

Gospel Messenger

Volume 95

JUNE 22, 1946

Number 25

31229H
Nov
1946 25
Shoemaker, Ralph
Wenatchee,
Washington
R #3
M



Wenatchee Valley Church

THE Wenatchee Valley church is the largest congregation of the Church of the Brethren in the Pacific Northwest. The membership is just over 600 as given in the Yearbook for 1946. The church is located on Okanogan Avenue and Peachy Street in Wenatchee, Washington. The present name was chosen in 1922, when the Wenatchee City and the East Wenatchee congregations united for the purpose of serving Brethren interests in the Wenatchee Valley in a more comprehensive and effective way. In 1929 the Wenatchee Valley church completed "a beautiful building of harmonious design, including a chapel, baptismal room, pastor's study, twenty-two assembly and classrooms, a large social hall, church parlors and kitchen." The first pastor called to serve the congregation was Ira J. Lapp. "He threw his energies into the problem of welding together the new congregation. This problem was partly solved by enlisting the interest of the entire community in the building of a church house adequate for their needs. The project was well under way when he was compelled to give up his work because of illness." Bro. Lapp was followed by such men as Paul Graybill, C. Ernest Davis, W. Earl Breon (two terms), and Harper S. Will. The present pastor is Charles E. Zunkel. The above was gleaned principally from Muir's Settlement of the Brethren on the Pacific Slope. H. A. B.

Gospel Messenger

"Thy Kingdom Come"

DESMOND W. BITTINGER - - Editor
PAUL W. KELLER - - Assistant Editor
H. A. BRANDT - - Managing Editor

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the Brethren Publishing House, E. M. Hersch, General Manager, 16-24 S. State St., Elgin, Ill., at \$2.00 per annum in advance. Life subscription, \$25; husband and wife, \$30. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918. Printed in U.S.A.

JUNE 22, 1946

Volume 95

Number 25

In This Number...

Editorial—

Wenatchee Valley Church (H. A. B.)	1
Around the World (P. W. K.)	2
The Messenger as a Christian Brotherhood Newspaper (D. W. B.)	3
Thinking About the News (D. W. B.)	3
Overcoming the Enemy (D. W. B.)	4
This Is Real Christianity (D. W. B.)	4
Kingdom Gleanings	16, 17
With Our Schools	17
About Books	24

The General Forum—

The Cup of the New Testament.	
Elvert F. Miller	5
Song for Mondays (Verse). Lucile Long	6
The Brethren Witness. Robert L. Byrd.	7
A "West Point" for Peace Leadership?	
Glen Crago	8
"O Come, Sweet Death."	
Sylvester C. Michelfelder	9
Wenatchee, Washington	10
"I Know I Am Saved." Roy L. Smith	11
The Implications of the Atomic Bomb.	
W. Donald Clague	11
Over Plain and Mountain to Conference	12

Home and Family—

Prayer and Prejudice. Gene Moore	14
The Upward Look (Verse).	
L. John Weaver	15

Our Mission Work—

Clara B. Myer—Missionary.	
Martha Young and Anna Wolgemuth	18
My Shanghai Diary. Ernest L. Ikenberry	18
Here and There in Missions	19
The Wandering Chinese Schoolboys	
Come Home	19

Brethren Service—

Let Us Ration Ourselves to Assuage the World's Hunger. Willard Shelton	20
Brubaker in China	21
Earnest Request	21
Crop Raising in Italy	21
Information and Inspiration	21
Thirteen Carloads	21
How Did They Do It?	21

The Church at Work—

Using Visual Aids in the Church Program. W. Donald Brumbaugh	22
It Occurs to Me. Raymond R. Peters	22
Pamphlet Cafeteria	23

Around the World

At least 1,300 residents of Turkey lost their lives in the recent earthquake there.

The first interracial church in the history of the city of Cleveland will be organized June 30. It will be known as "The Church of All People."

A look at the present divorce situation in this country shows the following: in the Chicago area one divorce to every three marriages; in the Detroit area one divorce to every two marriages; in California one divorce to every 1.65 marriages.

Hanson Baldwin, noted military analyst writing in the April 17 New York Times, reports that Russia's army is still demobilizing from its peak wartime strength of between 10,000,000 and 12,000,000 and states that "by this summer it is expected to be reduced to 4,800,000."

No rabbi, religious teacher or theological student has yet returned to Vienna, Austria. Isidor Oehler, religious school inspector, conducts synagogue services, performs weddings, officiates at funerals and instructs Jewish children. Of the 160,000 Jewish population, only 4,000 Jews remain and only one of the city's former ninety-nine synagogues has been reconstructed for use.

A Permanent Selective Service?

Mr. George. Has the army at any time ever suggested a termination date for the Selective Service Act?

Mr. Thomas of Utah. No; the army has not. Various suggestions have been made by different witnesses. The army has approved a measure which would extend the act for a year. The War Department asked for such action.

Mr. George. I am curious to know if the army regards the Selective Service System as permanent. That is what the American people are anxious to know, I may say to the distinguished senator.

Mr. Thomas of Utah. I hope the army does not regard selective service as a permanent system.

Mr. George. Is it not time that the Congress and the country were given rather definite advice on so important and so vital a matter as the drafting in peacetime of young men into the army?—From the May 14 Congressional Record—Senate.

It is reported that Protestant evangelical groups in Russia appear to have a good deal of freedom and are thriving. There are 4,000,000 Baptists alone in the Soviet Union.

Ten thousand teen-age boys are reported roaming the streets of large Italian cities in a constant search for food and a livelihood. Praised for their sabotaging during the war, they are adept at black marketeering, robbery, and even manslaughter.

Large numbers of Russian children are still without the minimum essentials of life. To help in their rehabilitation the American Society for Russian Relief is asking the help of church and lay leaders in the securing of clothing for 100,000 Soviet orphans in 1946.

More than 12,000,000 copies of the Scriptures were distributed by the American Bible Society in 1945. This included editions in English, Cebuan, Ilanga, Ilocano, Japanese, Karre, Panayan, Russian, Tagalog, Haitian Creole, Bulgarian, French, German, Greek, Italian, Polish, Chinese and Korean.

The maximum daily ration people in starvation areas would get under the plan proposed recently by ex-President Hoover is 1,260 calories. But leading nutritionists say that an average daily intake of 2,200 calories is necessary to insure normal growth of children and the prevention of disease due to malnutrition.

The fate of 100,000 displaced Jews living in crowded European camps is hanging in the balance while diplomats engage in discussions about them. The Jews want to enter Palestine. An Anglo-American Committee has recommended their entrance, and President Truman has endorsed that recommendation. But Arab leaders say they will make war if the Jews come. So diplomats talk and 100,000 displaced persons remain displaced.

A new 364-day world calendar is now receiving support from organizations in fourteen countries. The 365th day of each year would be marked simply "W" and would be a world holiday. Each year (still containing twelve months) would be divided into even quarters, each quarter beginning on a Sunday. The month days would thus be the same from year to year, and holidays would always fall on the same days as they come around annually.

Editorial

The Messenger as a Christian Brotherhood Newspaper

IT HAS already been noted by some who read the Messenger that on the back pages under the heading *News and Correspondence* there has crept in more and more news comment concerning significant Christian happenings throughout the world. From many of our younger readers words of appreciation have come to us for this world-wide Christian news service.

It is our hope that this part of the paper may continually become more helpful and meaningful to all Messenger readers. We have deliberately enlarged the department because to do so squares with our understanding of the purposes of the Christian church and of the task of a Christian magazine.

The world seems literally to be filled with newsprint in these days. The Sunday papers alone

would usually constitute several books of printed material. Yet in all of this elaboration of material it is often the discouraging things that are headlined. Strikes, family discords, arrests, rape, death—these fill the front pages.

There are significant encouraging and Christian things happening in our world, however, even if the daily newspapers often fail to see them. A religious journal should seek for these good things and present them to its reading public.

We are indeed a brotherhood of common people throughout the world, even though some influences in our society tell us we are not and seek to divide us into selfish armed camps. A religious journal should tell us of efforts at brotherly behavior and seek to augment it.

Believing these things the Gospel Messenger seeks on page two and in its back pages to give some digest of significant Christian happenings in our own denominational brotherhood and in the larger Christian brotherhood as well which knows no boundaries either geographically or racially.

We invite you to read these sections carefully and to profit from them.

D. W. B.

Overcoming the Enemy

WITH a blinding light and a startling roar the atomic bomb flattened one of Japan's best-churched cities. Before the roar had completely died away forty thousand people were dead. They were school children, mothers, nurses. Soon afterward the war ended. We said we had overcome the enemy.

But enemies are not overcome that way. Only the dead were overcome. Misunderstanding, mistrust and hatred were em-

Thinking About the News . . .

