many of the children.

You have seen the reports of the revivals in Dera'a. Reports continue to come in as to the way the Lord is blessing the new converts and using them to help others. I must not repeat details here. Only we thank God for the salvation of thirty or more souls in this revival.

We have been helping some poor Jewish families in Jerusalem this summer and are praying God to make them as eager for the Word as they are for temporal needs. Our evangelist is just having his vacation in Germany, with his wife, so the meetings are discontinued temporarily, but the witness is not discontinued. Here and there we are passing on the message to individuals as the Lord leads.

I trust this long letter has not become tiresome. I purposely wrote about some of the details of Transjordanian life in order that you may catch the vision of what the missionary meets from day to day. There are many interesting incidents and touches which have necessarily been omitted. But we trust this will enable you to pray with us for the spiritual revival which is needed in order to lead souls to Christ.

This report has been written in the midst of many interruptions and I am aware that it seems a bit disconnected. I am sorry that I have no time to rewrite it; but I trust you will pardon any faults you may find in it. The hour is getting late and I must mail it tomorrow morning, early, or it will arrive too late for use in your Annual Report.

I cannot close this report, however, without reminding you that our interest in Arabia has not ceased. I know it was easier for you, as well as for us, to pray more earnestly for that land while you were hearing of the thrilling trips taken by several of our missionaries at the risk of their lives. Perhaps you and others are wondering why more such trips are not being taken. But you may recall that the last report of Mr. Smalley's and Mr. Breaden's trip made clear that the king of Arabia had inscribed on the passports of these men that they were never to enter Negd or Hedjaz again! Yet, notwithstanding this order, both Mr. Smalley and Mr. Allen made definite plans to go into Arabia the very next Fall. The other missionary societies in Jerusalem even had a special farewell meeting for them, commending them to God as their representatives in the daring enterprise as well as our own.

Two days before they were to sail, a cable was received from the Board advising them to survey Persia instead of trying to enter Arabia. It was like a bombshell to all of our missionaries and they cabled again, saying they were ready to enter Arabia and desired to do so on their way to Persia, since the Board wished them to make the survey. But the Board cabled back that they were to survey Persian Gulf area only. It was a bitter disappointment to the two men especially and it was very hard for them to see that it was His appointment. It may interest you to know that one of our missionaries had a heavy burden of prayer about these men at the time and the night before the cable was received the entire night was spent in prayer, struggling with illness and with uncertainty as to how God wanted prayer offered.

Finally it became clear that He wanted prayer that the men be held back from going to Arabia at this time. It seemed impossible that He could want such a prayer, but in the early morning, about dawn, the burden lifted and an assurance was given that the men were not to go to Arabia then. Four hours later, the cable came from the Board, having been started on its way about the time the burden of prayer was lifted. "God moves in a mysterious way His wonders to perform." Sometime we will understand it all. We doubt not that He wanted to keep them on earth a while longer to fulfill other plans for their lives, for it is quite probable that if they had gone at the time that they desired to go, we would never have seen them on earth again.

The survey of the Persian Gulf area has resulted in our field being asked by other missions in Persia to take over that particular area, and we are expecting to send out Rev. and Mrs. Paul S. Allen and their little son this Fall, God-willing, to open up the work in that large unoccupied section of the Lord's vineyard. We trust that you will not forget to pray for them daily and also to continue to intercede until you hear that the door has been opened up in Arabia. The more we publish about our desires in that line, the longer we hinder the prospects of advance into that closed land, for the king there is determined to oppose every effort made for the entrance of the gospel.

So, we beg of you, please pray all the more, the less you hear about our hopes of an open door there. God is able and God is willing and He will lead as we pray and trust. He hindered Paul in his desires to enter Bythinia but eventually He permitted gospel messengers to enter that area, also. May we continue to believe He will do so for Arabia. "*If ye ask, I will do.*" God bless you.



Palestine.

View of Cana of Galilee.—Mary A. Butterfield.

Miss Butterfield sent in the following report of the Lord's doings, written by one of the Missionaries:

Harvesting Time in Jebaib, Hauran (Druze Mountains)

RALPH FRIED

It is only about two years ago that a young man, a peasant of Jebaib, while in Dera'a, came within sound of the pure gospel and gave his heart to the Lord Jesus. This opened the door for the preaching of the gospel in Jebaib.

The village of Jebaib has only about 450 Arab inhabitants, nearly all belonging to the "Greek Orthodox" church. It is surrounded by Moslem and Druze villages. Thus this place, which is steeped in the heathen darkness of oriental catholicism, began to hear the gospel of the saving grace of our Lord. Though we were able to visit this village only occasion-

ally, God blessed the seed sown and gave us five other souls during the past year. This small group of believers went through a year of fiery trials and persecution but stood faithfully. The priest of the village was bitterly opposing the work, especially because one of the believers was his own nephew. On one occasion he came tearing into the room where we were gathered for meeting. He grabbed one after the other, including myself, trying to throw us out while shouting and cursing us. Seeing, however, the calmness of the believers, he suddenly left us disgusted.

For this past year the burden of Jebaib has been particularly upon our hearts and we have been praying that the Lord would send us a revival there.

We determined that if any souls were won at all to Christ in Jebaib or elsewhere it must be done by the direct operation of the Spirit, without any of these means, the Holy Ghost convicting adults and youths of sin, righteousness and of judgment through the preaching of the simple gospel, backed up by the intercessory prayer. The Lord gave us the first fruits and now, in April, the Lord's time came for greater things.

God sent to us Brother Barnaba, an Egyptian evangelist, a man of prayer and filled with the Holy Ghost, to reenforce our ranks for revival meetings. He, Brother Brooks, our missionary at Kisweh, Abdullah, our native worker, and myself moved to Jebaib, for nearly three weeks living in a small room with one door and no windows. Here four of us slept, cooked our meals and held most of our meetings, for, strangely, in spite of several attempts elsewhere, the Lord kept us in this room almost all the time, with the people often jammed in tight. Almost all of the converts found the Lord there.

From four o'clock in the morning till eleven o'clock at night and sometimes later, it was almost a continued series of praying, preaching and personal dealing, with very few meals that we could partake of without outside attendance.

It was a very precious time. They came in groups and they came one by one. The first souls came seeking the Lord on the third day of our stay. It was a young girl about sixteen years old. She is one of the very few girls in the village who can read a bit. She had a very bright experience with the Lord and almost immediately after conversion began to witness to others. She went to a neighboring village, working with Moslem women, who asked her why she was singing so much. She told them what Jesus had done for her. (Is it not here where the secret of winning the Moslems is to be found?) This girl was full of the joy of salvation and was a most faithful coworker for the remainder of the campaign. Before many days Rifka brought her older sister and mother to saving faith in the Lord Jesus.

After this, for the duration of our stay, the Lord gave us souls daily. The teacher of the village school, supported partly by the government and partly by the Orthodox Patriarchate, gave his heart to Christ. He is the son of the priest in Motebeen, where we have a few believers. The Lord filled his heart with great joy and zeal. Immediately after conversion he was convicted of smoking and gladly gave it up. Others have done likewise. Adultery and fornication is widespread in the village. A number confessed this sin. Reconciliation took place between enemies in several instances.

Oh, how precious was the presence of the Lord in our midst in the aftermeetings at night! As souls would pray through to salvation the hearts of the believers—some only a few days old in the Lord—would be flooded with joy. Especially those few who stood alone for over a year, rejoicing as new brothers and sisters were born into the family of God in these meetings.

As the meetings went on opposition increased. Among other things we were greatly troubled by a group of young men who were determined to break up our evening services by the noise they made outside. One evening they managed to get into the room next to ours by force. When the meeting began they started to sing and shout and made it almost impossible to carry on. Special prayer went up for them and our God answered. Next morning the leader of the group came to us in the room. He told us that the night before, after going home, the Lord convicted him and he felt terrible about his wickedness. He now wanted to give his heart to the Lord. From this on he sat in our midst singing the praises of his redeemer. Next day the second man of the group of noisemakers came with the same conviction and found the Saviour. Several of the older school boys were saved. They showed a real experience of the new birth. Some would attend the sunrise prayer-meetings before going to school.



Palestine.

Among the threshing floors of Madaba, Transjordanian.—M. A. Butterfield.

Two young men, both of them saved during these meetings, told us how they, while plowing together in the fields, are singing our songs. Several times during the day they would lay down their plows, stop for a rest and would kneel down in God's open air to pray. Truly "if any man be in Christ, he is a new creature".....Praise His Name!

At least twenty-five or more sought the Lord for salvation during these meetings. The work in hearts was very deep. They came with a very earnest desire to be rid of the burden of sin and with a longing to have their hearts cleansed in the blood of the Lamb. We believe they came sincerely and the Lord met them.

If you knew how this land is just saturated with the idea that missions and missionaries are here only to give the people material and cultural assistance, you would rejoice with us even more to know how the Lord put into the hearts of these babes in Christ the grace of giving, right from the start. Knowing how very, very poor these people are, makes this even more blessed. These poor people live practically on nothing else than plain bread, made mostly of barley and maize. Wheat bread is a luxury. They raise much wheat but cannot afford to eat it themselves. They must sell the wheat in order to get enough money for their necessities. In spring-time the more prosperous ones have hen's eggs and perhaps goat's milk. Just as soon as the Lord began to save souls they began, without any suggestion on our part, to

bring us food. During the eighteen days, we were supplied almost daily with milk, eggs and wheat bread. Even the school boys would bring us some eggs and the teacher sent us freshly baked bread for several meals.

Two days before the closing of the meetings the barley harvest began. Every able-bodied man, woman and child goes out into the fields before sunrise, working all day long in this exhausting labor of harvesting by hand. How our hearts were thrilled when going out to the fields for a walk we could hear them sing. There is a man ahead of us, riding on his donkey, singing in Arabic, "It is impossible to get to heaven unless you give your heart to Jesus." A minute later, another tune from behind comes to us: "My desire is Jesus." Turning around, we see one of the saved school boys leading a camel loaded with barley and singing His praises.

The Lord gave us mostly matured young men and women, some married, some single. Thus the gospel entered into many homes to stay and to be manifested in the testimonies and lives of the believers. We believe that the Lord will use these to win more souls to Him.

We shall never forget the closing meeting on Sunday afternoon, held for the believers. There gathered in the house of the first convert over thirty men and women, most all saved. After the message and prayers of thanksgiving, God breathed upon us the spirit of singing, which continued for a long time, and when we finally dismissed the meeting at sunset and left the house, they followed us into the open, singing as we walked through the village to our room. The Lord lifted us all up into the heavenlies with Him.

Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!

AFRICA—Congo Belge

(Christian and Missionary Alliance)

Missionaries—Rev. E. E. Crist, Mrs. E. E. Crist, Rev. E. R. Hess, Rev. M. E. Barter

Mr. E. E. Crist, Chairman, writes from Boma under date of December 12, 1929:

I have just written an account of our last trip through the Banana district which may be of interest to readers. I trust it will find some who will pray that souls will be saved. Unless one actually sees for himself, it is difficult to realize how these people are held in fear by the witch doctors. People are killed every year and the Government knows nothing about it. They have many ways of disposing of those whom they do not want. In Nua Maza there is an old lady living now whom, we are told, would have been killed some time ago but for the presence of our teachers in the village. Her only crime is that she is too old to work, so it is easier to kill her than to support her.

A number of the younger people would like to get free from these superstitions but it takes courage. I am glad, though, that here and there one will step out and cut loose from them. Pray for Nsi Mweka. Both the chief and his son want a teacher to show them the light but they have not the courage. They do not yet realize that the presence of the teacher in their village will be a protection to them from the fury of the people should he be accused of being a witch. They know that any serious matters will be reported by the teachers to the Government.

Itinerating in the Banana District

REV. E. E. CRIST, Boma, Congo Belge, Africa

Mrs. Crist and I left Boma, November 19, by a cargo steamer for Banana. We were told the steamer would not sail earlier than seven o'clock in the morning. To be sure we would be ready in time, we arose at five o'clock and imagine our surprise when about ten minutes later we heard the first whistle, which meant that in an hour the boat would sail. This would not have troubled us, as we had plenty of time to get on the boat, but the evening before we had taken our baggage to the customs house so it would be ready to put on the boat in the morning.

Now we knew the customs house would not open before six o'clock and perhaps not 'till later. However, I went at once to the boat and told them of our predicament and asked them to give us time enough to get our baggage. They promised to wait for us and about 6:30 we had everything on, ready to sail. Then the Captain received orders to wait for the mail, which was not ready until past eight o'clock, so we did not sail 'till 8:30.

We reached Banana at 2:00 p.m. and found Mbambi, our head teacher, waiting for us with a canoe ready to take us to Nua Maza. After seeing the Administrateur, to let him know of our arrival, we set sail, eleven of us with all our baggage in one boat. It was pretty well loaded but we arrived at our destination about 5 o'clock. We were very tired and didn't want much supper. Riding in "dug-out" canoes is very tiring, especially if you are not accustomed to it. They roll terribly. At six in the morning the first drum beat for service and a little later we went to the church, where a nice company of people gathered to hear the word.

After breakfast I packed my bed and chop-box and was off for a four-hour's walk on the way to the farthest outpost, Yema. The village where I slept is about half way and the chief is very anxious to have a teacher live with them but is afraid of the Medal chief, who is not in favor of having teachers in his villages. On our previous trip through here Mrs. Crist became very sick and we slept there three days. The people were glad to have us and we had services twice daily.

There is an element in this country that is very much opposed to the gospel, as they are steeped in superstition and do not want to hear anything that will lessen the power of the witch doctors. In a near-by village the chief was also very much interested in the gospel, but this time when we passed we could not find him, neither could we secure a place to sleep. We did not know what had made the change, but as the Lord provided a place for us in this next village and the people were so eager to hear the gospel, we believed He wanted us here in Nsi Mweka. Then, also, we had a much more comfortable house to live in while Mrs. Crist was sick.

Upon our return through that village (where we were refused a place to sleep), there was a funeral. A few days later two others in the village died. This, of course, was too much for the people, as they thought surely someone had eaten those who died. The witch doctor was called to learn who was guilty of such a crime. Just what happened we do not know in detail, but this chief, who formerly had been so hospitable, died. It is hard to get the exact truth, but from the little that leaked out here and there it seems the chief was accused of being the witch. He was taken to the woods and beaten unmercifully; then they said, "Who has a knife? We might as well finish him." As no one had a knife, they all went to the village and left him bound. While they were gone he managed to get away and hid, but it was of no use. A few days later he had to come out of his hiding place and was killed.

How sad it made me feel. Apparently he was killed because he was anxious to hear the gospel and was losing faith in witchcraft, yet we do not know that he was saved. We had the privilege of speaking to him once or twice and urged him to accept Christ. The story was so new, yet all things are possible with God.

Now to get back to the chief of Nsi Mweka. Do you wonder that he is afraid to have a teacher live in his village? He knows the power of the witch doctor over the people and if he were accused of being a witch there would be little hope of his escaping the hands of the blinded people. O how they need Christ!

The following day I reached Yema and had a few hours' fellowship with the teachers. About a half dozen of the villagers gathered to hear the Word and some of them seem to be really in earnest. They have walked to Nua Maza to the quarterly meetings and seemed to enjoy it. Pray that they will continue to seek until they are saved and know it.

The following day I was again on the road. We had about seven hours' walk to reach the next school, with one bad swamp to cross. Here there had recently been some trouble. The Roman Catholics had frightened the people who had been attending the school and services so that only one remained. This evening, however, quite a number came out to the service, and things look a little better.

The next day about two hours' walk brought us to Matamba, where Mrs. Crist met me, she having come there by a direct route. Here we spent Sunday.

Matamba has the most enthusiastic work of the Banana district. The people flock to church and about 20 confessed that they were sinners and wanted salvation. There seems to be a mass movement here of the whole village, to church. I think few understand the gospel, as their lives have not been changed, and they do not realize what sin is. We know that the gospel is the power of God unto salvation, so we pray on that they will yet be saved. I think a few are beginning to see the truth. The head man of the village is the leader in attending the services and says he wants to be saved, but he has several wives and loves drink, so he needs strong conviction before he will come in earnest. We need PRAY-ERS to pray these people through into the light. Satan does not want them to see, so he tries his best to keep them blinded. Christ died for them; who will pray them through to Him?

On Monday we went to Kimbanza, where less than two years ago the teacher and his family were poisoned by food given them by a neighbor. Only through the mercy of God are they living today. Here we found a goodly number attending the services and several professing to seek salvation. One woman has had a real experience and we are sure is saved. It was good to hear her pray, realizing that only a short time ago the gospel was unknown to her.

A short time before our arrival there the townspeople were sent to clean out their idol's house. Every one in the village must go, as it is forbidden for one person to remain in the village when they clean the idol's house. This time, however, this woman said she was not going, as she was through with idols. They were very insistent but she replied, "You may kill me if you want to, but I am a Christian and will not go." They then let her alone. We do not expect her to be killed, but we know that if any one took such a stand in a village where there was no teacher they would be killed very quickly.

From here we returned to Nua Maza via Kamba Mbondi, where we spent one day. Here, too, are a few interested ones and two or three are seeking salvation. One young woman, who was sold when she was

born to a man who was already married, but does not want to live with a polygamous husband, has been attending the services and is interested. She tried several times to go to Banana to get the Government to free her from this man, but was always caught and returned to him. However, at the time of our visit there now, the medal chief had a dispute with the girl's people and took the matter to Banana to the Administrateur and the girl went with him. We are glad to say that she has now been freed from her polygamous husband and can marry whom she chooses. This is the first instance in Banana district where a girl has been able to get her liberty, and it would not have been possible now but for the presence of our teachers in the district. The Government is not in favor of polygamy and will compel the man to free any of his women, except the first wife, if they have courage enough to ask for it. Before our teachers were in the country it would not have been safe for these freed girls, as they would have been killed. The people do not want their girls to hear the gospel, as they know that when they are old enough to be married they will refuse to live with the men to whom they were sold. Such will see plenty of trouble still and some may have to give their lives, but God is working and we know others will be freed.

We returned to Nua Maza on Wednesday, had several days of Bible study with the teachers and on Sunday all sat at the Lord's table. Not quite all. On Saturday afternoon word came that after one of our teachers had left his village to come to quarterly meeting someone broke into his house and stole all his possessions. The teacher, with his brother-in-law, left at once to try to intercept the thief, as they are pretty sure they know him. However, nothing was learned of him up to the time of our leaving Nua Maza. He has been living in Portuguese territory, so will be hard to find. Pray for this teacher, as he has a wife and four children and they are practically without anything, clothing, cooking pots, all have been taken. Pray also for this thief. He has been hanging around our schools from time to time and wherever he goes he makes trouble.

God is working and we trust soon fruit will be manifest, but the enemy is busy doing all he can to hinder. There is much opposition from many of the people and if it were not for the favor shown by the Government our teachers could not live in Banana district.

I trust God will lay this work upon the hearts of many of the *Banner* readers that the power of the enemy will be broken and souls set free. There are several medal chiefs who are doing their best to keep the people from hearing the gospel. The younger generation would be glad to be freed from their power, but as yet they do not have the courage to break with their elders, knowing it may mean death to them. Pray.

Mrs. Crist wrote on July 18, 1930:

Our annual conference has just closed and we are glad to report advance in regard to church government. A tentative constitution was previously compiled and after discussion was adopted and referred to a joint committee consisting of ten natives and seven missionaries. It will then be presented to the native churches for careful study and brought again to the joint conference for final decision next year. Pray that the Lord by the Holy Spirit may guide in a very definite way, for we realize how important this question is.

We praise God for the Congo church. They are meeting all their financial needs and remembering, as well, others less fortunate than they are.

God's spirit is still working in the Banana district. We are having many calls for teachers. It is an extremely difficult field and volunteers are not as plentiful as for other sections. Some men are ready to go but their wives do not want to go. There are two men, especially fine men, trained in the Bible School, who feel called of God to go, but one is hindered by his wife and the other one by sickness. "Prayer changes things." Unite with us for these two men and for others, that we may have a sufficient number of workers.

On Sunday we shall have our quarterly meeting and I believe you would enjoy being with us. Our church holds 500, but is rather small for the number who now attend. It is an inspiration to look into their faces and see what a marvelous change has been wrought in their lives. The old-time gospel is as efficacious as ever it was. Praise Him! How blessed to be working among people who take the Bible as the Word of God and decide church problems and individual matters by His Word.

We thank God that our health is better than when we last wrote and D.V. we trust to complete our term, which expires next July. For a time, it seemed we must go home, as I was quite poorly, but at present I am feeling better.

I trust you are all enjoying the blessing of God which maketh rich.

A Mighty Warrior in the Congo Called Home

MRS. SARA CRIST

Tata Mabengi, a man who loved God and the souls of men, has been called to his eternal home. How we miss him! Both whites and blacks realize keenly that a mighty warrior has fallen.

His early life was like that of any child born in a heathen land. At his birth the witch doctor was called; charms were made and placed on his body to insure protection from evil spirits; a name was given him, Kambu ku Ngwala, later changed by himself to Mabengi, because of the blackness of his skin.

He grew to manhood and became a slave to redeem a relative who had gotten into serious trouble. He had been promised redemption, but after years of waiting he undertook to redeem himself by making and selling anglets and doors, and also selling meat procured by hunting. The joy of that day when he regained his freedom was only surpassed by the joy of that later day when God, for Christ's sake, saved him from sin.

He sought a wife. For months he gathered palm oil and kernels to be traded for goods with which to purchase his bride. But the caravan containing his treasure was halted by soldiers and robbed, and the men were placed in prison. Mabengi now had to pay the owners of the caravan for the trouble which had befallen them besides working many more weary months to procure his dowry.

But in due time even this was accomplished, and Mabengi married Makomba. It has not been my privilege to meet in this land a more devoted couple. She is a woman who reads and knows the Word, and prays. God is sustaining her in her sorrow though she feels the separation deeply, for she has been an invalid for many years.

