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India



Volume LX

Nappanee, Indiana, February 10, 1947

Number 3

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Our Hunger Stayed

David Mohler

*We eat of meat that is complete that we
may live and grow;
And daily sup the pleasant cup where
streams of water flow;
'Tis nature's way that every day our wants
must be supplied,
For lack of these the spirit leaves and mul-
titudes have died.*

*But bread alone which is our own will not
sustain our life,
The life we live, which Jesus gives, when
done with mortal strife;
And waters pure will not assure that we
may ever know
Of holy streams beyond our dreams where
living fountains flow.*

*This bread we break, the Apostle spake,
His body signifies,
If we refuse his way to choose the sickened
body dies;
And so the wine becomes divine when
blessed by God's own Son,
And strength imparts to loyal hearts until
life's race is run.*

*The food-supply that's stored on high is
ample for our needs,
For all on earth by second birth it nour-
ishes and feeds;
And waters there are free as air and pure
as morning dew,
And all who drink need never shrink to
tread their journey through.*

*Our souls are fed on living bread that
comes to us from heaven;
'Tis pure and good, a wholesome food,
without a trace of leaven;
'Twas brought to earth at Jesus' birth and
multitudes were fed,
It will sustain us till we gain a place be-
side our head.*

*And on the mount there was a fount of
living water riven,
It ever flows to him who knows his sin to
be forgiven;
And as He spake the bread He brake—the
manna for the soul;
And all who heard the living Word were
made completely whole.*

*Then when we tread the street o'erhead we
evermore shall drink
Of fountains pure, which will endure, be-
side the river's brink;
Our meat shall be the Lord to see and by
His side sit down,
And with the blest forever rest and wear
a shining crown.*

—Dayton, Ohio

Relief and Service News

Relief Service in Puerto Rico

During the war years as the Civilian Public Service program was expanding, there existed a constant search for more significant service projects. The availability of men with special qualifications and skills, and the service motivation of consecrated Christians, were powerful factors in seeking out areas of special need.

Among other projects which were found to be more directly related to the needs and suffering of humanity was the Puerto Rico program. Poverty and disease were found ravaging the land. Centuries of economic exploitation left people poor and financially impaired. Lack of good agricultural practices contributed to the undernourishment of the people. Sanitariums were provided for only a fraction of the tubercular, and a lack of sanitary facilities was responsible for a high incidence of hookworm.

Even now, that CPS personnel has diminished very considerably and the majority of the folks are serving on a relief workers' basis, the challenge continues and the job to be done is as big as ever. Many who have served in Puerto Rico have found it difficult to remove themselves bodily, and impossible to remove themselves spiritually and mentally from the scenes of this service.

Although much of the effort of the Brethren in Christ and other Christian bodies has been directed into war sufferers' relief, Puerto Rico has continually pointed consecrated workers towards an open door to Christian service. There is a great need at present for personnel to continue the functions which we feel have been planned according to the will of God. A recent outline lists as needed a doctor, several nurses, several male hospital attendants, mechanic, several agricultural men, ground caretaker, educational assistant to work in the school and center, laboratory technician, and several cooks.

Puerto Rico offers a splendid opportunity for those who have 18 months in which to serve in a relief area. If you are interested in additional information you may write Relief and Service Committee, Jesse W. Hoover, Ass't. Secy., Nappanee, Ind.

Overseas School Bags—A Project for Children

In addition to the food and clothing needs of war sufferers, our relief workers send back reports describing acute needs for certain other forms of material aid. One such need is for school materials for children. The war has caused an almost universal paper shortage, effecting certain European countries especially. Such other items as pencils, crayons, erasers, scissors, and color books are also practically impossible to obtain. Although food and clothing are usually considered most vital in relief work, it seems imperative also to help all we can in providing for the happiness and normal intellectual development of these small children.

Overseas School Bags is planned especially as a project in which children participate. These school bags or satchels containing tablets, pencils, colors, erasers, color books and other items will be gifts from the children in North America to the needy children in foreign lands. Although parents, teachers and Sunday School workers will doubtless need to help the children in planning and in securing the necessary information, it is urged that the children themselves participate in the work to as large an extent as possible.

A descriptive folder is available free upon request, which gives detailed instructions

for packing and mailing, and also contains a packing label to be placed inside the school bag. Thus one descriptive folder should be ordered for each school bag to be packed. When the bags are received at the Mennonite Central Committee, they will be re-packed for overseas shipment, and a small Bible Story booklet will be added, written in the language of the country to which the bag is to be sent. All the Overseas School Bags must be sent in to the Mennonite Central Committee by March 10, 1947.

All interested persons who live in the United States should address their orders for descriptive folders to Relief and Service Committee, Jesse W. Hoover, Ass't. Secy. Nappanee, Ind. Those living in Canada should address their orders to Overseas School Bags, Mennonite Central Committee, 223 King Street East, Kitchener, Ontario.

Mennonite Refugee Movement

Arrangements are continuing to be worked out for the transportation of over 2,000 Mennonite refugees from Europe to Paraguay, via the ship "Volendam." C. F. Klassen is making the necessary arrangements in Europe, while C. A. DeFehr is leaving on February 1 to be in charge of receiving the people at Buenos Aires, and reshipping them from there to Paraguay.

Since the ship from Buenos Aires will carry smaller groups, the remainder of the refugees will probably stay at a large immigration hotel in Argentina until they can also be reshipped. Recent word has come that the Argentine government is willing to waive transit visa fees and the deposits ordinarily required, though this must still be officially confirmed with that government.

Intergovernmental assistance is being sought to help defray the cost of transporting these refugees, but this is not as yet certain.

Goodwill Christmas Bundles

Following are the totals of the Christmas Bundles which have been shipped. These bundles are being distributed by the MCC relief workers on the field.

Country	No. from U. S.	Canada	Totals
Germany	2,101	3,322	5,423
Holland	2,047	1,025	3,072
France	736	596	1,332
Belgium	662	325	987
Denmark	637	251	888
China	416	243	659
Philippine Islands	384	163	547
Paraguay	355	146	501
Italy	354	145	499
India	312	83	395
Puerto Rico	290	61	351
Ethiopia	211	25	236
	8,505	6,385	14,890

Narrow Escape

A carload of raisins from Reedley, California, a carload of clothing from Winnipeg, Canada and the 6,385 Christmas parcels from Canada, with a total value of \$75,000 recently escaped the huge pier fire of the New York Central Railroad lighterage docks. Fortunately these goods had passed through these docks a few hours before the fire broke out and are now on their way overseas.

Personnel Changes at MCC Headquarters

There continues to be a need for qualified secretaries and office workers at Akron MCC headquarters. Anyone who feels a call for this type of work and wishes to serve in this way, is encouraged to write to Richard Ebersole, Mennonite Central Committee, Akron, Pennsylvania.

Few Releases from CPS

Since December 10 of last year, there have been only three men discharged from CPS, these being for reasons of dependency and educational provision. The term required before men can be released for length of service continues to be 18 months. Since all men with 12 months of service were released in a special group on December 10, it follows that none of these now in camp will reach the 18 month mark until June.

Strangely enough, three new men have entered MCC camps since December 10. In two of these cases, the induction procedure was begun before the draft recess was declared. The other man was transferred from a government camp to the MCC camp. This brings the number of men in MCC camps to the total of 146.

One-day Volunteer Unit

A group of fifteen volunteer workers from the Mt. Joy and Elizabethtown Mennonite churches and from the MCC Office met at the Silver Springs Food Warehouse on January 25, to pack food for overseas shipment. One carload of such food was also stenciled for shipment to Hungary. When the day of work was completed a set of slides was shown by Paul Holdeman describing the MCC headquarters and a talk was also given by William Snyder on the problems relating to the Mennonite refugees of Europe. This was the second time within the past few months that such a group has done this type of volunteer work at the Silver Springs Food Warehouse.

Peace Education Conference

Representatives of the Friends, Brethren and Mennonites met at Akron, Pennsylvania, on January 28 and 29 for a conference on "Peace Education in the Local Churches." The Home, the Sunday School and the Church were considered to be the three areas most vital in promoting the peace doctrine among our own people. It was pointed out that as members of the Three Historic Peace Churches, we have a unique responsibility for giving a true and consistent testimony. The exchange of concerns and ideas was very challenging and stimulating.

Homes for the Mentally Ill

The Mental Rest Homes' Advisory and Planning Committee, appointed at the annual MCC Meeting, met on January 25 at Chicago to proceed with further study of ways and means to establish small homes for the mentally ill. The committee consists of: H. R. Martens, Reedley, Cal.; J. W. Vogt, Hillsboro, Kan.; H. A. Fast, North Newton, Kan.; E. C. Bender, Elkhart, Ind.; Titus Books, Cleona, Pa.; Paul Nase, M. D., Souderton, Pa.; and Orrie O. Miller, Akron, Pa.

Needs for Clothing Contributions

Our clothing centers have recently stated that contributions during the holidays and the first half of January have shown a marked decline. Although the response has been generous throughout 1946, we call this to your attention in case you have clothing that could still be given this winter. We are shipping practically all of our available stocks in the next few weeks, and any thing that is given now will be processed at once and sent to those who are again faced with the rigors of a hard winter with little clothing or fuel to heat their homes.

A good portion of our shipments now are going to our Mennonite brethren who are refugees in Europe. Some of these people are now being transported to Paraguay and are in need of many of the things that we take for granted so easily here. Even more of these people are unable to get permission to leave Europe and have no means of making a livelihood. It continues to be our privilege and responsibility to help them as best we can.

Editorial

Bargain Counters

IN many of our larger merchandise marts will be found bargain counters or even bargain basements. Stocks of goods which have become a drug on the market are there disposed of at reduced prices. Their loss in value may be due to various circumstances. They may be slightly soiled from handling by prospective buyers. They may be out of season; of very transitory value originally, they were soon outmoded. They may be offered at reduced prices simply to attract buyers to the store where they will be exposed to the fuller line of purchasable items; used as an opener for other sales.

Life has its bargain counters, too. The old saying goes that "every man has his price." While not entirely true, it is most disturbingly suggestive. Very few men in public office can withstand the temptations to favoritism and even bribery. It may not always take the form of financial trickery. There may be other expected compensations. Position, honor, popularity are often just as potent factors, if not actually more powerful, in the purchase of a man as is money.

When one views it in this light, how very few, indeed, who can withstand the pressures to "sell out." In fact, it is practically certain that the one who does refuse to have a price put on his loyalty to principle will pay a grievous forfeit for his integrity. It will cost an almost staggering price to hold fast to convictions regardless of financial, social or positional pressures.

The world is literally strewn with marked-down characters who have been thrown on the bargain-counter. They have been willing to sully their souls for a price. Perhaps that price is actual livelihood. It is a terrible indictment against our vaunted "civilization" that there are countless souls who must sell their integrity and virtue for a crust of bread. The girl babies in Old China who were thrown into ditches or pits after night-fall to be devoured by the hogs or the dogs, or escaping that to fall into an infinitely worse fate—to be picked up by fiendish, lustful men from houses of harlotries and reared to a life of the most degraded slavery to the bestial passions of men. But the white-slave traffic is not confined to pagan countries of a past generation. In our so-called civilized and Christian nations multitudes are damned to a life of lowest, vilest shame in order to find for themselves a crust of bread to sustain physical life. It is the awful leprosy that inevitably brings destruction to the nation.

According to latest available statistics there are over fifty millions of Americans who drink intoxicants. Many of these take a "social drink" as the price of their desired popularity. Rather than risk the

merest flicker of derision or the faintest suggestion of difference of evaluation, they violate their better sense, flaunt their cherished standards and sell out to a habit which finally enslaves.

What is true of alcoholic indulgence is ten fold true of tobacco. The entire nation certainly is almost totally sold out to the purveyors of nicotine. And not only our nation but most other nations face the same conditions. While in war-ravaged Europe we discovered that the half-starved people would go to almost any extreme to get a cigarette. It was a common sight to see men picking butts from the gutters to remake into other "smokes." And it is now generally known that surplus cigarettes in the hands of the American soldiers were the key to the most flagrant black-market activities in various ravaged countries. People will literally sell their souls for a smoke. And yet I have the first person, when in confidential conversation, to attempt a defense of the filthy, enslaving habit. All admit its degrading influence.

In political circles, campaign promises and the principles on which the citizens gave them their votes, are shrugged off in the vast majority of cases. One who even suggests the keeping of such commitments is condescendingly looked upon as a naive. In order to further their political future, most public office-holders sell out to various "interests," rather than holding to the clear principles of the public welfare. It certainly is distressingly and disgustingly true that in public life almost every man has his "price." We have reached a crisis in national and international affairs. Unless there are more statesman-like personalities in places of responsibility, we can expect nothing else than the fate which befell other nations who succumbed to political corruption.

In the economic world unfeigned integrity and unswerving adherence to moral principle is almost unknown. The unfair trade practices, the trickery and shady dealings are so universal that one who adheres to honest dealings finds himself faced with a most ruthless competition. Very few retain their unsullied character in all their business relationships. Few indeed do not have a price.