"This Way to the Tombs"

When I first saw the picture I was startled. It was the picture of a United States dignitary examining a cave. The caption said he was examining it as a possible future site for bomber manufacture and concealment, atomic bomb laboratories and other legitimate (illegitimate?) uses of industry. One could almost read in the confused expression of his countenance, however, the evolving realization that he was also measuring it as an underground presidential office or for a cavernous state or national congressional hall. Or was it rather that he was wondering whether, if men everywhere were to be driven like moles into underground burrows, there would any longer be need of presidential rooms or congressional halls? For why should military tribunals operating underground against other similar dictatorial tribunals elsewhere bother with or tolerate civil governments, either state or national?

This testing of caverns throughout the United States is being conducted by the munitions board of the army and navy. They say they are only being realistic, that the present trends are toward war and that America must be prepared not only to resist attack but to conduct assault with vigor. Therefore, we must prepare to live underground and to strike from there destructively against anyone whom we decide to call enemy. This they call realism and they proceed to put into effect their "realistic" plans. Former Governor Earle of Pennsylvania is even more realistic. He urged that Congress appropriate two billion dollars every year to improve and manufacture atomic bombs and that we have enough airplanes and rockets constantly loaded with them to wipe out every town, city and village in Russia, or anywhere else, whenever we choose. "Threats of reprisal alone can save us," he said.

But this is not really realism. Rather it is nihilism; it is but a cowardly shirking of responsibility on the part of our own governmental leadership and of the rest of the world's leadership. Down this path lies blood and tears and death, always death. Courageous realism says, "Let us do better than that."

Dr. Albert Einstein, famous scientist, said last week, "Today in this country we have a bomb that not only will demolish a city but can destroy the earth. No defense is possible against it. Man's only hope is co-operation and world government." The setting up of a working world government would not be seriously more difficult than was the setting up of a United States government in 1789. Europe and America are days nearer to each other now than were Virginia and Massachusetts then and no countries are separated by more than a fraction of a second by radio or telephone.

The enemies of world government are the same as were the enemies of early American union: selfishness, suspicion, fear. To combat and overcome these is realistic; to cultivate and foster them is unrealistic and criminal. Let us face the sunlight, not the darkness of the caves.

D. W. B.

bedded more deeply in the hearts of the living than before and these are the things that make enemies. Force and destruction had not overcome the enemy; it had only enhanced the enmity.

Following the hostilities, however, an entrance was made into the Japanese homeland. For a military occupation this entrance was remarkably beneficent and kindly. The Japanese were presently liberated from their two real enemies: the conscriptive oppression of the military system and the economic serfdom of the poor by the rich, at least as far as land was concerned. (America was able to do for Japan in these fields what she has not yet been able to do for herself at home!)

As a result of this it is now being reported that the Japanese are coming to regard the Americans not as military conquerors and oppressors, as is the case under our retaliatory and vindictive system in Germany, but as liberators. The fact that we have been called a Christian nation seems to be making an impression upon the Japanese. Japanese Christians and American Christians, who have visited Japan, tell us that at no time in the last two hundred years has the door to Christian progress stood so widely open in Japan as now and never before has the challenge to the Christian church been greater.

To top this all off, Prof. Nambara, president of the Tokyo Imperial University, releases the information that the imperial household, including the emperor himself, are studying seriously the tenets of the Christian faith. Recently the emperor has declared that Shintoism is no longer to be regarded as a state religion and that he is no longer to be worshiped as a god.

If the emperor were to become a Christian, or if he were to be instrumental in leading many of

his countrymen to Christianity, it would do more for the Christian advance in Japan, we are told, than has been achieved in a century heretofore.

This is a good illustration of how to overcome an enemy. There is only one way. *That is to make him a friend.* By that means it may be possible to win his allegiance and turn his support to the very cause he battled before. Thus his ability becomes coupled to yours; it is no longer set against you. He will indeed have been overcome.

Alongside of this method of overcoming an enemy, retaliation, punishment trials and all related activities look weak and anemic.

Jesus' way was for the strong and courageous. It was not to kill an enemy; that was too easy. It was to win him. D. W. B.

This Is Real Christianity

RECENTLY the father and mother of a son who was killed somewhere in the Pacific reacted in an unusual way. They took the several thousand dollars which came to them from the government as insurance benefits and turned all of it over to a theological seminary. They designated that it was to be used to prepare some other young man to go to Japan as a missionary who would carry to the Japanese people the knowledge and the spirit of Christianity.

When their neighbors remarked to these parents that such an action seemed unusually magnanimous, they said that it was the only Christian thing they could do. The real need of the Japanese, they said, was not the punishment and destruction which their son had been forced to go out to administer; rather it was the spirit of Christ which could have made the Japanese and Americans not enemies but friends. Since their son had died in the first endeavor, they wished

to spend in the second more noble venture the money which accrued to them through his death. This, they said, was the only way to keep faith with their son.

A Baptist church in Syracuse, Mo., with a membership of 245 has decided to support a missionary to Japan as a memorial to those of their number who were killed in the war. This seems to them a better way to erect a memorial than to place either a flag or a plaque in their church or to set up a granite spire in the center of their town. This living memorial, they believe, will point ahead to a better future instead of backward toward an unhappy past. General MacArthur, hearing of this endeavor on the part of this small church, took time out to send them a special commendation. His words follow:

"I can think of no more resplendent monument . . . than that which could be erected through the provisions for furthering the propagation among the Japanese people of the enlightened principles which keynote our Christian faith.

"The members of your parish may count fully upon my support in the implementation of their high purpose. It is in just such small communities as yours, dedicated to the glory of God and the furtherance of our national destiny, that our country finds the very roots to its great moral strength."

Both of these efforts strike us as attempts to follow the real spirit of Christ's teaching. If we had done this sort of thing before the war, there would not have needed to be a war. If tens of thousands of families would follow the example of this family now, and if thousands of churches would follow the pattern set by this church, we would be making of our Christianity more than a formalism. We could thus pave a highway to peace. D. W. B.

THE CUP

of the New Testament

Elvert F. Miller
Bridgewater, Virginia

This cup is the communion of the blood
of Christ



IT would have been wonderful to have been in the upper room that night. Even yet the communion cup brings a flow of warm love, of tender affection and of spiritual well-being. Never are we quite as much at peace within and without as when we drink "in remembrance" of him. Intervening centuries have only added to the glory and the mystery which reside within this cup—the cup of the New Testament.

We were not there in person, yet each of us has been there in spirit. We have seen the betrayer slink out of the room. We have seen the Master eating with the faithful few, the eleven whom he had loved and with whom he had labored. Having loved his own he loved them until the end. It was as a last expression of this love that Jesus blessed a cup of wine and gave it to his disciples to drink. A common action that, an event of every day, but suddenly the wine ceased to be merely the

fruit of the vine; suddenly the cup ceased to be merely a drinking vessel; suddenly the physical act of drinking ceased being commonplace; something new had been added. The Master of men breathed a prayer and a new testament was established. "This cup," he said, "is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

It was in that upper room in the blessing of and the drinking from the cup that Jesus proclaimed, "I, Jesus of Nazareth, do make and declare this to be my last will and testament." And in that declaration all mankind suddenly ceased to be creatures seeking the good life by legal observance to become children and heirs of a great salvation—a salvation expressed in a quality of life patterned on the eternal values revealed in the life of the prophet of Nazareth and undergirded by the sacrificial value of the death this cup so magnificently portrays in

symbolic form. In traditional language, a language which I hesitate to use because constant usage has worn thin whatever meaning may reside in these words, "the Mosaic covenant or the old dispensation had come to an end and a new covenant or dispensation was begun." "This cup of blessing which we bless" is the line between the old and the new. There may be an element of symbolism in these very lines, and yet we all know that though we may fathom little the depths that lie within the brim of this cup, it stands for that which places you and me in a relationship with God entirely different from all the generations of men who lived before a man went forth to die burdened by a cross, yet even more weighed down by the new testament he was to establish with his own life's blood.

In a world where good and evil reside side by side it is only

reasonable to expect that when a person is free to choose between these two a little bit of both will find access to his life. Thus it seemed logical to Moses that if his people had a guide or a code to help them they would choose more of the good and less of the evil. There can be little doubt that Moses compiled a simple code of religious and civil regulations whereby the Hebrews would be guided in choosing the good and rejecting the undesirable. A man's life in such a system was comparable to a balance scale. If there was more good than evil in his life the scale swung in his favor. The reverse was also supposedly true. However, the tragic weakness of this system was that a law established only a standard; it supplied little inner motivation to achieve the standard. It was Paul's great contribution to explain to his fellow Jews that the law was only a schoolmaster to teach; it had little regenerative power with which to save.