In early manhood, before he became a Christian, the state government made Mabengi a kapita or headman to gather carriers and workmen. Because of his wisdom and zeal he became invaluable. One day the news came to his employer that some trunks had been stolen from white people. Mabengi, with his soldiers, was despatched to the village where the stolen property had been hidden, to kill, rob, and pillage the town. Many men, women, and children met death that day by the guns, swords, spears, and knives of Mabengi and his men. He was a cruel and heartless soldier,

Shortly after his raid he passed through Yema mission station, and hearing the people singing in the morning service, stopped to listen. The last verse of a hymn was being sung, and the words he heard were these:

"But fear, trouble, and sorrow shall be to them
Who do not love Jesus here on earth;
Their portion shall be in the lake that burns,
With murderers and all the wicked."

That last line was like a fire in his heart. He said, "I am a murderer and will surely go to the lake that burns with fire." He decided to stop his wicked ways and follow the One of whom the missionary had spoken. He tried, but failed.

Then he became a judge for native law-suits, a lucrative business, but one which tended to lead him farther away from God. However, the Holy Spirit was working, and Mabengi thought frequently of the sinfulness of his heart. That song he had heard came again and again to his mind. "I am wicked," he said; "I am a murderer. What can I do to get rid of the smell of human blood from my hands?" He used much soap. He went to the stream and rubbed his hands with sand, but returned to his home with the odor of blood still upon him. He told his wife of his distress. She was also seeking the light, and told him that until his heart was washed in the blood of the Lamb of God, the smell would continue with him. He came, was washed and made clean in that fountain opened for sinners. His wife soon joined him in his decision to follow the Lord and was baptized before Mabengi, for he had been so intimately connected with the Medal Chiefs and the enemies of God, it was considered wise for him to wait a while longer. But in 1902 Mabengi was buried with Christ in baptism and took the name of Isaki (Isaac).

A Passion for Souls

From the day of his conversion he had a burning desire that others might know the joy of salvation. He immediately began visiting the towns, testifying to the love of God. He went everywhere preaching the Gospel, and became the most widely known man in the mission, respected by both the blacks and the whites. By the grace of God, he became tender, kind, sympathetic. Whenever he could get people to listen, whether it were one or a score, he told them the way of salvation. Men working their palm nuts, women and children in the fields were told of the love of God and of His Gift to men. Stopping one day at a stream to wash his shirt, a man asked him what became of the sins when a man's heart was washed in Jesus' blood. Mabengi replied, "Do you see how soiled this garment is? When I have finished, go and gather the dirt that I have washed out of it." "Ah," the man said, "it can't be done. I do not know where it has gone." "True," said Mabengi. "My heart is washed in the blood of Jesus. My sins are gone, I know not where. God has cleansed me from them and has forgotten them."

Mabengi's Monument

"If you want to see what Tata Mabengi has done, go to Ndingi." So spoke one of our pastors at Mabengi's funeral service. There, in 1905, Mabengi began his work as a teacher, and there is his monument, not of marble or stone, but of redeemed men and women, won for Christ because God's servant endured hardness that others might know his Saviour. There upon the hilltop, where first he built his little native hut, stands a large brick church with a seating capacity of 800. God

gave His servant a plan for a brickmaking machine. He with his people tramped the mud, carried the stone, and with the aid of one of our missionaries, erected a building where Mabengi preached, not to a few, but to hundreds.

A Foreign Missionary

Scores of schools—lighthouses—are scattered throughout the district where other hundreds are hearing the Gospel. Not satisfied to preach only in his own district, Mabengi entered Portuguese Congo, where he established schools, and where today we have a flourishing work because he was not disobedient to the vision God had given him.

Of late, we have marvelled that a man of his age could travel so much, but he received strength from God to continue his work until the day God said, "It is enough; come up higher."

Tata Mabengi was spared many times from the hands of those who desired to destroy him. God kept him in dangers seen and unseen. One morning he started out to hunt, and passing a certain place where there now stands a brick building for the white missionaries, built and paid for by the Ndingi Church, he was halted by a voice telling him not to go on. He stopped for a moment and was about to proceed, when again he heard the voice telling him not to go forward but to return. He went home wondering what this could mean. The reason was soon made known. A shot was heard, and a man lay dying a few steps forward from the place where Mabengi had been stopped. A man had hidden in the bushes with intent to kill God's servant as he passed, but by mistake another became the victim.

All that Mabengi endured for the Gospel's sake—physical suffering, mental anguish, a burden for lost souls—is known only by him and his God, whom he found sufficient for every need.

A Man of Prayer

What was the secret of his marvelous success? *Prayer.* He prayed always three times a day, and how many more times we do not know. His voice could be heard from his prayer room at three o'clock in the morning pleading with God for the souls of men. God also gave him a real ministry in praying for the sick. Up to the end of his life, people came to be prayed for; and when Mabengi prayed the "effectual fervent prayer," God began to work.

His last days were spent as other days, busy about his Father's work. He walked to Kinkonzi to attend the graduating exercises of the Bible Training School. On Sunday morning, in conversation with one of the young pastors, he said: "There are but three remaining who know about the hardships the early missionaries endured to bring the Gospel to us. When I am gone, there will be but two. Be faithful in your ministry." Again he spoke, giving some instructions concerning a few things he desired Tomasi Paku to have when he was no more. On being asked if he felt ill, he said, "No, I am in good health and have strength." Soon he and others started for the morning service. He was in the rear and was not missed in the great throng which had gathered for service. In the afternoon the people again met in the church, and the service was nearly over when the report came that Tata Mabengi had been found dead.

Tributes

In the quiet of the early evening of January 19, an impressive memorial service was held on the hill top. Many words of loving tribute were given to the one who had been a teacher and evangelist

for twenty-five years, a pastor for five years, and a friend always. Two thoughts were uppermost in the messages given, Mabengi's prayer life and his zeal in the Lord's work. He was ever ready to spend and he spent for his Master.

His voice is hushed. He rests from his labors, but his work continues. What a joy it must have been to him to enter the presence of the Lord! All the prayers offered on his behalf, all the tears shed, all the heartaches and all the pleadings were not in vain, and today we thank God for his wonderful trophy of His grace—a mighty warrior indeed!

AFRICA—Belgian Congo

(Africa Inland Mission)

Missionaries—Rev. Harry Stam, Mrs. Harry Stam

The founder of the Africa Inland Mission was Peter Scott Cameron. He was born in Scotland, March 7, 1867. As a young man he made a definite decision to enter the service of Christ. November 28, 1890, having been accepted by the International Missionary Alliance, he sailed from New York for Africa and began his labors in the Belgian Congo about fifty miles away from the Congo River.

Not being strong in body he returned home and a few years later returned and began the Africa Inland Mission at Mombasa. Before returning he had interested four young men in his proposed new mission, gathered a small party of missionaries together to accompany him to his new field and left behind him the first Home Council at Philadelphia.

They walked about a month through the long grass until they decided on a location for the new mission near the Nzawi River, built a grass hut fifteen by thirty feet. Mr. Scott was not permitted to carry on his work as his health broke down and he fell asleep in Jesus on December 8, 1896. After his departure loving hands opened his diary and read his last entry made by his weak, feverish hand, "Here am I, Lord, use me in life or in death."

Others took up the work he laid down. He had laid a good foundation, others continued building upon it until now after thirty-five years the Africa Inland Mission with headquarters in Brooklyn, N. Y., maintains thirty-three Mission Stations, with more than two hundred missionaries in service assisted by more than six hundred African evangelists and teachers who have been gathered out from among those brought to God out of heathen darkness and superstition. Besides English and French, twenty-five indigenous languages are used in this great work. Wonderful indeed!

We clip the following from *Inland Africa*, official organ of the Africa Inland Mission of which for many years the greatly beloved and honored Dr. Reuben A. Torrey was President, who departed this life in October, 1928:

After his death the Home Council cast about for a man to take up the work laid down by that man of God who was known and esteemed in all the world wherever the name of Christ is named. The position of president of this society demands a man of unusual ability and high standing in the Christian world. At the annual meeting of the Home Council which was held at Montrose, Pa., Dr. Torrey's old home, July, 1929, the name of Dr. Philpott was presented to the Council and an invitation to accept the position of president of the most cordial nature

was addressed to him. Dr. Philpott, replying favorably to that request, informed the committee that the Africa Inland Mission had always had a large place in his missionary interest and particularly by reason of the fact that during the time of his seven years as pastor of the Moody Church he had been in such intimate contact with the workers of the Africa Inland Mission. Almost a score of missionaries sent out and supported by the Moody Church are now laboring in the fields of the Africa Inland Mission.

A great feature of the Moody Church year, which has been remarkably owned of God, is the annual missionary rally. During Pastor Philpott's ministry a one million dollar structure was erected. The attendance greatly increased and numbers were added to the membership of Sunday school and church. The average contributions made in cash and pledged annually at the rallies amounted to thirty-five thousand dollars. What a record for one church! Pastor Philpott is now the pastor of the Church of the Open Door, Los Angeles, California, the church where Dr. Torrey labored so long. It is likely, since Mr. Philpott has always engaged in Bible conference work and since his services are in such demand, that some of his time will be given to such work in the future.

Brother Stam writes from Rotterdam, October 15, 1929:

Truly, He plans in righteousness and we cannot praise Him enough. About our trip across the Atlantic. Out of the fifty-three passengers, about thirty-five came to Sunday morning service, at which a Presbyterian minister aboard presided and at which I preached a Gospel message. Sunday evening we had a good sing, about the same number present again. Tuesday and Friday evenings I used the Brayco for illustrated lectures on the power of the Gospel in Africa, and even more were present. From this you can see that our company on that boat was extremely congenial.

After a few days in England we went over to Belgium. The time spent there was most blessed and profitable. Through the Belgian Gospel Mission I found a good reasonable *Pension*, with a good opportunity for French conversation at meals. A longer time would of course have been correspondingly more valuable, but those few weeks were already of immense value. I spoke once in French to the group gathered in Dr. Anet's house, mostly missionaries, of course. Also spoke once in Flemish to the Flemish congregation of the Belgian Gospel Mission in Bruxelles. In Holland I was enabled to speak twice in the language of the country, once in Alkmaar, and once in a little place called Julianadorp. I wish we had more literature in Holland. There is an awakening in many parts of the land, and with it increased missionary interest, especially in sound work.

The following letter, dated March, 1930, signed by H. S. and Alma Stam, brought the sad news of the home going of their precious little daughter Esther:

Ebenezer! "Hitherto hath the Lord helped us."

Our hearts take courage as we see His hand upon us along the way. We look back and see that in spite of our human weaknesses, imperfections, and often unfaithfulness, God, who in great grace and mercy saved us, and called us, has met every need of ours. And He who in grace has saved from wrath, in grace also will lead on. For "ye are complete in Him."

During the days of travel after leaving New York, we had many an opportunity for conversation with men and women about our Lord and His great salvation. One man, a very cultured, talented musician, said to me, "I wish I had never been born. I honestly see no reason for

existence. I think it would be better if the human race should stop propagating." I could sympathize with him, for with all his culture and material advantages, he was obviously living his life "unto himself." When I told him of the joy we had in salvation through the blood of Christ, and the wonder of the life of Christ lived out in us; of the possibility of joy and blessing for others, he agreed that it was with reason that I could say I was glad to be alive. We are praying for that man and his wife, that they may find joy in the Lord Jesus. Pray with us.

Many of God's children must have been praying effectually for us. Our journeying—stops as well as starts—was full of His gracious blessing, and we look back with praise to God for His good planning. The ocean voyage was a blessed rest, and the opportunity to see a little of God's work in South and East Africa has been a blessing to our prayer life. The workers there have many problems which do not as yet trouble us up here in the center of the Continent.

In accordance with the leading which the Lord seemed to be giving us all the time we were home, we arrived here before Christmas, December 16, to be exact. Were we glad to be back? Well, that is a rather weak way of putting it. Yes, more than glad. Everyone with great love and kindness had helped arrange things for us so that we could start right in unpacking and setting up. There followed busy days, and blessed. On Christmas day, at the big evangelistic service, 37 men and boys, with several women, took their stand for the Lord Jesus. A fine group of boys had finished their two years at the Evangelists' School during our absence, and were going out, back to their respective tribes, as witnesses. There was language work. We were rejoiced to see the New Testament in the hands of the people. Now the Bangala Language Committee has gone ahead to make a start on the Old Testament, assigning various books to various people. I have started work on Joshua, and would appreciate much prayer for both this work in the language, and for the work in the Evangelists' School.

In the midst of the happy, busy life came the testing. Happy, healthy, rollicking, laughing Esther Rachel was taken home suddenly. She went in the bright sunshine of the morning of January 31, just one day more than two and a half years old. From the symptoms, and resistance to treatment, she must have contracted a very virulent case of amoebic dysentery, final death being due to "perforation of the intestine." It happened swiftly. Only nine days, and she was gone. On the 22nd she had diarrhea, and the next day we knew it was amoebic dysentery. She was such a good little patient, saying her "Kank you," for everything that was done, as long as she had the strength. Where she got the infection, we do not know—the food and water supply are carefully watched—but Africa is still the land of diseases, and there are many ways in which a child might have picked it up. We did not expect her to die, even near the end, for although the disease had thinned her terribly in a few days' time, she was very robust to begin with and seemed to hold up well. However, she went, for Jesus wanted her, and in a short time we may all go up too, with the sound of the trumpet, to behold His face.

Medically, everything had been done for her that could possibly be done. As Alma says, everything seemed to work together as though it had all been planned out ahead of time, both to give us the minimum of pain and regret at her going, and to give the maximum of testimony. The last few days, our own Doctor Ralph (Kleinschmidt) stayed with her every night and much of the day, for he loved her as his own. Nothing was left undone. Dr. Trout "happened" to come up from south country several days before her passing over, quite unexpectedly,

which was a great help and comfort for Ralph, in consultation, and a spiritual blessing for all of us. He stayed at our house, and was there when Esther went home. Our boys, too, were so loving and prayerful and helpful. Adioga, Wuli, and Aligu, old standbys, were especially close. And so many other things came to pass, obviously by His loving planning, that we cannot murmur, but can only thank Him for His grace.

When we came to Africa, we told the Lord we were ready to pay any price, and we expected that there might be some hard tests waiting, but we did not expect this one. However, as we look back we can both say that we would not have one thing different. We have been bound closer to these people, for their sorrow has become our sorrow. Oh, the heavy toll of children who die in this land from various diseases. Since school started we have had word from two of the Evangelists who have gone back to their tribes, telling of the death of a child in each case. So our hearts are bound more tightly than ever before to them and to this land.

Her death, we believe, is bringing fruit in blessing. Our minds continually go back to that last look she gave just before she stopped breathing. All night long she'd not known me, and in the morning came the collapse. All week the look of pain and suffering had increased in those eyes, and now there was that dull look of the end. While they were working over the little one, trying last measures, her breathing grew worse, and finally Dr. Trout said, "Let us pray." Alma closed her eyes, but I kept mine fixed on Esther's face, while the doctor asked the Lord to do the miracle of healing, or else to give grace in sorrow. In the midst of the prayer, Alma was impelled to put her hands down, and looking, saw the same sight I did. For suddenly and silently the glaze went off the child's eyes, the drooping eyelids opened wide, wide, and her eyes gazed upward beyond the ceiling, looking with wonder and intelligent response—then a moment later, the prayer finished, her breathing stopped. That look I can explain in no other way, than to think that it was the recognition I was looking for. She was recognizing Him, whose Name she had already learned to know and love.

And so we've learned a little more, what it means to be "sorrowful yet rejoicing." Oh, that wonderful grace of God, which in the midst of biting, stinging sorrow, can still give great depth of joy. We met, with the natives and fellow missionaries, before we put away that dear little body—to worship—and whenever I think about it, I would again "worship the Lord, my Redeemer." I have hesitated about writing these details, but so many of you knew Esther Rachel, and we thought it might add a little to the glory of His praise, if you knew the joy and glory of her going.

Pray for us as never before. We are going on with the work in the Evangelists' School, and the Lord is blessing. The group of evangelists we have this year seems better than any so far—fine, earnest, consecrated, happy boys. May God do wonders through them.

"The Lord is my Strength and my Shield, My heart trusteth in Him and I am helped."

Truly "His love is far better than gold"—and when He brings things to pass He does it for blessing, pure and unadulterated. We can truly say, "He is enough—El Shaddai," gloriously enough. We have felt more than ever before the effectual prayer of God's children for us.

Tell the friends not to pity us, not to mourn for us, but to pray that the full fruitage of blessing may come.

We do have such joy in remembering our times of blessed fellowship with you all at home (2 Cor. 9:8).

AFRICA—Congo Belge
(Unevangelized Tribes Mission of Africa)
Missionary—Miss Mary A. Miller

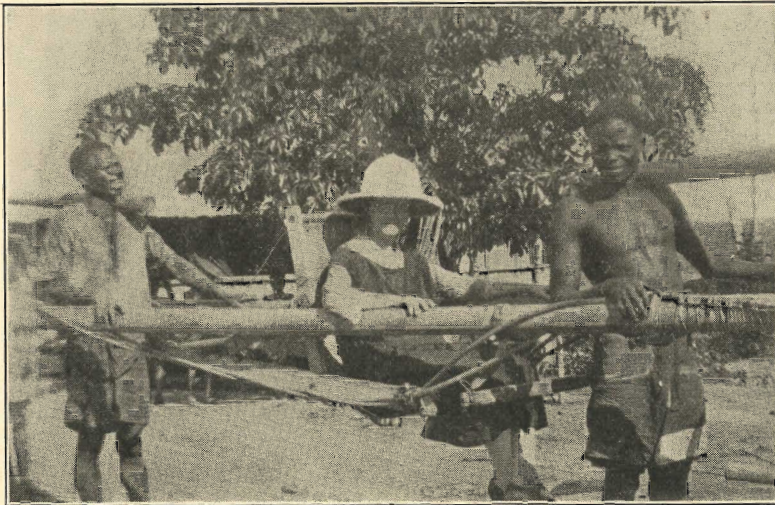
The following is taken from her latest report:

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared (Ex. 23:20).

The Lord hath done great things for us; whereof we are glad (Psa. 126:3).

How much I have realized the presence of the Lord with me the last few months. His presence has been so real to me. I daily thank and praise the Lord that He has counted me worthy to be a witness for Him in this dark land. I say dark, for Oh, it is so very dark where the presence of the Lord has not penetrated, as is the case in this large untouched district where we are at present. How long they have waited for some one to tell them the wonderful story of love and so far only a very few have heard about God and His Son, Jesus Christ. How our hearts are touched when they come to us and say, "We are so glad you did not pass us by, but that you have come to us to tell us about Jesus. Now you must stay among us and tell us all about Jesus." We have been told this by so many, and while on the path we were met by many natives with this cry, as they grabbed our hands and uttered words of welcome. We are the first ones to bear the blessed tidings of great joy to these lost souls.

While yet two days' distance from our Mission site, the natives had heard that we were coming, and as we neared the villages they beat their drums so the next village would hear; then those would



Africa—Belgian Congo.

Mary A. Miller starting out on a journey in her kapoy.—Mary A. Miller.

beat their drums for the next one to hear and so on until the Government Official would hear. The natives escorted us from one village to the other, singing as they went of how glad they were we had come to them. The last night we slept on the path, the natives gathered around us to see all which we possessed. This gave us a good chance to tell them of Jesus and His love for them. How strange the story of God's love and of Jesus dying for them sounded as they heard it for the first time. It means much for them to leave their old superstitions when they accept the Lord into their lives, as they have taken such a hold upon them. Then again, their minds are so filled with fear. But we realize the grace of God is sufficient to cast out this fear and to give them sweet peace and joy in their hearts and lives.

When we were near Kahemba (the Government Post), we were met by the Official and invited to his home for dinner. This we accepted, and while there he gave us an idea as to the kind of people we had to work among, and how to deal with them, so as to get their confidence. He also told us the population of the tribe. We were very glad to know this as we felt it would be a great help to us in our future work for Jesus here. After dinner we left for our Mission site. Upon our arrival here at Kamayala we found our site was in the midst of a forest with a nice clear stream of water running through it named the Kamayala river, from which our station receives its name. We also found a nice spot cleared where we pitched our tent. As there was no house in which to live, we decided it very necessary to build one as it is almost unbearable to live in a tent because of the heat. So the next day my sister Bertha and I with the help of the native men started to put up a small one room house or shed. In two days this was finished. Here we lived for several weeks during which we put up a three-room house; this is made by putting trunks of trees close together and tying them with string cut from the bark of trees. This makes a strong house, but not by any means either sun proof or one in which the native cannot watch our actions. So we tied grass all around the outside and put on a grass roof so that the house from the outside looks as though the whole thing was made of grass. However, the inside has the appearance somewhat of a log house. In one of the rooms we store our boxes and trunks, the middle room is used for dining room, office, etc., while the other is our bed room.

We are quite comfortable here, although when night time comes we often are very glad to creep into bed very early so as to keep warm. It is so cold here at night and in the morning that, were it not for the black faces surrounding us, we could hardly believe we were in Congo. At present we are building a sun-dried brick house and expect to have it finished by the last of this month. The Official has kindly given us two messengers to help up, one goes with the men to the forest to cut the trees for poles while the other one oversees the building of the house. This relieves us quite some and gives us more time for school work, getting the language, translating, etc.

We are kept very busy. The natives here are very primitive; they wear only skins of animals around the loins, many of them only a small piece of one in the back and front fastened with a string around the waist. They come to us daily and beg us to give them only a small piece of cloth to wear. They say, "We are all your children and truly you do not desire to see us go without cloth, give us just a little piece." It is very hard for them to realize we have not come to them with lots of money and cloth, but we have come to give them the Bread of Life. At present time, cloth means more

to them than the Word of God. We cannot blame them as they have never heard before, but when they see the Christ and His love for them they will realize it to be of far more value than cloth or meat which they prize so much.

