

STILLWATER, PA.

Jan. 21—Having been absent from these pages for some time, I will now resume and do so in the future only when sufficient happenings are available to be of interest.

Editor George has written that he has enough religious articles available for the next decade, so there will be no want of material to print even if we do not write every week.

I have found new employment. I'm working for George — George Transfer that is. There has not been enough hay for us to move to keep me and my son busy, and because last spring, during the rush, we purchased another truck, it is necessary to keep them both going.

Our son, who is 18, likes to drive truck and is very good at it, (although the next one, now 16 does not like it) so we let him move the hay. But right now that is very slow, so if you can use hay be not bashful to let us know. We do not want any orders after the weather opens up, for we expect to haul only mulch hay, for roadside seeding, then.

During the winter months the excavating comes to a halt, and besides the man who had the sewage disposal service and gave me much work now speaks of leaving to seek other employment. I plan to keep my equipment and work it when jobs are available that I can do with small machines.

I leased one truck to George Transfer and Rigging Co. of Baltimore, Maryland and I must drive that, for my son is too young. One must be at least 21 and should be 25 to be able to drive under ICC rules. George has rights to haul in Pennsylvania, Ohio, Maryland, Washington D. C., Virginia, West Virginia, New York, Delaware and Kentucky, and we haul anything we can get on a flatbed trailer, and if I want hauling I can go, and if I don't want to I need not.

Jan. 29—Very cold weather. Very little snow so far, but every day brings forecaster's promises of more.

The boy who founded the idea of chewing paper and making wads, and shooting them up to stick on the ceiling of the school room, did not have such a bad idea after all. For now the National Carbon Co. makes this in a big scale. I haul some of it

occasionally to job sites. They have a plant down in Florence, Ky., which is ten miles south of Cincinnati, O. Trucks bring in old newspapers by the ton, they put them in a big kettle, which looks more like a silo, and it has an agitator spinning around, which mixes this paper with water, until it looks like thick oatmeal. They then run it out on a belt and compress it and squeeze the water out, and it is cut in sheets, and put through a hot dryer, and the big sheets are cut in smaller sheets, 2'x4', and it is packaged, and stacked, then the trucks pull in and it is loaded on and taken to where they are erecting buildings and it is used for insulation under a built-up tar roof. They also make practically the same material here in Sunbury, although they take cord wood and grind it up, which in my mind is better material, because wood is far more substantial material than paper.

Recently I delivered a load to Tiffin, Ohio to a job where they are going to make steel pipe fittings, and this building covers 13 acres of ground. It takes a lot of newspapers to cover 13 acres a half-inch thick. While they were unloading, I spoke to an interesting personality. They pulled the bundles up on the roof by means of a derrick, or windlass which was powered by a little gas engine. This man said he does nothing but operate this little machine, and when there is no work for this

he has nothing to do, but draws his \$5.00 per hour pay nevertheless, plus \$59.50 a week traveling and living expenses. Now there is much stuff to be pulled up on a roof this size and this company does nothing but put on roof, and he is quite steadily employed, but not kept busy. If he has been sent home, or not called out on a day that the crane is needed, he still gets paid even though someone else runs it. This is what Union labor has accomplished.

This man was quite talkative, and as I am by nature very inquisitive, he told me many things concerning his life and way of living. Said he used to own 2 prosperous businesses in New York City, booze joints but he decided he was drinking so much it was injurious to his health, so he sold it. He became a crane operator, but depended so much on liquor that he was drunk for months at a time, so much so that he did not have the slightest idea what was going on or what he had done after he sobered up. He was quite frequently in jail, but said he was always glad when they locked him up so he could not get his drink. He wanted to stop drinking but was a slave to the craving.

Finally he made up his mind this is enough; he would drink no more, and with the help of Alcoholics Anonymous, he has not touched it for six years. He said "I don't know what I'll do tomorrow, but I will not take a drink today." And so he lives one day at a time. Says the strong craving has left him but he will never lose all his desire for drink, and he hopes by the help of A. A. he will not be enslaved again. He is 56 years old, and quite wealthy, having thousands of dollars worth of antiques. He said one vase for which he refused a ten thousand dollar offer, was being held and examined by an in-law, and she happened to drop it on the floor and broke it.

No, I certainly would not call him a Godly man, for he is vile, vulgar, and very profane, but when speaking of A. A. he talks in the most tender and endearing terms. It has helped him and gotten him out of a horrible pit, and he hopes by the help of that organization to stay out, but just one day at a time.