The new covenant also recognizes the fact of good and evil, but it is realistic enough to admit that the balance of choice is not enough to establish the good and defeat the evil. One grain of salt makes pure water salty. Only that which is perfect can successfully cope with the imperfect. Therefore, there lived a man who was tempted as we are, but who unlike you and me emerged unstained from each temptation. His perfection so defeated evil that evil played its last card and thought that in death this perfection would end. Yet even there he emerged triumphant and chose this victorious experience for his greatest gift to you and to me. In dying he imparted to us a share in his broken body and his shed

Song for Mondays

Lucile Long

La Verne, California

Yesterday I saw the Delectable Mountains:

*Clear was the day,
And very close seemed their fair and
delicate fruits,
Though far away.*

*Today I walk in the Valley of Humiliation,
And all alone;*

*Of vision and sunlight on far distant
peaks of the mountains,
I can find none.*

*Yet do I trust to the promise of Him
whom I follow*

To do what He saith.

*Pilgrims who journey the way to the
City Celestial
Must walk by faith.*

blood. He gave his body to the designs of evil that even the greatest evil might be defeated. The cup he blessed symbolically places his own perfection within our veins and supplies the inner motivation for the free choice which the legalism of the old covenant could not supply. Thus we stand before God in a new relationship, because we have drunk of his perfection; and weak and sinful though we in ourselves may be, as oft as we drink it, we do share in his triumph, until he comes.

Secondly, not only does this cup give us a share in the triumph of perfection over imperfection, but it in itself is of such intrinsic worth that we who are about to drink are challenged to examine our worthiness to partake. We have read, "Let a man examine himself," and we have preached examination sermons, thinking within ourselves that a sermon suffices. How foolish we are! Soaring oratory has yet to remove one mote. The challenge of words beautifully put too often falls on an empty pew or is wasted on an empty mind. Please do not consider this an

examination sermon. If I could, I would hold in my hand a cup, as the Master held in his hands a cup. If I understood it completely myself I would explain the contents of this cup. Then I would pass the cup to you and you to your neighbor. The cup itself blesses you or curses you. Within the luster of its surface your face is reflected. There you see the designs your hands have wrought, the paths your feet have trod. But it is within the depths that your heart is revealed. This cup judges the real values within your life. It blesses not your bank account, your spreading acres or your concern over these things. It is where life's meanings and purposes

are most real to you that this cup speaks. It is there that an examination is required, for it is there that eternity begins or ends.

So let a man examine himself. You drink of perfection to your own good only when it is perfection that you desire above all else. You drink of perfection to your own condemnation when perfection judges other values that dwell in your heart. This cup demands that you come to drink of it in the purity of purpose and singleness of desire which alone can establish within your own heart the new testament in his blood.

Lastly, this cup proclaims to us the universality of faith. How true it would be to say that the sun never sets on this cup of the new testament. Wherever a man has heard the message of God's servant and claimed for himself the life made possible by Christ, there the cup is raised to human lips and the Lord's death is shown forth once more. Forms and methods may differ from church to church, but always there is the cup. Be the external form the pageantry of

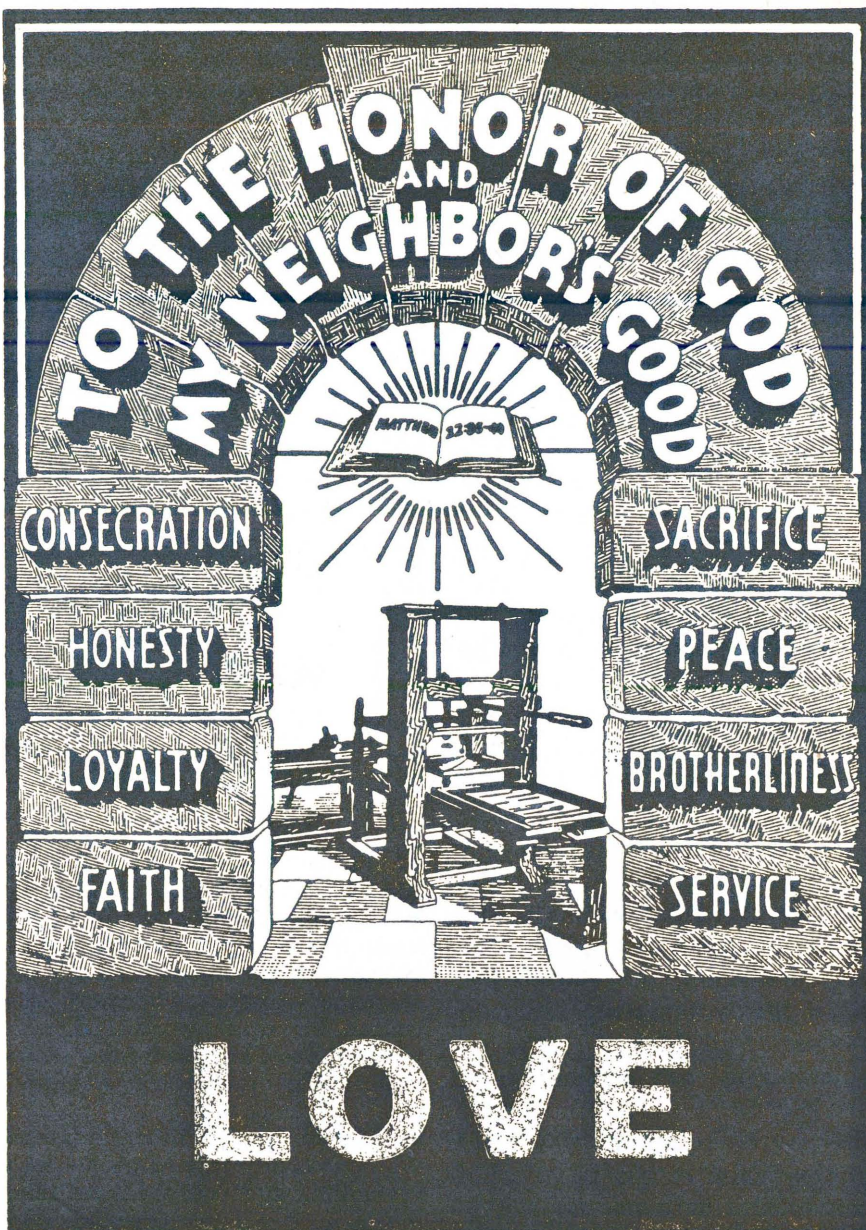
Continued on page 13

The Brethren Witness

Robert L. Byrd
Irricana, Alberta, Canada

THE witness of the Church of the Brethren must be a distinctive witness. It must be a vital witness based upon the prerequisite of having received the Holy Spirit and his life-giving power. We dare not look backward to be burdened with the mistakes of yesterday; we must look forward and out upon a torn and bleeding world which needs its wounds bound up, its nakedness clothed and its hungry fed.

We may well ask the question: What is the Church of the Brethren? For after all we cannot delegate our responsibility to some one else. As the sun's rays do not cause a fire until brought to a focus, so the witness of the church cannot be effective until brought to a focus in individuals. The church is not wholly the 180,000 which make up the membership lists or the Annual Conference or the Standing Committee or the executive staff at Elgin. The church consists of each of the mem-



"And ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, . . . and unto the uttermost part of the earth" (Acts 1: 8).

bers which make up the total strength. You as a member and I as a minister carry the torch for our church wherever we may go and in whatever we may say and do. It is you and I that will leave upon the hearts and minds of others all the impression of the church that they will ever have. We must assume our personal responsibility, and witness in the small area that we occupy.

With this consideration in the background, with the proper

outward look upon the increasing opportunities for service and with remembrance of our heritage, it must be admitted that the Church of the Brethren stands in a strategic position to make a distinctive contribution to the civilization in which we live. That contribution may consist largely in carrying out in a more practical way the traditional ideals and customs of the church. We must make them

live and walk among men. I think a good beginning has already been made in respect to the ideal of peace. For whatever our older brethren did in this area we must give them due credit. But the church today has risen to the emergency of a war situation and with the other historic peace groups has set a precedent which may be the forerunner of new achievements. Civilian Public Service with all its faults and failures is a long stride in the direction of alternatives for war. The heifer project with its accompanying food program is unquestionably a friendly gesture that will have far-reaching consequences. The Church of the Brethren stands upon the threshold of a worldwide opportunity to demonstrate peace on earth and goodwill among men.

Another area in which our church can and will make a distinctive contribution is in the field of temperance. From its very beginning the church has stood firmly for temperance in the use of all things. Not many outstanding achievements are marked up to our credit but as the church promotes this ideal in the realm of the practical it cannot and dare not neglect to bear a distinctive witness in the field of temperance.

Nor must we forget the ideal of brotherhood, for it is in this area that the church has borne and will continue to bear distinctive witness. I have mingled with men of many classes and kinds. I have attended conferences from coast to coast—conferences of various churches and groups—but I have never yet found the spirit of brotherhood so strongly manifested as in the fellowship of a Brethren group. True to her name the Church of the Brethren is a church which accepts religion not as a thing of convenience or for old age or special occasions, but as a way

of everyday living. Continued pursuance of this way of life will go far toward the fulfillment of the first Christmas message.