The first Sunday we were here we held a service. Quite a large number came, among them a chief from a nearby village. When we started the service he arose and addressing the men and boys from his village said, "Now all of you children of mine turn your ears to the mama's so you will hear all they will tell you, for they will tell you who God is and who Jesus is. Now I am old and will not hear it very good, for I have never heard it before, but you children are young and will hear all about it today, so turn your ears and listen very good, then when you understand it you come and tell it to me over and over so I will hear and understand it."

We indeed tried our best to tell them who God and Jesus were, and of His love for them. They were all very attentive. After the service this chief came to me and asked me to tell him over who God is and about Jesus. I lifted my heart to God in prayer and asked Him for wisdom and for words so as to make the story simple and plain to him so he would understand. Then I told him of the greatness of God in making the universe and of how He made man and of the fall of man. I told him how much God loved the people in the world, so much that He gave a great Gift to us all, the Son of God. How He came to this earth and died for us all; he listened so eagerly and seemed to drink in every word. After I was through he turned to the others who were around us and raising his arm exclaimed, "Why all of you hear, God is the great chief, Jesus is the great chief, listen God is the greatest chief of all." How my heart just thrilled to hear these words from the lips of this heathen chief. How glad I am for the privilege of being here and giving the story of God's love to them for the first time.

Shortly after coming here a witch doctor passed our place dressed in his costume. (They certainly look devilish in this costume. No wonder the natives are afraid of them.) He asked my sister to give him some salt; she said she would if he came up to the house to get it. This he did. As she gave him the salt she told him it would be good if he would leave the path of the devil and come to the Mission. With this he parted and went on his way. A little seed was sown and we prayed that it would take root. God surely hears and answers for today that man is here on the station and is working here. He said after he returned to the village he thought about what was told him and he decided it would be best to leave the devil and his path and come and hear about God, and so he came. We are praying that the Lord will speak to his heart and that he will accept the Lord as his Saviour. Will you please join us in this prayer?

You will be glad to hear that on Friday, July 4th, in our school service, ten of our boys and young men gave their hearts to Jesus. I wish you could have heard their prayers as they asked the Lord to take away the evil out of them and to come into their hearts and abide. The next day I asked one of them where Jesus is. His face just lit up as he said, "Why, Jesus is in my heart. He has come in my heart to stay." They seem so in earnest, and we do believe some seed has taken root in their hearts. Will you not pray for them and also for the many in this tribe who have never heard? Pray that the Lord will help us to get the language quickly so we can give them the Word of God before it is too late. Pray also that as we give them the Words of God that they may have open hearts to receive it and accept it and then go forth to their own people and be real Spirit-filled witnesses to them.

AFRICA—Nigeria

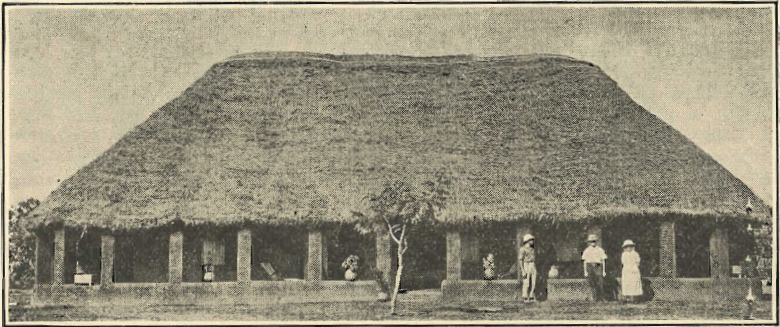
(United Missionary Society)

Missionaries—Rev. Joseph Ummel and Rev. Paul Ummel

Report of the Work in Nigeria

Rev. Joseph Ummel, Home on Furlough

If I am not mistaken it was a year ago this month that I wrote my last letter to you. Since that time we were at our station at Salka till time for us to leave on our furlough. The work there seemed to move along very nicely. There were a few experiences which were not so pleasant, but on the whole everything moved along well and we have reason to be encouraged with the prospects at Salka. The Sunday School attendance grew steadily till one Sunday 202 were present. This was not much appreciated by some of the older men, the medicine men especially, and so the result was the following



Africa—Nigeria.

Our new Mission Home in Zuru.—Joseph Ummel.

week a report was started that the Sunday School picture cards and charts were causing sickness and death in the town. Many of those we had given out as rewards for attendance were taken out on the rubbish heaps and torn to bits. The next Sunday attendance had dropped to 122 and up to the time of our leaving it had not gotten back to the high mark it had been. As time goes on they will get over their fears and will no doubt return.

One thing is certain in Nigeria, as the people become more enlightened they will lose faith in their old fetish worship and ideas and will accept something else instead. This gives us a great opportunity of working with them. Right now there are some who have little if any faith in the old ideas, but as yet they seem to fear to step right out for the Lord. If they did they would be about sure to be persecuted and boycotted by the others.

There are several young men at Salka who like to be classed as belonging to the mission people even if they have not been saved. They often come out to the mission and talk with us and are very friendly. Even doing this much has brought them into disfavor with many of the others. Some have asked them why they go out to the mission, saying they do not get any money from us. Most of the Africans are very materialistic. We are hoping and praying that the time will soon come when they will step out boldly for the Lord and be saved.

I might just state that one of the men who said that the cards and charts were causing this certain sickness and deaths in the town had to come to us not so long afterward one Sunday evening and have me cut a ring off his finger. He had bought it a day or two before and it soon made his finger swell so he could not get it off nor could he stand the pain. In the afternoon he went to a native blacksmith in the town who attempted to cut it off with a hammer and cold chisel. This only smashed it tighter. We worked for about an hour before it came off. In his extremity he was forced to come to us for help.

Our open air services in the town were well attended nearly all the time. Not so many of the older people come to the services in the church, so we go to them with the Gospel. We usually take a picture chart and go to where we see a group of people and sing and speak to them. The singing always brings some more who were not in sight. At other times we took the magic lantern to the town and had meetings by the use of it. This brings by far the greatest number of people and we thus get to speak to some who would not get to hear in any other way.



Africa.—Nigeria.

Roof of mission home ready for thatching. Rafters of palm and cane poles.
Split cane poles tied on with native grass ropes. Roof 39 by 75 feet.
—Paul Ummel.

One evening last fall, in one of these lantern services, I spoke to them of the last days and of the judgment. At noon the next day there was an eclipse of the sun that was nearly total. It did seem strange as it got dark almost like at dusk and cool as in the evening. Many of the people were so frightened they could scarcely speak. One person told me that they thought of what I had told them the evening before. An eclipse of the sun or of the moon frightens them very much. In the case of an eclipse of the moon they think the sun has caught the moon and is eating it up. How they do drum and pray the Lord to come to the rescue of the moon.

As time and circumstances permitted I would go to the villages nearby and hold meetings. Usually I would go and return the same day. In fact, I did not stay away over night at any time, not liking to leave Mrs. Ummel and the baby alone. Often I could be back by noon, but if the distance was too great, I would take a lunch and stay till toward evening. The dry season is the best time of the year to

go preaching in the villages, for then the men are not all gone to the farms and rains and streams do not hinder so much. I have yet to go to the first place I was not welcomed or where the people did not listen. One town I went to, the chief presented me with a head load of yam and chickens and several days later came to pass us a call and to see the baby who was quite a curiosity to them. Because of rains and the swollen condition of the streams, together with the fact that most of the men were busy on their farms nearly every day, I did not get to do as much of this kind of work as I would have liked.



Africa—Nigeria.
Putting the roof on a house.—Joseph Ummel.

During the wet season early one morning an elephant passed within a mile of our compound. I was told of it and was rather persuaded to follow it for several hours, thinking we might get to see it. They usually travel about during the night and stop by day in some swamp. This time it must have been too close to towns and so would not stop but kept going throughout the day. Two men from the town followed it for several days but did not even get to see it. It must have strayed from the rest of the herd and was trying to get back to them.

Brother and Sister Durkee, who had been at Salka their first tour, returned there in December and again took up the work. After their return we began to make preparations to return home. In some ways we did not like to leave the work, yet we all need to have a rest about every so often. We left Salka the middle of January and sailed February 4th and reached home March 5th. We were blessed with a very good voyage so far as to England in spite of the fact that this past winter has been one of terrible storms on the Atlantic. Crossing the Atlantic to Canada was not quite as pleasant as the sea was choppy all the time practically. I had my first taste of seasickness so I am now able to better sympathize with those who are not good sailors.

We were fortunate in being able to find an examiner for our second Hausa examinations. Having passed this examination we feel as though we need not spend as much time in language study but can give it to other forms of work.

From letter dated September 26, 1930:

This finds us in America on furlough for rest and deputation work. The Lord has been with us and we have enjoyed His blessing upon us during these meetings. I often wish that people here might be with us on the field for a time and might be permitted to see the natives in their sinful and darkened condition. Were they able to see them as they actually are, I am sure they would appreciate their own advantages and blessings and would probably feel the responsibility more of giving them the Gospel they so sorely need. I am



Africa—Nigeria.
Agunu fetish dance at Salka.—Joseph Ummel.

glad the Lord has called me to be a missionary. I said "Yes" to His will and mean to abide in my calling.

We have both enjoyed our furloughs immensely but will be glad when we can again set foot on the soil of Africa and be with those people who need us so much and the Gospel we have to take to them. We have learned to love them.

In closing, I again wish to thank you for your kind support.

Zuru Station—Condensed Reports of Rev. and Mrs. Paul Ummel

It is now some months since we returned here to Zuru which is the only Mission Station in this large pagan tribe. Not everything during this time has been flowery, for satan is always ready with and through his followers to hinder the cause of God. But He who is on our side is all-Powerful. Praise His Name!

The services in our nice little church in town have been fairly well attended. A few from this tribe are taking a good interest, but we are praying that more will become interested. Good sized crowds are present at the open air market services. The day school, conducted in the afternoons of five days a week, is more encouraging than at any time since I have been here. Those who attend regularly are making good progress in their studies.

The Dakakari language is the best channel through which to give these people the Gospel. Thus we are keeping busy studying it, and working at the translation of a Gospel into their language, which was unwritten before we began it. Please pray for these people and for us, as we work in this large section to which the "Good News" has but recently been brought.

Since arriving back at our Station I have had the privilege of taking an itinerating trip of 111 miles to the northwest border of this division. We held services in every town through which we passed except one and that was a town only $3\frac{1}{2}$ miles from here where we have held a number of services, four of which were in towns where to my knowledge, no Gospel services had ever been held. The attendance varied from 11 to 250 according to the size of the towns. There was a total of 850 listeners. We, a native boy and myself, returned from the trip in the late afternoon, 25 hours after the start. Most of this trip was through a sparsely settled territory, but just beyond in another Division of our large Province, there are a number of large towns where the Gospel has never been preached. Oh! if only we had more time to go to them; but language study is still taking much of our time. Pray for these people and for us as we give forth the Good News to some of these one and two-thirds million people in this Province who have never heard the Story of Salvation.



Africa—Nigeria.
Our Rambari boys with pineapples.—Joseph Ummel.



Africa—Nigeria.

Agunu Fetish Dance at Salka in 1929.—Joseph Ummel.

In more ways than one can we help those among whom we labor. Several days ago a native came five miles and asked us to come and help them get rid of a marauder who had the previous night killed a little donkey that was less than a day old. The three old donkeys did not give the carnivore an opportunity to have a feast, therefore it took the little donkey, which was fully half its own weight, dragged it thirteen feet up a shea-nut tree. After eating a little it left expecting to return the next night when it would be able to have a peaceful meal. In the meantime, with the help of the natives, the donkey was taken down and below the tree a brush hut was built over it. Under cover of darkness while in the act of removing its kill from the hut, the trap sprung and caught the donkey's leg and thus it was compelled to feast on the spot; and feast it did. The second night the reset trap clutched the front paw of the stealthy marauder—a small (50-lb.) young leopard. The natives rejoiced and are very thankful for our help and for the nice tender meat; and we have a pretty skin for our work and thirty miles of driving.

Clippings from Field Reports

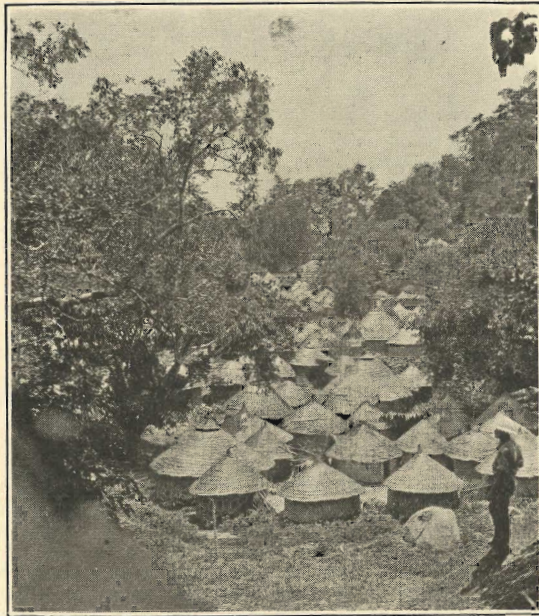
One night quite recently, near Shonga, a lion entered a native's hut, carried the owner into the tall grass near by and at daybreak was seen eating his prey. Hunters hastened to the scene and shot it; meat was plentiful in that village that day.

Abel, our native worker in charge at Kpaki, wears a smile characteristic of one in his condition. He has returned from his country with a young bride whom we believe is very suitable for him. Pray for this young couple in their work.

Pray for our newly-appointed Lieut. Governor, Mr. Alexander, as he takes up his duties. Great strength and wisdom will be needed in overcoming hindrances, if Missions are to be allowed greater latitude for their activities.

* * *

"It is always a rest for me to go to prayer-meeting," said one of the missionaries, my mother used to say. I found it true as I sat in prayer meeting last night. The presence of the Holy Spirit was there and God Blessed His Word as Sam, a native teacher, spoke. Sixty-eight was the average attendance in prayer meeting for the month of June. I am asking: How many home churches have a better average?



Africa—Nigeria.

Part of Diri village nestled between the rocks and trees.—Joseph Ummel.

It was her first Gospel message and she listened to every word. She was sitting right near me and I could see her hand was not normal. The message that morning was about Jesus healing the withered hand. Later as she came for medicine she earnestly said, "It was his right hand that was withered, and so is mine." Then she said, "Our priests tell us your religion and ours are the same, but I never heard of Mohammed doing anything like that." I cried to God for help in dealing with this soul, and almost immediately one of our Christians was standing behind me. I said, "Oh Baba, (father) help this woman, you can talk to her better than I can." He grasped the need of a hungry soul and opened, so tenderly, the Scriptures to her.

Her hand is improving; she comes every morning to hear; her face beams, as she takes in the word of God. But oh, she is so fearful to confess Christ in her home. She is an old woman; if they turn her out, what would she do? Pray for her, will you please?

* * *

It stirs every Missionary to greater service for the Master to have a few days among people out in the small villages away from the railway lines and trading centres. In nine days we visited forty-three villages, telling forth the Good News and spreading the Word. We travelled over one hundred and fifty miles, eighty-seven of which we covered with our bicycles. Some days we were weary, sometimes thirsty and the way a bit long when the sun was hot, but oh, the joy of carrying the Bread of Life to souls out in sin and away from the Father's house. The villages are full of children who



Africa—Nigeria.
Mrs. Ummel under a paw-paw tree.—
Joseph Ummel.

should be taught to read so they could have the Bible in their hands; fathers and mothers everywhere who need to know about Jesus our Saviour. How is this work going to be done? Workers are needed, yes, workers filled with God's love and a passion for souls; workers who will not count their lives dear unto themselves but will sacrifice all to bring the Gospel to these many villages here and there. It will not be a life of ease, it will not be a life of pleasure, but it will be a life of joy that only the true child of God can know when in the centre of His Will.

Upon our return to the Mission Station we felt that God had been with us all the way and that a fresh vision of the needs about us had been gained; our prayer is that God may thrust our young people forth into the ripened harvest fields. Will you make this village work a special subject of prayer? Isaiah 6:8.



Africa—Nigeria.
Mission Home at Salka.—Joseph Ummel.

We had just gone into the house when one of our boys came bringing a 3d. (six cents) which he had found on the ground. As no one knew who owned it, it was decided that since he had been honest in telling of his find, that he be allowed to keep it. However, some time later he came to me, and holding up his 3d. said, "Hide it for me." Days passed and the 3d. was still safely hidden away. One Sunday the Missionary asked for a free will offering to help build a new church. After all had pledged the amount they wished to give, this little boy of 8 or 9 years stood up and said, "I will give 3d." and on his return home asked for his 3d. and paid his pledge.

It was all he had and he gave all.

* * *

From the Conference Report

As we looked back over the past year we recognized definite signs of progress. Four of our number have taken five language examinations and others have been working at unwritten languages, expecting to complete the translation of a Gospel soon. The regular work on the main stations down country show definite progress. Souls have been saved and there is a growing interest. The up-country stations are undergoing rather testing times at present. Itinerating work is a profitable feature on all the stations.

FRENCH INDO-CHINA

Missionaries—Rev. Wm. C. Cadman, Mrs. Wm. C. Cadman, Rev. H. A. Jackson, Rev. R. M. Jackson, Rev. N. M. Cressman, Mrs. N. M. Cressman

Rev. Wm. C. Cadman's Report of Publication and Evangelistic Work:

The work in Hanoi may be divided into two parts: publication and evangelistic. As the former this year has taken most of our time, we will report first about that.

Publication Staff

The literary staff connected with the Hanoi Press is composed of four persons: Mr. Tram for translations from the Chinese; M. Tri for translations from the French, and Mrs. Cadman and myself for translations from the English, etc., and for general editorial work.

The output of the Hanoi Gospel Press for 1929 was seven and a quarter million pages, in Annamese and Cambodian, Laotian and French, and English. Since the establishment of this press about seventy-five million pages have been printed. Pray for these printed pages, the "silent evangelists," as they are read throughout this needy land.

Manuscripts for Publishing

We are thankful to God for the dozen or more manuscripts prepared and in course of preparation for publication in Annamese. Among them may be mentioned, "The Daily Light," with morning portion of



French Indo-China.
Typical village group.—N. M. Cressman.

Evan Hopkins' meditation upon each leading daily text; Pierson's "Key Words to the Books of the Bible;" Simpson's "Wholly Sanctified;" Murray's "Holiest of All;" Bunyan's "The City of a Soul;" Fullerton's "Practice of the Presence of God;" a "Life of Livingstone;" and several miscellaneous salvation booklets for the heathen. Mrs. Cadman will speak of the new Annamese Hymnal.

Press Personnel and Output

The number of employees on the payroll of the press has averaged twenty-three. Mr. Tong, the foreman, needs our prayers that God may give him wisdom in overseeing the details connected with the press: such as native accounts, advertising, direct oversight of the employees, etc.

In addition to routine work a first edition of Laosian Genesis and a four thousand edition of the new Annamese hymnals of 200 hymns have been printed. Forty of the first hymns with music have been made into plates for printing, and by next conference we hope to have the first Annamese music hymnbook published. We would specially recommend a new sixty-four page booklet in Annamese, "The Torch in the Night," on the different aspects of salvation, which is now in the press. We believe it will be as popular as the booklet, "Flee the False and Honour the Truth." A five thousand edition is being printed. The quarterly "Call" maintains its circulation. The Annamese Sunday School monthly booklets have kept up a circulation of eight hundred.

Annamese Monthly Bible Magazine

The new monthly Annamese Bible Magazine has been authorized by the government. It is hoped to publish this monthly at a cost of fifteen cents per copy, or one piastre per year paid in advance. The fifth and sixth and perhaps the tenth and eleventh issues each year will be doubled so that only ten issues will be sent forth yearly. This monthly will have to be run at a loss till at least two thousand monthly are subscribed for. Specimen copies, consisting of thirty-two pages with cover, are here and can be seen by all.

As each copy consists of about twenty-five thousand words, there is plenty of opportunity for every missionary and native evangelist to send in suitable material for publication. We trust that a real, live interest will thus be taken in order to make this a first-class magazine of untold help to the Annamese Church.

A Note of Warning

In closing the first part of our report we desire to send forth a serious note of alarm. During the past conference year the falling off in the sales of Bible Society and Press literature has been appalling. Brethren and Sisters, remember that literature sold represents the forward thrust of your evangelistic effort. To neglect the scattering of the printed page spells disaster to the glorious advance over the lines into the enemy's camp. We must not let down and lose our first glow, otherwise the work cannot grow.

Evangelistic Work

Although no itinerating trips have been made, as in other years, our presence being constantly required in Hanoi, yet, with the use of the new auto supplied through the loving devotion Godward of an old saint of seventy-five years of age who daily drives her own auto over there in Idaho, we have been able to visit and preach regularly in many places around Hanoi.

The Dyke People and New Church

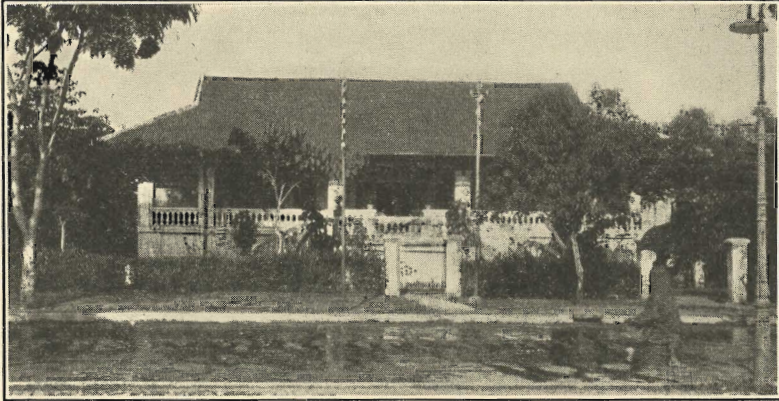
The little flock in Tunhien was first shepherded by Thay Diem. Owing to a mistake in judgment, this flock became almost one of wolves instead of sheep, and in the end Mr. Diem had to be transferred to Nam-dinh and Mr. Tu Phuc take his place. We are glad to say that Mr. Phuc has been used of the Lord, and by trust Godward, patience, and wisdom, we hope this flock will yet become as lambs! Owing to the loss of two successive harvests during the past year these dyke people have been impoverished, and we know that most of the Christians manage to exist on one meal daily. Thus the new church building finances fell through, and we have had to look to the Lord to finish the church building of brick and tiles. We are trusting God to mightily bless this church and district, that the present members may go forward in the Lord and many be added to their numbers.