John Renno

STILLWATER, PA.

Feb. 13—Lloyd Eby was at church today again, the first since August, and he preached on a subject very vital to our spiritual well being, but one that is much neglected in our day, for it is not in keeping with current events.

In I Samuel 3:2 we read that in those days there was no open vision, and the Word of the Lord was precious, and the German renders it, "the word of the Lord was expensive, and there was little prophecy." Much the same as in our day. There is much preaching but so little of it that touches the heart of our malady.

Lloyd preached on Holiness. He said he knew that it was not a popular subject anymore, and not in keeping with the demands of modern society, but he claimed that the Lord still says "without holiness no man shall see the Lord." He said it is one thing to be a Christian, and have the Spirit living within, but it's quite another thing to have our lives fully controlled by the Spirit. Holiness is an attribute of God, and when we practice holiness, or a holy life, we take on such a character too.

It is not an experience that we receive, all in one operation, and from then on we just automatically live like saints. It is something to practice every day, and it takes an effort on our part to achieve it. The more we practice it the more holy we will become, but never in this life can we reach the state that we are truly holy. That is, to arrive to the place where we need no more holiness. We always need more, we need to go deeper and deeper into such a life. Only when our Lord shall return and we shall see

him as He is, then we shall be like Him.

There are two subjects that we hear very little of in our day, that is the Holiness of God, and Eternal Retribution. If we preach one we must of necessity preach the other, for the two go together. They are inseparable. We hear so much of peace and non-resistance even to the point that it seems illogical for God to destroy the sinner with Hell fire. This is a modern day trend, and we are compromising more than we realize.

I also heard Billy Graham preach on The Death of God, and this is a subject that is increasing in tempo. Even some business men forget their business and talk about the death of God. This comes right on the heels of the so-called new morality, in the which it is right to follow the desires of the flesh and of the mind.

Billy Graham says that the new morality is not new at all. It is just an old sin brought forth and given a new name, and the declaration of the death of God is not new either, for men have proclaimed that for more than a century; but what is new is that now men who still say they believe in Jesus Christ and follow his teachings declare that God is dead. These men call themselves Christian atheists, and this is the new thing.

Billy claims these are wolves in sheep's clothing. He says God laughs at these foolish men.

John R. Renno

STILLWATER, PA.

April 2—We were at a wedding last Sunday and this one was different than any we've ever attended. There was no emphasis placed on the bride or groom. You had to look to see they were there. And you had to keep reminding yourself that this was a wedding. There were no pictures taken, no rice thrown, no frivolity, and not even a honeymoon after the wedding!

It was held at the Community Hall and started on Sunday morning at 9:30. First there was singing, just like church, then one had the opening remarks, in fact he spoke for almost half an hour; then there was the main sermon; and this lasted for over an hour, and it was interesting too. He spoke about how the gospel was preached to Abraham, and how a man and wife portray the Lord and the church, etc. He spoke of the great ecumenical movement, too; he was against that, thinks t one of the signs of the last days.

After that another preacher stood and said a few word and asked them a few questions which was routine, and then they were considered man and wife. Now the marriage ceremony is not in the Bible at all; t just says there is supposed to be one man and one wife, that's all, doesn't say how, or what kind of ceremony we are to have to pronounce them thus, if any; in Bible times many of them just went and lived together. This we call a common law marriage, but apparently it is just as binding in the eyes of God as a civil ceremony, for nothing is said either pro or con regarding a ceremony.

After this they had a little food for each and we took trays and passed by to get that, then sat down and ate, and of course there was much visiting and renewing old acquaintances, as well as making new ones. There was very little food, just enough to keep you from getting too hungry until supper. The far greater emphasis was placed on the religious aspect of the while affair, and far greater emphasis was placed on the Lord Jesus, and what he has done and is doing, than on the bride.

In the afternoon we all sat again and sang a few songs, and listened to some special singing, and then something that I never saw before—they asked for public testimonies.

You could say what you had to say, and many took advantage of the opportunity, and spoke concerning their married life, or how they were brought together; some even spoke as to how they lived before they knew the Lord. One man said he was married for 5 years before he became a Christian, and never had a happy moment in all those years, as far as marriage was concerned. They just did not have what it took without the Lord. Some read scripts or essays, and poems, to admonish the young couple, as well as each one present. It was invigorating, interesting, and inspirational. Then they unwrapped the gifts, and held them up for all to see and announced who they were from if a name was included. The whole affair lasted from 9:30 to around 4:00.