The love feast of the church is unique. No other group that I know of practices this ordinance as do the Brethren. In this area we are making a distinctive witness. The threefold ordinance is not just a peculiar form of observance thought up for the sole purpose of being different. A careful study of the meaning behind each part reveals deep and significant truths. The three parts of the love feast are like steps; taken one at a time they

lead upward into new realms of revelation.

I do not presume to have mentioned all the areas or fields in which the church of our choice is bearing or will bear witness. Time and space fail me, or I would tell of the relief programs, the response to the heifer project, the work among prisoners of war and the relocation centers, the gestures of goodwill. Granting the continuance of the present policy of the church, even with all her faults and failings, I am deeply convinced that she will bear an ever-widening witness in the world today.

A "West Point" for Peace Leadership

Glen Crago

Millbury, Ohio

WHY have the peace movements of the world so far failed to eliminate war? Because, according to Prof. Sylvanus M. Duvall, a professor of sociology writing in *Unity* magazine, "they were led largely by amateurs"—persons who were not trained for peace work, and who "worked decidedly part time." The problems of preventing war and planning a lasting peace require more than just part-time workers. We need highly trained people who are willing to devote their full time to the work of peace education.

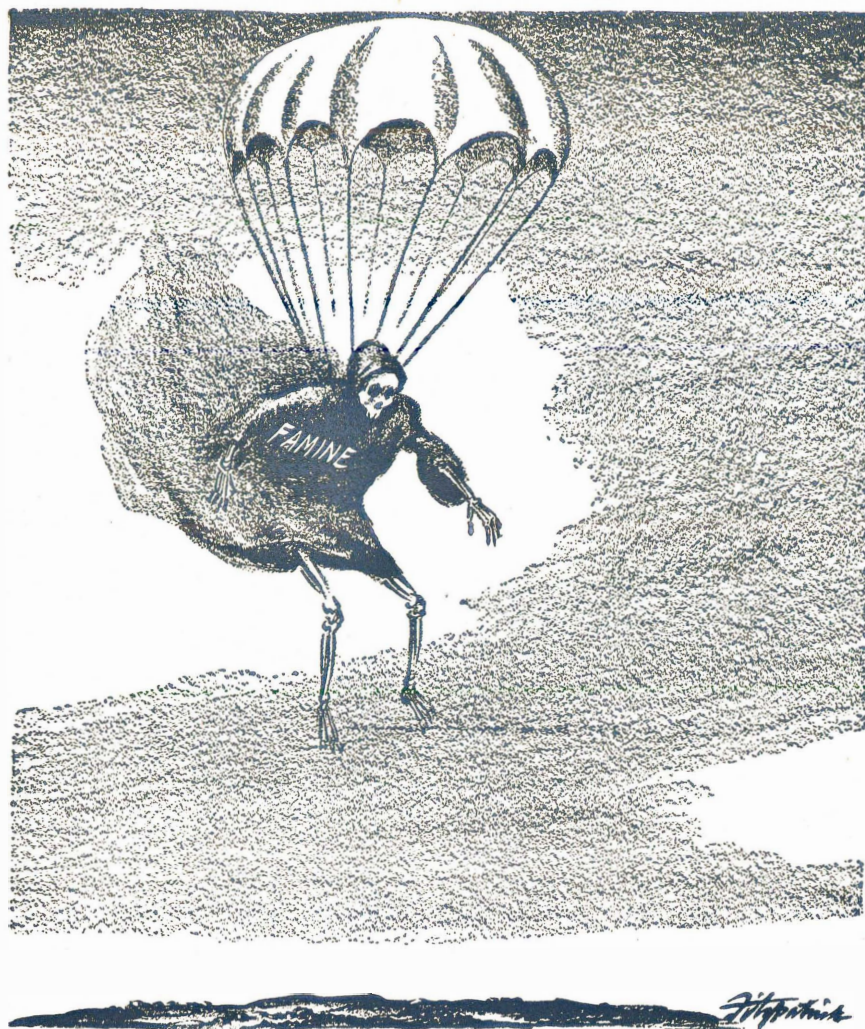
Mr. Duvall believes that an adequate program of training for peace leadership would require first, a course "to distinguish between the occasions for war, and the causes for war." He goes on to say, "In private life we often say that one man killed another because of a quarrel. Most people who quarrel, however, do not kill. Obviously, the quarrel was not the cause, but the occasion for the murder. So it is with international conflict."

The questions to be studied by peace leaders, according to Duvall, are: "(1) Under what conditions do poverty, prosperity, capitalism, democracy, oppression or any other situation make either for war or for peace? (2) Conversely, in what way, and under what conditions does the resort to violence make for the loss of culture, basic human freedoms, and similar values, and under what conditions is fighting essential for their preservation?"

The second field of concentration in his outline would be a study of the psychology of war and peace followed by a period during which the persons preparing for peace work would develop skills and techniques to be used in the final phase of his educational plan. This final phase would be the education of the masses for peace.

In his own words Duvall says, "Obviously such a 'West Point' for peace leadership will not spring full grown" immediately. A start must be made. "Let some college, university, or theological seminary begin—if necessary by pointing existing courses toward such a program until a more complete curriculum could be established. The individual or the institution which moves toward the establishment of a 'West Point' for peace leadership will become the real spearhead of a spearless day."

These are the ideas of one man. Do you have any peace ideas? If you have, the peace education department of the Church of the Brethren would like to receive them. Under the leadership of Dan West, this department is conducting a campaign for peace-action ideas and programs—practical and workable plans. Maybe that idea that you have in the back of your head does not seem like much to you, but it may be exactly the thing that the peace education department is looking for in this campaign. Why not enter your ideas now?



ATOMIC BOMB OVER EUROPE

St. Louis Post-Dispatch

"O Come, Sweet Death"

Sylvester C. Michelfelder

I AM DEPRESSED. I have seen both the horrible destruction of war and the still more horrible aftereffects of postwar muddling. Passing through city after city in Germany, one sees only rubble. Maimed bodies of hundreds of victims are buried beneath it. Somehow, you feel that these are the fortunate ones. The innocent children who sought shelter in the cellars are now dead, and the loving arms of devoted mothers may still encircle them in death.

There, too, lie the mangled remains of the aged and the infirm.

As one looks into the faces of the people on the streets one sees the same depression reflected. Silently they trudge along. Some push baby buggies, others lug a few pieces of firewood. Seldom do they turn their eyes to the right or left to look at the ruins. It seems they have already become accustomed to the desolating sight of their destroyed cities. Once they may have been impressed when the

air raid sirens warned them to seek shelter. Once they were curious to see the devastation of the latest raids. Now they are no longer impressed. I have talked to hundreds of them individually. They speak of what happened to their cities and homes as if these things had happened in a former generation. There is not much they can do about it now. There is no wood for repairs, not even tarpaper for the roof.

I AM haunted by the faces of the men, women and children who lie in crude wooden bunks filled with straw. They are the ones who were pushed out of the east into Berlin. They arrive daily on trains so crowded that women and children are hanging on rods between the boxcars. They huddle together to try to keep warm. They have left behind them everything but a few personal belongings thrown into a *Rucksack*. When they get to the border, even these things are taken from them. Bands of irresponsible bandits in Russian or American uniforms pillage and rob the trains. Women and girls are violated in sight of everyone. They are stripped of their clothes. Even the swaddling garments of the infants are pulled off. One mother in Berlin told me how her baby was snatched from her to get its blankets, after which the helpless child was dropped between the cars of the moving train and run over. Another woman to whom I talked had her five children clinging to her. She had no dress, no shoes, and was standing on the cold cement floor in weather that was almost zero.

In another part of this refugee center I saw several rooms filled with nameless children from three to five years old. All were suffering from malnutrition and the aftereffects of typhus. Swollen faces, distended stomachs and

spindly legs could be seen everywhere. Another room was filled with girls from 16 to 20, all of whom had been violated time and time again, all of them suffering from disease and the effects of exposure and malnutrition.

ONE old man was celebrating his seventy-eighth birthday standing beside the bunk of his aged wife who was very ill. I had nothing to give him. Think of it! Here we stood in the name of the Master who said, "Come unto me all ye who are weary and heavy laden and I will give you rest." Here we were representing the great rich churches of America, and we had just been told that the policy of the American government and the allied military control was still that UNRRA could not help enemy nationals. From many sources we were told that nothing could be done until public opinion in America can be changed.

Johann Sebastian Bach composed the immortal hymn O Come, Sweet Death. To me it had always seemed morbid in its concept, but now I can understand its fitting theme. As one leaves such scenes of desperate need, there is but one prayer that it seems can be answered: "O come, sweet death." One is moved to hope that God may send an angel of mercy and deliver these miserable souls from their still more miserable bodies.

I repeat, I am depressed. Never in my life have I felt so helpless. Never have I been brought face to face with such stupendous need. We in America have what is needed. In fact, the American army of occupation has what is needed in the emergency if they were allowed to use it for the German people. A general assured me that the army was ready to use these supplies just as soon as it would be allowed to do so.