Opening Work in New Provinces

Street Chapels and Bookstores combined have been opened in the provinces of Hadong (pop. 900,000), and Bacninh (pop. 350,000). In the former place regular evangelistic meetings have been held twice weekly, the hall being packed with attentive audiences of over a hundred people. There are ten enquirers in all, and four have recently been baptised. In Bacninh we have had a Jericho, straightly shut up. We praise God that through the faithful efforts of the Protestant Church in France we now do not have to depend on the good or bad will of the individual *Residents* any more. We have informed this Resident of our intention to hold meetings regularly in his "chef lieu," and immediately after conference expect to start meetings.

Evangelizing Hanoi City

The work in Hanoi city, under the devoted leadership of Pastor and Mrs. Thai, is being God blessed. In addition to the independent church which faces on one of the prominent squares, with nine streets leading



French Indo-China.
Missionary Receiving Home at Pnom Penh.—N. M. Cressman.

into it from all parts of the city, there is another Gospel Hall on the main street of the southern quarter of the city. Praise God for those who have prayed and been saved in the seven well-attended evangelistic meetings held weekly in these places. Prayer is asked that other halls may be opened in the eastern and northern quarters of Hanoi, so that the evangelization of this city may become an accomplished fact.

Under date of May 30, 1930, Mr. Cadman writes:

Have just finished preparing the conference reports of the missionaries for publication in a booklet, called, "Entrusted Tasks." It has been a pleasurable and an inspiring task, and I praise God with a full heart for this privilege of having a share in such a glorious task, that of giving the full Gospel to these twenty or more millions of souls. I will send you a couple of copies in due course.

The press today is finishing a thirty-two page booklet confuting Adventism, so-called, Seventh Day. The devil sees the Lord working in Indo-China, and so sends these folks to diligently sow the tares of discord and false doctrines. Please pray that the "standard of the

Lord" may be raised against him, and especially that this new booklet will be much used of the Lord in protecting these new-born babes in Christ from their heresies.

Today the big annual conference of the Annamese Churches opens in Sadee, Cochinchina. I was invited as a speaker, but to my deep regret had to ask to be excused. It meant three weeks absence from Hanoi, and also the expenditure of almost fifty dollars gold in fares for myself. Please pray that this Annamese Church may continue to "glow" and "grow" for and in Jesus. Surely the Lord has blessed the work in this land, and that we keep faithful in prayer and sacrificial support so we can trust the Lord to increasingly bless. But our responsibilities as missionaries living in and among these native converts are tremendous. How we need to back up our messages with the real "Christ in me" life! If we slacken in prayer, in sacrificial living, in holiness, these "babes" will follow our example. Pray, therefore, for us missionaries that Jesus may dwell in us in all His fullness.



French Indo-China.

Bible School class in Cambodia.—N. M. Cressman.

We are working on the first copy of the Annamese Monthly Bible Magazine. A strong editorial committee, composed of both missionaries and native pastors, is in charge; but for the first issue I am doing most of the preparing myself so as to have something concrete to work upon and improve, etc. The *Gospel Banners* will now come in very handy, and we much appreciate the permission granted us to use material from it for this Annamese monthly. If you have anything which you feel would be helpful translated into Annamese, we will be very grateful for it.

It is wonderful the way the doors are opening up around us. Last night we held a crowded meeting at Bacninh, twenty miles distant from Hanoi. Bacninh is the chief centre of a province of 350,000 people. It is a strong Roman Catholic centre, they having been established there three hundred or more years. The forces of opposition are very strong, and they succeeded twice in driving out the Bible colporteur, and then closing temporarily our meetings in a village in that

province. But their very opposition caused the Protestants in France to take active steps in parliament, and so today religious liberty is granted in Tonkin and Annam, as you will have read in the different reports. But there are some officials still opposed, and so we trust the Lord and go right ahead. Praise God, there was a working of the Holy Spirit last night, and after the appeal several stayed behind to enquire and seemed quite interested. Bacninh is a spiritual Jericho, but we are going to faithfully march around the walls, and give the shout of victory.

Our furlough is supposed to be granted by the next year's conference, but if all goes well I would like to see it postponed a year. The Lord is coming soon, and I feel there is plenty to be done out here in pushing along the Gospel chariot. The recent conference was most enthusiastic regarding the establishment of a special nation-wide evangelistic campaign. If I could be released from this literary and press work for a year I would love to take an active part in such a campaign. Both Mrs. Cadman and myself play the organ and violin, and so could help out with the music, etc. Pray for this nation-wide effort.



French Indo-China.

In the Moi country, crossing a bridge.—H. A. Jackson.

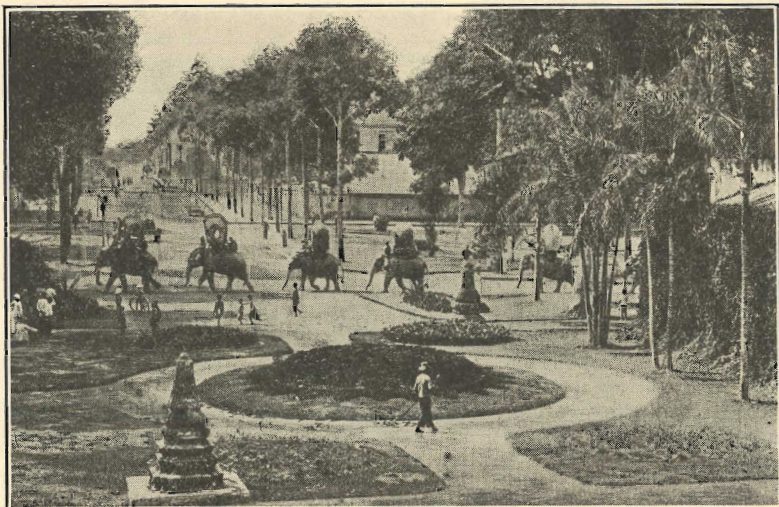
Rev. H. A. Jackson reports as follows:

Unless you have heard of the action of last conference you will be surprised to learn that our address is no longer in Cochin-China but in Annam. Since before we went home on furlough our hearts have been strangely drawn toward the mountaineers of the highlands. Last year I had a great burden for them and asked God to send somebody to them this year without fail. I had no plan to go myself, but being a missionary (of the pioneer category), was open to any service my Lord might choose for me. Circumstances were such that soon after conference we found ourselves in the mountains seeking information concerning the entirely neglected forest folk.

Before enlarging upon the subject of our work, I must again express my appreciation to *you* who make it possible for me to do this work (by *you* I mean the Mennonite Brethren in Christ). I thank God continually that I can be a representative in a foreign land of the Gospel

you preach at home. I prize the fellowship that exists among Christians and unites us in this great and universal program. I am the happiest when in active service and claim that there is no greater joy than leading sinners to the Saviour. Thank you for your financial support, your cooperation in prayer and the help you give through your publications.

Although we are no longer residents of Cochin-China, it is only natural that we have a peculiar love for those we labored among throughout our first term and the first year of our second term. We have spent more time in southern Cochin-China than any other missionary couple up to date and feel that we understand that section of the country very well. For that reason we still have an interest down there on the plains. For six years we have felt strongly the need of a motor boat that the Gospel might be taken to those hundreds of out-of-the-way villages that are hidden away among the rice fields in that land of countless waterways. Our prayers have been heard, a boat has



French Indo-China.

The King's elephants passing through the City Park in the center of Pnom Penh, Cambodia.—N. M. Cressman.

been built and as soon as a motor can be installed the motor-houseboat will be launched and dedicated to the Lord for His service in Cochin-China.

A description of this boat might be of interest to you. It is 40 feet long with a 25-foot cabin that is divided into five rooms. There is room for a small missionary family, a preacher, a colporteur, a Bible woman and all who are necessary to the running of the Gospel Ship. The boat is equipped for fresh and salt water, the entire bottom being covered with zinc and under the front deck there are cans containing 125 gallons of fresh water to be used for drinking and cooking when in salt water country. There are places for thousands of books and any quantity of provisions so that one could plan to take a trip of any length and be gone indefinitely without being inconvenienced. The

boat is built for service. I am sure it will be practical and I think it will be as comfortable as a boat of its size can be. In case the villagers on the river banks do not choose to invite us into their homes to hold Gospel meetings, we can put our baby organ on the front deck and preach from there to the people on either bank. My heart is made happy as I think of this chapel-houseboat combination that will soon work its way up and down the rivers and in and out the streams of a land where the people live on the waterways. Autos are necessary for long trips and big city work, but it is with a boat only that we will ever give the country people a clear understanding of the Gospel. It is the only way we can get to them. How can they hear unless somebody be sent!!!

Our work at Dalat is very different (although we are still overseeing the boat proposition) for it takes us up to mountain peaks that are over a mile above the sea level. One of our Cantho boys and his wife,



French Indo-China.
Cambodian home life.—N. M. Cressman.

who have finished their Bible study at Tourane, are with us and already have a most encouraging work among the Annamese. It is our practice to witness to those we come in contact with whether French, Chinese, Annamese, Combodians or people of another race; but our objective in going to Dalat is to give the Gospel to the semi-civilized mountain tribes that are called Moi, meaning "savage."

The Moi are the aborigines of the mountain ranges of Annam. In many ways they remind us of the North American Indians. They have no written language but speak ten different dialects. You can understand at once just what difficulty there will be in reaching these many tribes, yet God has a way and He will reveal it. Our work is to get the mind of the Lord and faithfully, patiently do what He bids us to do when He bids us to do it. One might think it an impossible undertaking to give the Gospel to these many tribes of jungle folk who are hard to find and much harder to talk to, but it's the Lord's work and He has made provision for them—is it likely that He will not have a way to win them if His servants stand true? We have asked the Moi

chief of the most populated section to find us the most intelligent man in his district with the view of using him as our teacher to start the work of unscrambling the forest lingo.

There are Moi in the vicinity of Dalat who speak Annamese very well and can understand the Gospel when explained to them. Seven have already denounced their heathen worship and accepted the Lord Jesus Christ as their Saviour.

We would request you to pray for us as we offer ourselves to God as instruments for this work. The Moi must have the Gospel. The Bride will not be completed until every tongue and tribe and people have heard and accepted the Gospel of Jesus Christ. Someone must go, the Moi must hear. *Pray for us.*

Gossiping the Gospel in French Indo-China

REV. R. M. JACKSON

Just before the end of 1929, we began to see some fruit from the colportage work done before last Conference. One evening some men came into our meeting. When the service was over, they said that we had visited in their village several months before and left portions of Scripture for them to read. They requested that we come to their village and explain the Gospel more fully.

One Monday Mr. Funé and I went in the automobile. The village is about nine miles from here. Before and after our evening meal, we explained the way of salvation. That night we slept in the ancestral hall, which is reserved for certain days when the members of the family gather to worship their ancestors. Most of the time this portion of the house is closed. It is always the best part of the house in every respect; something like the parlor in an old New England home; a room which is opened only twice a year for the Spring and Fall house-cleaning or to entertain cousins when they come from a long distance. Our parlor was cold in Winter, and mother used the parlor closet to store her stock of mince pies. In like manner, the Annamese store rice and part of their equipment for handling rice in this room. When visitors come, they have the privilege of sleeping there. The altar and objects used in worship were arranged in the middle of the room. Brother Funé and I rolled up in our blankets on a board bed by the side of the altar and slept very soundly that night.

The people in that village have a custom that will seem strange to some folks. They eat only two meals a day, the first about 6:30 a.m. and the second at noon. In this way they have strength to work. When they come home at night, they eat nothing more before going to bed. I do not mean to say that they go to bed as soon as it is dark; often they sit up late to gossip, gamble, or read. That may be an hygienic way of giving the stomach a rest, but I'm sure they do not do it for that reason. There are others who drink only tea in the morning. They have their first meal between nine and eleven in the forenoon, and another meal late in the afternoon.

Next morning we again explained the Gospel to neighbors who came in to hear. One thing I must mention. When you sleep in the home of a Chinese or an Annamese, you are sure to have hot water to wash your face and hands the next morning. You think of Indo-China as being hot, but at this time of the year—in Tonkin and Northern Annam—hot water feels good in the morning.

No one decided for Christ immediately. Some said they believed, but they did not know how various members of the family would feel and act. In the Orient, the family is a unit. As a rule the members move together. If one member displeases the rest of the family, he is often

severely persecuted and sometimes ostracised. When I left I told them I would pray that God would change the hearts of their relatives so that they, too, would want to follow Jesus. At the same time, I urged those who heard me to decide for Christ immediately.

The Vice-Mayor of the village took us to his home to drink tea, and then he returned to Thanh-Hoa when we came home. He volunteered to take us to another village, and we agreed to go on January 6, 1930. Formerly we had sold books in the village, and the people were looking for us to come back and explain the Way to them.

On the day set, the Vice-Mayor appeared. This time the student-evangelist went with me. Our friend took us to a village about seventeen miles from here. When he had told me the name of the village, I had not remembered, but as we drove along, I recognized the road. He showed us to a brick house at the end of a market where we had sat



French Indo-China.

Conference group of 1930 in front of Missionaries' Children's School at Dalat, Annam.—N. M. Cressman.

drinking tea and gossiping the Gospel to an old man and the curious crowd that always gathers when a white man enters a country home. That old man is his father-in-law.

From about two p.m. until supper time, the evangelist and I took turns explaining the Gospel. You could hardly call it preaching. One would talk for fifteen or twenty minutes, answering questions or explaining some precious text. Then the other would continue as the Lord would lead. There was one old man past fifty years old. His two sons had died. He wanted to know if there was still time for him to obtain peace in his soul before he died. He said he was willing to give up anything and everything if only he could have peace. I told him that he could surely have peace if he truly believed in Jesus and trusted Him with all his heart. Then he asked how he could know that God had heard his prayer and accepted him as His child. We asked God to save that old man and to give him the witness in his heart that he is a child of God.

Supper was finished about six o'clock. The night was cold and few neighbors came around. The doors were closed to keep out the wind. In order to answer the questions of our host, we felt led to begin

reading Genesis 1, explaining as we went along. After reading two chapters, I asked the preacher to read chapter three and then I read chapter four. That night we retired rather early and slept fairly well.

Next morning we again witnessed to the people who gathered around the door. About once in five days the people gather for a market. Often people come from some distance to sell their wares. One needs to keep these markets in mind and make a provision, else he may find himself lacking something he needs. Vegetables and fish can be bought almost every day, but there are places where it is impossible to buy rice or meat except on market day. This does not apply to the big centers. In case of necessity, one could borrow rice from a neighbor.

Last week a man came from the village named first in this article. He suggested that I come and spend a week or two in the village in order to explain the Gospel fully to any who desire to hear. I hope it will be possible for me to arrange to go soon. This is just what we desire.

A Royal Decree was published on December 4, 1929. According to the conditions stated, I have made application for authorization to do evangelistic work in this province and the two provinces next to the south. Temporary permission was obtained for Vinh in 1925, and last September we got permission for a chapel in the city of Thanh-Hoa. Since September the work has been less restricted. Several places have been authorized in Tonkin. We are trusting that when the reply comes from our request to the King of Annam we shall be allowed to go anywhere in these three provinces. Messrs. Travis and Hazlett have also applied for several Provinces each. Please pray for the various items mentioned in this letter and for all the young converts that they may stand true.

Rev. N. M. Cressman, Mrs. Cressman and their two children returned to the homeland on account of the serious illness of Mrs. Cressman.

Brother Cressman wrote from Pnom Penh, April 19, 1930:

Jer. 33:3, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Another version says, "Things which are not I will bring to pass."

This promise came to us direct from God for this great trial of faith. My heart almost shrank back at the thought "hidden things," "things before unheard of." I thought surely this case cannot be any harder than the previous one. But the unheard of, unusual and multiple miracle has taken place. With almost unheard of duration, 5½ months of fever, the complications increased until "sufficient unto the day" was our patient cry to God as we waited, prayed, cried and almost despaired. The following words had a message for us as we waited so long for a ray of hope:

"If God do not presently answer," wrote Thomas Adams, "we are ready to pant out a groan of despair, 'The time is past.' If our impotency prevail not, we think all opportunity is gone. But God says—the time is not yet! *God waits the maturity of the danger, the more to increase His honor.*" So we continued to pray somewhat like the following:

"O teach us lowly to remain
O teach us lowly to remain
Without one murmur at Thy feet,
Nor at the heaviest cross complain,
Till Thou each docile spirit train
Into Thy will complete."

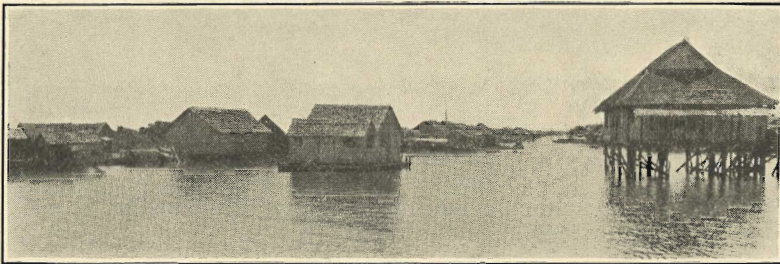
The many encouraging cables, telegrams and letters from far and near brought new promises for each additional complication. Definite victories were realized after long seasons of prayer and songs in the night. Our divine Potter knew the strength of the clay.

Delivered from the jaws of death to proclaim the goodness of our God in this heathen land.

Some great encouragements in this long trial were: The above-mentioned promise and those suggested by others. The eleventh chapter of John became very precious. The assurance of real prayer by our friends and co-laborers. The presence of various missionaries from time to time and not least of these the visits and testimony of our Christian boatman. While on his boat praying one night he claims the Lord spoke to him and told him "fear not, she will not die, only believe." His face just glows as he hears of her progress and his testimony has become bolder. He is a rare jewel and was used of God in a mighty way to help pray through.

Home at last!

God graciously preserved us during our journey. Leaving Phnom Penh in May, we arrived in Bethlehem June 28, 1930, just four weeks after leaving Saigon. Every change on the trip from boat or train was



French Indo-China.

Floating houses in Cambodia during rainy season for four or five months. The rest of the year it is dry.—N. M. Cressman.

made with comparative ease. The excellent arrangements made by the Canadian Pacific R. R. and Steamship Co., for our welfare, surely surpassed all our expectations.

On the boat, the S. S. Empress of Russia, we found the most accommodating crew we ever heard of. Not another thing could have been added for the welfare of Mrs. Cressman and the children. It seemed, the aim of every employee of the Canadian Pacific on land or sea was to serve with a smile. Some of our previous experiences prepared us to appreciate these kindnesses.

Mrs. Cressman improved sufficiently each stage of the journey, which assured us we were doing the right thing. She suffered very much each time she was moved, which was always by stretcher. Access to the Pullman cars was usually by window. In spite of the strenuous fatigue of traveling, she made progress in every way.

We thank all our kind friends for their interest, prayers and assistance, which made our apparently impossible trip an accomplished fact. We especially remember the kindness of a friend who came to Vancouver to meet us and help us across the country, and the thoughtfulness of Rev. J. E. Fee and family, Alliance workers at Vancouver.

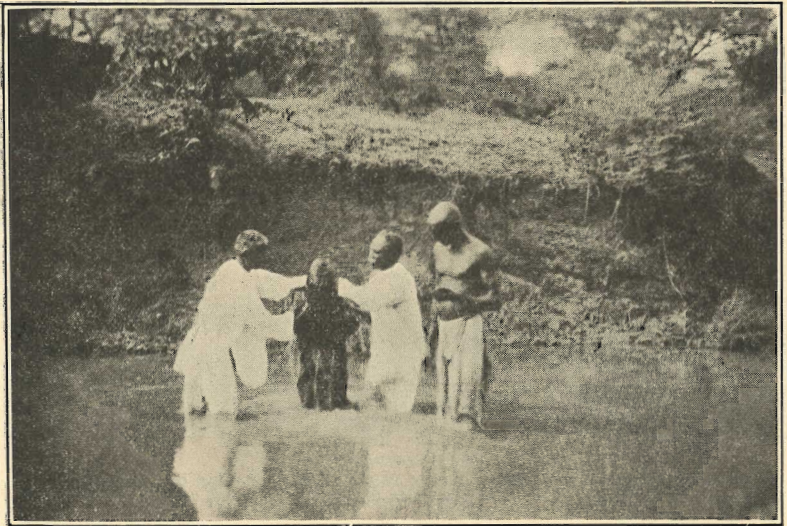
Our Heavenly Father was indeed mindful of us, and as a good Shepherd, went before us preparing the way.

INDIA

Missionaries—Rev. E. R. Carner, Mrs. E. R. Carner,
Rev. Samuel Kerr, Mrs. Samuel Kerr

Brother Carner wrote from Amraoti, Berar, March 3, 1930:

I received the copy of the beautiful Annual Report for 1929 some time ago. I really should have written you before now but we have been very busy with the work of touring and I have not been writing many letters. Thank you for the copy of your report. Your missionaries over the world have been doing good work and the dear children of God who have sacrificed and prayed for their sakes or, rather, for the Lord's sake, will reap a glad harvest at the Lord's coming.



India.

Two Indian workers baptizing some converts.—E. R. Carner.

India is still one of the great problems of the church but we believe God and that His love will conquer. In spite of the unrest over this dark land and in spite of manifested hatred against us in some towns and villages we have reason to rejoice. I think I have never seen such interest as we have seen in our touring work this year. The farmer caste, especially, for whom we have prayed many years, seem greatly interested in the message. As they look into our faces while we preach, there is an earnestness written there which shows that they are being convicted of their sins and need of Christ. If it meant no more to become a Christian here than it means in favored America I believe we should have hundreds of converts from this one caste alone. But that does not excuse them. God is able to keep them and to protect them in spite of caste and all that is against them. He will save as we keep trusting Him and counting on the power of His gospel.