Now the way this young couple was led together was interesting as well as unusual. They had seen each other once; then later the groom along with others, were at the bride's parental home. The father of the bride told me that he had the feeling within himself that this young man would one day marry his daughter; the daughter felt the same way and the young man too, although neither had said anything to anyone about it; they just felt it with no apparent reason for their feeling.

Sometime later the father received a letter from the young man asking for his daughter. Notice he did not write the girl, he wrote her father without even saying anything about it to the girl. The father waited a few days, after having shown the letter to his daughter, then asked her what he shall answer, for an honest letter of this sort demands an answer; she responded by saying, "tell him yes".

That is about all there was to this romance. There wasn't much to it, and by far not enough thrills and excitement for the average youth of today. But I will venture to guess that this was one young couple that were pure at the marriage altar, and I would stake my hope high for a happy and successful marriage for them, for with the Lord how can you go wrong? And without Him, how can you be right?

April 9 — We had a real early spring during March, but then it turned cold again with below normal temperatures, and for the last two weeks its snowed or rained every day.

Nelson Glick spoke as though he would not come and visit us this year. Said he does not want to wear out his welcome. He talked as if he would come as far as Union County and visit Simon Benders this year, and the last time I was at Simon's he made the remark that he has to get the place cleaned up for Nelson is coming!

We do have a visitor though, a

young boy this time—one of my many nephews. He's the oldest son of my brother Crist. He seems to have gotten frustrated or discouraged, with the status-quo and decided, supposedly on the spur of the moment, that he wants something he does not have. So he goes and gets a hair cut, which is about the first thing that bothers such fellows, and goes back home, but was ill-received under such conditions.

He is now in the process of adjusting himself to a new way of life, and not sure just what he is about to do. He had someone bring him down here; and we are not just sure as yet why, but suppose for a want of something else to do or somewhere to go. He plans to go back to the Valley soon and get himself some kind of employment. He is only 20 years old.

As I have mentioned before, I am employed (I should say self-employed) as a truck driver. Now truck driving is looked upon by many as a dog's life, and it can be made into such but it all depends on the man. One does meet the vilest, most wicked of men, but there is no condition so wicked that cannot be touched by a kind word; for most men of the world are very short tempered and patience is about nil, and they cannot get along with themselves, let alone others. This world is in bad shape, spiritually and morally.

Is it the proper thing to do to just hide oneself from all the pickerness and corruption, and let men who are bound by sin and Satan to just go on to their doom without a word of warning or protest? The churches in America are spending thousands of dollars to send missionaries abroad to tell the heathen about a Saviour.

In this occupation, as well as many others, you work with the heathen right by you, and meet them every day, and you are self-supporting. The more one travels, the more you see of desperate need, and the more you are aware of the moral corruption.

John Renno

STILLWATER, PA.

Old Nate Klietob lived for a long time as a single man. He finally was at the age when he would be called a bachelor, and no doubt was often teased about it, but he lived to see his 50th wedding anniversary, his children and grandchildren, yes and even great-grandchildren. All the more remarkable was that the funeral of both he and his wife were just one week apart. He lived to be 92, and he was never sick to speak of. His son, Sheldon has a feed mill, and an ice plant and now a post office all in the same building. And the machinery is run by water power, when there is enough water, and when there isn't one can hear the big diesel engine putt-putt-putting away.

Old Nate lived scarcely a block from the place and he walked there every morning, and back home at night. He felt he was filling a very important role in the business, and his son would not have wanted him to feel any different either, so he kept him on as a worker, when really all he did was sit in the upstairs office. There really isn't much to do, just to see that the machinery keeps going smoothly. They don't grind much feed anymore, just make ice and keep the locker plant running to keep things cold, and even in this space age they use water power.

Sometimes when Sheldon was going to be away he did not want to let his father alone, but Nate resented having anyone else there to help just in case; for men of his calibre never get old, you know. He thought he was well able to take care of things himself, so when anyone else was there he had to stay out of the scene as much as possible so as not to insult the old man.

But death finally did catch up with the old man, as it does for all of us. His wife was taken ill first, and was taken to the hospital, and was soon in a coma and we thought didn't know what was going on at all. I don't know if this had an effect on the old man or not, but probably so, for one morning he was dressed and ready to go to work, but he ran out of power. His heart ran at such a slow pace that it could not keep the brain supplied with sufficient blood for him to be rational, and he just couldn't go it any more. They took him to the hospital too, but he did not last very long, his old heart that had beat thousands of times finally beat its last and Nate was gone.