Why can't we use surplus blankets, drugs, trucks, bandages for these suffering masses? Has the sadistic spirit of Hitler and Himmler come over Hitler's conquerors? Is there no place in the world today for Him who said, "Blessed are the merciful"? If the victorious Allies pursue a policy of extermination, are we better than the nazis? Can it be right for us and wrong for them? Will two wrongs make it right?

You can read these words and do nothing. If, however, you are impressed and do not take opportunity for expression, you too may be overcome by a feeling of depression. Here is something you can do:

First of all, bring the influence of Christian people to bear upon those in high position to allow the churches in Germany to give relief. The *Hilfswerk* of the Evangelical Church in Germany is well organized and ready to do its work, but the committee needs help. They need transportation. They need drugs and bandages. They need clothes

and bedding. These can be got ready for shipment. Ships should rush the goods to Bremen and Hamburg as quickly as possible. License must be obtained to export. License must be obtained for millions of dollars' worth of such reconstruction and relief materials as can be purchased in Switzerland.

Of course you must pray. But we must pray God to help these dying, suffering people through us. Our hands are now his hands. Our dollars are his dollars. Unless we do something now, quickly, millions will perish while their hands are raised in prayer, "Give us this day our daily bread."

How can we pray, "As we forgive those who trespass against us," and do nothing? How can we pray, "Give us this day our daily bread," and believe that our Father in heaven should feed us but not those who were our enemies? "Today when you hear his voice, harden not your hearts!"

Reprinted by permission from the Christian Century

Wenatchee, Washington

On the eastern slope of the Cascade mountain range, in north-central Washington State, lies the county of Chelan. Almost at the foot of the snow-clad peaks is the famous Wenatchee Valley, where in the short span of four decades irrigation has transformed a barren sagebrush country into a veritable Garden of Eden.

Gateway to this fabulous valley and county seat of Chelan is the city of Wenatchee, situated at the junction of the Wenatchee River and the mighty Columbia. A community of real western charm and hospitality, Wenatchee is a modern city in every respect, with broad paved streets, modern business houses and hotels, beautiful homes, churches and schools. The city is proud of its fine park system and swimming pool, of its drinking supply of pure mountain water.

Although modern Wenatchee is the hub of varied enterprises, the

story of its growth and prosperity inescapably is linked with that of its apple orchards. Today the famous valley, from one to three miles wide and about forty miles long, presents the appearance of a solid orchard. In reality, however, it is made up of smaller orchards, ranging in size from a few acres to twenty acres.

The city of Wenatchee serves as a charming gateway to one of the greatest outdoor playgrounds and fishing and hunting areas in America. Rugged mountain scenery dominates much of Chelan County, whose name is from lovely Lake Chelan, an Indian word meaning deep water. Bordering the county on the east is the Columbia, legendary "Great River of the West," which played a major role in shaping the early destiny of this country. Through here the Columbia has cut deep channels for itself, the walls in many places being several hundred feet high and precipitous.

"I Know I Am Saved"

Roy L. Smith

A VISITING preacher was in conversation with one of the laymen, and the question of personal religious experience was under discussion there in the study.

"There are two or three things that trouble me very much," the layman said, "and I would like to have your opinion on them. I do not want to be misunderstood. I am no doubter. Nor am I a modernist. I know I am saved."

Now it happened that the visitor had had some opportunity to take the layman's measure. He knew, for instance, from a brief visit to the Sunday-school class, that his layman friend was a contentious individual, and that he was quite inclined to speak sharply and with bitterness concerning people who disagreed with him. In fact, he had been a troublemaker within the class on more than one occasion.

As the conversation went on it was very evident that his mind was closed. "I don't take any stock in the scholars," he said, "for they are all undertaking to undermine our faith—every one of them. I want the simple old doctrines that our fathers believed." He was particularly critical of some of the other members of the church who happened to hold opinions that were different from his own.

From other sources the visitor had learned that this particular layman was well known for his parsimony. Inside the church board meetings he had a great deal to say, but on the treasurer's books he had a very brief record, though the banker assured his business associates that he was a man of considerable financial ability. From all ap-

pearances he was possessed by his possessions.

Activity in politics, and bitterly partisan, he had precipitated embarrassing situations inside the church on more than one occasion in his efforts to secure support from the congregation for his party's candidate.

But he knew he was saved!

It was a little difficult for the visiting preacher to restrain his impulse to ask, "*From what have you been saved?*"

It is a question which can well be asked of any Christian. "What difference has your Christian profession made in your daily life? How different are you from what you would have been if you had not been a Christian?"

Has your Christian experience saved you from vitriolic and caustic speech? Do your associates notice any more kindness in your manner than they do in the manner of those who have never been "converted"?

Has your Christian experience increased your love of godliness? Do you aspire to be gentle, courteous, considerate, forgiving, and forbearing?

Has your Christian experience saved you from rudeness, ruthlessness, discourtesy, indifference to the feelings of others, and some of the other marks of a boor?

Has your Christian experience saved you from becoming the property of your political party, your economic groups, your racial association, your lodge or your club? Do you follow the morals and the social attitudes of your associates, or have you been saved from any low living of which they may be guilty, saved for higher living according to the standards and ideals of Jesus Christ?

Has your Christian experience saved you from bigotry, intolerance, sophistication, egotism, imperiousness, conceit, pride, self-centeredness, and an overbearing attitude?

The layman in question "believed" the "fundamentals" and had a sense of forgiven sins. But it was a serious question as to just what he had been saved from. It is a question that any Christian might well ponder from time to time.

Reprinted from the Christian Advocate by permission

The Implications of the Atomic Bomb

W. Donald Claque

Instructor in Chemistry, Bridgewater College, Bridgewater, Virginia

With the falling of the atomic bomb, the world entered a new period in its history. Man has discovered the means by which he himself may be destroyed, or it may be the means of untold good to the world. It is up to those of us who profess Christianity to determine for which of these it will be used.

Immediately upon mention of this bomb many will begin to blame the scientist for the havoc that it has wrought. In doing this, we make a serious mistake. Too long have many church people been stressing the idea of a conflict between science and religion. To those who know science intimately and also have experience in the realm of religion there is no such conflict. The scientist is interested in finding the truths that God ordained in the beginning. It is not in the realm of the scientist to determine the use of those facts. That is the task of someone else—the teacher, the minister, the church. If the power of the atom is used to destroy instead of for good, then the fault is not that of the scientist.

The day following the fall of the atomic bomb on Japan, the head of the chemistry depart-

ment of one of the nation's largest universities made this statement, "In God's name you Christians wake up and do something. Unless you forget your narrow isolationism and learn that you live in a world, we scientists are going to destroy the world. The only hope for mankind now is an alert and active Christianity."

This is a plea of a man of the world for an active church, one

with a world-wide outlook, not only in fields of relief, but in politics, business, economics, and religion. Thinking people now see in universal brotherhood and goodwill the only chance for peace and perhaps even existence. The task of the church now is to direct the force of the atom to good, not evil. It is our Christian duty; it is our opportunity.

Over Plain and Mountain TO CONFERENCE

EVER since the Brethren in the early seventeen hundreds left their homes, journeyed across an ocean and into an uncertain new land for religious reasons, they have continued to be a journeying people when religion called. Pressed from behind by religious persecution and pulled from in front by the desire to settle new land, they journeyed southwestward and westward until they now have churches whose borders dip into the Pacific. Journeying westward in those earlier years was not so easy or so rapid as it is now and the descendants of those intrepid pioneers who follow across the continent to Wenatchee, Washington, this year will not be able to understand very fully those earlier great plain and mountain crossings.

But the pioneering blood of travel, especially when there is religious motivation, still runs in the veins of the Brethren. So this year from Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois and every other state where Brethren dwell, a great *trek* westward was begun once more. Annual Conference was calling as it had called for nearly two hundred consecutive years. And Brethren began to move as

they have always moved when Conference called.

Instead of covered wagons only, there are at least four means of transportation being utilized this year: train, bus, auto and airplane. In order that the 46,000 families who read the Messenger may make this trip, at least vicariously, see some of the scenery and share in some of the fellowship, there will be two reporters who will endeavor to "see" for all of those who could not go this year. One reporter will make the journey by car, the other by train. In addition they will try to tell a bit about the trip by air if they can lay hold of some who journeyed that way and interview them.

The journey by car began on a Saturday noon before the church boards were to begin their meetings a little more than a week later. The car for the journey was loaded rather heavily, for this family wanted to stop to do some camping at some of the parks en route in order to recuperate from several sieges of winter sickness, if that were possible. Rolling westward across the prairies of Illinois one noticed the farmers eagerly cultivating corn that had just reached a height sufficient for the first cultivation.

Presently the prairie gave way to rolling hills and we knew that a river was near. The Mississippi was crossed on a beautiful bridge that soared into the sky gracefully, seemingly eager to help modern man cross easily what once had been a difficult barrier for his forebears.