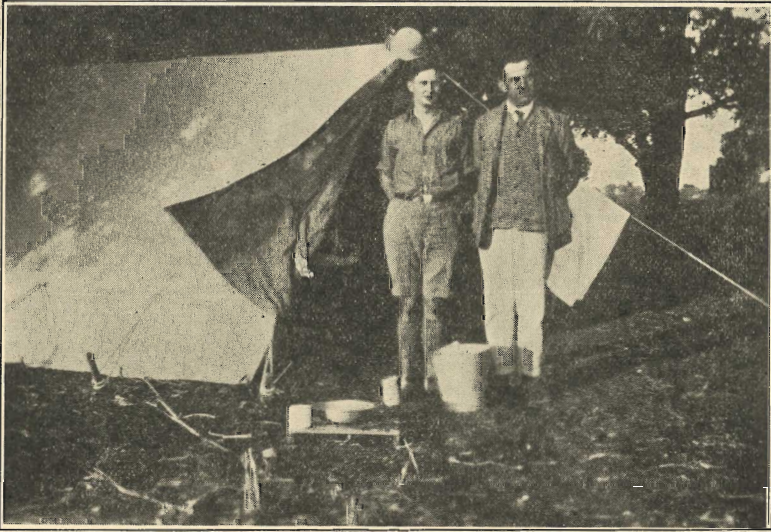
We have a partial famine in our district this year and a real water famine. Our wells are dry at the mission compound and we have to bring water from a well a mile away. That well, too, will soon go dry

for many are using from it. We may then have to leave this part of India till the rains break. We are troubled with dust night and day and it makes our home very uncomfortable. The heat is coming early this year and the days are very hot now, while the nights are often too warm to allow us good rest. I mention this not to complain but that you may know how to pray for us. The Lord gives us joy and His love is so great that nothing really matters so that we keep where He can bless us. He has been very precious to me in the past month and I want to walk with Him all the way He leads.

The Day of Small Things in India

REV. EARL R. CARNER

India lives in villages—over seven hundred thousands of villages—and if the plain, simple people of these villages start to follow Christ, India will come into something better than her “proud past,” about which her propagandists in these days like so well to talk.



India.

A scene at the evangelistic touring camp. Rev. E. R. Carner and his son Gerald in front of tent.—E. R. Carner.

Recently we visited two village Christian *sabhas* or conventions, and we wish that you could have had the same privilege. These little conventions are a kind of new departure in our missionary work in India. They are asked for by the community of Christians in the villages, and these Christians hold themselves responsible for the entertainment of those who come to attend the meetings. The two which we attended are typical of others like them, and for this reason we should like to tell you something about them.

We rejoice in beholding how the grace of our Lord Jesus Christ can take poor dehumanized “untouchables” and turn them into cleansed, joyful, peace-filled children of God Himself. We sat in these meetings and listened to testimonies of deliverances which were as wonderful as

any we have heard in America. One dear, humble brother, whom we know well and love dearly because his life lines up with his testimony, told how he had lived in a place infested with snakes and how the Lord had protected him from them.

One day as he sat reading his Bible, he suddenly became aware of a cobra just by him with its head raised and its hood spread—the attitude a cobra assumes when about to strike its fangs into its victim. “And,” said this child of God, “I was not afraid, for God’s peace was in my heart, but I just sat still and breathed a prayer. What else could I do? And then the snake put down its head and began to crawl rapidly away. Then I ran after the snake and killed it.” Others told of being healed by the Lord Jesus in the presence of the idolaters about them, in answer to prayer.

And as we listened to their prayers, so simple, so childlike; and confessions so humble, so ingenious, we could easily see how God who loves the lowly, contrite heart, could hear and answer their prayers.

Of course these meetings reveal another side, too—the dark side of Satan’s working in wicked and awful cunning, but that is because Satan must see that God is working and his realm of darkness is being invaded by the Light upon which the darkness cannot lay hold (John 1:5).

One beautiful feature of both these conventions was the singing. A dear Indian brother whom God has endowed with a sweet, strong, mellow voice, “lined the hymns” for his illiterate brethren—most of these village Christians are illiterate—and it was a joy indeed to behold how they followed his lead in singing the praises of our Lord Jesus. Most of the hymns were native in tunes and meter, quite unlike anything you of the West have ever known. But occasionally a translation of some loved old hymn of childhood years at home would be sung. There are some hymns which belong to the whole Church, not proscribed by time or climate or custom or language, and when we heard these old tunes with their words translated into Marathi, being sung by these recent converts from idolatry to Christ, our hearts rejoiced within us. Imagine how you would feel if you were to hear men and women of another race and tongue, newly turned from bowing down to ugly idols of stone, now humbly worshipping the Lord Jesus in the singing of these words,

“Just as I am—without one plea,
But that Thy blood was shed for me,
And Thou bidd’st me come to Thee,
O Lamb of God, I come! I come!”

I would rather have written that hymn than to have been the author of almost any of the great books I have ever read.

These little conventions are fraught with vast possibilities. God has ever shown in His Word and in all history that we should not despise the day of small things, and faith can see how such gatherings may be the beginning of great things for His Church in this land.

CHILE

Missionaries—Miss Anna LeFevre, Mrs. Nettie Meier

Miss Anna H. LeFevre writes from Victoria, Chile, under date of September 2, 1930:

“The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

How our hearts have been burdened in prayer these days as we realize from the momentous tragedies happening among the nations that we are indeed living in perilous times, and that God is beginning to send His judgments upon this world of corruption. While the outlook in many respects is dark and foreboding, yet we praise God for the blessed hope that is growing brighter every day, and our hearts respond: "Even so, come, Lord Jesus." Not until the Lord Jesus comes to reign will there be peace and safety in this old world. May our Lord keep us faithful, watching and waiting and occupying till He come, is our prayer.

But while His coming will mean joy and glory to His waiting Bride, there are multitudes of every tribe and nation who know no Saviour and to whom His coming will mean judgment. As we look about us here in Chile we find only a very few who are ready to meet Him, the multitudes are still lost in sin and darkness, and many have not even heard the Gospel story. As yet our work seems only as "a drop in the bucket." The enemy has a strong hold on them. It seems to be getting harder every year to win souls for the Lord. There is so little real conviction for sin. Oh, for a mighty baptism of Holy Ghost power that will bring real heart-broken conviction for sin. God can bring it to pass in answer to faithful prevailing prayer.

This year finds me still working among the Mapuche Indians of Chile. Our school has been in session since the beginning of April. A number of the older students of former years did not return this year. When they have learned to read and write and do a little arithmetic, they think they have learned enough. But we have had a large number of new pupils come in, quite a number of them being grown-up. As our reason for being here and having the school is to reach and win these Indians for the Lord, we are glad to be able to come in touch with these new people.

This year we have 66 pupils enrolled in our day school. A couple of weeks ago on Sunday evening five of our boys came forward seeking the forgiveness of their sins. In the day school we give the best period to the class in Bible study. Last year we taught them Bible History from Genesis to Joshua. This year I am teaching them the life of Christ from the Interwoven Gospels, in every lesson closing with a practical lesson and personal application. I am glad to see some of the bigger boys who used to be rather rebellious against the Gospel showing much interest and I see the Holy Spirit is working in their hearts.

Besides the school work, we have Sunday School, and evangelistic meetings on Sunday evenings, also I have women's meetings on Wednesday afternoons. But the work that I feel counts most for God is personal work and visiting among the people. Of course to reach them in their homes means hours of walking over fields and woods. I have a converted Mapuche girl living with me who usually accompanies me. As she knows their language and customs, she is a great help to me.

Last January we had a precious baptismal service in the river that passes near here and five young folks followed the Lord in baptism, three of them being Mapuches from our school. We praise the Lord for these lives rescued from sin and darkness. When I came here over two years ago one of these young men who were baptized was pointed out to me as the worst thief in school, he seemed to have a mania for taking what did not belong to him. But one day he sought the Lord for forgiveness of sin and committed himself to the Lord, and needless to say, he is a different boy since and entirely trustworthy. He often comes on Sunday morning to get some tracts and Gospels and goes out visiting among the Mapuches, giving out the Gospel and inviting people to the meetings. Another is a faithful earnest personal worker in his quiet way among the people with whom he works. One of the girls

who was baptized has had to suffer some persecution in her home but is humbly following her Lord. Help us in prayer for these new converts.

On Wednesday afternoons we dismiss school a little earlier and invite the Mapuche women to come for prayer meeting, and then I give them some instructions in cutting out garments and sewing. During the winter we have had a great deal of very rainy weather, and some afternoons a woman came from a long distance and returned in a heavy rainstorm with her little child. I have often been surprised how these Mapuches will come out to meetings in bad weather, sometimes dark rainy nights when you would think no one would venture out, we have our little chapel well filled, notwithstanding that they have to come through deep mud and without umbrellas or waterproofs.

Our congregation as well as our school children come from two to four or five miles distance, often arriving dripping wet. I sometimes wonder how many folks in the homeland would make such sacrifice to attend a Gospel meeting, and remember these folks have no autos or trolleys; they all come on foot and not one ever possessed a pair of rubbers. Occasionally a man will come on horseback.

The Mapuches earn their living by farming in a small primitive way. Their principal income being from the sale of their wheat and oats, but this year the price of these grains had fallen so low that many did not receive enough from the sale of their grain to pay for the expense of harvesting, and many families are so poor that they have scarcely enough to eat. Some of the children coming to school were so poorly clothed in the cold winter weather, that even though we were very busy we got some material and made them a few garments to protect them from the cold.

In closing I wish to thank you and the Mennonite Brethren in Christ of your prayers and support during the past year, and trust you will continue to hold us up in prayer, especially asking our heavenly Father for a revival for Chile. The needs are great, the enemy is strong, but God is almighty and He is our stay and refuge.

A Mapuche Personal Worker

MISS ANNA H. LEFEVRE

"Come sleep with me tonight, Pedro," begged Antonio of his friend.

"But I want to go home tonight," replied Pedro. But at last he went with him, and the two young men returned to the farm buildings on the large plantation where they had both worked a good part of the year. Their resting place was not very comfortable. They crawled under the ox-cart on a pile of straw and pulled some burlap sacks over them for covers. It is in this way that the harvest laborers sleep on the large plantations in the central part of Chile where the wheat harvest is the big event of the year. Their duty continues during the night, for the owner designates some of his most trusted laborers as night watchmen, to see that nothing is stolen or damaged.

Pedro is one of our young converts who was baptised last January. He is a Mapuche Indian, and has been a pupil in our Mapuche school for several years; was slow and plodding but faithful and always pleasant and helpful about the school. For some time he had confessed the Lord Jesus Christ as his Saviour, and for a while was a member of a class of instruction for candidates for baptism. After a month or so we were surprised and grieved that he suddenly dropped out of the class, came late to meetings and seemed to try to keep away from us. We could hardly get an opportunity to talk to him. All we could do was to pray for him. Finally one day I got him alone and questioned him as to his sad change. He hung his head and said he was not a Christian any more, he was lost and serving Satan. I asked why. He had gone to one of their "fiestas," had been urged to drink, and he

sadly said, "I took a glass of wine, so it is no use, I cannot be a Christian any more. I have dishonored the Lord Jesus."

"Are you sorry?" I asked.

"Oh yes, very sorry, but I have done it and I can't be a Christian now."

I got my Bible and read to him I John 1:9—"If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," and told him that as he had confessed to me he should confess to God and ask His forgiveness. He dropped right down on his knees and began to confess to the Lord and beg His forgiveness, at first in Spanish and then as he went deeper down in heart-broken penitence, went on praying in his own Mapuche language. Needless to say he arose from his knees happy in the forgiveness of his sin. Since then he has been growing in grace and serving the Lord, and was among those who followed the Lord in baptism last January.

When he went to bed under the cart with his friend he knelt in prayer before going to sleep. He then told Antonio that he must pray, too. But Antonio said he could not, he did not know how. Pedro explained and tried to tell him how, but he insisted he could not and would not.

The next night Antonio again urged Pedro to come sleep with him. Pedro said it was cold and he wanted to go home. Still Antonio coaxed.

"But will you pray, if I go sleep with you?" asked Pedro.

"Yes, I will," promised Antonio.

So Pedro went. Before lying down Pedro as usual knelt to pray and told Antonio that now he must pray too. Again he insisted he could not. Pedro again explained the way of salvation and prayed again in Spanish and in Mapuche, and finally Antonio began to pray too, and as he prayed he got happy and it got easy to pray, and so our dear Heavenly Father met them and blessed them in their simple little prayer meeting under the ox-cart.

The next morning before it was quite light Pedro noticed Antonio crawling out. "Why what are you getting up for now. It is too early yet."

"I want to get up to pray," answered Antonio.

Antonio came from a Catholic family that was much prejudiced against the Gospel, but now he attends our meetings, prays and confesses Christ as his Saviour. He has his trials and temptations; is very poor and sometimes ashamed to come because of his ragged clothes, but he means to go on with the Lord.

These Mapuche Indians are a simple needy people. So little has been done for them. For centuries they have lived abandoned in ignorance and sin, but where the Gospel has been given them, they respond and some bright trophies have been won for the Lord. There is a simplicity and genuineness about them that is good to see. They are not pretentious nor very emotional, and they are not very quick to comprehend, but when truly saved they have proved faithful and appreciative. There are yet thousands of these Mapuches back in the mountain districts of Chile awaiting a messenger of the Gospel. Who will go and tell them? Many more personal workers might be found among them like our Pedro.

Last October Mrs. Miller returned to Chile bringing two new missionaries with her. She has opened another station a little further north. One of the young ladies is with her and the other is with me. Both are studying the language and helping in the school work. We praise God for these new workers and trust the Lord will give them many precious souls for their hire.

May the Lord lay on some faithful hearts a burden of prayer for these needy souls in Chile.

COLUMBIA

Missionary—Rev. H. W. Feldges

The Home Board of the Christian and Missionary Alliance assigned Brother Feldges to Colombia, South America. He sailed from Vancouver, B. C., on August 29, 1929. This is his fourth term in Latin America. He entered the Gospel Herald Society about thirty years ago and after several years of faithful service in that Society in Pennsylvania and New Jersey he was sent to Chile by the Christian and Missionary Alliance under which Society he has been laboring ever since.

On account of ill health Mrs. Feldges and their daughter Grace have been detained in the homeland assisting in the Lord's work in California wherever opportunity affords, hoping some day to return to the field also.

The following interesting notes are clipped from letters and reports received from Brother Feldges during the year:

"Lord that our eyes may be opened."—Matt. 20:23.

Oh! that we might hear this people cry out to God, as did the blind men of old! How it would rejoice our hearts! So few want to know God in Spirit and in truth, but that is also true in the homeland, but there they have many more opportunities.

I spent about seven months in the Sierra, in Popayan. Had a real good time, giving out the word to the few who would drop in to hear, besides the faithful few that come quite regularly. It is about 5,000 feet above sea level, pretty good climate only it rains so much. I am taking out my clothes again for airing, and they do smell so mouldy, yes and some spots seem so hard to get out.

The surrounding countryside I visited with literature and had many opportunities to spread the good news. But people are very much under the domination of the R. C. Priests. They seem to have no backbone either to take a stand for what they know is right.

I saw some of their processions and feasts for which Popayan is celebrated. Many people come from distant places to attend.

The feast of the Kings, January 5th, was a gorgeous affair, but the holy week beats everything I have ever seen, and I didn't see much of it either, only one night, and that the first. The succeeding three nights and especially the last, "good Friday" night, they tell me that it exceeded anything they have had for years. They carry the chief images from their temples that touch on the passion and death of Jesus, about twenty, including some of the Virgin and one of the heaviest, the "coffin" where Jesus was laid. Another reason I kept my distance was, if I would not have taken off my hat, why I might have been mobbed. People (men) paid as high as \$10.00, they say, to have the privilege to carry or help carry an image. Then all the rest of the expenses like candles, blue dress and white sash, cap to match in the bargain. Each temple had one collector also to go around with a crucifix and plate to ask people to help them to defray the expenses.

Both sides of the street were lined with the "faithful." Hundreds had candles burning, for these processions were held at night. It was a sight!!! But their "light" was darkness. No real sorrow for sin or consciousness of forgiveness, or anything like that.

I noticed an indifference coming over the people. Losing their faith in Roman Catholicism only means that they'll go over to infidelity and worse, in time.

The most encouraging feature in the mountains is that there are quite a number receiving our literature by mail and are distributing it

in many an out-of-the-way place, where the missionary seldom, if ever, visits. One tribe of Indians is opening their hearts to the Gospel. But the priest tells them if they accept this teaching, their land will be taken away from them. Let's pray that God will not allow this and help these poor benighted souls to stand by their convictions.

Now that I am living here in this "Cauca valley," I'll see other conditions altogether. We came down, one of us, every two weeks. Now we will try and get the work established in the towns also.

It was very hard to get a good room in this town. I am getting adjusted to the new surroundings and circumstances, but ask an interest in your prayers that God may give us a good place to hold the meetings and means to establish the work in this town of Santander, 3,000 feet above sea level. The Lord willing we will have communion next Satur-



South America—Colombia.

Bellavista. Part of an audience of some sixty at a Communion service.—
H. W. Feldges.

day in town, and Sunday in the country. This generally brings in new souls. Last time we had 15 or more. How precious, to be able to tell the story to those who have never heard it before!

I am being kept reasonably well—for which I certainly am thankful to God.

My kindest love to all the brethren. I'm counting on their prayers.

* * *

Just over nine months ago I left the homeland for the fourth, perhaps for the last time, to go to a "people sitting in darkness"—Would to God they would look and see the great light in the face of Jesus Christ!

Had a fine trip. Was privileged to have one service "on Board" and many opportunities to witness for my Saviour. In Panama I was able to see what the Y. M. C. A. is doing, especially in a social way, to keep the Army and Navy boys from being submerged altogether in the modern Sodom's and Gomorrows that are alongside of that great inter-oceanic canal.

Mr. Langeloh met me at Buena Ventura, seaport, and conducted me via Cali, largest city in this part of Colombia, to our central station, Popayan. There I have had the privilege of distributing thousands of tracts, also speaking to the small groups that would come to hear the Gospel from time to time. Brother Langeloh made many long hard trips with a native helper, being away as long as a month at a time. Most everywhere the literature is received quietly if not gladly and seldom was open opposition resorted to by the priests. But underhandedly they manage to keep the people away from the services and always in dread of starving them out. People, as a rule, have little backbone in this part of the globe. They will tell you your message is just the thing one day, and the next join the crowd in throwing stones at you. Public opinion is changing as it is everywhere else in the world. We do not see the people, any more, anxious to know the true and living God.

The electing of a liberal president may give us more protection and perhaps more liberties but that awaits to be seen.

Every now and then, yes, only a few weeks ago, some of our colporteurs were in jail for holding meetings and selling Bibles.

The priests write some awful things in their papers against us and so their people are always ready to do us all the harm they possibly can. Especially is this so when the local authorities are in perfect sympathy with the priests.

One article had it that we were agents of the U. S. A. to prepare the people and land to be taken over by our government. In the South hardly any one dare come out for God, but many receive a batch of papers every month and so the good seed is being sown that is bound to bring a harvest in God's own time.

Here in what is called the Valley of the Canca River, conditions are more in our favor. People are more liberal. Many are turning from darkness to light. Hundreds of these darkies are accepting the Gospel and we are glad to help them to turn from idols to serve the living and true God. These dark-skinned brethren have small bits of land and are more or less independent of the priests, so that helps them to be stronger to resist the onslaughts of the enemy. Their ancestors were slaves and so they are somewhat out of sympathy with the rest of the population, especially in the cities. They are persecuted nevertheless. Tuesday I am going to visit with others, the place where only a few months ago the local priest came out armed with his people, took the old Brother, leader of the meeting, ducked him in a near-by stream and then took the whole "little flock" to the authorities. The officer sent everyone home. A few days later the order came from some "higher ups" to return all the books, such as Bibles and hymn books, etc., but more was not done. Since then, they have kept on without being molested. Praise God!

One Indian boy was locked up in prison for speaking on the street to some friends about the word of God. He is now out awaiting trial—on one hundred dollars bail. So you could hear story after story. Praise God His Word is marching on, however, and many are joining the Army of the Lord.

Yesterday I went up into the hills back of our town to visit a family I had sold a testament some time ago. They were very kind to me and gave me my dinner, listening well to all I had to say. But although they are somewhat open to the truth, still they do not understand what it means to be separated from the world and its pleasures.

Out in the country about five or six miles from our town I go every two weeks. There are a number of believers there and sometimes we have 50 or more in the congregation. Saturdays we have a meeting

here in the outskirts of the town. We have a few who come from time to time and seem to give promise to some day being real followers of the Lord Jesus Christ.

Have been able to sell a few Testaments, etc., and to give out Gospel literature. Now and then I see some of my papers all torn to shreds, but mostly they are read and we trust God will give the increase and He will. For He is not willing that any should perish. I am so glad God has given me a nice room with a brick floor.

I well remember the meeting in Perry's Hall, Belvidere, N. J., thirty years ago when we stood in the open air singing "Higher Ground." So we have kept on going higher or going down deeper into the depths of sin to snatch some from the burning. Even in this hot climate I am out most every day, often walking ten or twelve miles a day and am not the worse for it. Though sometimes troubled with one thing or the other I keep right on and He supplies the needed strength.



South America—Colombia.

Sunday morning crowd in Papayan. Negro woman in center finished her course on earth, left a good testimony. Native worker's wife in front of her and Mrs. Langeloh to her left with her daughter Betty Langeloh in front. Brother Feldges at extreme right.—H. W. Feldges.

We hope to see some of the best consecrated talent of South American Christians go into these hardest of hard fields to bring them the "last call to dine," perhaps. God only knows. Anyway we will keep on the job, whether we see much fruit or not. Some day the harvest-home will prove that our labor has not been in vain in the Lord.

* * *

It has been on my mind to write you a word or two again about God's dealings with us in this needy land.