And in religious circles men, too, have their price. By all odds the most disgusting episode in the mania of strikes that has stricken our nation was the sit-down of that group of pastors last year. Of course it has been common knowledge to some of us that a too large percentage of clergymen is in the profession because it is a good job. This of course does not apply to most Brethren in Christ congregations and God forbid that this octopus should ever get its tentacles into us! It is most distressing to see its coils beginning to wind themselves around our Church. Unless a basis of equitable compensation for

all ministers throughout the Brotherhood can be established, we had far better retain the former methods of self-support. There certainly are Scriptural principles which place an obligation for support of the workman of God on those to whom he ministers. But the far more sinister error is the succumbing of the churches to hireling prophets.

This, however, is not the foremost danger of the Brotherhood at this moment. The monetary price is not the primary controlling factor in the selling out of our Church. Nevertheless we are no exception to the general rule. Too many of our men also have their price. When we are at General Conference or Campmeeting, among those who ostensibly hold to the standards of the Church, we are loyal Brethren in Christ. No dissenting faint suggestion would dare creep into our words, for it would be politically inexpedient. But when we go home to our own congregations we are strangely silent again. This time there is ominous silence regarding the principles to which we consented and agreed in Conference. We have now reached the stage in Church life when one who literally seeks to follow and apply the agreements of the Church is looked upon as being naive.

In fact, one who dares to hold unswervingly to principle jeopardizes his "future" even in the Brethren in Christ Church. There is far more real principle in frankly facing and admitting to necessary and inevitable changes in certain procedures, than in facetiously professing adherence to former customs and traditions while at the same time making every provision for their frustration and annulment. We can never expect to gain the fundamental respect of our fellowmen until we give evidence of meaning what we say. We cannot even retain the respect of our own youth until we begin to say what we mean and mean what we say.

But the one who dares to speak out plainly is committing political suicide. Mark what we say. It will cost heavily. But we have this confidence that there are a host of sincere, whole-hearted believers in the folds of the Church, who are genuinely concerned about the integrity of our testimony and mission. If we are to stem the tide it means that we must rise as one man and declare what we verily believe without equivocation or mental reservation. The time is here for the Church to take a positive, unequivocal stand on the crucial issues which face us. Failing this we will find ourselves on the bargain counter (marked-down) or eventually the scrap-heap (practically worthless).

What is your price? Are you willing to stand out and be marked? Will you stand clearly, uncompromisingly for convictions? Or will you, like the masses, sell out?

J. W. Fe.

Missions

Introduction to Santal Tour

Allen Buckwalter

FOR several years we have been interested in reaching the Santals in the eastern part of our district and some of the Preachers and Missionaries have made contact with them whenever possible. Attempts have been made in the past to secure Santali speaking workers to place there but but up till now we have not been successful. However, we all felt that during this 'touring season' we should concentrate our efforts with an aim to evangelizing, teaching and winning the Santals whom we have contacted intermittently in the past. A number had asked for baptism this year and we hope and pray that through our present work here they may be led to a deeper and fuller understanding of what it means to believe on Christ and that they will then be ready to take the step forward in baptism.

The Santals are a simple, primitive people who willingly listen to the Gospel message. They are superstitious and those living in this district have taken up with some of the Hindu beliefs and practices, but they are not bound by a complex religious and social structure as are the Hindus. For this reason they are readily reached with the Gospel and to become a Christian does not involve a break with caste and family as it does for the Hindus or Moslems. They have a language of their own, written in Roman letters, though many here speak some Hindi as they are living in a Hindi-speaking area. But anyone who attempts to open work among them will have to learn their language as well as some Hindi. Herein lies our present difficulty for workers.

Bro. Hoke and I have been here for the first camp with Samuel Rai, who speaks Santali, and Emmanuel Henry. About the 18th Dec., the camp will be moved to a new locality and after Christmas Sr. Rohrer and others will be coming to take charge of the camp. We have been able to secure a Santal Worker from Santal Parganas, south of Bhagalpur, whom we believe will be a great help to us here. Benjamin Marandi has had some experience in this kind of work and plays a violin which is a great asset in attracting listeners. He speaks Hindi too, and so can very well fit in with our own Workers. Before he was converted he was Head Man in his village and thus he has an influence and a means of approaching his own people that we cannot hope to have. We have been praying for someone whom we could place here among the Santals to open a work, and we wonder if Benjamin may be the answer to our need. Join with us in prayer that God may make His will plain to us and to him in the coming weeks of our tour here. Also pray that God may lead us in plans for opening work among

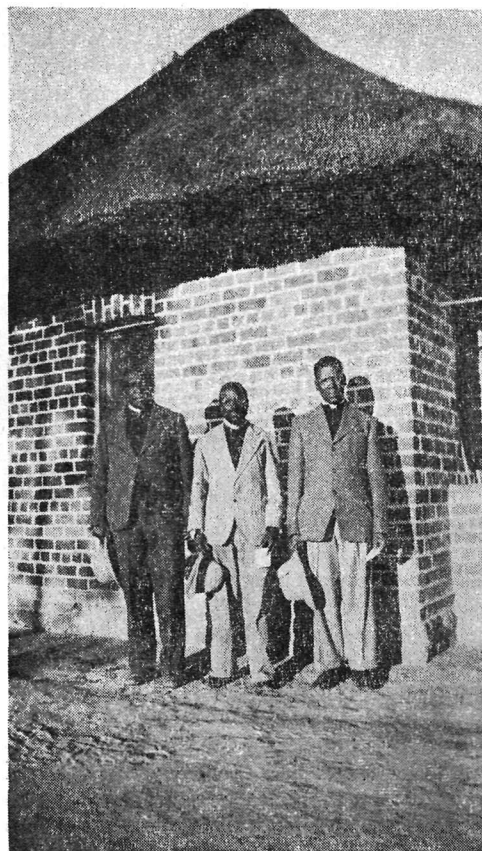
the Santals and that native and Missionary workers might be forthcoming to fill this need. We believe that work among the Santals offers the best prospects for expansion of our work at the present time and we desire to push this work forward as God may lead.

Santal Tour

William R. Hoke

Santal villages, Santal people, the tribes people to the East of us, all of these phrases have taken on new meaning during the past three weeks. It was a wonderful privilege to be in Camp with Bro. Buckwalter and our Indian co-workers in the spreading of the message of salvation. Living in tents, eating a lot of Indian food, not seeing a newspaper for two weeks at a stretch, contacting new villages each day, and many other things helped to make life different and interesting. Our Camp schedule for the day, following our morning meal, was Camp prayers, village preaching, selling literature, Camp interviews, rest period, and then closing the day with magic lantern pictures.

Although the morning Camp prayers were planned for Christians a number of non-Christians came to see what was going on and received a Gospel message before they left. Beginning the day with prayer furnished direction that otherwise we could not have had.



African Native Overseers

Going to villages with songs, literature and a Gospel message was most worthwhile. Our prayer was, O God, give us this village for Christ. Some of the villagers said they had never heard the message of Jesus before. We had often thought about such experiences while in America, but this was reality. Praise God for the privilege.

In a village North of our Camp we did village preaching one day and had pictures the following evening. One young boy took an unusual interest and bought some Santal literature and started coming to the tent to talk with our preachers and asked about the religion of the Lord Jesus Christ. We were called over to the tent one afternoon to hear the good news that this young Santal boy wanted to become a Christian. He also said that his father and mother wanted to become Christians. You can hardly realize the feeling we had within us at this time. Having heard the message they wanted to follow Christ. Contacting the parents the next morning we learned that they and their entire family of five boys and two girls want to follow Christ and receive Christian baptism. Home folk, keep on praying! Let us all believe God for the salvation of these people.

The people were very friendly to us as we moved about in their villages. We contacted several Hindu groups as well as the Santals. One day the Hindu village priest was in the meeting. He said that he had never heard about Jesus Christ. He listened to the message very attentively. Afterwards in the discussion he argued a great deal, but he ended up with buying a New Testament. I asked Bro. Buckwalter if he thought he would read the New Testament and the answer was a very definite, 'Yes.' The Word of God is powerful. Let us pray to God that He will help us to get more and more of His precious Word into the hands of those in India who can read.

For several evenings we showed pictures at our Camp, but following this we accepted invitations to surrounding villages. At several of these meetings we had the message given first in Hindi and then in Santali as the audience was made up of both Hindi and Santali speaking people. For those who understood both this served to be a double emphasis.

When our Camp left Jamunia to go farther South-West we were given two farewell meals about fifteen minutes apart. We sat on the floor and ate with our hands in good Indian fashion. The friendliness of the people as a whole was very noticeable.

At present we are all back at our Mission Stations for Christmas Day. Following Christmas Sr. Rohrer expects to go out to the new Camp location for several weeks of work among the people.

Your continued interest in the work of the Kingdom in India is needed. Remember the work here before the throne of Grace.—Barjora, India

Contributions

What Shall Not Take Place in Our Houses of Worship?

THE by-laws of the Brethren in Christ Church declare that our houses of worship have been dedicated, "for the reading of the Holy Scriptures, and preaching the Gospel of Jesus Christ,—with the understanding that no musical instrument and no entertainments partaking of a worldly or light-minded nature shall ever be admitted."

There is great danger in desecrating our places of worship. You remember when Jesus went up to Jerusalem to the temple, when the Jew's Passover was at hand. He found the money-changers and cattle dealers transacting business there, selling sheep and oxen and doves for sacrifice. Now it was not wrong for them to sell sheep and oxen for sacrifice. They had the right thing at the wrong place. They were desecrating the sacred courts. This so aroused the indignation of the Lord that he made a whip of small cords and drove the whole business out of the temple. He showed His authority by saying, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Now He did not do this merely to show these intruders how much power He had, but He did it to rebuke them for their disrespect for the house of God. After all this about two years later He finds them in the temple again doing the same thing. They must have been spiritually blind. Now we will have to be very careful or our places of worship will fall into the same condemnation.

"God is a Spirit and they that worship Him must worship Him in spirit and in truth. "Are we doing this, or are we doing things that do not edify? I Cor. 14:26 says, "Let all things be done unto edifying." Now we do not all have the same gifts or abilities, but we should never use our gifts to show our smartness. The apostle rebuked the Church at Corinth for this. He said, they exercised their spiritual gifts for their own selfish enjoyments and to attract the admiration of the Church. Now these things should not take place in our houses of worship, but we should rather use our gifts to comfort and edify one another.

Among other things which should not take place in our houses of worship is respect of persons, showing partiality. James says, if ye have respect to persons, ye commit sin, and are transgressors. According to who comes in we show great respect to them, while others we do not bother our heads about. If a brother or sister falls into sin or gets out of order we tell it around; another may do something similar and we never let on we knew. This is respect of persons.

What are some of the irreverent things which might cause us to violate Lev. 19:30, "Reverence my Sanctuary," the house of God? I read in the Visitor sometime ago that a certain minister was going to preach on pulpit manners. Now I would like to take the liberty to throw a few hints on pew manners.

There is entirely too much noise in our houses of worship, unnecessary noises. Some of these are: talking half loud, talking during prayer, talking and laughing, children running in and out. We ought to teach our children when quite young to reverence the house of God. A sister in Philadelphia at a Love feast rebuked me. She spoke of children eating and running around. Chewing gum should never be inside the walls of the sanctuary. Reading Sunday School papers during preaching is very irreverent. Sleeping, cuddling down, laying our head on the bench is not mannerly. The Pilgrims were very strict. They all went to church about the same time. A late comer got left out. When it was time to start they locked the doors, so they wouldn't be disturbed by late comers. If any body went to sleep they had a long rod and tapped them on the shoulder. They were very strict with their children. If any misbehaved after church they were taken out and whipped in front of everybody.

Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

—Selected from an article prepared by Mrs. Mayme Rosenberger, (Deceased).

We Ought to Obey God

Jess Lastoria

"**W**HATSOEVER he saith unto you, do it." (John 2:5). These were the words of Mary, our Saviour's mother as she spoke to the people gathered at Cana. She assured them that whatsoever Jesus saith to do would be right. In this age in which we are now living Christ still speaks to us of the things we OUGHT to do. We have much preaching today, but what kind of a gospel do we hear preached?

We wish to emphasize the word OUGHT as found in the Scriptures. Please notice its great importance. "He that saith he abideth in him OUGHT himself also so to walk, even as he walked." (I John 2:6). If Jesus told us that He was the WAY, the TRUTH, and the LIFE, why then should we refuse to walk in it? The Bible tells us clearly that we must be DOERS of the Word, and not HEARERS only. Multi-

tudes of people hear the Word, but is that enough to take us through to heaven? As Christians we should willingly obey Jesus our Captain, and everything He commands us to do. Should we as Christians be ashamed to practice what is written? "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deut. 14:2).

Let us notice how important the word OUGHT is from various Scriptures where this word is used. "Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these OUGHT ye to have done, and not leave the other undone." (Matt. 23:23). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things OUGHT not so to be." (James 3:10). "Seeing then that all these things shall be dissolved, what manner of persons OUGHT ye to be in all holy conversations and godliness." (II Peter 3:11). "We then that are strong OUGHT to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1). "Every man praying or prophesying, having his head covered, dishonoureth his head." "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." "For a man indeed OUGHT not to cover his head, forasmuch as he is the image and glory of God." "For this cause OUGHT the woman to have power on her head because of the angels." (I Cor. 11:4, 5, 7, 10). "So OUGHT men to love their wives as their own bodies." (Eph. 5:28). "He that saith he abideth in him OUGHT himself also so to walk, even as He walked." (I John 2:6).