In Iowa there were more corn, fewer cattle and more hogs. "That's where the tall corn grows" and as a result of it, hams and bacon find their way into refrigerators in many near and distant states. Some over three hundred miles seemed a good run for the afternoon and then followed the busy process of getting a family of six into cabin beds.

The next day was Sunday. There were many places where the family would have liked to stop to worship with the Brethren but two substitutes seemed to be better this time; one was a quiet stop at the Little Brown Church in the Vale. Here in the peace of the shadowed vale it was possible to sing together the well-known song and to worship. Then as we journeyed we engaged in many more worship services, Protestant, Catholic, Mormon, over the radio throughout the day.

In western Iowa, southwestern Minnesota, and eastern South Dakota we noticed the corn farms giving way to a wider diversity of farming. In some fields groups of people were weeding certain crops by hand even though it was Sunday.

In some fields we observed two or three kinds of cattle, large droves of hogs, sheep and horses all lying down together in green pasture. Some were black, some white and some various shades in between; that made no difference to any of them; they were contented, peaceful and well fed. We had to ask each other in a paraphrase from Scripture, "Has not man as much intelligence as a sheep?"

At sunset we drove into the

Bad Lands of western South Dakota. Here the coloring was beautiful and the formations were magnificent. As the rainbow colors of a gorgeous sunset shone through the pinnacled spires before us we were carried close to the Creator of beauty on this peaceful Sunday evening.

Monday morning brought us quickly into the Black Hills. Here we looked at God's creation of spires, pinnacles and pines and man's carving on one of the pinnacles of the faces of some of those whom he calls great: Washington, Lincoln, Theodore Roosevelt and Jefferson. These faces may stand here in the Rushmore Monument, as stands the sphinx of Egypt, long after the civilization which created it is gone. It may be that man is able to build *things* better than he is able to build himself. If that should turn out to be true, it will be because man will not follow the blueprint laid out by the Master Architect and will not allow the Chief Builder to help him build his life.

After a long journey over the roads of the Black Hills, which seemed very crooked following the long miles of open plain, we came to the great Devil's Tower of Wyoming. This is the cone of a volcano which rises alone out of the plain to a height of nearly a thousand feet. The volcano has long since weathered away leaving this curious formation. It was made doubly famous a few years ago when an aviator parachuted onto the top of it and could not get down until a world famous climber finally scaled it after repeated trips and thus saved his life.

In Wyoming we drove through what seemed to be endless fields of Western sage. Not a tree could be seen in miles and miles of driving and often no fences or indications of habitation by man were in evidence save for the strip of macadam road over which we rolled along. We were impressed, however, with the

friendly Western towns which sat well back from the highway on either side as if to allow plenty of room for speeding autoists to go by.

Toward evening we came into the Big Horn Mountains. Long before we reached them, we had seen their snow-capped peaks reaching high into the sky like low-hanging clouds. This scene brought a thrill to all of us which nothing else quite approximates, for this family is a mountain-climbing family.

Crossing the Big Horns required more hours than we had counted on, for the season was early and much of the road at an altitude of 8,500 to 8,700 feet had been undermined by snow and frost and was very full of holes and soft places. The snow was piled seven feet high under the pines beside the highway. Night settled as we descended and in the valley below we again searched out cabin beds.

The run the next day into Yellowstone was an easy one. Two things impressed us very much on the last lap of the first part of the journey. We saw a modern cowboy herding his horses by airplane. A second thing was the miracles which water can effect. Irrigation water from the snow peaks was led into these sage fields and wherever it could reach them they immediately leaped into luxuriant life.

The Shoshone Dam which supplied much of this water was a sturdy structure, blocking an awe-inspiring canyon. Above the dam an expanse of lake filled the valley.

After that, we followed a beautiful climb into Yellowstone Park. Again we went up to a mile and a half height and the car followed through cuts in the snow which were higher than its top. Yellowstone Park was not officially open as yet but hundreds of tourists were already there. All over the upper parts of the park the snow lay

many feet deep. But out of the snow the lodge-pole pines towered upward thickly covering every hillside. Lakes lay beautifully blue on all sides and to the southward the giant Grand Teton peaks could be seen reaching nearly three miles into the heavens.

We drove to the Old Faithful geyser basin where literally thousands of steam vents, geysers, boiling springs and boiling mud-pots fill the valley with steam and the odor of sulphur.

Impressed by the bears which begged for food standing against the side of the car, the snow-capped peaks on all sides and the spouting geysers, the little girl of the party, five years old, gave a true expression fitting for this country. "God made this country, didn't he?" she said.

Here in the midst of the geysers we set up our tents for the first time.

The Cup of the New Testament

Continued from page 6

the Roman Catholic mass or the beautiful simplicity of a Dunker love feast the cup says to one and all, "This do in remembrance of me." Our faith is a universal faith. This cup of the new testament proclaims the universality of our faith; it is bigger than any one group. Its content was shed for us all.

This, then, is the cup of the new testament. The cup that brings man into a new relationship with God. The cup that is of such intrinsic worth within itself that it requires each person to examine his worthiness to touch it. And the cup that overreaches all of our differences to proclaim that Christ is Lord over all. Constantly the Master reminds us, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

Prayer and Prejudice

Gene Moore

Beverly Hills, California

KELSEY'S shoulders drooped dispiritedly and her usually tidy hair blew in disarray around her heart-shaped face. Cupcake tugged at his leash until she jerked him back impatiently.

Cupcake could hardly be expected to understand what a blow it had been to his little blond mistress to get a D in the Spanish test, or to find herself excluded from Mr. Candy's choir.

"If I could only have seen my paper, mother," Kelsey mourned to Mrs. McCann, when they met under the ash tree at the corner and the older woman inquired as to the gloom. "Eight errors gave me a D. Why I never made eight mistakes on a Spanish test in my life, and what's more, I knew those idioms well. I just don't understand it. I do wish Mr. Barton wouldn't let the class correct papers and then just throw them away like that."

"Oh, well, what does one D amount to when you get so many A's?" Mrs. McCann tried to cheer the distress from her daughter's gentian-tinted eyes.

Kelsey refused to be comforted. "If it can happen once it can happen again and I can't win that scholarship on D's. Then as if that wasn't enough, Emily Waters tells me that the choir is going to sing in a church at Breverton next Sunday and Mr. Candy never said a word about it to me. After inviting me to join the choir, do you suppose he forgot? Or changed his mind? You know it meant everything to me to get into that group."

"I know it did, dear, and I know how hard you worked to get those Spanish awards, but somehow I don't believe your luck is so bad as it sounds. Supposing we pray about both of these matters and see if God won't help us straighten them out."

"I can't pray, mother. Don't you understand that there are times when I can't? I feel too numb and dumb and beaten. And anyway it's too late to do anything now about that Spanish grade."

"It's never too late to pray, Kelsey. Not ever. And one can always say, 'Thy will be done,' knowing that's as fine a prayer as mankind ever resorted to in distress, because his will for us is our very highest good, regardless of appearances. We so often jump to conclusions or just get confused by our burdens and imagine they're momentous when if we would only turn them over to the Father in heaven he would soon show us how trifling they really are."

"All right, mother, I'll say, 'Thy will be done,' if it will make you any happier, but honestly, you always do seem to me to be a little prejudiced in favor of God."

Mrs. McCann's musical laughter rang out so suddenly that Cupcake jumped and either had or feigned a nervous chill. Kelsey, smiling too, picked her pet up and tucked him in the pocket of her coat.

By morning, Kelsey's crushed feeling had given way to one of partial resignation. She had prayed dutifully if somewhat

apathetically, "Thy will be done," but she couldn't help thinking her own will had been on the right track if only she could have enforced it. She was thinking this when, noticing that it looked like rain she decided to wear her new red raincoat and extract what pleasure she could from being suitably and becomingly dressed.

She met Emily Water at the corner and they walked to school together. When Emily asked: "Where did you get that precious coat?" Kelsey's burden of disappointment seemed to rest less weightily on her shoulders.

Reluctant to crumple her coat up in the crowded locker which she was obliged to share with other girls, Kelsey carried it to the Spanish room and tossed it on the desk across her books. The bell wouldn't ring for a few minutes yet; so when Mary Wells called her to the music room for some help on an arrangement, Kelsey went eagerly, forgetting all else. When she returned ten minutes later, her books were where she left them, but her new red coat was gone.

Kelsey visited the lost-and-found desk that noon and again after school, but no red raincoat had been turned in. Apparently a girl who had nothing more on her mind than clothes could meet with annoyance and frustration too. "It must be the kind of person I am," she thought. "God's will for me is just rough going regardless of what I do, and still mother expects me to keep on praying, 'Thy will be done.' It doesn't make sense and I'm going to tell her so this very night."

THAT evening Mrs. McCann listened patiently to her daughter's tirade, but she persisted in remaining unperturbed.

"You're just confused by the facts in the case, Kelsey. They have nothing to do with the

truth. You do as you like, but I intend to keep right on praying, 'Thy will be done,' and trusting God to know what is best for you."