His wife was of the very nervous and high strung type personality (her son who was at one time very zealously serving the Lord, but since

has departed, used to remind her that she takes her burdens to the Lord all right, but she does not leave them there, she brings them right back with her to worry about them). They did not know for sure how she would take her husband's death when they would tell her of it, for she would come out of her coma occasionally, but their worry was all in vain, for when she did come to after he died and before he was buried she mentioned the fact to them, and without any emotion whatever, just as calm and composed as if she were talking about the weather. And how did she find it out that he had died? Well, they don't know for sure. Nobody told her point blank but she knew it just the same, and how, we will never know, for she soon died too. His funeral was held one Monday and her funeral the very next. They were of course Methodists, for anyone who isn't a Methodist or a Catholic in this part of the country has been tampered with.

John Renno

STILLWATER, PA.

May 21—Very wet weather. We have not had such a wet May for a long time.

We had a good all-day meeting at our church on the 15th. Two speakers, William Weaver from Reading and Elam Stauffer. Elam spent 33 years in Africa as a missionary, but now he is old—in his middle sixties—and feels out of place in America for, says he, "the America I left 33 years ago was so different from the one I returned to that I feel more at home in Africa."

He does real well at preaching for he has had a wealth of experience which is worth more than all the formal education a man can get if he goes to school for 50 years.

On Sunday morning he preached on Holiness. Now, I have heard many a sermon on holiness, about what it is and what it does for a man, but never have I heard one quite like this, for he was so very practical about it that you could not deny he was speaking the truth. He allowed that it was one thing to be born again and have your sins forgiven, but that it was quite another to say an eternal "yes" to the Lord, and be his servant forever. He claimed it could and should happen simultaneously, but as is often the case it does not, and the individual does not know what is wrong with himself, for the good that he

wants to do he does not have the power to perform. If we are only doing as good as we can that is not near good enough. We must do far better than we can, and it is only in the strength received from knowing and walking with God that we can enjoy a life of holiness.

So far so good. All holiness professors will go along with this, but there it stops, for he said even though we are sanctified saints we are still sinners, and we must never lose sight of this! He pointed out that as long as we are in the flesh, which is never regenerated, we have all the potentials of wickedness. And if we have an evil thought, or do something that is not right, due to an oversight, this is sin and needs to be confessed as such and, said he, if we sin that makes us sinners, and to deny this because we do not like the term only brings confusion. John says, "If we say we have no sin we deceive ourselves, and the truth is not in us."

Sanctification, he says, is an experience but it is also much more than this—it is a total commitment to God, or making a covenant with God, to be a servant to him forever, not having or doing our own will anymore, but only that which he approves, and if we fail in this then it is sin, and needs to be confessed as such.

Holiness is not something unattainable, or impossible. It is simply taking God at His word, and walking with Him each day, knowing that despite our feelings or dispositions for that day, he is with us and willing to live His life through us. It is only as we allow Jesus to live his life through us that we live a life of holiness. And remember that without holiness no man may see the Lord.

John Renno

STILLWATER, PA.

June 12—Lloyd Eby was at our church again, and he had a message from God. At first he related some of the activities of the mission board, since he is a member of the board this work takes his attention. Now the total budget for this year is one million, one hundred forty-nine thousand, one hundred twenty-six dollars. It costs over \$75,000 for headquarters administration, and \$34,000 for publicity, thus leaving \$780,000 for missions and \$90,000 for relief. But the board is in a financial bind, because their predicament is something common to most of us, their expenses seem to exceed their income. Of course they have no way of profiteering and all their proceeds must come from those who choose to give to them.

Now they say there has been a steady increase in giving, but not in proportion to our income. But let it be remembered the mission board only records what is given to them, and does not know how much is given to other organizations by private individuals. Now for some facts; in 1954 our giving to the mission board was \$31 per member, and the income per member was \$1760, and by 1963 our giving was \$57 and our income was \$2300.

Lloyd preached on discipleship. He said it is only when the disciple relationship begins that we start taking on the image of God. It is only when we live under the complete control and domination of Christ, that we start living the life that is more abundant, all else is just existing, and we don't know what true joy is.

Discipleship is learning, and we learn by being obedient, and being obedient brings about a life of faith, and a life lived by faith is a life of obedience.

Lloyd also preached to us in the power of the Spirit, and he spoke words that need to be spoken. It is hard to find a sermon anymore that runs counter to the carnal nature, and I suppose it would be difficult to yield oneself to preach that kind too.

John Renno