We are glad of this fact that God in making the wonderful plan of full salvation did not force it upon humanity but rather made it acceptable unto whosoever will embrace it from a willing heart. True salvation will make us love our NEIGHBORS, our ENEMIES, and even cause us to pray for them which despitefully use us. To really show our love and humility we will gladly OBEY the HOLY BIBLE, as it is written, "If I then, your Lord and Master, have washed your feet; ye also OUGHT to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:14, 15). In conclusion may we ask this question: Many churches have held numerous revivals in the past few years, but have you my friend ever experienced a personal revival in your own heart? What would Jesus do in your stead? May we ask ourselves that question with an open heart. If you are honest with yourself you will gladly do whatsoever He saith.—New Castle, Pa.

Do not content yourself by doing your second best, however unimportant the occasion.

Doctrine

Nonresistance

Andrew R. Shelly

C. *Nonresistance fails to take a realistic view of life.* The misconception is illustrated by the attitude expressed by one: "You just stay at home. We'll go and fight for you." Some put the question another way: "Suppose everyone were C. O.?" This has an obvious answer which we cannot pause to treat.

Now, we hold that nonresistance takes a daringly realistic view of life. In fact, the position is so realistic that even war cannot change it. It is interesting that many leaders are saying that the most basic way to work for peace is for individual citizens to take an absolute stand against war.

But, nonresistance is realistic in that it takes into account the root cause of war and the basic remedy. One part of our text says: "Not by might nor by power but by my spirit saith the Lord of Hosts." The God of the Biblical Christian is the Almighty Creator and Sustainer of the Universe. He is not a small "god" who is overthrown because a few men withstand His direction.

War at best is a short-cut attempt. It involves a vicious circle. Again quoting President Hutchins: "A new moral order for America is the true path to freedom . . . We are turning aside from the true path to freedom because it is easier to blame Hitler for our troubles than to fight for democracy at home. As Hitler made the Jews his scapegoat, so we are making Hitler ours. But Hitler did not spring full-armed from the brow of Satan. He sprang from the materialism and paganism of our times. In the long run we can beat what Hitler stands for only by beating the materialism and paganism that produced him. We must show the world a nation clear in purpose, united in action, and sacrificial in spirit. The influence of that example upon suffering humanity everywhere will be more powerful than the combined armies of the Axis."

Those words of Dr. Hutchins were uttered before the U. S. entered the war. They were prophetic. Again quoting from Roger Babson we get to the core of the problem: "The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith and more courage. Self-control, unselfishness, faith and courage are spiritual qualities which can not be secured from bankers or stores, but only from vital religion." That is realistic! That is basic! No number of wars can bring peace unless these conditions are met!

Nonresistance takes a supremely realistic view toward life.

D. *Nonresistant Christians are not patriotic.* We will not linger long with this misconception since it represents such a gross misunderstanding of the word "patriotic." Thinkers who have been very directly opposed to our final position, have been quick to defend our patriotism. Indeed I would have to say that it is because I love my nation that I cannot fight for it.

I am told that some army officers have even directed C. O.'s to be faithful to their convictions; for they said that the nation needs the testimony. The great leaders of democracies never questioned the patriotism of sincere C. O.'s.

E. *Nonresistance only has to do with war.* Some members of our non-resistant churches believe this too. But, nothing could be further from the truth. Indeed as six-sevenths of an iceberg is under water, so six-sevenths of the nonresistance principle is other than the war question. We will note some of these aspects later. Nonresistance is a way of life.

Christianity has suffered greatly by the departmentalization of life. The Gospel is one! So, nonresistance is part of the total Christian Way, and war is one aspect of nonresistance. It is all part of the total Teachings of Jesus which form a unified pattern.

IV

Why We Believe in Nonresistance

Nonresistance is not a negative belief, but rather is love in action! It is my firm conviction that the principle of nonresistance is sound regardless from what angle it is approached. If the New Testament is practical and logical, then the conviction of nonresistance is.

I remember very well a conversation I had with a lady on a train. When she discovered that I was a Mennonite Minister, she asked what Mennonites believe. Apparently she never heard of folks designated by that name before. Well, I tried to give her as careful a statement as was possible in about five minutes. I spoke of our literal interpretation of the New Testament, of our general conviction on drinking, smoking, dancing, movies, (giving reasons for each as I spoke of it), and then I referred to the war and gave our position on that. When I was through, this society woman of Chicago said: "That all sounds sensible to me!"

Christian friends—let us never be ashamed of our convictions!

Now, why do we believe in nonresistance?

A. *Because it is Scriptural.* (The reader will note the list of Scriptural passages at the end of the sermon). The Bible teaches the sacredness of human life. Only God

has the right to take a life. The Ten Commandments sound the keynote: "Thou shalt not kill!" The teachings of Jesus are clear. The text says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Does that apply to only certain enemies, or at certain times or is it a principle that always holds? We claim that it always holds. If this path is not practical then we must say that Jesus was not practical. If it is better for the Christian to act otherwise, then we must say that Jesus was wrong. The attitude of Jesus toward the Cross is sufficient answer. To some it looked as though the sword should be used, but that was not Jesus' way.

Paul wrote in harmony with this belief: "Avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Another place he writes: "The fruit of the spirit is peace . . ."

It seems abundantly clear that the Bible paints war as sin. Nowhere is the Christian encouraged to sin.

The fact of the lack of harmony between war and the Christian message is illustrated by a restaurant experience. Upon being introduced to a stranger as a Clergyman, he immediately set his eyes upon me in a penetrating manner. "How can you," he asked with burning words, "preach a Gospel of Love and then tell your boys to fight." I told him he was talking to the wrong person, that I could not do that. He told me that for twenty years he was not inside a church. He gave this as the reason. When I asked him, a travelling man covering the Province of Ontario, whether many felt as he did, he said I would be surprised.

B. *Because it is logical.* A French soldier saw a German in the opposite trench during the first world war. In silence they looked at each other for a while. Then the German called over to him in good French: "Why do you want to kill me?" The Frenchman replied: "And you, why do you want to kill me?" In short, war does not make sense! One of the most pitiful stories that ever came out of a war was that of a mother who had four sons—two fighting on one side and two on the other. Her torture of soul cannot be described.

But, what are we going to do about it? Later, we will have several suggestions, but now we are dealing with this particular angle. Can we go over to Paris and somehow influence the leaders there? Can we convince the victorious nations that they too had some blame? Can we settle the Chinese problem? We can talk about all of these things—and that is where many people who claim to be realistic stop!

We can take our stand. The power of minority groups is well known. A small, determined minority can accomplish tre-

(Continued on page seven)

Contributions

Discipline in the Home

Lester Shelly

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Prov. 29:15).

IN this streamlined age the practice of discipline and training in the home is given far too little serious attention. If this were properly and faithfully practiced in the home our penitentiaries, our jails and asylums, yea, our own wayward boys and girls, would be greatly eliminated.

The home is a fixed dwelling place of a man and his family. A real home is also a little kingdom with a king and queen at the head who have dominion over the subjects—their children. If the kingdom is established, it must have some form of government. To have government there must be laws. If laws are of any value, they must be enforced. This calls for authority and often severity. If laws are enforced, those in authority must be respected because of their office. The establishing of such a home is the duty and supreme business of the parents.

The prevailing conditions in the homes of today is anarchy. Fathers and mothers are suffering under the tyrannical rule of their undisciplined children. The Word says: "Train up a child in the way he should go: and when he is old he will not depart from it." (Prov. 22:6).

Many, however, have a notion that this training is a process similar to that of trying to break a four-year-old colt with a lump of sugar and a pail of oats. But it takes more than these to persuade him to work in the collar or under the saddle. He must be brought under authority and controlled until he is broken.

The child comes into the home entirely innocent, ignorant, and undeveloped in every way. Born in this little bundle of innocence is the carnal nature which was handed down from Adam. It is not in this world long until it begins to function and to manifest itself. It is in this early stage that direct discipline and training must begin. Many parents fondle and pet and leave the little one indulge far too long before they begin this holy command.

Since the child is full of life, he soon lets the world know that he has a will of his own and not only a will, but also a nature within which rises in rebellion when that will is crossed. As self-will is the root of all sin and misery, so whatever fosters it increases their after-wretchedness and irreligion, and whatever checks and mortifies it promotes their future happiness and piety. Religion is nothing more than doing the will of God, and not our own. Parents therefore stand in the place of God until the child reaches the age of

accountability, and after accountability the parent works with God in the renewing and the saving of its soul. And then how easy if godly parents have subdued this evil nature and will, for God to supremely come into the soul and control the will of the child.

The question and point of contention is usually over the method to be used in this training and discipline. Many people do not believe that sparing the rod will spoil the child. Some contend that the proper method to be used is reason and that one should never spank the child. But to reason with a child is to encourage selfishness, because he will be persuaded only when he is convinced that it is for his own interest. Thus he demands a reason each time he receives a command. A child is not capable of knowing the "whys" and the "wherefores" of many things. Furthermore, it is not a matter of persuading him to obey a command because it is right alone, but because it is "law" in the home by the laws of God. The main fact which proves the method of reason insufficient is that carnality is not reasonable. It is the most unreasonable thing in the world. Not only will the strongest reason eventually fail to persuade the child, but also it will miserably fail to conquer and control his self-will.

Some others contend that love is the proper method. They say, "I'll rear my children with love," and true, this is the proper method. What many call love, however, is a soft, sentimental, backboneless something that we should call pity, which is too tender to see the little fellow suffer. They "love" the little one into doing what they want, and this can be accomplished only by giving him what he wants. He usually gets by, without doing the things which he does not want to do; or, if he does them, he must be paid for his obedience. Love is powerful, and no home is successful without it, for there is no substitute for it. But a love that spares sin in the child and that overlooks disobedience is superficial. This kind will help send him to hell trying to be good to him. When selfishness or an aroused passion overrides this so-called love, such parents are at a loss to know what to do.

Also, many parents whip a child only enough to anger him and arouse resentment. Discipline that never conquers the child will eventually drive him from his parents, but the child who is conquered and who learns to submit will love his parents.

The only method that will work, and according to Holy Writ, is a godly example plus authority mixed with divine love. In respect to this method it will be comparably easy for men and women to die out to old carnality, consecrate for holiness, and be sanctified wholly. And apart from

this divine method the result is that many, and ever so many, never become wholly sanctified, if we dare say, because of many foolish, indulgent and powerless parents.

Oh! Christian homes, discipline and training is a process that involves multiplied applications over a period of years, especially in their childhood days. Let us be faithful as husbands and wives till we see our children taking God's way one hundred percent. And may God help us to never forget that it is not only precept that counts, but also example, of which precept is very important in the early stage, and of example being expedient for our children in the adolescent stage. Amen.

—Souderton, Pa.

Nonresistance

(Continued from page six)

mendous things. Witness Germany as an example. Witness some things going on in the U. S. and Canada. In fact Dr. Albert Einstein is credited with the statement that if two percent of the people of the world would really put their feet down on war, it would be impossible to start another war. That would mean 3,000,000 in the U. S., 1,500,000 in Germany and England, 200,000 in Canada.

Whatever we may think of Dr. Einstein's figures, it still remains true that the basic place to start to work is with the individual. If someone says that this is too long a process, I must reply that it is the only one that is in the right direction. Again we must say that so much good effort has been lost in trying to find other ways to peace. And the material used for the human experimentation has been human lives! Actually, until we solve the "individual" problem, we cannot solve the "national" problem. Since individuals make up the nation, righteousness cannot exalt the nation until it is found in the individuals.

Dean Wilbur Sperry has written these very significant words: "The hope of a better world seems to me to lie with the frankly experimental temper which can animate small societies of devoted and like-minded individuals who are willing to step out beyond the convention of the Christian ethic of yesterday to see what the Christian religion might really be like when lived to the full by a group."

(To be continued)

Giving

*If you want to be rich—
Give!
If you want to be poor—
Grasp!
If you want abundance—
Scatter!
If you want to be needy—
Hoard!*

—Selected

The Evangelical Visitor

A Religious Journal
Official Organ of the
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U. S. A., Canada and Foreign Countries

JESSE W. HOOVER, Editor
To whom all communications
should be addressed.

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Announcements

APPEAL FOR OLD VISITORS

Please do not destroy any issues of the "Visitor" earlier than 1930 until you have communicated with the Editor. We are trying to build up complete files of the "Visitor" since its first publication. And we need your cooperation.

Will you please write, giving full information concerning any of the older issues which you may have? Please do not send them to us until instructed, for we do not want to duplicate mailings more than necessary.

However, we are appealing to you to look at your old papers and send us information about old issues which might be available for our files. Thank you.

The Editor.