Kelsey was plunged back into the same doldrums which had immersed her the night before, only now she felt no fainthearted incentive to climb out. She resented her mother's persistent cheerfulness as unsympathetic. After all, her mother hadn't got a D or been excluded from a choir or lost her brand new raincoat. She also ignored Cupcake when he poked his funny little nose against her ankle and danced around with his leash as a hint that he would like to go for a walk. Cupcake had no business being so exuberant. He should learn that God's will is pretty grim sometimes and walks and tidbits are not to be had just for the asking.

The telephone rang and Kelsey let her mother answer it.

"For you, dear." Mrs. McCann held the instrument out in her daughter's direction.

"Some kind of bad news, no doubt," muttered Kelsey ungraciously. She was learning that pessimism could be enjoyed if one concentrated on it a little and as she felt it was rapidly becoming her only pleasure she might as well make the most of it.

It was Emily Waters.

"Kelsey, I have your coat over here. I've been carrying it around all day, and after school I had to go to my music lesson. Then I met daddy and we ate out and we just this minute got home. I hope you haven't been too worried."

"Thanks, Emily. I have been pretty glum about it. Where'd you find it?"

"To tell you the truth, Kelsey, I didn't exactly find it. Shortly after you went off and left your coat in the Spanish room, I popped in

to try to borrow your extra pencil—I'd just broken that little mechanical number I bought last Saturday—and what with so many sweaters and coats disappearing up there last month, I decided I'd better take charge of that wrap until I saw you and got a chance to warn you. Of course, I expected to see you right away, only the bell rang before I located you. Then I thought I'd see you at noon, but fate seemed to be perverse and I just missed you all day. Really, I feel horrid about it all. Can you ever forgive me?"

The doldrums began to drop away again. "O Emily, thank you so much for trying to look after me. I deserve to lose that coat when I'm so careless. We've been warned in two classes not to throw temptation in the way of those weak souls whose fingers have been sticking to girls' wraps lately. You know I've had so much bad luck in the last two days I was feeling awful. I got a D in the Spanish test yesterday—"

"What do you mean, Kelsey? You got an A. I saw your grade when I was helping Mr. Barton after the test. You made twenty and that was a perfect paper. We even talked about it. Mr. Barton says you've made an A on every Spanish test you've taken

this term. He says you definitely have a flair for Spanish."

"O Emily, how stupid of me! I thought it had to be twenty-eight to be an A. Here I've been in a 'tizzy' for two days about that grade and I had an A all the time!"

Emily had no more than hung up when the telephone rang again. Kelsey answered it this time. It was Mr. Candy calling.

"Just to let you know about the choir rehearsal, Kelsey. Could you come Thursday evening at 7:30? We're learning a whole new repertoire, about thirty pieces in all, and some of them have solo parts for you. Thought there was no use of your bothering to learn the old numbers when we were dropping them anyway; so I didn't call you to rehearsal last week or for our Sunday performance."

Kelsey thanked Mr. Candy and said good-by. She turned to her mother, beaming, and explained both calls.

"Mother, you're right. 'Thy will be done' is a wonderful prayer and I apologize for being such a heathen and calling you prejudiced about God."

"Oh, but I am, dear. Prejudiced, I mean. Terribly prejudiced. How can I help it when he's fed and clothed and sustained me my whole life long?

How can I doubt him when he's never once let me down?"

At this juncture Cupcake picked up his leash and shook it noisily.

"All right, Cupcake, we'll go for a walk right away," Kelsey agreed smilingly, "and we'll have a long talk about faith. It's queer, but even little dogs seem to have more of it than some human beings I know."

"Bow-wow!" was all Cupcake had to say, but anyone could see that he was very happy.

The Upward Look

L. John Weaver
Eaton, Ohio

I saw amid the sordid, mundane things of daily life—

A rose, resplendent after rain;

An oak, aching, but majestic through the years;

Woolly summer clouds against the bluest sky;

A child, parental-wise, holding little brother's hand;

A careworn mother caressing news of answered prayer . . .

God alone can know the beauty, happiness and joy

Which lifts us up above life's dreary ways.

... Kingdom Gleanings ...

Brotherhood Theme for 1945-1946

Witnessing for Christ

Calendar for Sunday, June 23

Lesson material is based on International Sunday School Lessons, The International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Sunday-school Lesson, Strengthening Bonds of Fellowship—Luke 22: 14-27; John 15: 9-18; 17. Golden Text, A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. John 13: 34.

B.Y.P.D., Daring to Be Different.

Gains for the Kingdom

Two baptized in the Deshler church, Ohio.

Two baptized in the Buena Vista church, Va.

Thirty-four baptized in the South Brownsville church, Md.

Six baptized in the Middle Creek church, West Conestoga, Pa.

Ten baptized and two reclaimed in the Little Swatara church, Pa.

Eleven baptized and one reclaimed in the Glendora church, Calif.

Four baptized and ten rededicated in the Clovis church, N. Mex.

Six baptized and covenant given to nine in the Garkida church, Africa.

Seven baptized and five received by letter in the Grants Pass church, Oregon.

Three baptized, one reconsecrated and two received by letter in the Muncie church, Ind.

Nine baptized and covenant given to nineteen in the Leper Colony church, Garkida, Africa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Kinzie of Salem, Va., in the Buena Vista church, Va., Oct. 7-20.

Bro. B. B. Ludwick of Markleysburg, Pa., in the Elbethel church, Pa., June 23-30.

Bro. R. K. Showalter of Mt. Pleasant, Pa., in the Tear Coat church, W. Va., July 22—Aug. 4.

Personal Mention

Brother and Sister Newton D. Cosner of the First church, Akron, Ohio, and L. R. Holsinger of the Mogadore, Ohio, church visited the Publishing House on their way to Annual Conference early in June.

A special bus carrying twenty-six Brethren folks from Pennsylvania, Maryland and Virginia pulled into Elgin the evening of June 4 on its way to Wenatchee. The busload, organized by Bro. J. Monroe Danner, had left from York, Pa. Although the group arrived after the Publishing House was closed for the day, they were given a tour through the plant before continuing on their way.

Sister Webster Knechel, Florence Knechel, Kathryn Knechel, and Winfield Knechel, all of Allentown, Pa., were visitors at the Publishing House in late May. With them were Robert and Martha Knechel, who will soon take up residence in Elgin, where Robert is coming into the visual education work at the headquarters. More detailed comment on his coming will appear in a later issue of the Messenger.

Bro. Ray Petersime returned some time ago from his trip to Poland with the hatching eggs. He visited Warsaw, Berlin, and Paris.

Bro. Ira Petre and family have arrived safely in Lagos, Nigeria, according to a cable received here in Elgin from them on June 6. They had left New York by plane on May 15.

Bro. G. G. Canfield and Philip Kessler of Astoria, Ill., and Wendall Moser of Madison, Wis., visited the Publishing House early in June. They made the visit in connection with a trip to Chicago.

Brother and Sister L. H. Whitlow of Pomona, Calif., paid a welcome visit to the Publishing House recently as they were returning from a visit to relatives in the East. They found our plant much larger than they had expected.

Bro. Howard Whitacre of the Juniata Park congregation in Altoona, Pa., was a welcome visitor at the Publishing House on his way to Wenatchee. He was to serve as an alternate on Standing Committee, one of the regular delegates from his district being unable to attend.

Brother and Sister Snaveley and their daughter, Bernice, of the Quakertown church, Pennsylvania, and Sister Mary Mellott of the Pleasant Ridge church, Pennsylvania, visited at the Publishing House on their way to Annual Conference. It was Sister Mellott's first trip through Elgin.

Sister W. A. Willoughby of the Harrisburg church, Pa., and Brother and Sister R. J. Nelson, Jr., also of Harrisburg, dropped in at the Publishing House on their way to Wenatchee. Brother Nelson, only recently released from the C.P.S. camp at Belden, Calif., will enter La Verne College in the fall.

Bro. Emerson Shideler, son of Brother and Sister Noah Shideler, paid a visit to the Publishing House recently. Brother Shideler, who is now serving as pastor of the Congregational church in Russell, Kansas, was on his way back from the East where he was making arrangements for the completion of work on the Ph. D. degree. He was able to spend several days with his parents, who are now located in Elgin.

Sister Kathryn Speicher of the Bear Creek church in Maryland, Bro. Joseph Long of the Beachdale church in Pennsylvania, and Brother and Sister A. Jay Replogle of Salisbury, Pa., were welcome visitors at the Publishing House on their way to Wenatchee. Brother Replogle serves the Maple Glen, Salisbury, Garrett and Beachdale churches, besides carrying full duties as a teacher in the Grantsville high school.

Are You Alive to These Issues?