Today there is a celebration going on in all the Republic that is suggestive. Speeches, fire works, street movies, etc.

The newly-elected liberal President takes the oath of office at 3 p.m. this afternoon.

What it will all mean to the Work and Word of God no one can tell. At any rate we believe it has been an answer to prayer, for conditions as to religious toleration or liberty have been very bad for a long time, and getting worse.

Although in the South there seems to be no visible move towards accepting the Gospel with all that that means—hereabouts or rather west and north of here, there are places—country districts—where hundreds have turned from the idols of Rome and are now serving the living and true God.

Since this has been going on somewhat unknown to most people of note and power, the Ecclesiastic authorities have begun to realize it and have resorted to some mild—inquisition—methods, since they had the Conservative party in power. Especially when anybody, notably colporters, went into a new territory, the towns and cities were up in



South America—Colombia.

Part of congregation two and a half hours walk from Santanda. Some of these are Christians. Here it is always very warm although we are 3,000 feet above sea level.—H. W. Feldges.

arms to stop this invasion. My turn also came the other day. I went on horse-back with one of my brethren from Bellavista to visit the out-of-the-way place called Buenos Aires. Just nicely got started to do what I have been doing for almost a year, giving out tracts and selling books, when a man took my testaments and said I should follow him. He was the secretary to the Mayor of the district and together they took all my books, Bibles, Gospels and literature; saying they would give me a receipt and I could take it up with the minister. I guess they meant the U. S. Government. They asked me to excuse them for they were just doing their duty. It was a blessing also that I hadn't much with me and that the native Brother was not giving out anything or he would have been put in jail. But you know the "Word of God is not bound"—Praise God. So we'll let God over-rule everything, good will come of it, sure as He lives.

I saw our Consul in Cali and left the thing there. He will try and get the books from the Governor, but it is doubtful, for other books have not been returned for many a month in other cases.

Perhaps God will give us local authorities now with the change of government taking place today, and they will put a more liberal interpretation on the laws that were made to protect the State church. Of course, the liberals want to separate Church and State altogether, but this new government is really a coalition, a fusion of all those who were displeased with the old, including a great many Conservatives. Pray that we may always hear and know the voice of God. It is very important and vital, more so perhaps than ever before.

FINANCIAL

The contributions from the various congregations of the Pennsylvania Conference for Home and Foreign Missions for the year ending October 7, 1930, were as follows:

Home Missions

Regular Church Home Missionary offerings.....	\$ 8,700 39
For Miscellaneous Home Missionary purposes.....	9,179 89
Total	\$17,880 28

Foreign Missions

Receipts

October 4, 1929, Balance in Treasury.....	\$ 432 13
Receipts during the year—Church.....	9,286 89
“ “ “ “ —Sunday School	8,672 83
Total	\$18,391 85

Expenditures

Allowances, October 1, 1929, to October 1, 1930
(Christian and Missionary Alliance)

Palestine—1 Missionary	\$ 660 00
Africa—4 Missionaries	1,680 00
India—4 Missionaries	2,100 00
French Indo-China—6 Missionaries.....	3,600 00
Chile—2 Missionaries	840 00
Colombia—1 Missionary	600 00
On Furlough—1 Missionary	600 00
Paid on last year's account.....	1,350 00
Extras	207 10
Total	\$11,637 10

Allowances, January 1, 1930, to January 1, 1931
(Africa Inland Mission)

Africa—2 Missionaries	\$ 900 00
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Allowances, January 1, 1930, to January 1, 1931
(United Missionary Society)

Africa—2 Missionaries	800 00
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Allowances, February 4, 1930, to February 4, 1931
(Unevangelized Tribes Mission of Africa)

Africa—1 Missionary	\$ 500 00
Regions Beyond, Printing, Postage, Board Meetings, etc.....	774 18
Loan	3,000 00
October 7, 1930, Balance in Treasury.....	780 57
Total	\$ 18,391 85

Thus the total offerings for Home and Foreign Missions were \$35,840.13, or an average of \$12.02 per member. The total offerings for all religious purposes, including missions, amounted to \$173,960.46, or an average of \$57.66 per member.

DIRECTORY

The Annual Conference held at Allentown, Pa., October 16-20, 1920, elected the following Board of Foreign Missions for the Conference year, which organized as follows:

- President—H. B. Musselman, 1129 N. 18th Street, Allentown, Pa.
 Secretary—C. H. Brunner, 3848 N. Park Ave., Philadelphia, Pa.
 W. G. Gehman, 1136 Northampton St., Easton, Pa.
 B. Bryan Musselman, 529 N. 8th St., Allentown, Pa.
 F. M. Hottel, 1124 N. Main St., Bethlehem, Pa.

NAMES AND ADDRESSES OF MISSIONARIES

(a) Palestine

Butterfield, Miss Mary A. C. & M. A. Mission, Box 50, Jerusalem, Palestine.

(b) Africa

Barter, Rev. M. E. Furlough: Address, 903 Commercial St., E. Weymouth, Mass.
 Crist, Rev. E. E. } Boma, Congo Belge, West Africa.
 Crist, Mrs. E. E. }
 Hess, Rev. E. R. Boma, Congo Belge, West Africa.
 Stam, Harry } Aba, Congo Belge, via Khartoum and Rejaf,
 Stam, Mrs. Harry } Sudan.
 Ummel, Joseph Zuru, Zungeru, via Lagos, Nigeria, West Africa.
 Ummel, Paul Zuru, Zungeru, via Lagos, Nigeria, West Africa.
 Miller, Miss Mary A. Kamayala, Kahemba, via Kikwit, Dist. du Kwango Congo Belge, W. C. Africa, via Antwerp.

(c) India

Carner, Rev. E. R. } Amraoti, Berar, India.
 Carner, Mrs. E. R. }
 Kerr, Rev. Samuel } Sanand, Gujarat, B. P., India.
 Kerr, Mrs. Samuel }

(d) **French Indo-China**

- | | |
|---|---|
| Cadman, Wm. C. }
Cadman, Mrs. Wm. C. } | No. 1, Rue Nguyen Trai, Hanoi, French Indo-China. |
| Jackson, R. M. | 9 Route de Samson, Thanh-hoa, Annam, French Indo-China. |
| Jackson, H. A. | Dalat Annam, French Indo-China. |
| Cressman, N. M. }
Cressman, Mrs. N. M. } | 1033 Monocacy St., Bethlehem, Pa., on furlough. |

(e) **Chile, South America**

- | | |
|---------------------|---|
| LeFevre, Miss Anna | Casilla 38, Victoria, Chile, South America. |
| Meier, Mrs. Nettie | Temuco, Chile, South America. |
| Feldges, H. W. | Santander Canca, Colombia, S. A. |
| Feldges, Mrs. H. W. | On furlough; address, 331 West Avenue 37, Los Angeles, Calif. |

FORMS OF BEQUEST AND DEVISE

BEQUEST

I give and bequeath unto H. B. Musselman, C. H. Brunner, W. G. Gehman, B. Bryan Musselman and F. M. Hottel, Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren in Christ, and their successors in office the sum of..... payable one year after my decease.

.....

DEVISE

I give and devise unto H. B. Musselman, C. H. Brunner, W. G. Gehman, B. Bryan Musselman and F. M. Hottel, Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren in Christ, and their successors in office, the following described real property together with the appurtenances, in fee simple, viz: (Describe nature, situation and contents of property), possession to be given one year after my decease.

.....

H. B. Musselman, President,
C. H. Brunner, Secretary,
W. G. Gehman,
B. Bryan Musselman,
F. M. Hottel,

Board.

XIV.—Ministerial Convention

The Fortieth Annual Ministerial Convention of the Pennsylvania Conference, of the Mennonite Brethren in Christ, convened in the M. B. in C. Church, Race Street, near Sixth Street, Sunbury, Pa., Thursday, April 17, 1930. The Chairman, Pastor E. N. Cassel, of Reading, Pa., opened the Convention at 10 a.m. Pastor A. G. Woodring, of Fleetwood, Pa., led the Convention in singing, "I Love to Tell the Story," followed by prayer by Pastor W. F. Heffner, of Graterford, Pa. Pastor J. B. Layne, of Quakertown, Pa., recorded the minutes.

Both of our Presiding Elders, all of the active pastors except R. L. Woodring (who was absent on account of sickness), together with a number of their families, were present, also a number of the Gospel Herald.

The Chairman appointed the following Committees:

COMMITTEE TO READ AND EXAMINE THE MINUTES: W. F. Heffner and E. H. Musselman.

COMMITTEE ON PUBLICATION: J. G. Shireman, A. G. Woodring and G. F. Yost.

COMMITTEE ON RESOLUTIONS: P. T. Stengele, N. H. Wolf and J. C. Roth.

REPORTER: H. K. Kratz.

TIMEKEEPER: E. E. Kublic.

We were privileged to listen to two splendid twenty-minute addresses, as follows:

1st. "Purity and Punctuality," 1 Tim. 5:22, i.e.; Prov. 18:19, by Presiding Elder, W. G. Gehman, of Easton, Pa.

2nd. "Kindness," Eph. 4:32, by Presiding Elder, H. B. Musselman, of Allentown, Pa.

These addresses were edifying and instructive, and fraught with very necessary and important truths for ministers.

A liberal offering was received for the expenses of the Convention.

The meeting closed with prayer by Pastor J. G. Shireman, of Shamokin, Pa.

Afternoon Meeting

The afternoon meeting was opened at 2 o'clock by singing "I Must Have Jesus With Me," led by Pastor N. H. Wolf, of Spring City, Pa., and prayer by Pastor J. B. Henry, of Philadelphia, Pa. The following essays were read and discussed:

1st. "The Pastor's Profiting in the Studying of the Word," by Pastor F. B. Hertzog, of Allentown, Pa.

2nd. "Christian Unity," Phil. 2:2, by Pastor F. M. Hottel, of Bethlehem, Pa.

These essays were very good and beneficial to all present, as were also the discussions.

The meeting was closed with prayer by Pastor P. T. Stengele, of Easton, Pa.

Evening Meeting

The evening meeting was opened at 7:15 o'clock by singing "Dwelling in His Presence," led by Pastor F. M. Hottel, of Bethlehem, Pa. Pastor J. C. Roth, of Lehighton, Pa., offered prayer, after which we listened to two twenty-minute addresses, as follows:

1st. "Antichrist," 2 John 7, by Pastor C. H. Brunner, of Philadelphia, Pa.

2nd. "That Blessed Hope," Titus 2:11-15, by Pastor B. Bryan Musselman, of Allentown, Pa.

These addresses were ably presented, and were very timely, inspirational and satisfying to all lovers of the Word.

The meeting closed with prayer and benediction by Pastor T. D. Gehret, of Sunbury, Pa.

The Pastor, T. D. Gehret, and the members of the Sunbury congregation, entertained the Convention in a most cordial and hospitable manner.

The attendance was large throughout the day.

A number of Gospel Heralds favored the Convention with several selections in song which were greatly appreciated.

The Committee to arrange for the program consisted of H. B. Musselman, W. G. Gehman and T. D. Gehret.

The Committee on Publication recommended that the essays be given to Pastor C. H. Brunner to be published in the *Gospel Banner* in parts or as a whole, as arranged by him.

E. N. Cassel, Chairman,
J. B. Layne, Secretary.

XV.—Sunday School Convention (Allentown District)

The Forty-second Annual Sunday School Convention of the Allentown District of the Pennsylvania Conference convened in the Auditorium in Mizpah Grove, Allentown, Pa., on July 4th, 1930, during the Bethlehem Division Camp Meeting.

Pastor B. Bryan Musselman was Chairman, Pastor N. H. Wolf, Secretary, and Pastor F. M. Hottel, Treasurer.

The Committee on Program consisted of H. B. Musselman, B. Bryan Musselman, C. H. Brunner, F. M. Hottel and E. N. Cassel.

All the Pastors, Superintendents and Delegates were present and registered at 9 A.M., Daylight Saving Time. The Presiding Elder of the Easton District and many of his pastors were present. Also a large number of the Gospel Heralds

The following Committees were appointed by the Chairman:

COMMITTEE TO EXAMINE AND READ THE MINUTES: J. B. Layne and A. G. Woodring.

COMMITTEE ON PUBLICATION: H. B. Musselman, C. H. Brunner and G. F. Yost.

COMMITTEE ON STATISTICS: F. B. Hertzog, H. L. Shelly and C. E. Musselman.

COMMITTEE ON FINANCE: F. M. Hottel, P. H. Cressman and S. W. Heiser.

After the preliminary business, reading of the reports of the Committee to Examine the Minutes, the Committee on Statistics and the Committee on Finance, the Chairman introduced the Rev. Thomas Mosely, of the Christian and Missionary Alliance, for many years a missionary on the Kansu-Tibetan Border in China, who gave a short account of the opening of the work.

He was followed by an address on "My Bible and I," by the Rev. Forrest E. Dager, D.D., of Philadelphia, an active pastor, Vice-President of Temple University and President of the Reformed Episcopal Theological Seminary.

At 2 P.M., Dr. Dager spoke with clearness, emphasis and tenderness on "How to Win and Hold the Boy." Rev. Mosely followed with an address on "The Triumphs and Tragedies of Foreign Missions."

Dr. Dager, not being able to be present in the evening, gave us his third message at 3:30 on the subject, "My Best for Jesus." These were excellent messages, clear, forcible, convincing and helpful.

The singing by the large audience, the special selections by the Bethlehem Male Quartette, the Bethlehem Mixed and Male Choruses and the Reading Mixed Chorus were excellent and inspiring.

The services during the day were broadcast over station WCBA, owned and operated by Pastor B. Bryan Musselman, for the benefit of the many radio friends not able to be present.

The weather was ideal, clear and cool and a great gathering was present from all directions.

Statistics

Summary Report of the Committee on Statistics:

Sunday Schools represented.....	22
Officers enrolled	178
Teachers enrolled	325
Scholars' enrolled	3895
Total enrollment	4398
Increase of enrollment over last year.....	117
Home Department enrollment.....	1114
Cradle Roll enrollment.....	356

Finances

Summary Report of the Committee on Finance:

Offerings from the various Sunday Schools.....	\$309 83
Expenses	91 78

Report of the Treasurer

RECEIPTS

July 4, 1929, Balance in Treasury.....	\$ 4 81	
Received at this Convention.....	309 83	\$314 64

EXPENDITURES

Expenses of this Convention.....	\$ 91 78	
Donated to the Executive Board.....	218 00	
July 4, 1930, Balance in Treasury.....	4 86	\$314 64

F. M. Hottel, Treasurer.

B. Bryan Musselman, Chairman.
N. H. Wolf, Secretary.

XVI.—Sunday School Convention (Easton District)

The Forty-second Annual Sunday School Convention of the Easton District, Pennsylvania Conference of the Mennonite Brethren in Christ, was held in the Armory Hall on Washington Street, East Stroudsburg, Pa., on Memorial Day, May 30, 1930.

The Officers of the Convention were: P. T. Stengele, Chairman; E. H. Musselman, Secretary; E. E. Kublic, Treasurer.

The Committee on Program consisted of W. G. Gehman, P. T. Stengele and V. H. Reinhart.

The morning meeting was opened at 9:45 o'clock. All the members of the Convention were present. Presiding Elder H. B. Musselman, Pastors E. N. Cassel, J. C. Roth, H. K. Kratz, R. L. Woodring, W. F. Heffner and A. G. Woodring of the Allentown District and a number of Gospel Heralds also were present.

The Chairman appointed the following committees:

COMMITTEE ON PUBLICATION: T. D. Gehret, Paul E. Baer, J. B. Henry.

COMMITTEE ON RESOLUTIONS: J. G. Shireman, W. W. Hartman, A. M. Sprock.

COMMITTEE ON STATISTICS: J. B. Henry, C. L. Miller, H. N. Foulk.

COMMITTEE ON FINANCE: E. E. Kublic, J. F. Barrall, M. M. Myers.

COMMITTEE ON AUDITING: T. D. Gehret, E. B. Hartman.

COMMITTEE TO READ THE MINUTES: E. J. Rutman, P. T. Tarbert.

TIMEKEEPER: R. H. Gehman.

REPORTER: H. W. Hartman.

The Superintendents of the various Sunday Schools represented on the Easton District and the Gospel Herald Society, submitted their statistical, financial and oral reports. These reports were exceptionally interesting and clearly manifested progress having been made in each school.

The morning meeting adjourned with prayer and benediction by Presiding Elder W. G. Gehman.

Afternoon Meeting

The afternoon meeting was opened at 2:00 o'clock with singing and prayer by Pastor W. F. Heffner.

The minutes of the morning meeting were read and approved. Following the reports of the various committees, two very helpful and important essays were read.

The first, "Characteristics of a good Sunday School Teacher and the Influence upon the Scholar," by Pastor E. H. Musselman, of York, Pa.

The second, "A well ordered and effectual Sunday School," by Pastor T. D. Gehret, Sunbury, Pa.

Discussions were opened on the subjects, "Importance of a Bible drill and how to conduct it," by E. George, of Chester, Pa., and "Advisability of rewards and gifts in the Sunday School," by E. J. Rutman, Harrisburg, Pa.

The thoughts presented by these brethren and also the further discussion of the subjects by members of the convention were very helpful and stimulating.

Evening Service

Presiding Elder W. G. Gehman was in charge of the evening service. After a short period of song, there were three fifteen-minute addresses as follows:

First: "How to Create and Maintain an interest in the Bible," by Pastor J. B. Henry, of Philadelphia, Pa.

Second: "Sunday School Evangelism," by Pastor Paul E. Baer, of Scranton, Pa.

Third: "Christian Enthusiasm," by Pastor P. T. Stengele, of Easton, Pa.

The messages throughout the day were inspirational and stirred the hearts of all to work wholeheartedly for the advancement of the cause of Christ.

The class and friends of the Stroudsburg M. B. in C. entertained the convention most cordially, under the able leadership of their pastor, V. H. Reinhart.

Large crowds were in attendance at every service. The weather was ideal. The spiritual tide throughout the day rose high.

Special selections in song were rendered during the day by the Gehman sisters, Easton Chorus, Easton Male Quartette, Gospel Herald Brethren, and the Garrison Quartette.

Statistics

Number of Sunday Schools Represented.....	16
Officers Enrolled	102
Teachers Enrolled	168
Scholars Enrolled	1521
<hr/>	
Total Enrollment	1791
Home Department Members Enrolled.....	631
Cradle Roll Members Enrolled	266

Report of the Treasurer

Receipts

Balance in Treasury from last year.....	\$ 8.71	
Offerings	229.82	\$238.53

Expenditures

EXPENSES		\$238.53
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E. E. Kublic, Treasurer

P. T. Stengele, Chairman.

E. H. Musselman, Secretary.

XVII.—Conference Report

REPORT OF THE COMMITTEE TO COMPILE A REPORT OF THE CONFERENCE AND THE SUNDAY SERVICES FOR THE "GOSPEL BANNER"

The forty-seventh session of the Annual Conference of the Mennonite Brethren in Christ Church convened in Bethel Mennonite Brethren in Christ Church, 526-530 N. Eighth Street, Allentown, Pa., October 16 to 20, 1930.

An excellent spirit of love and unity prevailed throughout all the meetings of the Conference. A most interesting and inspiring service was held on Thursday evening when the reports of all the pastors were given followed by short addresses by the Presiding Elders.

The reports of the pastors emphasized the mercy and goodness of God upon the work in the saving and establishing of many in the truth. The Lord has given us a noble company of believers who in many ways have manifested their love for His servants by their devotion and loyalty. The spirit of sacrifice is evidenced by the splendid financial support given along various lines throughout the Conference in spite of the apparent depression in business and employment. The Conference expressed praise to God for His continued favor and blessing upon the work.

The work on the various charges has been progressing so noticeably that there is abundant cause for rejoicing and thanksgiving. The reports of the pastors showed that prayer meetings have been largely attended, the Sunday Schools are thriving. Several of the pastors held tabernacle meetings which were fruitful and stimulated interest in the work of the Lord. Open air meetings wherever held were also helpful in reaching many who might not otherwise have heard the Gospel.

Home Mission Work

The large gatherings at the Camp meetings during the past summer have again proved that our people still love and appreciate the spiritual value of these annual Camp Meetings. In Mizpah Grove, Allentown, Pa., two Camp Meetings were held with 222 and 229 tents respectively. Another Camp Meeting was held at Edgewood Grove, Shamokin, Pa., with 147 tents. Many attended these gatherings for the first time and eternity only will reveal all the good that has been done. Through the courtesy of B. Bryan Musselman, a number of the meetings were broadcast direct from Mizpah Grove Camp Ground over station WCBA, which proved a great blessing to many.

Fifteen young men are at present in the Gospel Herald Society working in seven missions which are located in various cities of Pennsylvania and New Jersey. These brethren are engaged in real practical home missionary and colporteur work which has been blessed of the Lord in the saving of souls as well as the scattering of Truth which shall surely not return void. The interest and attendance at the various missions has been most encouraging, while the open air meetings have been the means of reaching many hungry hearts. Hundreds of folks listen eagerly as the brethren faithfully preach the Word and sing the Gospel.

The Conference has contributed during the year, \$8,017.82 for Home Missionary work to be used in the Conference and the Gospel Herald Society.

The regular broadcasts from Station WCBA, which is owned and operated by B. Bryan Musselman, has been made a great blessing to a large number of people. Through this medium of spreading the Gospel, some real definite and encouraging results have been noted which occasions rejoicing as we see the hand of the Lord working. The station is located at Mizpah Grove, Allentown, Pa., and operates on a frequency of 1440 kilocycles and 208.1 meters.

Foreign Mission Work

The support of 24 missionaries on various mission fields has again been assumed by conference. The members and friends of the church have been much interested in this part of the Lord's work and have given liberally towards its support. The sum of \$16,536.30 has been contributed to this cause during the year by pledges and through the Sunday School.

The total offerings throughout the Conference for the past year and for all purposes amounted to \$166,429.94.