EVANGELISTIC SLATE

Spring Hope	.....	March 9
	Evangelist, John L. Rosenberry	
Palmyra, Pa.	.....	Feb. 2-16
	Evangelist, Jacob H. Bowers	
Locust Grove, Pa.	.....	Feb. 9-23
	Evangelist, C. H. Moyer	
Airhill, Pa.	.....	Feb. 2-18
	Evangelist, H. A. Ginder	
Virgil, Ont. (United Mennonites)	.....	Feb. 16-19
	Evangelist, E. J. Swalm	
Grantham, Pa.	.....	Feb. 20-Mar. 1
	Evangelist, E. J. Swalm	
Clarence Center, New York	.....	Mar. 16-23
	Evangelist, E. J. Swalm	
Mt. Pleasant, Pa.	.....	Feb. 23-Mar. 9
	Evangelist, Wm. Lewis	

Saxton, Pa.	.....	Feb. 3-16
	Evangelist, Marshall Winger	
Granville, Pa.	.....	Feb. 17-
	Evangelist, Marshall Winger	
Colyer, Pa.	.....	Jan. 26-Feb. 9
	Evangelist, John Byers	
Orlando, Fla.	.....	Mar. 16-31
	Evangelist, Wm. Lewis	
Elizabethtown, Pa.	.....	Mar. 2-
	Evangelist, Isaac S. Kanode	

Births

JENNINGS—Philip and Ineda Jennings, Hillsville, Va. became the parents of a son, Samuel Philip, Jan. 7. Philip Jennings is the son of Eld. D. E. and Marie Jennings, Bethel Mission, Sylvan, Va.

EBERSOLE—Sara Ann came to live at the home of Bro. and Sister Alvin Ebersole on Sunday, Jan. 26, 1947. Mrs. Ebersole was Dorothy Risser.

CLOUSER—Jan. 11, 1947, Richard Lee was born to Mr. and Mrs. Herbert Clouser. Mrs. Clouser was the former Anna Mary Oberlin, daughter of Bro. and Sr. Carl Oberlin of Thompsonstown, Pa.

DEARDORFF—Mrs. and Mrs. Frank Deardorff have become the parents of Lewis Franklin, born Jan. 28, at the Chambersburg Maternity Home.

MILLER—A son, Thomas Paul, born Jan. 2, came to bless the home of Mr. and Mrs. Daniel Miller of Buffalo Mills, Pa.

FREY—Bro. and Sr. Isaiah Frey of Conestoga R. 2, Penna., became the parents of a son, Klair Arthur, January 15, 1947.

GISH—Bro. and Sr. Victor L. Gish, Mannheim, Pa., became the parents of a son, John Henry, on Dec. 30, 1946.

WINGER—Born to Bro. and Sr. Bennie Winger, Wainfleet, Ont. at the Dunnville Hospital on June 6, 1946, a son, Keith Ivan.

GILMORE—Born to Bro. and Sr. James Gilmore, Lowbanks, Ont. at the Welland Hospital on Nov. 22, 1946, a daughter, Lynda Ruth.

Weddings

WILFORD-TUCKER—In Wainfleet Brethren in Christ church, on Sat. Nov. 16, 1946, Nelda, elder daughter of Bro. Frank Tucker and the late Sr. Tucker and Frederick, eldest son of Mr. and Mrs. John Wilford of Wainfleet, were united in holy matrimony by Bish. Edward Gilmore, in the presence of many relatives and friends. A reception was held in the home of the bride's father. May God's blessing attend their way.

GOOD-REIGHARD—Miss Winifred J. Reighard, daughter of Rev. and Mrs. Walter L. Reighard of Elizabethtown, became the bride of Earl R. Good, son of Mr. and Mrs. Russell H. Good, at 2 p. m., Saturday, January 18, at the home of the bride. The bride's father officiated.

Following the ceremony a reception was held for the immediate families.

Mr. and Mrs. Good are residing at the home of the bride's parents.

May the blessing of the Lord accompany them through life.

MARTIN-STOOPS—On Saturday Nov. 2, 1946 at the Waynesboro Church there occurred the marriage of Esther M. Stoops daughter of Mr. and Mrs. Merle E. Stoops, 101 Fairview Ave., Waynesboro, Pa. to Ezra B. Martin, son of Mrs. Emma U. Martin of Hagerstown, Md. Route 4. The ceremony was performed by Bishop Samuel F. Wolgemuth assisted by Rev. Abram Baer. May the blessing of the Lord accompany them through life.

CORRECTION

In the Visitor of Dec. 30, there was a misstatement in the article concerning the Messiah Home. The article stated that 66% of the Home guests are not members of our Church. The Steward informs us that the article should have read, "According to latest figures 66% of the guests are members of our Church."

RELIEF WORKER ARRIVAL

Esther Book arrived at Madras, India on January 19.

Obituaries

BRANDT—Ephriam M. Brandt was born in Conewago twp, Dauphin Co., Pa. Nov. 5, 1865 and died at his home in Campbelltown, Pa. January 3, 1947, aged 81 years, 1 month, 27 days.

He was the second son of Jacob M. and Elizabeth (Martin) Brandt, and leaves to survive him, his wife Hulda Janette Brandt, and one son-in-law, Edwin S. Wagner, two granddaughters, Martha Wagner and Pauline Seavers, and 3 grand-children. One brother, Amos M. Brandt of Campbelltown and one sister, Susan Brandt Gruber of Elizabethtown. He was preceded in death by his only daughter, Mrs. Mabel Wagner, who died in 1918 and his first wife, Mrs. Alice P. Brandt who died in 1936. He is also survived by a number of nephews and nieces and a host of friends.

Bro. Brandt was a very patient sufferer, having one limb amputated above the knee about four years ago because of gangrene and about two years later the other limb was removed. He did not murmur or complain. He was always robust and earnest in the Christian work. We could many times hear him singing from his bed as we approached for a visit.

The funeral was conducted from his late home in Campbelltown, Pa. on Sunday afternoon, Jan. 5, 1947 by the home ministry, Henry Kreider, Harvey Ebersole and Simon Bohlen. Text Job 14:14.

ALLISON—David Arthur Allison, born Feb. 6, 1877, died Jan. 10, 1947, aged 69 years, 11 months, 4 days. He is survived by his beloved wife, Mrs. Edna Allison, and two daughters, Miss E. Helena Allison and Mrs. Herbert G. Winters both of Hershey, Pa., also two grand-children, H. Allison Winters and E. Patricia Winters.

Burial took place in the Cedar Hill Cemetery near Mill Hall, Clinton Co., Penna. Services were conducted at the home on Tuesday evening, Jan. 14, by Bro. Harvey Ebersole and Bro. Henry Kreider. On Jan. 15, services were held at the Cedar Springs church by Bish. Henry Miller and Bish. Titus Books.

About thirty years ago the Allison family moved to Hershey, Pa. Bro. and Sr. Allison have been faithful attendants at church services until sickness confined them to their home. Bro. Allison will be missed from our midst but we feel he has gone to enjoy far better things.

CALIMER—Sr. Minerva Ann Calimer, who was in her one hundredth year died at her home on Chambersburg R. R. 6 on Tuesday, Dec. 24.

Sr. Calimer was born on Feb. 29, 1847, in Washington Co., Maryland. She was the widow of John J. Calimer, and the mother of ten children. At the age of 90 years she was converted and taken into the Brethren in Christ Church. Due to her age she was carried into the water for baptism on a chair and was baptized while sitting on the chair. It blessed our souls to see the smile on her face while in the water. She didn't get to the services very often on account of her age, but usually had a testimony when she did come.

She leaves one daughter, Mrs. Martha Ritter, of St. Thomas, nine grandchildren and two great-grand-children and one sister, Mrs. Amanda Zeigler of Chambersburg.

Bishop Laban W. Wingert and Bish. Charlie B. Byers and Eld. Harvey Musser conducted funeral services at 2 p. m. on Saturday, Dec. 27 at the Kraiss Funeral Home. Job 5:26 was the scripture. Burial was in the Norland cemetery.

CRONE—Sr. Mary Barbara Crone widow of the late Thomas W. Crone of Nottawa, Ont. died at Collingwood, Ont. on Jan. 13, 1947 in her 73rd year. Sr. Crone was the daughter of the late Samuel and Mary Baker and spent all her life near the place of her birth. About ten years ago she was definitely brought to know the Lord Jesus Christ as her personal Saviour. She united with the Brethren in Christ Church and was dearly loved by all who knew her. Her lingering illness was borne by such beautiful Christian fortitude and patience that many people were challenged to more consistent Christian living.

She passed peacefully to her reward in the early hours of Jan. 13 and we believe is now with her Lord and loved ones whom she longed to see.

She leaves to revere her memory one sister, Mrs. Frank Copeland of Kindersley, Sask. besides a number of nieces and nephews, a large circle of cousins as well as a host of fond acquaintances who admired her greatly.

Funeral services were conducted at the Sixth Line Brethren in Christ Church on Jan. 15 by Bishop E. J. Swalm assisted by Eld. George C. Sheffer. Text Song of Solomon 8:6. Burial in cemetery adjoining.

With the Church On the Foreign Field

Dedication of Kobwe Outschool

Every month has its unusual, interesting events and this month none the less. The outstanding event of which I write was our trip to the Kobwe Outschool, ten miles from the mission, where we attended the dedicatory service for the new school building. The ride over the veldt was a beautiful sight as all nature has been refreshed because of the recent rains. What we saw at the end of the ride blended in very well with the freshness of nature, for there stood the school building, missionary hut the teacher's quarters, all recently constructed. The 'artistic touch' rather dazzled one at first approach, but upon closer view and examination we admired the ingenuity and ambition of the one who proposed and carried out this decorative plan. The buildings are made of Kimberly brick, with a grass roof. The bricks were painted with red, black and white clay. The inside had the same touches with signs of all descriptions as borders. The thing which caught one's eye was the pulpit, 4 feet high, which was made of bricks. On the pulpit, and on either side, the teacher had arranged bouquets of flowers, not arranged to perfection, but then we did admire his appreciation for the beautiful, a quality so undeveloped among many of the Africans.

In this new building 292 natives, and, may I say, rather "raw-looking" ones, gathered for the service. After the singing of a hymn and prayer the teacher gave some opening remarks. Two special items of song were given—one by the natives and the other by the missionaries. Bro. Winger spoke, using as a basis for his remarks, "I was glad when they said unto me let us go into the house of the Lord." He told the native church "that only the foundation has been laid; the greater part of the work is yet to be done. It is easy enough to push forward the educational program, but what about the spiritual emphasis for which we are chiefly concerned, and for which purpose the building is dedicated."

The one important event of such a gathering is the meal which is held immediately after the service. The native people gathered around outside, while we missionaries occupied the missionary hut. The gifts of food were given by different natives. These gifts included seven goats, one duiker, (buck) eight fowls, (we were given a nicely prepared fowl) and 35/6 (\$8.00). This was a great day for the teacher who was responsible for the entertaining of all the people. He was quite concerned that everyone would be happy and comfortable.

We thank God for this lighthouse and pray that the people may arise to the opportunity of keeping their lamps burning brightly for the Master.

Verna Ginder

Barjora News Notes

The last six weeks have been filled with variety and interest for us. Spiritual blessings, pleasures and disappointments, sorrows and joys have followed one another in rapid succession. Sr. Buckwalter was privileged to enjoy the convention meetings in Madhipura and a short visit to Saharsa in November and I attended the meetings for a few days with the Boarding boys. Right after her return I left for a two-weeks' tour among the Santals with Bro. Hoke. During my absence the Bennett and Landale girls took turns staying with Sr. Buckwalter so that she was not alone at the station. I

returned from tour and performed the wedding ceremony of our Headmaster and one of the Orphanage girls, but hurried home on receiving the unpleasant news of two deaths and of a third party, Mr. Vigne, rapidly becoming weaker. On Sunday night the baby son of our cook had died suddenly and the funeral was on Monday morning. On Monday night our neighbor Mrs. Kamen received a telegram that her little daughter had died of poison from eating a wild flower; all the more tragic as the children were expected home from school soon for Christmas. On Tuesday Sr. Buckwalter went over to give what comfort she could and saw that Mr. Vigne who has been suffering from T. B. was in a very critical condition. She wrote immediately to me but he died on Thursday before I arrived home. On Friday morning we went over to Dumeria for the funeral. And thus there were three deaths in four days in our little 'parish.' How forcibly we were reminded of the uncertainty of life. But our sorrow was lightened for we believe that these went to be with the Lord. Rosanne loved to sing gospel choruses and pray, and Mr. Vigne was beautifully converted just two weeks before his death. He said, "To think that I even studied theology and didn't understand. I see now that it is by Faith and not by Reason, Streets of gold and mansions prepared for me!"

Allen Buckwalter

Dedication Services at Maribeka

The folks at Mtshabezi have asked me to write an account of our experiences in the dedication of the new out school at Maribeka, forty-five miles from the Mtshabezi Mission.

This distance would seem like only an hour's drive in your land but here in Africa it is considered a long tiresome journey. And, indeed it is just that. We traveled across gullies, rocks, washes, sandy river bottoms and burning veldt at a speed of sometimes five, or ten miles per hour; once in a while we reached twenty.

Here and there along the way Brother Hail pointed out places where he encountered hazardous experiences. One place his car was stuck in the sand for four hours. Another place a British inspector and two native policemen were washed from a bridge and drowned during a flood. Others of the group told various experiences of fording rivers in times of flood and of how they escaped drowning by Divine Providence. I thought, we need not look back to the days of the apostles to find men who "hazard their lives for the sake of the gospel"; we have such people living today.

About four miles from the school, we stopped and asked for someone to lead the way for we found no road, only a few trails leading through the bushes. A man on a bicycle went before us. Our car was unable to travel as fast as the boy and so he occasionally found it necessary to stop and wait for us.

At the school we found a large group of natives waiting. They received us cordially and seemed very grateful to have their missionaries come to visit them.

The Spirit of the Lord was warmly felt during the services. Opportunity was given for dedication of children. Timothy and his wife publicly dedicated their whole family—six boys and one girl—to the Lord. The older children seemed deeply impressed with the service and indeed, it was touching to see a whole family given to the Lord in one service.

Brother Winger delivered the dedicatory message which was followed by a few remarks by Brother Hail after which a thank offering was received. Since the school was dedicated free of debt, the people seemed unusually happy as they came forward and laid their offerings on the table.

Invitation was then given for those who wished to accept Christ to stand. A man and a woman responded to this invitation. Then an opportunity was given those to stand who felt the need of going deeper in the Lord. Two women responded. These remained after the service for prayer.

Thus, the services of the day came to a close and we retraced our course to Mtshabezi.

On the way home we stopped to visit and have prayer with the minister's wife who had recently given birth to a deformed child. The child lived only a day.

We also visited in the home of a family who had been missionaries in this country for many years. The man recently encountered an accident which has made him, humanly speaking, an invalid for life.

We arrived at the mission at about 8:15 Sunday evening after a twelve hour journey.

In The Homeland

Bertie, Ontario

On Dec. 28-31 a Missionary Conference was held at the Bertie Church, Black Creek district with the following speakers: Bish. A. D. M. Dick and Sr. Dick, Bro. Chas. Engle and Sr. Anna Engle, Sr. Elizabeth Engle, and Sr. Leora Yoder. Each speaker gave inspiring talks which gave us a wider vision of the field. The entire group was appreciated by the congregation at large and have the sincere prayers of the Church here as they go forth in His Name.

Colyer—Green Grove, Pa.

We had the privilege of having several missionaries with us the past few months. First Bro. and Sr. David Climenhaga and Sr. Lula Asper were at Colyer. Bish. and Sr. Jacob Ginder brought them here. We were all glad to meet Sr. Climenhaga again, as she had been a worker in a tent meeting here nine years ago. Bro. and Sr. Roy Mann were with us one Sunday morning at Green Grove. Bro. Mann talked in the African language, while Sr. Mann interpreted for him. As we have mostly children here, it was very interesting for them. Bro. Charles Engle was at Colyer a little later. He spoke very interestingly of the work in India. We surely enjoyed each one that was here.

The children at Green Grove presented a Christmas program on Sunday evening Dec. 22, which was enjoyed by everyone present.

On Tuesday night, Dec. 31, we had a watch night service in the Colyer Church. The service was in charge of our Pastor. Rev. Marlin Hain of the Pilgrim Holiness Church brought the message of the evening. A group of young people from Cedar Springs presented a musical program. The service was a joint one between our Churches and the Pilgrim Holiness.

Mrs. C. L. Fohringer

Cross Roads, Florin, Pa.

On Jan. 12, we held our communion service which was the opening of a two weeks' revival. Eld. William F. Lewis of California was used of God in bringing precious truths from His word. We believe much seed was sown and many hearts were blessed. A number knelt at the altar for the need of their hearts. We pray these souls who newly found the Lord may remain true to him.

B. Irene Wolgemuth

Cross Roads Church, York Co., Pa.

We recently enjoyed a gracious visitation of God in the revival. We held prayer meeting several nights in behalf of the revival which began Nov. 24 and lasted three weeks, with Bro. Henry Landis, Iowa, as our Evangelist.

Dec. 1, an all day meeting was held with Sunday School at 9:30 taught by Elder Wm. Smith with special readings and songs by various present. Afternoon message was brought by Elder A. G. Brubaker and an illustrated talk for children by Sr. Anna Wolgemuth and special songs were sung. Elder John Minter gave the talk at Christian workers' meeting in the evening followed by message by our Evangelist with mixed chorus singing at afternoon and evening services.

God visited us in a glorious way and folks shouted, laughed, and cried, backsliders were reclaimed, sinners were saved and believers cleansed. The saints were drawn closer to God.

Bro. Landis brought us messages which were needed right at Cross Roads. There was prayer meeting each afternoon in various homes and God answered prayers in a wonderful way. An aged sister, 85, came to the altar to be sanctified. Although the meeting closed, there are still many souls to be saved in this community. Help us pray for these souls. There is prayer meeting each Monday evening in homes and Wednesday evening in the church, with Eld. Roy Asper our leader.

Mrs. Guy Stoner

Dallas Center, Iowa

Revival Meetings—December 3-18.

Bro. Henry Schneider came to us as God's messenger for this special time. We can truly say God was in our midst to the deepening of the spiritual life of our congregation.

Especially precious were the morning prayer meetings, held twice weekly during the meetings. The Lord came down and blessed and gave definite help for definite requests. We praise God for this refreshing. Despite prayer burdens, hearts again turned away from God. We intend to continue to carry these on our hearts.

Bro. Schneider also was our special speaker at the Harvest Meeting held in the Church Dec. 7, Saturday afternoon. Our voices mingled together in praise to God for His spiritual and temporal blessings. It was a good day in the Lord!

On Thursday eve., Dec. 26, Sr. Anna Mary Royer from the Lighthouse Mission, Harrisburg, Penna. was at Dallas Center and gave a message.

We thank God for the inspirational and searching messages given by our pastor, Bro. Samuel Lady, in our regular services.

For a short time now we have been having a Wednesday morning prayer meeting, held by the sisters in various homes each week.

This has proved such a blessing we wonder how we did without them before. We suggest others might enrich their Church by like meetings. We are going forward with God's help and grace here at Dallas Center. Let us pray one for another.

Mrs. Dean Alleman

Eight Square Chapel, Martinsburg, Pa.

Another year is in the past, and we have begun our fifth year at this place. The experiences have been varied, and God's blessing has been upon the work.

Our Sunday School showed an increase in the average attendance for the past year. During the recent past we enjoyed having Bro. Chas Engle and Bro. & Sr. Roy Mann at the Chapel, and our hearts were stirred by their missionary messages.

Our second revival service during the year was held in November. The meeting was conducted by Bishop Henry N. Hostetter and proved to be a blessing to all who were contacted by it. The attendance was good and we do thank God for those who received definite help. We pray God's blessing upon Bro. Hostetter as he contacts other fields of labor.

Mrs. Irvin S. Kanode

Mastersonville, Pa.

We have just gone through a series of "refreshing" revival meetings here at Mastersonville. We could feel the presence of the Lord with us every evening and there was heavy conviction upon the hearts of the unsaved. But there were no visible conversions until the last evening when a lady of the community stepped to an altar of prayer. She needs our prayers because she has a hard way at home. Her husband is a drunkard and they have a boy of 12 years who is an invalid and cannot talk.

One of our deacons' little girl also accepted Jesus the same evening.

Bro. Frederick Frey, our evangelist brought to us very practical and simple, yet thorough and Spirit-filled messages. We believe that the Lord will bless him bountifully for his faithful efforts and that many of Rapho have received new light in which to walk.

Naomi L. Wolgemuth

Mifflintown, Pa.

Jan. 1. The first prayer meeting in 1947 was attended by only a few because of the unpleasant weather. Nevertheless God meets with the faithful few. Our sewing circle meetings are discontinued for the present but the sewing continues, being carried on by the various individuals. A new committee has been appointed for the Y. P. meetings which we feel will result in added interest to this work.

We want to make special mention of our regular service on Jan. 19, when our three ministering brethren were present, and all had part in the service. It reminded us of by-gone days. The text was read by Eld. Harvey Lauver, as found in Rom. 10:17. The manifestation of the Spirit's working is seen in our midst for which we thank God. Will you help us pray that souls may get a rock bottom experience and become pillars in the church of Jesus Christ.

Ella M. Lauver

Palmyra, Pa.

Saturday evening, Jan. 4, a group of Kentucky workers gave us a very vivid cross-section of their work there. Bro. and Sr. Harold Wolgemuth and children, Elizabeth Hess and The Esthers made our hearts thrill with their missionary challenges.

Sunday morning, Jan. 5, Bro. Harvey Ebersole gave a follow-up sermon from the text, "Ye must be born again."

The new staff of workers in the Sunday School and The Christian Workers' Society have duly taken their places and are eager to move forward in 1947.

Will you lend your prayers and presence to our revival—Feb. 2-16? Jacob H. Bowers will be the evangelist and we are anticipating good things from the Lord.

Pleasant Hill, Kansas

As we enter the new year we look forward to the blessing of the Lord in our midst. We welcome into our congregation Bro. and Sr. Hershey Gramm and their four children. We welcome the added numbers as well as the services of Bro. Gramm and his family to us. We have already appreciated their coming greatly and pray that we may continue to be a blessing to each other.

Along with the added numbers comes a

slight decrease. We regret the loss of Sr. Mahlon Engle, formerly Sr. Irene Wagaman who was married Dec. 20. We pray that the Lord may richly bless Bro. and Sr. Engle as they establish their home in Tal-mage, Kansas.

On the evening of Dec. 14 we gathered to hear the message of Bro. and Sr. Elmer Eyer. The pictures which we saw challenged our hearts as they presented the needs of the work in Africa. We thank them for this inspirational service.

We enjoyed a short visit by Bro. Landon Charles in our midst the first part of Dec. His visit was made as he was on his way to California to arrange for his passage to the Philippine Islands where he will be engaged in relief work. Our prayers follow him in this work.

Pleasant Hill, Ohio

Missionary Meeting—On Sun. eve. Dec. 29, Bro. and Sr. Roy Mann gave us interesting talks about our work in Africa. Bro. Mann also explained the maps showing where our different mission stations are located. We pray the work of the Lord in the foreign field will move forward and that many more souls will be won before Jesus comes.

Prayer Meeting—On Thurs. eve, Jan. 2, in our regular prayer meeting two hungry souls were made glad, because they received definite help from the Lord, as they diligently sought Him. We felt it was the beginning of our revival.

Revival Meeting—Our revival began Sun. Jan. 5, and continued till Sun. eve. Jan. 26, with Eld. John Rosenberry of Des Moines, Iowa, as evangelist. Our brother brought forth heart-searching and inspiring messages, by the help of the Lord, from night to night. God graciously came into our midst with old time convictions, and many sought the Lord definitely for their heart-need and by so doing, God answered their prayer. When we really get in earnest God will satisfy every longing of our heart. We are thankful we have the Great Physician who can make us whole. We are truly thankful for all that was accomplished. However, our hearts are made sad because some turned away sorrowful, as the rich young ruler, because they counted the cost too great to go through with the Lord.

One old lady in her eighties who had never known the joy of sins forgiven took Jesus as her Saviour and felt quite happy over her new found Friend.

The attendance was very good every night, showing that there are still those interested in hearing the "old-time gospel" preached.

Ordination service—On the last Sunday morning of our revival, Jan. 25, there was an impressive service when Bro. Harold Rohrer was ordained to the ministry. May the Lord bless him abundantly as he enters this new field of service for Him.

Elizabeth Thuma

Redwood Country Church, Grants Pass, Ore.

Our Christmas season was appropriately celebrated with two programs; one by the Sunday School and another by the young people in the evening.

Mrs. Beulah Munn and two sons, Herbert and Warren who were here a little over a year moved to Paso Robles, California.

Our Sunday School that runs from 50 to 60 could still be built up further if we definitely brought and returned the children. A bus seems to be the solution. But to the present we have not definitely taken such steps. We have a great opportunity for seven or eight miles around. But as everywhere, we need willing workers, consecrated for such work.

At New Year's a new set of officers took

over the Young People's Society. Bro. Bill Mauck is president at this time. We are following the lessons in the Church's Young People's Topics.

B. M. Books

Rosebank, Ont.

During the fall and winter months we have enjoyed special services at different times.

Our lovefeast was a time of special blessing. We were privileged to have Eld. C. H. Moyer and Eld. John Rosenberry with us. Following the lovefeast services our revival began with Bro. John Rosenberry as our evangelist. These meetings continued for three weeks. During the entire time we were blessed with ideal weather. The attendance and interest were good and from the first the Spirit was speaking to souls. As a result of the faithfulness of the Spirit in speaking to souls and Bro. Rosenberry's faithfulness in declaring the unvarnished truth, quite a number of souls knelt at an altar of prayer. Many received help, while others expressed a desire to go all the way with the Lord. Our prayer is that the Lord may bless Bro. Rosenberry for his faithfulness as he goes to other fields of service.

We also enjoyed having Bro. and Sr. Elmer Eyer with us for a service. They spoke of the work in Africa, and later in one of our homes they showed us pictures of the mission work in Africa which was enjoyed very much.