Officers for 1931

H. B. Musselman and W. G. Gehman were again elected to serve as Presiding Elders, and B. Bryan Musselman and C. H. Brunner, Vice Presiding Elders. W. G. Gehman was also elected President of the Gospel Herald Society. H. B. Musselman was elected Chairman of the next Annual Conference, and C. H. Brunner was elected Secretary and Treasurer.

Appointments and Announcements

Two changes were made by the Stationing Committee in the assignment of pastors. J. B. Layne was stationed to the York, Pa., charge, and E. H. Musselman was stationed to Quakertown, Pa.

The Sunday School Convention of the Allentown District is announced for Mizpah Grove, Allentown, Pa., July 4, 1931. The Easton District Convention is announced for Easton, Pa., on May 20, 1931.

The Annual Ministerial Convention shall meet in the M. B. C. Church, on 711-715 N. Tenth St., Reading, Pa., on April 16, 1931.

The next Annual Conference will convene (D.V.) in the Ebenezer M. B. C. Church, 1121-1125 N. Main Street, Bethlehem, Pa., on October 15, 1931.

Sunday Services

From the various charges of the Conference, hundreds of members and friends of the work came together to enjoy the worship of the Lord and the fellowship of the Saints of God. The spacious church was filled to capacity at every service, extra chairs were necessary to accommodate the crowds.

The morning service was opened at 9:30, according to announcement of Conference. H. B. Musselman, P.E., preached the Conference sermon. The Lord blessedly used him in bringing a helpful and inspiring sermon on the theme, "Thou Man of God." The text was Acts 20:28. The message was a stirring challenge to the ministry to faithfully preach the Word and lead those under our care into a deeper and fuller knowledge of the Truth.

The afternoon meeting opened at 2:15. The sermon was preached by Presiding Elder W. G. Gehman, who spoke on "The Rending of the Veil," from Matt. 27:50, 51. The symbolic significance and importance of the veil as representing the fleshly body of the Lord Jesus Christ was clearly depicted. The message was strengthening and edifying.

The evening service was broadcast. The pastor, B. Bryan Musselman, conducted a song service from 6:30 to 7:30 after which P. E. H. B. Musselman took charge. C. H. Brunner, of Philadelphia, Pa., was the first speaker. His theme was "The Apostasy" and the Scripture text was I Tess. 2:1-3. The message showed clearly how Scripture was being fulfilled in the present day tendency to depart from the Truth into modernism and infidelity.

Pastor B. Bryan Musselman followed with a short message on "Courage."

The Bethlehem Male Quartette rendered several appropriate selections in song during the day.

The Allentown congregation under the able leadership of the pastor, B. Bryan Musselman, entertained the Conference in a most commendable and hospitable manner. All meals were served in the basement of the church. The Conference expressed its appreciation and thanks for the consideration and kindness of the Class manifested during the time of Conference session.

E. N. Cassel,
T. D. Gehret,
G. F. Yost,
Committee.

XVIII.—Announcements for 1931

(A) MINISTERIAL CONVENTION

Annual Ministerial Convention

This Convention is announced to convene in the M. B. in C. Church, Tenth Street near Oley Street, Reading, Pa., April 16, 1931.

Chairman, B. Bryan Musselman; Secretary, P. T. Stengele.

Committee on Program: H. B. Musselman, W. G. Gehman and E. N. Cassel.

(B) SUNDAY SCHOOL CONVENTIONS

(a) Allentown District

**Report of the Committee to Organize for the Allentown District
Sunday School Convention for 1931**

This Convention shall convene in Mizpah Grove, Allentown, Pa., on July 4, 1931.

The following officers were elected: Chairman, B. Bryan Musselman; Secretary, N. H. Wolf; Treasurer, F. M. Hottel.

Committee on Program: H. B. Musselman, B. Bryan Musselman, C. H. Brunner, E. N. Cassel and F. M. Hottel.

Two meetings shall be held, one in the morning and one in the afternoon. The offerings above the regular expenses shall be used for the improvement of the grove.

A hearty invitation shall be extended to Presiding Elder W. G. Gehman and the pastors of the Easton District.

C. H. Brunner, Chairman,
A. G. Woodring, Secretary.

(b) Easton District

**Report of the Committee to Organize for the Easton District
Sunday School Convention for 1931**

This Convention shall convene in Easton, Pa., Wednesday, May 20, 1931.

The following officers were elected: Chairman, J. B. Layne; Secretary, T. D. Gehret; Treasurer, E. E. Kublic.

Committee on Program: W. G. Gehman, P. T. Stengele and J. B. Layne.

We invite and heartily desire the Gospel Herald Society and their Sunday Schools to be represented at this Convention.

Two meetings shall be held, one in the forenoon and one in the afternoon.

The advisability of having an evening service shall be left to the discretion of the Committee on Program.

We extend a hearty invitation, through the Secretary, to Presiding Elder H. B. Musselman and the other ministers of the Allentown District to be present at this Convention.

J. G. Shireman, Chairman,
J. B. Henry, Secretary.

(C) CAMP MEETINGS**(a) Allentown District****Bethlehem Division****Report of the Committee to Organize for the Bethlehem Division
Camp Meeting for 1931**

This Division comprises Bethlehem, Reading, Fleetwood, Blandon, Terre Hill, Royersford, Spring City, Nazareth, Walnutport, Northampton, Quakertown, Hatfield, Lehigh and Weissport.

Place—Mizpah Grove. Date—June 27 to July 5, 1931.

Chairman, F. M. Hottel; Secretary, A. G. Woodring; Treasurer, E. N. Cassel.

The Committee resolved that the Presiding Elder, together with the officers of the Committee, make all the arrangements. The Presiding Elder shall invite the preachers and shall secure the extra help if he and the Committee deem it advisable.

H. B. Musselman, Chairman,
A. G. Woodring, Secretary.

Allentown Division**Report of the Committee to organize for the Allentown Division
Camp Meeting for 1931**

This Division comprises Allentown (Bethel), Philadelphia, Emaus, Macungie, Zionsville, Coopersburg, Allentown (Salem), Graterford and Harleysville.

Place—Mizpah Grove. Date—August 15 to 23, 1931.

Chairman, B. Bryan Musselman; Secretary, C. H. Brunner; Treasurer, G. F. Yost.

The Committee resolved that the Presiding Elder, together with the officers of the Committee, make all the arrangements. The Presiding Elder shall secure the preachers and also extra help if he and the Committee deem it advisable.

H. B. Musselman, Chairman,
C. H. Brunner, Secretary.

(b) Easton District**Report of the Committee to Organize for the Easton District
Camp Meeting for 1931**

This District comprises Easton, Stroudsburg, Scranton, Shamokin, Sunbury, Mt. Carmel, Wissinoming, West Philadelphia, and York, Pa.

Place—Edgewood Grove, Shamokin, Pa. Date—July 18 to 26, 1931.

Chairman, J. G. Shireman; Secretary, P. T. Stengele; Treasurer, T. D. Gehret.

W. G. Gehman, Chairman,
J. B. Henry, Secretary.

(D) ANNUAL CONFERENCE

The Forty-eighth Annual Conference shall convene, should the Lord tarry, in Ebenezer M. B. in C. Church, 1121-1125 North Main Street, Bethlehem, Pa., at 9 A.M., October 15, 1931.

Chairman, H. B. Musselman; Secretary and Treasurer, C. H. Brunner.

(E) READING COURSE

Studies for 1930-1931

Examiner on Discipline—H. B. Musselman, P. E.

(a) First Semi-Annual Studies

First Year's Course

Philosophy of the Plan of Salvation, Walker. Chap. 1-5.
All About the Bible, Collett.
Church History.

Second Year's Course

Reformed Pastor.
Bible, Hebrews.
Philosophy of the Plan of Salvation, Walker. Chap. 6-12.
Church History.

Third Year's Course

Philosophy of the Plan of Salvation, Walker. Chap. 13-end.
Knowing the Scriptures, Pierson. Chap. 28-end.
Nelson on Infidelity.
Church History.

(b) Second Semi-Annual Studies

First Year's Course

Lessons in Holiness.
Church History.
Bible, John, Chapters 13-17; I Timothy.

Second Year's Course

Knowing the Scriptures, Pierson. Chap. 1-27.
Divine Art of Preaching, Pierson.
Bible, Second Timothy.
Church History.

Third Year's Course

Romans.
Fletcher's Appeal.
Jesus is Coming, by Blackstone.
Church History.

The first examination shall commence on Tuesday, April 14, 1931, 7 P.M., at Reading, Pa.

The second examination shall commence on Tuesday, October 13, 1931, 7 P.M., at Bethlehem, Pa.

E. N. Cassel, President,
H. K. Kratz, Secretary,
T. D. Gehret.

XIX.—Report of the Conference Treasurer**(A) Executive Board**

Receipts

October 4, 1929, Balance in Treasury.....	\$ 1,851 01	
Received during the Year.....	2,973 56	
Trust Funds	4,000 00	\$ 8,824 57

Expenditures

Expended during Year.....	\$ 881 97	
October 6, 1930, Balance in Treasury.....	7,942 60	\$ 8,824 57

(B) Board of Foreign Missions

Receipts

October 4, 1929, Balance in Treasury.....	\$ 432 13	
Received during the Year.....	17,959 72	\$ 18,391 85

Expenditures

Expended during Year	\$ 17,611 28	
October 6, 1930, Balance in Treasury.....	780 57	\$ 18,391 85

(C) The Home

Expenditures

September 18, 1929, Deficit in Treasury....	\$ 1,599 11	
Expended during Year.....	16,466 44	\$ 18,065 55

Receipts

Received during Year.....	\$ 11,028 84	
September 30, 1930, Deficit.....	7,036 71	\$ 18,065 55

(D) Board of Publication and Printing

Receipts

October 4, 1929, Balance in Treasury.....	\$ 309 14	
Received during Year.....	1,168 31	\$ 1,477 45

Expenditures

Expended during Year.....	\$ 964 72	
October 6, 1930, Balance in Treasury.....	512 73	\$ 1,477 45

(E) Home Missions

Receipts

October 4, 1929, Received at Annual Conference.....	\$ 8,700 39
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Expenditures

October 6, 1930, Expended during the Year.....	\$ 8,700 39
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C. H. Brunner, Treasurer.

XX.—Financial Report

REPORT OF THE COMMITTEE ON FINANCE

Offerings from October 17, 1929 to October 16, 1930

Appointments	Home Mission	Foreign Mission	Foreign Mission in S. S.	For the Poor	Annual Conference Fund	Total
ALLENTOWN DISTRICT—H. B. MUSSELMAN, P. E.						
Allentown (Bethel)	\$ 915.00	\$ 845.00	\$ 796.00	\$ 95.00	\$ 34.00	\$ 2,685.00
Bethlehem	745.00	614.00	1,061.82	50.00	32.00	2,502.82
Philadelphia	707.25	946.60	388.78	50.00	19.50	2,112.13
Reading	393.75	440.25	400.93	104.35	14.10	1,353.38
Emaus	446.00	500.00	281.00	50.00	10.75	1,287.75
Macungie	144.00	164.00	127.81	16.50	5.80	458.11
Zionsville	301.50	305.75	212.32	20.00	4.05	843.62
Fleetwood	175.25	216.00	114.39	26.05	7.00	538.69
Blandon	66.15	74.75	84.00	9.08	5.00	238.98
Terre Hill	240.75	261.25	95.00	10.60	5.75	613.35
Spring City	193.50	193.50	179.51	11.45	9.19	587.15
Royersford	348.50	361.00	349.87	21.52	9.85	1,090.74
Graterford	165.00	130.00	227.28	50.00	18.00	590.28
Harleysville	113.00	213.00	113.35	25.00	5.00	469.35
Northampton	161.75	160.83	74.17	14.37	4.00	415.12
Walnutport	66.25	88.75	59.00	11.88	4.01	229.89
Coopersburg	518.91	456.50	381.56	40.35	11.10	1,408.42
Allentown (Salem)	249.25	291.50	198.71	22.60	5.00	767.06
Quakertown	360.00	402.75	204.72	31.00	7.70	1,006.17
Nazareth	186.50	271.00	60.07	12.30	10.10	539.97
Lehighton	126.50	135.05	83.21	44.00	9.00	397.76
Weissport	.....	.....	52.32	.....	.....	52.32
Total	\$6,623.81	\$7,071.48	\$5,545.82	\$716.05	\$230.90	\$20,188.06

EASTON DISTRICT—W. G. GEHMAN, P. E.						
Shamokin	\$ 121.75	\$ 162.00	\$ 200.00	\$ 6.00	\$ 5.00	\$ 494.75
Easton	405.00	406.50	385.31	30.00	13.20	1,240.01
Sunbury	235.00	205.00	287.26	22.00	8.75	758.01
Stroudsburg	112.50	108.75	76.30	10.25	8.25	316.05
Scranton	176.50	263.00	225.00	9.00	11.00	684.56
Mt. Carmel	52.75	57.75	64.71	10.00	3.15	188.36
Wissinoming, Phila.	67.50	66.25	103.42	10.00	9.75	256.92
West Philadelphia.	68.00	66.75	133.25	10.50	10.29	288.79
York	155.01	142.41	161.82	6.83	11.22	477.29
Gospel Herald Soc.	.....	.....	803.46	.....	.....	803.46
Total	\$1,394.01	\$1,478.41	\$2,440.59	\$114.58	\$ 80.61	\$ 5,508.20
Grand Total	\$8,017.82	\$8,549.89	\$7,986.41	\$830.63	\$311.51	\$25,696.26

F. M. Hottel,
H. L. Shelly,

G. O. Billig,
C. H. Brunner,
Committee.

XXI.—REPORT OF THE COMMITTEE ON STATISTICS—C.

OFFERINGS—Continued

Appointments	Pastor	For the Home	Church Properties	Church Properties	Repairs	Church Properties	Maintenance and Hall Rent	Sundry Expenses	Sunday Schools	Presiding Elders	Ministers in Cash	Ministers in Other Contributions
(A) ALLENTOWN DISTRICT—H. B. MUSELMAN, P. E.												
Allentown (Bethel)	B. B. Musselman	\$ 95.00	\$ 1,276.12					\$ 3,131.36	\$ 1,953.84	\$ 620.00	\$ 1,953.80	\$ 1,050.00
Bethlehem	F. M. Hottel	50.00	1,082.70	1,578.23				1,913.30	3,039.47	482.00	2,536.70	740.00
Philadelphia	C. H. Brunner	50.00	2,107.98	539.60				976.78	1,253.11	401.00	1,736.06	992.95
Reading	E. N. Cassel	104.35	2,100.00		\$ 286.20			663.08	741.71	350.00	1,841.25	246.26
Mauncie	G. F. Post	50.00	3,370.95					623.13	763.77	320.00	1,609.90	348.50
Macungie	"	16.50	89.60					284.50	184.28	334.00	334.25	58.85
Zionsville	"	20.00	53.93					163.65	104.35		345.60	58.00
Fleetwood	A. G. Woodring	26.05			117.15			287.16	329.80	90.00	363.25	340.00
Blandon	"	9.08			57.47			309.93	306.07	163.25	377.90	85.00
Terre Hill	"	10.60			113.00			354.14	409.62	94.00	890.00	295.00
Spring City	N. H. Wolf	11.45		394.00				353.31	283.43	178.55	562.17	98.75
Royersford	"	21.52			113.57			666.40	399.32	171.55	1,087.50	284.46
Graterford	W. F. Hefner	50.00		686.40				316.68	223.86	117.00	826.00	256.35
Harleysville	"	25.00			53.35			169.84	106.99	111.00	598.55	147.85
Northampton	H. K. Kraitz	14.37			184.20			163.71	163.40	77.00	555.75	69.30
Walnutport	"	11.88			86.79			188.08	209.22	74.00	464.15	145.30
Allentown (Salem)	F. B. Hertzog	22.60	121.64		222.75			589.54	87.38	190.00	830.00	162.65
Coopersburg	"	40.35		857.40				771.05	523.71	200.00	1,198.01	264.03
Quakertown	J. B. Layne	31.00			328.20			415.36	465.55	306.75	1,182.50	208.00
Harfield	"											
Nazareth	R. L. Woodring	12.30		302.84				555.67	251.79	150.00	1,038.80	152.50
Lehighton	J. C. Roth	44.00		299.53				315.39	253.21	161.75	1,879.55	244.85
Weissport	"								337.05			
Total		\$716.05	\$ 9,022.92	\$4,658.00	\$ 2,324.03	\$13,182.06	\$12,790.93	\$4,591.85	\$22,758.39	\$ 6,116.50		

(B) EASTON DISTRICT—W. G. GEHMAN, P. E.

Easton	P. T. Stengele	\$ 30.00	\$ 1,576.75					\$ 431.90	\$ 618.23	\$ 1,518.79	\$ 366.96	\$ 1,467.30	\$ 305.60
Shamokin	J. G. Shireman	6.00	471.00	\$ 40.00				229.90	432.03	156.50	1,445.70	837.32	
Sunbury	T. D. Gehret	22.00			392.50			433.79	414.04	212.11	880.25	339.50	
Stroudsburg	V. H. Reinhart	10.25	336.12		214.75			547.75	286.37	173.75	729.25	277.10	
Seranton	Paul E. Baer	9.00		219.75				396.80	350.20	227.00	853.50	177.80	
Mt. Carmel	E. E. Kubic	10.00	165.00		32.15			240.13	217.39	128.55	384.60	211.62	
Wissinoming, Phila.	J. B. Henry	10.00	310.00		318.05			465.90	450.12	105.50	599.05	143.10	
West Philadelphia	"	10.50	280.44		254.50			322.57	354.73	101.50	565.75	251.60	
York	G. 83			572.98				526.25	567.85	212.24	977.73	450.52	
G. H. Society	E. H. Musselman		2,473.15					3,960.06	2,701.18	882.41		2,500.07	
Total	W. G. Gehman, Pres.	\$114.88	\$ 5,612.46	\$ 832.73	\$ 3,119.93	\$ 7,740.53	\$ 7,292.70	\$2,566.52	\$ 7,913.13	\$ 5,444.23			
Grand Total		\$830.63	\$14,635.38	\$5,490.73	\$10,443.96	\$20,922.59	\$20,083.63	\$7,158.37	\$30,671.52	\$11,560.73			

OFFERINGS—Concluded

Appointments	Pastor	Benevolent Society	Gospel Worker	Tabernaclc, Missionary or Evangelistic Work	Camp Meetings	Sunday School and Other Conventions	Annual Conference Fund	Annual Conference Delegate	Benevolent Society	Total Offerings	Subscriptions and Literature Sold
(A) ALLENTOWN DISTRICT—H. B. MUSSELMAN, P. E.											
Allentown (Bethel)	B. B. Musselman...	\$ 38.00	\$ 78.00	\$4,500.00	.....	\$ 35.00	\$ 34.00	\$ 30.50	\$163.50	\$ 18,748.12	\$ 290.00
Bethlehem	F. M. Hottel.....	30.00	202.66	795.00	.....	33.00	32.00	18.00	159.50	15,013.38	325.00
Philadelphia	C. H. Brunner.....	32.00	178.17	1,620.00	.....	30.12	19.50	29.52	72.00	9,407.32	164.50
Reading	E. N. Cassel.....	24.75	90.55	90.00	.....	27.08	14.10	16.30	29.00	7,962.56	230.50
Emaus	G. F. Yost.....	13.10	53.36	335.00	.....	14.79	10.75	18.25	54.00	8,812.20	150.00
Macungie	"	4.05	21.34	7.85	.....	6.00	6.00	6.00	20.00	1,787.83	20.00
Zionsville	"	6.05	14.58	4.35	.....	5.00	4.05	3.35	14.00	1,612.13	12.00
Fleetwood	A. G. Woodring...	6.00	26.00	.....	.....	8.00	7.00	8.84	30.50	2,855.39	65.50
Blandon	"	7.27	19.26	.....	.....	9.00	5.00	8.10	16.50	1,598.73	39.00
Terre Hill	"	9.29	47.44	.....	.....	15.00	6.75	13.06	1.50	3,249.40	44.60
Spring City	N. H. Wolf.....	14.06	30.25	45.25	.....	13.58	9.19	8.00	29.00	2,310.97	117.00
Royersford	"	10.00	69.41	82.56	.....	20.00	9.85	21.03	41.50	4,137.53	254.53
Graterford	W. F. Hefner.....	6.00	46.10	166.00	.....	8.50	18.00	8.00	16.50	3,392.87	28.00
Harleysville	"	6.00	22.10	164.00	.....	6.00	5.00	8.00	6.00	1,869.03	24.00
Northampton	H. K. Kratz.....	4.61	23.40	35.10	.....	10.40	4.00	11.86	38.00	1,757.51	21.00
Walnutport	"	10.00	38.00	20.00	.....	8.25	5.00	9.14	33.50	1,464.72	21.00
Allentown (Salem)	F. B. Hertzog.....	16.05	67.47	138.40	.....	15.57	11.10	20.80	9.00	3,460.57	28.00
Coopersburg	"	13.25	35.57	70.00	.....	9.50	7.70	15.41	30.00	5,601.16	178.20
Quakertown	J. B. Layne.....	.....	.....	.....	.....	.....	.....	.....	.....	4,086.26	83.75
Hatfield	"	8.50	42.04	323.52	.....	12.75	10.10	15.20	22.00	3,554.08	149.00
Nazareth	R. L. Woodring...	13.50	21.05	91.00	.....	7.00	9.00	12.00	9.00	2,906.79	80.00
Lehighton	J. C. Roth.....	.....	.....	.....	.....	5.50	.....	.....	.....	394.87	.....
Weissport	"	.....	.....	.....	.....	.....	.....	.....	.....	6,220.38	.....
Mizpah Grove	Camp Meeting.....	.....	.....	.....	\$6,220.38	.....	.....	.....	.....	.....	.....
Total	.....	\$280.97	\$1,153.89	\$7,017.83	\$6,220.38	\$311.83	\$230.90	\$291.16	795.00	\$11,703.80	\$ 2,402.58