Sherkston, Ontario

Our Sunday School was re-organized on Sunday January 5. Bro. Lorne Sider is superintendent, Bro. Claude Sider the assistant. We have several children from the neighborhood including an Indian family who are attending regularly. Our school has raised over \$800 during 1946 which has almost all been distributed to missions, relief etc. The relief work which has been organized, has made and sent out a considerable quantity of clothing. They meet each week in the homes of the neighborhood. Sister Ethel Sider is the president.

Last Sunday we nearly all attended the Missionary Conference at Bertie which we enjoyed. We hope that our Sunday School will reach out and gather in still more of the unchurched and indifferent souls in our community.

Sunday evening Jan. 12 we had with us the newly organized "Gospel Team" from the Ontario Bible School from Fort Erie. Bro. Morris Sider is the president. He had with him Bro. Arthur Heise, Sister Jean Swalm and Sister Heise. They gave us a program consisting of songs, poems, and a talk on prayer. At the close of this program, Bro. Roy Sider spoke on the theme "I am the Way the Truth and the Light." A good and attentive crowd was present.

Our Council convened on Tuesday, Jan. 14. The Sunday School report showed that this Church is alive to the needs of Missions and European Relief. The receipts surprised us all.

We expect Bro. Romie Sider of Wainfleet, to take the service at our Church Jan. 19. The "Charity Sewing Circle" meets each week to sew for the relief work.

Norman E. Church

Greatest Revival in Half a Century at Montreal, Canada

"It can't be done here" . . . this is what ultra-conservative Montreal church leaders said over and over again when a city-wide CHRIST FOR MONTREAL campaign was proposed many months ago, but it is still true that nothing is impossible with God. Sixty-four pastors endorsed the campaign. Scores of prayer groups paved the way and hundreds of workers were recruited and

trained for door-to-door visitation.

Thousands of Christians throughout the Continent aware of this movement, have been praying for a mighty awakening in Montreal and God has answered prayer. The campaign began on a high note and the tempo increased daily throughout three weeks with the meetings closing in the large His Majesty's Theatre, jammed to the roof, a thousand people turned away.

Obituaries

DEFRESE—Stoffel DeFreese, son of the late Mr. and Mrs. Andrew DeFreese was born in Nappanee, December 20, 1868, and departed this life December 26, 1946, at the Elkhart General Hospital, aged 78 years and 6 days.

In November 1899, he was married to Francis (Fanny) Stump who survives. Seven children also survive: Mrs. Roy Fox and Mrs. Clayton Stump of Milford, Mrs. Edith Mason of Nappanee, Mrs. Ray Stouder of West Goshen, Harvey of Gravelton, Andrew and Carl of Goshen; 16 grand children, 6 great grand children, besides many other relatives and friends. A brother, Henry of Elkhart preceded him in death, September 23, 1946.

He was a farmer and lived nearly all his life at their home near Milford. He was honored as a friend and a kind neighbor. Though in poor health for a number of years he manifested a cheerful and courageous attitude.

He and Mrs. DeFreese made their home at different times with the children and were staying at the home of a daughter, Mrs. Ray Stouder in West Goshen, when his fatal sickness developed. His is the first decease in this family, fulfilling his one desire that he might out live all of his children.

Funeral services were conducted in the home and at the Union Center Church in charge of Bish. C. G. Stump, Rev. I. W. Duker assisting. Interment in adjoining cemetery.

HENRY—John Sipling Henry, son of Edwin and Nora Henry, was born July 15, 1909, in Rapho Twp., Lancaster County, Pa. He departed this life Jan. 21, 1947, aged 37 years, 6 months, 6 days. He was united in marriage to Miriam Norhold, Mar. 25, 1933. To this union was born one daughter, Dolores.

Bro. Henry accepted Jesus Christ as his Savior at the age of 12. The following year he was baptized and taken into Christian fellowship in the Brethren in Christ Church.

Surviving are his wife, Miriam, one daughter, Dolores, his parents, Edwin and Nora Henry, Manheim, one brother, Abraham, Elizabethtown, and two sisters, Esther, Harrisburg, and Anna of California.

Funeral services were held Jan. 26th at the Palmyra Church and burial was made in the Mt. Pleasant Cemetery. Bishop Jacob Ginder and Bishop Titus Books conducted the services. Matt. 24:44 was the text.

He will be sadly missed in the home, on the farm and in the church.

JACOBS—Margaret Catharine Jacobs, Hagerstown, Maryland, died January 1 at her home after an extended illness of several years. She was born October 8, 1872. She is survived by her husband, John Jacobs, and one daughter, Elberta, at home.

Funeral services were held in the Longmeadows Church of the Brethren, in charge of Bishop Samuel Wolgemuth and Elder Eber Dourte. Interment in adjoining cemetery.

LEBECK—John Lebeck, son of the late Bro. and Sister Frederick Lebeck of Duntroon, Ont. passed into the beyond at the home of his niece, Mrs. J. W. Milne on Sunday Oct. 12, 1946 in his 89th year. He is survived by three foster children for whom he and his wife, who predeceased him over a year ago, made a congenial home. They are now married and in homes of their own. Two brothers, Peter of Detroit, Mich., and Will of Collingwood, Ont. and two sisters, Katherine (Mrs. Jim Lounds) of Stayner, Ont. and Tena (Mrs. Paul Schell) of Fenwick, Ont. survive.

Funeral services at Sixth Line Brethren in Christ Church conducted by Bishop E. J. Swalm assisted by Rev. Arthur Walsh (Mennonite Brethren in Christ). Text St. John 19:41. Burial in the adjoining cemetery.

STAMM—Mary G. Stamm, widow of Charles Stamm formerly of Mountville, Pa., died Jan. 24, 1947 at the Zion Home, Lititz, Pa. Death followed a stroke of apoplexy. Sr. Stamm was born in Lebanon July 23, 1866, the daughter of the late Solomon and Susannah Garrett Swope. Aged 80 years, 6 months, 1 day.

She had been a faithful member of the Brethren in Christ Church for many years. The last four years of her life were spent at the Zion Home. Her presence will be greatly missed there as well as by her family. She was loved and respected by all who knew her.

Her patience throughout her life in her home, as well as elsewhere was unusual.

She is survived by these children: Milton S. Rahway N. J.; Clayton S. Lancaster; Harry S. Mountville; Minnie, wife of Fred Oberholtzer, Columbia; Ida, wife of Russell Schenk, Reading; Mary, wife of Hoffman Shett, San Bernardino, Calif.; Martha, wife of George Porter, Philadelphia; Esther, wife of Herman Hess, Vallejo, Calif.; and Florence, wife of Emerson Rice, Maytown; 24 grand children and 12 great grand children; a brother, Eli Swope, Lebanon, and a sister Emma Doerstler, Lititz.

Funeral services were conducted Sunday January 26, 1947 at 2 p. m. at the Manor Brethren in Christ Church with Eld. Allen Tennis of the Zion Children and Bish. C. N. Hostetter, Sr. officiating. Interment in adjoining cemetery.

STICKEL—Clayton Allen Stickel, son of Jesse and Caroline Harter Stickel, was born in St. Joseph County, Indiana, on April 20, 1883 and departed this life at his home three miles west of Wakarusa at the age of 63 years, 8 months and 13 days. He had not been ill over a period of time, but passed away at 4:45 Friday morning following a severe heart attack, though conscious to the last minute.

He was married to Bertha Ellen Loucks, daughter of Jacob O. and Ella Anthony Loucks, on December 9, 1909, and to this union were born two children: Herbert Charles Stickel, and Mrs. Byron (Mabel) Eslinger.

Mr. Stickel is survived by his parents, Mr. and Mrs. Jesse Stickel, his wife, his two children, two brothers, Roscoe and Arndt, of northwest of Wakarusa; two sisters, Mrs. Minar Seese of near Mishawaka and Mrs. Irwin Scheetz of northwest of Wakarusa, five grandchildren, Jean, Billy and Karen Eslinger, and Judy and Janice Stickel; two uncles, Jacob K. Stickel of Mishawaka, and Will Harter of Elkhart.

He was a good neighbor always ready and willing to leave his own work to accommodate others even after his health and strength had failed him. He dearly loved all children, especially his grandchildren.

He was converted Aug. 25, 1946 during the revival at Madison Chapel, and gave testimony of sins forgiven and a determination to obey his Lord.

Funeral services were held at the home and at the M. B. C. Church in Wakarusa with Bish. C. G. Stump officiating, assisted by the Rev. Paul Steiner. Burial at Olive Cemetery.

STONER—Miss Cora Ellen Stoner, the daughter of the late Rudolph and Fannie Stoner, was born in York County, and departed this life December 27, 1946 after an illness of nine months. She was 68 years of age.

She is survived by one brother Millard F. Stoner, Fairfield, Adams County, Mrs. Susie Wenger, Columbia, with whom she resided, Mrs. Isaiah Schock, Washington Boro R. 1 and Mrs. Andrew Weingarten, Strasburg, Pa.

Funeral services were conducted December 30, 1946 at the Columbia Mennonite Mission with Rev. Frank Garman of the Mennonite Church and Bish. C. N. Hostetter, Sr. in charge. Interment in Schock Cemetery.

STONER—Mrs. Rebecca Mary (Miller) Stoner was born July 4, 1853, and departed this life Jan. 27, 1947 being 93 years, 6 months and 23 days.

Surviving are: two daughters, Mrs. Clara Blatenberger of Fishertown and Mrs. Orson Eaton of Hyattsville, Maryland; seven grand children, six great grand children, and two great, great grand children, two step sons, Harvey and Ira Stoner of Martinsburg, Pa. She was preceded in death by her first husband, Daniel G. Miller, and two children, Fannie S. and the late Irwin S. Miller, as well as her second husband, David B. Stoner.

She was converted at the age of 17 years and came to the church of her choice, the Brethren in Christ, to which she stood true until death.

A short service was held at the home of her daughter, Mrs. Eaton, on the eve of the 27. On the 28 the body was brought to the old homestead at Fishertown. Funeral services were conducted Jan. 27 in the Fishertown Reformed Church by Bishop J. S. Oldham assisted by Rev. W. Clark Maine of Cumberland. Interment in the Fishertown Cemetery.

"When you 'see clearly' (Mark 8:24, 25), you are a fool if you tell everybody what you see"—spiritually speaking, of course. There is such a thing as casting your pearls before swine, which turn and rend you.

(Matt. 7:6).

Our Sunday Schools

A 10-Point Program for New Superintendents

W. L. House, Jr.

DURING THE PAST twenty years I have had the privilege of serving as general superintendent in three Sunday schools. In writing this article, I have tried to think of some things I would do if I were just beginning to serve as a Sunday school superintendent. The following lines indicate some of these things.

I would accept my position in a spirit of dependence upon God.

Any Christian who is to be useful must learn that he cannot achieve success through his own efforts. The first question most workers ask is, What shall I do? What one does is not nearly so important as what he desires to let God do through him. A feeling of insufficiency is prerequisite to success.

I would seek to understand my fellow workers and would desire the fullest development for each.

A Sunday school becomes strong through strong leadership, and this leadership has to be developed. The general superintendent should be sympathetic and approachable. He should be friendly and considerate of others. Each person should be encouraged to accept responsibility and to train himself to cope with his duties effectively. The proper books and materials should be provided for this purpose.

I would become thoroughly familiar with the program of the church and relate the Sunday school to it.

After all, the Sunday school is the church at work, teaching the Bible to its constituency. Its purpose may be found by studying the purpose of the church.

The school should not only be under church control, but the superintendent should relate it to the total work of the church. It is the duty of every church elected officer to realize that his highest loyalty is to his church rather than to his class, his department, or school.

I would co-operate with the pastor and seek his advice and support.

The general superintendent and pastor must be fellow workers. The preaching and teaching should go hand in hand. *Strong churches are built where great preaching is undergirded by great teaching.* The pastor and general superintendent are yokefellows in the task of building New Testament churches.

Successful administration in other fields does not guarantee successful Sunday school administration. Sunday school work must be studied and techniques for conducting it must be put into practice. I would lead my school to adopt the Standard of Excellence as a guide to more ef-

fective work. I would seek to utilize the Six Point Record System as the means of stimulating and guiding pupil growth.

I would magnify the importance of the Bible-study program.

Everything the Sunday school does points toward the Bible-study program on Sunday morning. Therefore, I would stress the importance of every pupil studying the Bible for himself.

I would also seek to conduct an effective officers' and teachers' meeting where group study would be conducted on the highest possible level of efficiency. I would also encourage private study on the part of each teacher.

I would earnestly lead the Sunday school to enroll larger numbers in regular Bible study.

This would call for a religious census taken at least annually, starting new classes and departments wherever possible, and promoting a continuous program of visitation.

I would seek to provide adequate space and equipment for the Sunday school.

This might call for the readjustment of the organization within space already occupied. It might call for the purchase of additional property and plans for a new building. If Sunday schools are to be kept growing, they must have space to challenge them.

I would seek to improve the teaching equipment, providing such aids to teaching as blackboards and maps. I would seek to provide in each classroom an atmosphere of study and teaching.

I would resolve to keep discouragement and disappointment to myself.

Nothing chills as much as discouragement on the part of leaders. I would seek to present plans and programs enthusiastically and optimistically. I would not be deterred by the pessimists.

I would spend as much time as possible in prayer.

One general superintendent made it a practice to stay at home each Saturday evening and spend at least an hour in prayer for those who were to serve in his school the next day. The teachers knew that they were remembered in this manner each week. The prayers of this superintendent for his workers revolutionized their work.—S. S. Builder.

The Old-Time Sunday School

WE QUOTE the following from the *Biblical Digest*, a magazine "just about the Bible":

While the Editor-in-chief was in Swansea, Wales, recently, he was much interested in a newly-found old announcement printed 123 years ago on handmade paper. It concerned a Wesleyan Sunday School:

"The objects were to teach children 'to read the Word of God; instruct them in the principles of Christianity, and watch over them that they may be useful members of civil society.'

"It was stipulated too that the children should come with their faces and hands clean, and hair brushed, and that teachers who failed to attend would be fined 6d., which would go to the school funds.

"The last paragraph was: 'Let every teacher engage in this labor of love with a determination not to grow weary in well-doing, and do all with a single eye to the glory of God, and expect no reward until the resurrection of the just!'"

These interesting words bring to our minds the aim of the Sunday School in olden days. Has it changed much today? It should never change in the true, underlying principles. The children of today in our educated land know how to read; but we do have to teach them to read the Bible. There are so many other things to read; and so many parents do not instruct the children in the principles of the Bible, that it is up to the Sunday School teacher to interest them in the Word of God.

Instructing the youth in the fundamentals of Christianity is the greatest responsibility in the world; for the Sunday School is the cradle of the church, and the future church will be just as strong in Christian principle as the Sunday School children are taught to be. It is our privilege and duty to mold these little lives in such a way that they will be a spiritual blessing to the world and the church of Christ, and finally continue their service to God in Heaven.

This work requires much study and earnest prayer. The teacher who thinks he can successfully superintend a Sunday School or teach a class without any thought or prayer upon the subject during the week is sure to fail. We are afraid too many do not feel the importance of their position, but pass off their period of teaching as a mere duty, and are glad when it is over.

To be a success in any line, one must have a love for the occupation; and in the Sunday School work, personally, we feel this is of great importance.

If you are a teacher, there are some questions which you might profitably ask yourself. Do I love this kind of work? Do I love the children with whom I work? Do I put my very best interest into this effort? Do I pray over my work, and for the souls of the children under my care? Prepare yourself for your work with such questions as these; and wait before the Lord in prayer until you can answer them to your own satisfaction.

Last but not least, let us emphasize the greatest need of all—that every superintendent and Sunday School teacher should have a genuine Christian experience. Without this, your efforts may be good, but they will be short-lived, and you cannot

To Every Tongue

(John Three Sixteen)

BRAID SCOTS.

For God sae loved the warld as to gie his Son, the Only-Begotten Ane, that ilka ane wha lipens till him sudna dee, but hae Life for aye.



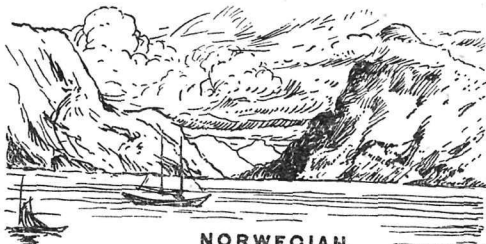
FIJI.

Ni sa lomani ira vaka ko na Kalou na kai vuravura, me solia kina na Luvena e dua banga sa vakasikavi, me kakua ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu.



ZULU.

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubl kodwa ba be nobomi obungapeliyo.



NORWEGIAN

Thi saa haver Gud ekket Verden, at hen haver givet sin Søn den eenbaarne, paa det at hber den, som troer paa ham, ifte skal fortæbes, men have et evigt Liv.

Water

T. P. Egling

"Therefore, with joy shall we draw water out of the wells of salvation!"

—Isa. 12:3.

Water is one of the greatest gifts of God to man or better to say to the whole creation. Where there is water, light and air there is life; without which there cannot be much life; the horn-toad, the camilean and a few other examples which need very little water, but nevertheless must have some. There are vast lands which would be fruit-bearing if there were only water.

Jesus told the woman at the well if she would drink the water that he would give her, she'd never thirst again. Isaiah says: "Ho every one that thirsts let him come to the water of life." Jesus says: "He is the living water."

You often hear people relate how, years ago, this living water had refreshed their souls, but the fountain has dried up. That is wrong. The fountain did not dry up, but the people did because of their failure to drink thereof.

Years ago when I was in Brazil on the Fazendas do Carmo, there was a stream of water coming down the Seara de Musical. At the foot of this beautiful mountain this

bear fruit unto eternal life. Our prayer is that God may bless everyone who has any responsibility in this great work of child soul-saving—the Sunday School.—*The Burning Bush.*

stream had formed a large lake where the beautiful cold water was gushing around large boulders. It was my greatest joy to go to this lake to drink and bathe. Oh, I did love this pure cool water! Years have passed since I took a drink of this cool water, yet still I could not say the stream is dried up because I am not drinking any more. No it is still flowing as ever, only I have left. The stream of salvation is still there, but you sinner friend have stopped drinking. You moved farther inland where you drank out of pools, then your pools went dry and you drank out of mudholes—then out of the sewer, and today your soul is dry. Your cisterns are broken and your cry is water. You see lakes and trees, also grass in the distance; you follow but never reach them. Your tongue and lips are swollen; your eyes become dim and still you follow the mirage. You still stumble on until you fall by the way side and die.

In Death Valley there are many cold, clear water holes. People drink and find out too late they have been drinking poison water. Oh, sinner friend the world has nothing to offer you but the poison water!

There is a songwriter who says all my life I have been longing for the drink of some cool spring. She tells of the thirst in her soul, how the systems were dry, and how she was sick and ready to die; then she remembers away back there was a spring of living water where so often she refreshed herself. She returns and imbibes; and with great joy cries out: "Hallelujah, I have found Him whom my soul so long has craved."

The wells of salvation are still there, only you have wandered away. Wild ad-

venture chasing a mirage has caused you sorrow and heart-ache, also pain. Ho, every one that thirsts come to the water of life and freely drink. No water pools, no mud holes, no systems, but a clear cool stream coming from the throne of God.

In Rev. 22:1-2 we read these words: "And He showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the lamb." In the midst of the street of it, and on either side of the river was there the tree of life, which bore twelve manners of fruits, and yielded her fruit every month and the leaves of the tree were for the healing of the nations.

Sinner friend, you too, may come and draw water out of the wells of salvation with joy. Come and bathe your weary soul; drink and live.—*San Francisco, Cal.*

The Secret

George Muller said that in the earlier years of his ministry he always began his day with prayer. But after fourteen years, God showed him that in order to have the inner man properly nourished and to have his heart warmed, reprov'd, instructed—so that he would be ready for a day of service for God—he should begin the day with Bible reading. "I began therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked the Lord's blessing upon the reading of His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer—but to meditation—yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me the fact that food for my own soul is the object of my morning meditation—in order that I may better serve Him that day."—*Church of Christ Advocate.*

A 200-inch Telescope now being prepared for use on a mountain top in California is designed to reach into space the distance of 1,000 million light years. And yet there is no limit seen by man to the universe which God has created. "What is man, that Thou art mindful of him!"

Perfecting Holiness

Must the Christian Have Ballast?

Mrs. Fannie Erb

THE dictionary explains ballast as something weighty, then seems to lead us to think it must always be of inferior material as sand, gravel, or rubble, and is used to insure stability to a ship, a balloon, or filling the space between the sleepers of a railway, and further states, "that which imparts stability to character." Now we know that God does not use sand, and gravel to be ballast to a human being, but He has other ways of using pressure, suffering, opposition, persecution, adverse circumstances, and a thousand other things, which weight down, hold steady, and impart character as ballast, to the true Christian.

At first, after the soul is saved and sanctified, it marched on with such grace and victory, that it was glorious just to be alive. Oh, there are tests and trials, but God gives such wonderful help and sustaining grace, that the soul makes wonderful progress, and grows by leaps and bounds. But after a while (only God knows when) when the tree of God's own planting has attained the height He intended, He begins to work with the roots, more, underground. If He continued to work only above ground, the tree would become top-heavy, and go down in a storm.

How sad that we see this on every hand. Folks that ran well for a while; seemed to have much of the grace of God; were pushed forward; given responsible offices in the church; but alas! it wasn't long till they manifested a domineering spirit; if things didn't go to suit them, they got balky, and refused to pull. They became self-important, selfish, and hard; too big above ground. Many of them still go on professing, "saved and sanctified," but a haughty, self-centered spirit belies their profession and does incalculable harm to the cause of God. For a false holiness professor must by all means throw up a wall of prejudice against the real, for fear the real will outshine him, and expose him, but the more he tries to ignore and dominate the real, the more the contrast is made manifest.

But when God begins to put on restraints; and coops up the soul in a corner (II Cor. 12-10), begins to lower it into dark confines; and the fiery trial is in evidence that Peter tells us about (I Peter 4-12), then the faith, submission, and love of the soul is tried to the utmost. It would fain cast off the sand bags that weigh it down, and run with the freedom it had in days gone by. But the ship that fails to carry ballast, would never reach its port, and the boy that throws aside his sand bags, will never win in the race, and the Christian that humors self and rebels at

God's dealings with him will never reach Heaven.

Supposing the photographer would hear some of his films say to each other, as he put them into the acid bath, in a dark room, "Oh! dear! this horrid acid eats and cuts into me; and I hate this dark room, I don't see why I have to endure it!" Wouldn't he be surprised? But fortunately they cannot express themselves, or take matters into their own hands; but God's films can feel, talk and rebel, if they wish; or they can patiently, and thankfully, accept at God's hands, anything He lays upon them, knowing it will all work out for their good, and His glory.

But how are we to know that we are not backslidden; and that these things have not come upon us because we failed somewhere? Ah! God has not left us without a measuring rod, or a standard to go by. If we are backslidden, we will feel rebellious, and irritated at hard circumstances, but if we are walking with God, delight in His will; are submissive and passive in His hands; then we can be assured that we are not out of the way; have not grieved the Holy Spirit; but that God is turning His loving, Almighty hand upon us, and making us what He wants us to be.

So let us not squirm or fidget, as we go into the furnace, or the lion's den, but remember God is able to bring us out without the smell of smoke upon our garments, and give us a good night's rest on the shaggy mane of the lion. But don't think the trial will not cut deep; or the test go

The Master Builder

Mrs. Dean Alleman

*How are you filling into His plan
As you pass each day in life's short span?
Is He chiseling, fitting and moulding you
Or are you rebellious and hard to hew?*

*The stone that the sculptor fashions at
Must be willing and yielded, for only that
Stone which is given into His hands
Can be molded perfectly to the plan.*

*The master of Heaven is building too,
A Temple of Living Stones—me and you,
And only those who yield their will,
Find the place this Architect wants them
to fill.*

*Will you be a living Stone? Then come to-
day,
Saying, Dear Lord Jesus, have Thine own
way.
Mould me and make me for Thine own
use,
Filled for thy Service where thou wilt
choose."*

—Dallas Center, Iowa

to the very depths of the soul. God must of necessity take the soul deeper than it has ever gone, or than it could go without Him. He has to take it down so low that it will find no help anywhere but in Him, beyond any human aid or help. But when He brings it out again, there will be a spring in the step, a light in the eye, a ring in the voice, that only the furnace-tried saint knows.

Having braved the darkness, the noise, the Satan's onslaughts of the enemy, in the valley of the shadow of death; and having scaled the rugged, steep, mountain-side climb, and reached the summit, where it can bask in the glorious sunshine of the Saviour's blessed smile; it is no longer great in its own eyes, or depending on its own strength and wisdom. But having learned to lean only on God, to trust Him fully, and to love Him supremely, it can now bear fruit in abundance, and not get top-heavy.

How glad and thankful we should be that God knows exactly just the weight, and kind of ballast each one needs, and never makes a mistake. Praise His precious, glorious Name forever!—Hubbard, Ore.

There Is No Time To Lose

"The coming of the Lord." 1 Thessalonians 4:15-18. From the things which are now taking place among the nations it is not difficult to see that this event is getting quite near. With the present inventions of science it is easy to see that the nations could not survive many more wars, and where is the man on the earth who can put a stop to war? Furthermore it is not difficult to see that the nations are shuffling into place for Armageddon, both geographically and positionally. Now, it is generally agreed that our Lord comes for His own before the final clash of Armageddon, and if so, how near must His coming actually be? Supposing that He should come tonight? Is everything in order just as you would like it to be at His coming? How do you stand in relation to other Christians whom you expect to meet in the air? How do you stand in relation to Christ Himself and to His service? Are your friends and acquaintances aware of the fact that Jesus is coming soon? Have you told them about it? There is no time to lose.—Midnight Cry.

Persecution

"The Roumanian government has decreed that no Baptist church can be licensed which has not in its membership at least 100 adult males who are heads of households. This not only will close nearly all the Baptist assemblies in Roumania, but, if enacted in England, would close the vast majority of churches here also—and probably throughout the world." —The Dawn.