(B) EASTON DISTRICT—W. G. GEBHMAN, P. E.											
Easton	P. T. Stengele.....	\$ 15.80	\$ 83.92	\$ 110.00	.....	\$ 26.64	\$ 13.20	\$ 20.00	\$ 38.50	\$ 7,820.40	\$ 210.30
Shamokin	J. G. Shireman.....	6.00	24.32	100.00	.....	16.51	5.00	20.50	2.00	4,569.58	360.45
Sunbury	T. D. Gehret.....	12.60	28.32	37.00	.....	21.75	8.75	18.50	13.00	3,561.37	173.45
Stroudsburg	V. H. Reinhart.....	9.60	22.80	.....	.....	14.50	8.25	16.50	13.00	2,807.04	50.00
Scranton	Paul E. Baer.....	10.10	27.35	.....	.....	12.50	11.00	15.00	4.50	3,378.56	154.26
Mt. Carmel	E. E. Kubic.....	6.65	22.18	36.08	.....	5.09	3.15	24.20	7.00	1,669.00	162.86
Wissoming, Phila.	J. B. Henry.....	5.00	34.50	.....	.....	16.53	9.75	6.26	.....	2,710.93	65.36
West Philadelphia	"	5.00	30.25	.....	.....	17.00	10.29	9.61	.....	2,481.74	59.60
York	E. H. Musselman...	8.27	32.38	229.94	.....	25.00	11.22	10.66	.....	4,338.89	382.25
G. H. Society	W. G. Gebman, Pres.	.....	56.11	42.00	.....	346.77	.....	.....	.....	19,410.71	20,694.97
Edgewood Grove	Camp Meeting.....	.....	.....	.....	\$1,977.92	.....	.....	.....	.....	.....	.....
Total	.....	\$ 79.02	\$ 362.73	\$ 555.02	\$1,977.92	\$501.79	\$ 80.61	\$141.23	\$ 78.00	\$ 54,726.14	\$22,313.50
Grand Total	.....	\$359.99	\$1,516.62	\$7,572.85	\$8,198.30	\$813.62	\$311.51	\$432.39	\$873.00	\$166,429.94	\$24,716.08

E. N. Cassel, J. G. Shireman, J. B. Layne, W. F. Hefner, P. T. Stengele, T. D. Gehret, Committee.

ROLL AND DIRECTORY OF MINISTERS

I. Itinerants

NAME	Licensed	Ordained	Received Present Charge	POST OFFICE ADDRESS
Baer, Paul E.	1924	1928	1928	1023 Taylor Ave., Scranton, Pa.
Brunner, C. H.	1893	1896	1923	3848 N. Park Ave., Philadelphia, Pa.
Cassel, E. N.	1901	1904	1925	936 Oley St., Reading, Pa.
Gehman, W. G.	1896	1899	P. E.	1136 Northampton St., Easton, Pa.
Gehret, T. D.	1921	1925	1928	144 N. Sixth St., Sunbury, Pa.
Heffner, W. F.	1917	1920	1925	Graterford, Pa.
Henry, J. B.	1924	1928	1927	6214 Gray's Ave., Philadelphia, Pa.
Hertzog, F. B.	1922	1925	1925	723 Filmore St., Allentown, Pa.
Hottel, F. M.	1905	1909	1923	1124 N. Main St., Bethlehem, Pa.
Kratz, H. K.	1906	1909	1923	1737 Washington Ave., Northampton, Pa.
Kubic, E. E.	1901	1907	1925	132 W. 4th St., Mt. Carmel, Pa.
Layne, J. B.	1916	1919	1930	246 E. Princess St., York, Pa.
Musselman, H. B.	1890	1893	P. E.	1129 N. 18th St., Allentown, Pa.
Musselman, W. B.	1883	1886	M.P.E.	Box 680, Cleveland, Ohio.
Musselman, B. B.	1913	1916	1920	529 N. Eighth St., Allentown, Pa.
Musselman, E. H.	1921	1928	1930	25 S. Third St., Quakertown, Pa.
Reinhart, V. H.	1907	1909	1925	21 S. 6th St., Stroudsburg, Pa.
Roth, J. C.	1900	1903	1925	438 Cypress St., Lehighton, Pa.
Shireman, J. G.	1898	1900	1922	710 E. Sunbury St., Shamokin, Pa.
Stengele, P. T.	1918	1923	1925	1231 Ferry St., Easton, Pa.
Wolf, N. H.	1916	1920	1923	311 Yost Ave., Spring City, Pa.
Woodring, R. L.	1898	1900	1925	16 S. Broad St., Nazareth, Pa.
Woodring, A. G.	1917	1920	1923	119 N. Richmond St., Fleetwood, Pa.
Yost, G. F.	1908	1913	1923	25 N. Fifth St., Emaus, Pa.

II. Local Preachers and Evangelists

Bergstresser, R.	1901	1904	....	Nazareth, Pa.
Barrall, J. F.	1901	1904	....	Shamokin, Pa.
Dickert, R. W.	1916	1919	....
Hillegass, O. S.	1889	1892	....	Allentown, Pa.
Shick, E. T.	1899	1901	....	515 Green Street, Allentown, Pa.

III. Annual Conference Licensed Preachers

Anderson, J. T.	1909	....	....	Gospel Herald Society.
Bean, E. W.	1928	....	....	" " "
Gehman, R. H.	1928	....	....	" " "
George, E.	1927	....	....	" " "
Hartman, H. W.	1927	....	....	" " "
Hartman, E. B.	1927	....	....	" " "
Hartman, W. W.	1930	....	....	" " "
Meyers, M. M.	1919	....	....	" " "
Miller, C. L.	1928	....	....	" " "
Sprock, A. M.	1928	....	....	" " "

IV. Quarterly Conference Licensed Missionaries

Brunner, Mrs. C. H.	1893	....	....	Philadelphia, Pa.
Fretz, W. J.	1898	....	....	Bethlehem, Pa.
Martin, E. W.	1901	....	....	Terre Hill, Pa.

V. Foreign Missionaries

Cressman, N. M.	1917	....	....	French Indo-China.
Cressman, Mrs. N. M.	1926	....	....	" "
Feldges, H. W. . . . .	....	....	....	Popayan, Colombia, S. A.
Feldges, Mrs. H. W. . . . .	....	....	....	Los Angeles, Calif.
Miller, Mary A. . . . .	....	....	....	Belgian Congo, Africa.

RECORD OF CONFERENCES

Yr.	Time.	Place.	Chairman.	Secretary.
I. EVANGELICAL MENNONITES (Semi-Annual)				
1858	Sept. 24	Upper Milford, Pa.	William Gehman	David Gehman.
1859	Nov. 1	Haycock, Pa.	"	"
1860	May 28	Upper Milford	"	"
1860	Nov. 6	"	"	"
1861	June 4	"	David Henning	"
1861	Nov. 5	Haycock	"	"
1862	June 3	Upper Milford	William N. Shelly	A. W. Stauffer.
1862	Nov. 4	Haycock	E. Hershey	"
1863	June 2	Upper Milford	"	David Gehman.
1863	Oct. 1	Haycock	William Gehman	"
1864	June 7	Upper Milford	William N. Shelly	"
1864	Nov. 3	Haycock	David Henning	"
1865	June 6	Upper Milford	"	"
1865	Nov. 7	Flatland	William Gehman	"
1866	June 6	Upper Milford	"	"
1866	Nov. 3	Mount Joy	William N. Shelly	"
1867	June 4	Flatland	David Henning	"
1867	Nov. 5	Upper Milford	William Gehman	Joseph Romig.
1868	June 2	Flatland	William N. Shelly	"
1868	Nov. 5	Upper Milford	William Gehman	David Gehman.
1869	June 1	Flatland	David Henning	"
1869	Nov. 1	Upper Milford	William N. Shelly	"
1870	June 7	Coopersburg	William Gehman	"
1870	Oct. 31	Upper Milford	David Henning	"
1871	June 5	Coopersburg	E. Hershey	"
1871	Nov. 6	Upper Milford	David Henning	"
1872	June 3	Coopersburg	William Gehman	Jonas Musselman.
1872	Nov. 6	Quakertown	William N. Shelly	David Gehman.
1873	June 3	Upper Milford	David Henning	"
1873	Nov. 11	Coopersburg	William N. Shelly	"
1874	June 1	Quakertown	William Gehman	"
1874	Oct. 10	Upper Milford	David Henning	"
1875	June 5	Coopersburg	William N. Shelly	"
1875	Nov. 6	Quakertown	William Gehman	"
1876	*March 30	Coopersburg	"	"
1876	June 3	Upper Milford	David Henning	Jonas Musselman.
1876	Nov. 11	Mount Joy	William N. Shelly	"
1877	June 2	Coopersburg	William Gehman	"
1877	Nov. 10	Upper Milford	E. Hershey	"
1878	June 3	Quakertown	A. Kauffman	"
1878	Oct. 7	Coopersburg	J. Rosenberger	"
1879	March 22	Upper Milford	William Gehman	S. M. Musselman.
1879	Oct. 6	Quakertown	"	"
1879	**Nov. 8	Upper Milford	S. Eby	"

II. EVANGELICAL UNITED MENNONITES (Annual)

1880	March 15	Coopersburg	William Gehman	S. M. Musselman.
1881	March 7	Quakertown	"	"
1882	Feb. 13	Upper Milford	"	"
1883	Feb. 5	Coopersburg	"	A. Kauffman.

RECORD OF CONFERENCES (Continued)

† III. MENNONITE BRETHREN IN CHRIST (Annual)

1884	Feb. 4	Terre Hill	William Gehman	W. H. Gehman
1885	Feb. 2	Quakertown	"	M. A. Zyner
1886	Feb. 1	Upper Milford	"	"
1887	Feb. 7	Reading	"	A. Kauffman
1888	Feb. 6	Coopersburg	"	"
1889	Feb. 4	Terre Hill	"	"
1890	Feb. 3	Bethlehem	"	M. A. Zyner
1891	Feb. 2	Quakertown	"	C. H. Brunner
1892	Feb. 1	Upper Milford	W. B. Musselman	"
1893	Feb. 6	Coopersburg	"	"
1894	Feb. 2	Terre Hill	"	"
1895	Feb. 1	Reading	"	"
1896	Feb. 7-10	Allentown	"	"
1897	Feb. 19-22	Royersford	"	"
1898	March 4-7	Bethlehem	"	"
1899	March 3-6	Upper Milford	C. H. Brunner	W. G. Gehman
1900	Sept. 14-17	Reading	"	"
1901	Oct. 4-7	Bethlehem	W. B. Musselman	"
1902	Oct. 17-20	Reading	H. B. Musselman	"
1903	Oct. 16-20	Mt. Carmel	"	"
1904	Oct. 27-31	Allentown	"	"
1905	Oct. 12-16	Bethlehem	"	"
1906	Oct. 11-15	Reading	W. G. Gehman	C. H. Brunner
1907	Oct. 10-14	Royersford	"	"
1908	Oct. 8-12	Bethlehem	H. B. Musselman	"
1909	Oct. 14-18	Allentown	"	"
1910	Oct. 13-17	Reading	"	"
1911	Oct. 12-16	Royersford	"	"
1912	Oct. 10-14	Allentown	"	"
1913	Oct. 9-13	Reading	"	"
1914	Oct. 15-19	Bethlehem	"	"
1915	Oct. 14-18	Royersford	"	"
1916	Sept. 21-25	Philadelphia	"	"
1917	Sept. 21-25	Allentown	"	"
1918	Nov. 4-6	Reading	"	"
1919	Oct. 16-20	Reading	"	"
1920	Sept. 23-27	Bethlehem	"	"
1921	Oct. 13-17	Allentown	"	"
1922	Oct. 12-16	Philadelphia	"	"
1923	Oct. 11-15	Bethlehem	"	"
1924	Sept. 25-29	Allentown	"	"
1925	Oct. 15-19	Bethlehem	"	"
1926	Oct. 14-18	Allentown	"	"
1927	Oct. 13-17	Bethlehem	"	"
1928	Oct. 11-15	Allentown	"	"
1929	Oct. 17-21	Bethlehem	"	"
1930	Oct. 16-20	Allentown	"	"

*Special Session concerning the sale of certain church property to the "Church of God."

**Special Conference whereby a union was effected between the Evangelical Mennonites of Pennsylvania and the United Mennonites of the Western States and Canada. Now changed to "Evangelical United Mennonites."

†A special conference was held December 27, 1883, at Harrisburg, Ohio, whereby a union was effected with the Brethren in Christ of Ohio and the name changed to "Mennonite Brethren in Christ."

CAMP MEETINGS OF THE PENNSYLVANIA CONFERENCE

YEAR		TENTS		TENTS		TENTS		TENTS
1879	.....	.....	.....	.....	.....	.....	.....	.....
1880	Chestnut Hill	4	.....	.....	.....	.....	.....	.....
1881	" "	6	.....	.....	.....	.....	.....	.....
1882	" "	.....	.....	.....	.....	.....	.....	.....
1883	" "	.....	.....	.....	.....	.....	.....	.....
1884	" "	.....	.....	.....	.....	.....	.....	.....
1885	" "	.....	.....	.....	.....	.....	.....	.....
1886	" "	.....	.....	.....	.....	.....	.....	.....
1887	" "	.....	.....	.....	.....	.....	.....	.....
1888	" "	.....	.....	.....	.....	.....	.....	.....
1889	" "	.....	.....	.....	.....	.....	.....	.....
1890	" "	.....	.....	.....	.....	.....	.....	.....
1891	" "	.....	.....	.....	.....	.....	.....	.....
1892	" "	.....	Royersford	.....	.....	.....	.....	.....
1893	" "	.....	Spring City	.....	Catasauqua	.....	.....	.....
1894	" "	.....	.....	.....	.....	.....	.....	.....
*1895	" "	.....	.....	.....	Weissport	.....	Annandale	.....
*1896	" "	.....	.....	.....	Walnutport	.....	.....	.....
1897	" "	.....	.....	.....	Rittersville	.....	.....	.....
1898	Quakertown	.....	.....	.....	.....	.....	Sunbury	.....
1899	.....	.....	.....	.....	.....	.....	.....	.....
1900	Macungie	.....	Northampton	.....	Terre Hill	64	.....	.....
1901	" "	.....	Neffsville	.....	Mohnsville	.....	.....	.....
1902	" "	56	Northampton	.....	.....	.....	.....	.....
1903	" "	52	.....	.....	Reading (East)	.....	.....	.....
1904	Wescoesville	104	Hellertown	.....	73 Spring City	.....	.....	.....
1905	" "	113	" "	.....	Bonnie Bray)	.....	.....	.....
1906	" "	136	" "	125 Reading	.....	.....	.....	.....
1907	" "	122	" "	145 Reading	(Heiner's Spgs.)	.....	.....	.....
1908	" "	148	" "	164 Reading	(Spg. Valley)	90 Shamokin	.....	85
1909	Waldheim	153	" "	164 Easton (Mt.	Carmel Dist.)	75 Shamokin	.....	75
1910	Mizpah Grove	167	Mizpah G'Ve.	154 Easton (Mt.	Carmel Dist.)	89	.....	.....
1911	(Allen. Div.)	156	(Beth. Div.)	160 Mizpah G'Ve.	(Mt. Car. Dist.)	100 Shamokin	.....	43
1912	Mizpah Grove	163	Mizpah G'Ve.	169 Mizpah G'Ve.	(Mt. Car. Dist.)	75 Shamokin	.....	53
1913	(Allen. Div.)	165	(Beth. Div.)	170 Mizpah G'Ve.	(Mt. Car. Dist.)	76 Shamokin	.....	71
1914	Mizpah Grove	143	Mizpah G'Ve.	174 Mizpah G'Ve.	(Mt. Car. Dist.)	68 Shamokin	.....	78
1915	(Allen. Div.)	145	(Beth. Div.)	194 Shamokin	(Mt. Car. Dist.)	66 Shamokin	.....	86
1916	Mizpah Grove	155	Mizpah G'Ve.	203 Shamokin	(Mt. Car. Dist.)	106	.....	.....
1917	(Allen. Div.)	162	(Beth. Div.)	183 Shamokin	(Mt. Car. Dist.)	120 Harrisburg	.....	65
1918	Mizpah Grove	199	Mizpah G'Ve.	219 Shamokin	(Mt. Car. Dist.)	105	.....	.....
1919	(Allen. Div.)	189	(Beth. Div.)	238 Shamokin	(Mt. Car. Dist.)	126	.....	.....
1920	Mizpah Grove	195	Mizpah G'Ve.	221 Shamokin	(Mt. Car. Dist.)	128	.....	.....
1921	(Allen. Div.)	224	(Beth. Div.)	217 Shamokin	(Mt. Car. Dist.)	136	.....	.....
1922	Mizpah Grove	240	Mizpah G'Ve.	212 Shamokin	(Mt. Car. Dist.)	126	.....	.....
1923	(Allen. Div.)	259	(Beth. Div.)	232 Shamokin	(Mt. Car. Dist.)	174	.....	.....
1924	Mizpah Grove	278	Mizpah G'Ve.	265 Shamokin	(Mt. Car. Dist.)	155	.....	.....
1925	(Allen. Div.)	282	(Beth. Div.)	263 Shamokin	(Mt. Car. Dist.)	158	.....	.....
1926	Mizpah Grove	289	Mizpah G'Ve.	263 Shamokin	(Sham. Dist.)	170	.....	.....
1927	(Allen. Div.)	284	(Beth. Div.)	241 Shamokin	(Sham. Dist.)	161	.....	.....
1928	Mizpah Grove	294	Mizpah G'Ve.	235 Shamokin	(Sham. Dist.)	161	.....	.....
1929	(Allen. Div.)	260	(Beth. Div.)	222 Shamokin	(Easton Dist.)	146	.....	.....
1930	Mizpah Grove	229	Mizpah G'Ve.	147	.....	.....	.....	.....
	(Allen. Div.)	.....	(Beth. Div.)	.....	.....	.....	.....	.....

†A Grove Meeting held on Chestnut Hill.

*Camp Meeting was also held at Fairview Park, between South Allentown and South Bethlehem in 1895 and 1896.

Sunbury Camp Meetings comprised the Church appointments of Mount Carmel and Girardville and the Gospel Worker Society.

The Gospel Worker Society held Camp Meetings at Pine Station, above Williamsport, in 1902, 1903.

Where the number of tents is not given, the number could not be ascertained.—Editor.

GENERAL CONFERENCES

The following is a list of the General Conferences held with the names of the Delegates from the Pennsylvania Conference.

1. ZIONSVILLE, PA. November 8-12, 1879.
A Union Conference, including sixteen Members of the Pennsylvania Conference. Name changed to Evangelical United Mennonites.
2. ELKHART, IND. 1882.
Wm. Gehman and John Traub.
3. HARRISBURG, O. December 27-29, 1883.
Wm. Gehman and A. Strawn.
A Union Conference with the Brethren in Christ. Name changed to Mennonite Brethren in Christ.
4. ZIONSVILLE, PA. 1885.
Wm. Gehman, P. E., and A. Strawn.
5. BERLIN, ONTARIO. 1888.
Wm. Gehman, P. E., A. Strawn and W. B. Musselman.
6. HARRISBURG, O. 1892.
W. B. Musselman, P. E., Wm. Gehman, Noah Detweiler and M. A. Zyner.
7. COOPERSBURG, PA. 1896.
W. B. Musselman, P. E., Wm. Gehman and C. H. Brunner.
8. BERLIN, ONT. 1900.
C. H. Brunner, P. E., H. B. Musselman, P. E., W. B. Musselman, M. P. E., W. G. Gehman and J. G. Shireman.
Layman—A. A. Wismer.
9. NAPPANEE, IND. 1904.
H. B. Musselman, P. E., W. B. Musselman, M. P. E., C. H. Brunner, M. P. E., and W. G. Gehman.
Laymen—Allen M. Gehman and J. D. Moyer.

10. BROWN CITY, MICH. 1908.
 H. B. Musselman, P. E., W. G. Gehman, P. E., W. B. Musselman, M. P. E., J. C. Roth, C. H. Brunner and W. S. Hottel.
 Laymen—O. B. Bartholomew and Allen M. Gehman.
11. BETHLEHEM, PA. October 23, 1912.
 H. B. Musselman, P. E., W. G. Gehman, P. E., C. H. Brunner, E. N. Cassel, W. S. Hottel and W. B. Musselman, M. P. E., Publisher of the Gospel Banner.
 Laymen—Allen M. Gehman and H. H. Bergey.
12. NEW CARLISLE, OHIO. October 11, 1916.
 Announced for Berlin, Ontario, on the second Wednesday in October, 1916, at 9 A.M., but changed to New Carlisle, O., on account of the war.
 H. B. Musselman, P. E., W. G. Gehman, P. E., C. H. Brunner, W. S. Hottel, E. N. Cassel and W. B. Musselman, M. P. E., Publisher of the Gospel Banner.
 Laymen—G. O. Billig, H. S. Jones and Allen M. Gehman.
13. KITCHENER, ONTARIO. October 13-19, 1920.
 H. B. Musselman, P. E., W. G. Gehman, P. E., W. B. Musselman, C. H. Brunner, E. N. Cassel and B. Bryan Musselman.
 Laymen—Allen M. Gehman, G. O. Billig and H. L. Moyer.
14. BROWN CITY, MICHIGAN. October 15-22, 1924.
 H. B. Musselman, P. E., Chairman, W. G. Gehman, P. E., B. Bryan Musselman, C. H. Brunner, F. M. Hottel and E. N. Cassel.
 Laymen—G. O. Billig, Allen M. Gehman, H. H. Bergey and P. Ward Musselman (Alternate).
15. ALLENTOWN, PA. November 7-12, 1928.
 H. B. Musselman, P. E., W. G. Gehman, P. E., B. Bryan Musselman, C. H. Brunner, E. N. Cassel, G. F. Yost and F. M. Hottel.
 Laymen—G. O. Billig, H. H. Bergey, M. L. Musselman, Allen M. Gehman and C. D. Bean.
16. Announced for Wakarusa, Indiana, on the last Wednesday in October, 1932, at 9 A.M., Central Standard Time.