Scriptural Separation

Separation From the World

THE Bible doctrine of separation has both positive and negative aspects. These are revealed in the case of the Nazarite who was both to separate himself unto the Lord, and to separate himself from certain things. (Num. 6:2, 3). The two ideas are stressed in many other Scriptures, such as Romans 12:1, 2, where the Apostle first beseeches us to "present" our "bodies a living sacrifice, holy, acceptable unto God," and then follows with the negative teaching in which we are told not to be "conformed to this world."

This principle of separation from the world runs through the entire Bible. To Abraham came the call to separation when the Lord chose him to become the father of a great nation, the people of God. Gen. 12:1, 2. The Israelites were to be separated from the people of the earth who were not worshipers of God. (Ex. 33:16; Lev. 20:26). After the captivity the Jews were restored to fellowship with God when they separated themselves from the idolatrous people about them. (Ezra 6:21; Neh. 9:2). To the Corinthians the Apostle Paul issued this call: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Only obedience to this commandment carries with it the precious promise that accompanies it.

As we take note of the many clear Scripture teachings on this Bible doctrine we are impressed with the words of a certain writer: "All of Israel's ills in the Old Testament arose from the fact that they did not heed Jehovah's call to separation. Psa. 106:34-36, 39, 40-42. The believer's failure to heed God's call to separation is the cause of the powerlessness and lack of blessing in the individual and the church."

A study of the Scriptures makes it very clear that the Church, and the individuals who compose the Church, must be separate from the world. The following ten reasons why Christians cannot have fellowship with the world should help us to see the need of being consecrated to Christ and separated from the world.

1. *Christ is the Head of the Church* (Col. 1:18), while *Satan is the prince of this world* (Jno. 12:31).—It is clearly a matter of choice on our part as to the leader and group with which we want to identify ourselves. As Christians surely we will want to follow and serve our glorious Head. We cannot serve two masters. (Matt. 6:24).

2. *The Church is the Bride of Christ* (Matt. 25:1-6; II Cor. 11:2; Rev. 19:7), while *the world is the agency of Satan who opposes Christ* (Eph. 2:2).—Surely as a

bride we should not want to be untrue to our Bridegroom by consorting with the world. The world is an "adulterous and sinful generation," but we are a "chosen generation, a royal priesthood, an holy nation" (I Pet. 2:9). Let us be true to our glorious Bridegroom.

3. *The Church includes the people who own their allegiance to Christ* (Matt. 10:32; Rom. 10:9; I Jno. 4:15), while *the world includes the people who are dominated by Satan* (Jno. 8:44).—Since we in our baptismal vows pledged allegiance to Christ there should be no desire on our part of fellowship with those who are serving the Archenemy of Christ and the souls of men.

4. *The Church walks the narrow way that leads to life, while the world walks the broad way that leads to death* (Matt. 7:13, 14).—Since the aims and destinies of these two groups are exactly opposite, we see the folly of worldly affiliations, such as marriages with unbelievers, and business partnerships with non-Christians. The unequal yoke with unbelievers is forbidden. (II Cor. 6:14-16). Two cannot walk together unless they are agreed. (Amos 3:3).

5. *It is impossible to love the Father and the world at the same time* (I Jno. 2:15-17; Jas. 4:4).—We need to guard our affections, and if they are set on things above we will not put them upon worldly things. (Col. 3:1, 2). This means that we forsake all sin, that we give no place to the love of worldly pleasure, and that we do not allow the cares and riches and ambitions of this world to dominate our life. (Luke 8:14; Matt. 6:19-21; II Tim. 6:9, 10; II Cor. 7:1).

6. *Conformity to Christ is required, conformity to the world is forbidden* (Rom. 12:1, 2; II Cor. 3:18).—This means a "separation from the methods and practices and fashions of this world. . . . A Christian is a citizen of another world, and has no right to take his pattern from this (Phil. 3:20, R. V.)."—Torrey.

7. *Christ is in the Church, but Satan is in the world* (I Jno. 4:4; Col. 1:27).—If we have Him with us and in us, in the person of His Holy Spirit, we have the power to overcome the evils and temptations of the world. And we have power to carry on the work which He has committed to us. It is significant that the world cannot receive the Holy Spirit. (Jno. 14:16, 17).

8. *The mission of the Church and that of the world are so radically different that none of us should want to follow after the things of the world* (Matt. 5:13-16; Acts 1:8).—Only as we are separate from the world can we be a light to the world that is in the darkness of sin. Only then can we have the presence of the Spirit to carry the Gospel to a lost world. Only thus can we live the larger life that comes from a

pure heart that is unspotted from the world. (II Cor. 6:11-13; Jas. 1:27).

9. *The cross marks the dividing line between the Christian and the world* (Gal. 6:14; Phil. 3:18).—If we glory in the cross we naturally find ourselves separated from the enemies of the cross. It is perfectly natural that we become separated from the influences and associations of the world as we keep close to the cross.

10. *The Church will abide forever, because she does the will of God, but the world and the lust thereof will pass away* (I Jno. 1:17).—Those who love and serve the world will come to a tragic end, but those who love and do the will of God will enjoy His presence forever. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I Jno. 2:17).—*Mennonite General Problems Committee.*

The Joy Bringer

A. Z. Myers

"There was great joy in that city."
—Acts 8:8.

As you read the early chapters of Acts you cannot fail to notice that the acceptance of the gospel always brings joy. Our text is taken from the story of the work at Samaria. The story has been told, some have believed, and the result is summed up in the words of our text. The gospel message is "good news," it is a joyful (full of joy) message. "They, indeed, therefore, who were dispersed, passed through, delivering the joyful message of the word." (Acts 8:4—Rotherham's translation.)

A revival always brings joy. Thank God for some happy experiences we have had and seen in our fields and in helping brother pastors. Would God there had been more of these! A baptismal service is always a happy occasion. How often I have noticed this brings joy to the candidate and to those in the Spirit in the church.

Somehow I have a feeling that we do not make enough of the joy side of our religion that comes through believing. Read on in this chapter and note that Philip's lone convert on that lonely road towards Gaza "went on his way rejoicing."

You will be thrilled if you go through Acts and notice the joy that constantly followed the entrance of the gospel. Then turn to Paul's letter to the Philippians and get the joy spirit there, and so also in Thessalonians.

Read again the story of the Christ and see if you do not find more joy in his life than you have been seeing.

"These things have I spoken to you, that my joy may be in you, and that your joy may be full." (John 15:11).

"—ask, and you will receive, that your joy may be full." (Jo. 16:24 r. s. v.)

—Huntingdon, Pa.

Worldwide News Currents

The Growth of the United States

He who would understand the future of humanity must study population in relation to resources, climate, education, religion, politics, and industry. The following figures on the population of Continental U. S. taken from our official census give food for thought:

1790	3,929,214	1880	50,155,783
1800	5,308,483	1890	62,947,714
1810	7,239,881	1900	75,994,575
1820	9,638,453	1910	91,792,266
1830	12,866,020	1930	122,775,046
1840	17,069,453	1940	131,669,275
1850	23,191,876	*1946	140,386,509
1860	31,443,321		
1870	38,558,371		

Each of the following nine states had a greater population in 1940 than had the nation in 1790:

California	6,907,387	New Jersey	4,160,165
Illinois	7,897,241	New York	13,479,142
Mass.	4,316,721	Ohio	6,907,612
Michigan	5,256,106	Penna.	9,900,180
		Texas	6,414,824

—NEA Journal (Oct. 1946)

Lutherans Asking Millions for Schools

A drive for \$2,000,000 for the construction of three new Lutheran high schools has been announced by a committee of Missouri Synod Lutheran clergy and laymen.

The three schools will be built in various sections of Chicago which at the present time has only one Lutheran high school although there are many Missouri Synod grammar schools here.

At present the majority of Missouri Synod Lutheran high school students are in public high schools.

Wisconsin Leaders Promote Temperance

Protestant church leaders and lay temperance workers met at Milwaukee November 7 to lay plans for the organization of a state-wide committee on temperance education.

The new state organization hopes to set up "a sound program which shall include periodic consultation of state church leaders, factual information service, speakers' bureau, and a public relations program." It hopes by this plan to be able to combat liquor advertising and help enforce temperance laws now in existence.

Einstein Backs Peace Principles of Churchmen and Scientists

Unqualified support of the principles enunciated by the new Philadelphia Conference of Churchmen and Scientists has been expressed by Dr. Albert Einstein, world-renowned physicist and promulgator of the theory of relativity.

Revealing that he has aligned himself with other members of the American Association of Scientists in an appeal for co-operation with churchmen against the threat of the atom bomb, Dr. Einstein declared himself whole-heartedly in favor of a world organization to support and maintain peace.

The Nobel prize winner declared that "the policy of a democracy like ours is and must be responsive to public opinion, and public opinion can be strong and right only

if the people are fully informed on the situation in which we find ourselves.

"What is the essence of the present situation? Hitherto the controversies between nations have been solved by war or the threat of war. This was morally bad, for questions of right and wrong can never be solved by appeal to force. It always has been an unjust and impractical way.

"Now, with the new inventions in military technology, this method becomes disastrous physically as well as morally. A new war would mean the killing of a great part of the population of all nations involved. To prevent this, we have to build up an international structure to create security against war and to decide international controversies in a peaceful way."

Can there be any question that the time is ripe for the super-man?

Leaders Warned Against Defects of Education

College trained persons as a whole have disappointed the Church in their ability to assume responsible leadership, Dr. Albion R. King, head of religious department of Cornell College, Mt. Vernon, Iowa, told delegates attending the Methodist Conference on Christian Education.

He said the church-related college's program as it serves the interest of the Church is under critical scrutiny from many quarters today.

"I believe our whole educational procedure is at fault today because too much importance is placed on the general educational process and religious education is subordinated," Dr. King said. "The basic fault lies in our philosophy of education which sets education as a way of salvation within itself. Too many operate on the theory, 'because education automatically makes a person good I don't need religion.'"

The 500 delegates agreed education alone is no cure-all, but Christian education, including basic theology and personal spiritual experience, would solve social, economic and political problems.

Methodist Churches In New Denomination

Pastors of about twenty Methodist churches assembled at Kansas City to adopt a constitution and by-laws for the Evangelical Methodist Churches of America and to extend an invitation to other congregations within the Methodist Church to join with them.

Dr. J. H. Hamblen, Abilene, Tex., president of the organization which was established at a meeting last May in Memphis, Tenn., said his group hoped to merge with it about 100 congregations of Primitive Methodists in Illinois and Wisconsin.

The group was formed, Dr. Hamblen explained, to "continue work for fundamental truth and old fashioned beliefs." He said the pastors had been drawn together by agreement with views expressed in a publication, *Evangelical Methodist*, edited by Dr. W. W. Breckbill, Altoona, Pa. Dr. Breckbill was named vice president of the new group and his publication adopted as the official one of the organization.

Theologian Sees New Worship Movement

Preachers have lost their authority because too much emphasis has been placed on the sermon and not enough on the worship part of the service, Dr. Robert E.

Keighton, professor at Crozer Theological Seminary, declared in Washington.

Addressing the 30th annual convocation of Howard University's School of Religion, Dr. Keighton said a worship movement cutting across denominational lines is taking place today. He stressed that the movement is coming from the people and is not being imposed by the clergy.

The theologian explained that this trend represents an attempt to recover some elements of the church heritage lost in the Reformation, a new appreciation of the church for itself, and the general raising of the cultural level of the people.

Elkhart YFC offers Expanded Program

An enlarged program being launched this year by Elkhart County Indiana Youth for Christ includes the following endeavors: Two monthly meetings instead of one; a fifteen-minute YFC radio broadcast Monday through Friday each week for six months; a Christ-centered youth club among high school students; top-most speakers and song leaders, and a larger program of advertising.

About four hundred attended the opening meeting in September and the following month attendance had increased fifty per cent. The advisory committee has been expanded from five to seven members and a full-time director appointed. The new director, Dick Reilly, a graduate of Goshen (Ind.) College, is heading this work while waiting for appointment to a mission field.

Predict Return of Prohibition

Mrs. D. Leigh Colvin, national president, Women's Christian Temperance Union, predicted the return of prohibition in an address to the 72nd annual convention of the Pennsylvania WCTU.

"It will not be drys that bring it back, but the liquor traffic," she said.

Mrs. Colvin declared, "The tide is turning; the day is coming when we shall outlaw liquor traffic." She charged the liquor traffic is the most "intolerant business today."

"Terrible conditions have arisen since repeal of the 18th amendment," she said. "The public will rise against the steady decline of this country through alcoholism."

Behind the Iron Curtain

An American delegation visiting Russia in the interests of Russian Relief states that Russian religious leaders stressed strongly the separation of church and state; they stated that there was no government censorship of the pulpit, and that church membership is growing. They saw crowded churches with long queues of people waiting to be admitted that they might worship. One of the delegation stated, "From direct observation we feel that there is considerably greater interest in religion in the Soviet Union than many of us have been led to believe.

Volunteers

A conference attended by 200 Christian Chinese college and university students was held recently in Chungking. During the meeting twenty students volunteered to devote their lives to spreading the gospel in "the regions beyond."

Always there must be prayer; only at dawn it leads to labor and at eve to rest.

—James Martineau.