DRAFT EXTENSION. The Senate has passed a bill extending the draft to May 15, 1947, and including induction of eighteen- and nineteen-year-olds. The House has refused in the past to vote for the induction of teen-age boys. At this writing representatives from the Senate and the House are meeting to try to work out a compromise that will be acceptable to both houses. The most prominently mentioned compromise is the proposal to draft eighteen- and nineteen-year-olds, but not make any boy subject to overseas service until he has reached the age of nineteen. Final decision on the draft will have to come soon.

ATOMIC ENERGY CONTROL. The McMahon bill, providing for a full-time civilian commission to control the development of atomic energy, has been passed by the Senate and must now get approval in the House. The May-Johnson bill, formerly introduced in the House, would provide only part-time civilian supervision of atomic energy planning and would give relatively more influence to the military than would the McMahon bill. A real struggle is in sight to get the McMahon bill through the House before this Congress adjourns.

Institute of International Relations

In order that young people of high school age might have an opportunity to discuss and understand the perplexing problems of the world today and tomorrow the American Friends Service Committee has planned a number of institutes of international relations exclusively for high school students. At these institutes young people between the ages of fifteen and twenty years, of any race, nationality and religious faith will meet with, discuss with and plan together with leaders about world problems and their place in them. Each day will be devoted to worship, lectures, round table discussions, recreation and social programs. A tuition fee to cover the cost of the speakers will be charged. Institutes will be held at William Penn College, Oskaloosa, Iowa, July 1-7, and at Antioch College, Yellow Springs, Ohio, Aug. 15-22. The dates of institutes in other areas will be announced later.

Miscellaneous Items

The June 9 issue of the New York Times carried an advertisement inserted by the Brethren Service Committee and bearing the heading, Heifers Wanted. The ad asked for heifers "from 5,000 city folks who can't raise them." It is hoped contributions would make possible the sending of thousands more heifers than have thus far been sent.

An increase of more than 282,000 members during the past year was reported by 17,872 church schools of the Methodist denomination. The increase is the result of a campaign conducted as part of the church's Crusade for Christ, and speaks well for the Methodist's evangelistic campaign.

The McMahon bill, providing for civilian control of atomic energy, has passed the Senate and is waiting approval by the House. If the House passes it before the seventy-ninth Congress adjourns an important step will have been taken in shaking off the military monopoly which has thus far controlled plans for atomic development.

A very significant and helpful pamphlet entitled Education for Survival can be had by writing National Committee on Atomic Information, 1621 K Street, N.W., Washington 6, D. C. If folks in your congregation are not awake to the implications of the atomic age, or if they need a guide to action, they ought to have this pamphlet.

A campaign to obtain 300 heifers to replenish stocks in Central Europe has been started by an interdenominational committee in Detroit appointed by the Council of Churches of that city. Bro. J. Perry Prather, pastor of the First church in Detroit, is chairman of the committee. The drive has won the official support of Mayor Edward Jeffries, Jr., who issued a proclamation and formally presented two heifers, contributed by the Mt. Olivet Methodist church, to the committee in a ceremony on the steps of City Hall.

Although few people know it, the Church of the Brethren has two workers spending full time at Salina, Kansas, on a survey of juvenile delinquency. Mr. and Mrs. J. K. Kough are the two who, since May 7, have been laying the groundwork for a boys' club in Salina. They are volunteer workers sponsored by the B. S. C. on a maintenance basis.

Six single young men who would like to learn farming or who would like to discover whether they are fitted for rural living may be accommodated at Butterworth Farm School, Foster, Ohio. Beside the directors, Roy and Pauline Clampitt, there are three young couples at the farm. It is desirable for young men who want to come to the farm to plan on staying a year, but any who prefer a shorter term will also be considered. The assistant director at Butterworth is Ernest Snavely, of the Waterloo church, Iowa. Anyone interested can write Roy J. Clampitt, Butterworth Farm, Foster, Ohio.

We wish to express appreciation to Bethany Biblical Seminary for a copy of their 1946-47 catalog received here.

The August 10 issue of the Gospel Messenger will be omitted this summer in line with the policy of the Brethren Publishing House to have the plant closed the week of August 5-10.

The Boise Valley church, Idaho, will hold its fortieth anniversary and home-coming on June 23, according to word we have from Pastor R. Truman Northup. All who can attend will be welcomed to the service.

The Capon Chapel congregation, W. Va., asks us to announce an all-day meeting to be held at their church on June 30. The day will include rededication of the church at 11:00 a. m., a memorial service at 2:00 p. m., and a basket dinner. A welcome is extended to all who can come.

West Branch church, northeast of Polo, Ill., will observe its centennial anniversary by having morning and afternoon services and a basket dinner at noon on July 7. Bro. M. R. Zigler will give the morning address. A cordial invitation is extended to anyone who wishes to be present in person or to send a message.

With Our Schools . . .

Bethany Biblical Seminary

Graduation services for Bethany Biblical Seminary were held at the First church, Chicago, on May 26. President Rufus D. Bowman preached the baccalaureate sermon in the morning and Dr. Frederick K. Stamm gave the commencement address in the evening. The theme of Dr. Stamm's message was A Ministry for Today.

The graduating class numbered forty-three. Thirty-two received the Bachelor of Divinity degree and five the Master of Religious Education degree from the Seminary. Three received the Bachelor of Sacred Literature degree and three the two-year certificate from the Bible Training School.

The honorary Doctor of Divinity degree was conferred upon Dean Lorell Weiss of La Verne College, Calif., a former graduate of Bethany Seminary.

The love feast, held the Saturday evening before Commencement Sunday, was the high spot of spirituality for the school year. The students, faculty members, and their families were spiritually benefited by this service.

Prof. David J. Wieand has successfully completed all requirements for the Ph. D. degree at the University of Chicago and will receive the degree on June 14.

Three Bethany extension schools will be held this summer: Bridgewater College, July 15-27; Juniata College, Aug. 5-17; Elizabethtown College, Aug. 5-17.

In closing the school session of 1945-1946, President Bowman characterized the year as follows: The school year of 1945-1946 will go down in history as an outstanding period in the history of Bethany. This year was Bethany's fortieth birthday. It marked the launching of the Seminary's improvement program and the raising of \$175,000 for it. This has been the first year of the affiliation of the Mennonite Biblical Seminary with Bethany Biblical Seminary. This co-operative arrangement has been successful and appreciated. This commencement season marks the retirement of President Emeritus Albert Cassel Wieand after having served Bethany forty years, twenty-six years of which he was president. Brother Wieand deserves the gratitude of the brotherhood for his far-sighted leadership, beautiful attitudes and deep spirit of devotion through the years.

Clara B. Myer — Missionary

Martha Young
Chicago, Illinois

Anna Wolgemuth
Rheems, Pennsylvania



On a farm near Leola, Lancaster County, Pa., in the Conestoga congregation, Clara Blanche Myer was born on June 26, 1909, to Oliver and Addie A. Myer, bringing sunshine and gladness into their home. There were three older daughters in the family.

The father died when Clara was five years of age, and then the family moved to Leola, Pa., where Clara attended public school. She completed her high school in New Holland, Pa.

Clara united with the church at the age of twelve. Her mother and sisters had always been regular church attendants. The whole family was active in church school work and interested in the preaching services and so Clara just naturally became a regular attendant also. At an early age she began to teach in Bible school at the Bareville church, where the family attended services. She was also keenly interested in music, and served as chorister in the church and Sunday school at this place.

For her further education Clara chose Millersville State Teachers' College, which was close to her home. This made it possible for her to be with her mother. Out of this developed an unusual mother and daughter companionship that lasted through the years.

Clara spent several years teaching in the public schools in her home district. At the same time she continued to teach in the Sunday school and in daily vacation Bible school and to direct the chorus of the church. She also taught piano lessons for some years. During this time she occasionally took short refresher courses at Elizabethtown College, which brought her in touch with one of our own church schools.

After her mother's death in April

1941, Clara began to think definitely about service beyond her home community. She looked forward to attending Bethany Biblical Seminary for one term, at least. In September 1943, she left her home for Chicago and began work at Bethany. By the end of the term she decided to stay in Chicago for further work, and as a result the years from September 1943 to March 1946 were spent in Chicago with headquarters at Bethany. During this time she took work at the University of Chicago and at the Central Y.M.C.A. College. She was graduated in June 1945, receiving her A. B. degree. The fall and winter of 1945 and 1946 were spent in Bethany Biblical Seminary looking forward to the mission field.

During these years she spent two summers in Southern Virginia, where she taught in vacation church schools, music schools, and a boys' camp. She thoroughly enjoyed all of these and they seemed to provide the special training needed for her new field of service.

After March 1946, she came back to her home in Lancaster, Pa., and spent several weeks with her sisters, Cora and Minnie Myer of Lancaster, and Eva Myer Roether of Rothville, Pa. During this time she also renewed ties in the old home church at Bareville.

December 18, 1945, marks the date when definite action began in preparation for going to the field. Two specific calls for teachers in our missionary children's schools in India and in Africa were before the General Mission Board. Clara knew about both calls and after careful consideration she came to the conclusion that her decision should be made for Africa because of her experience with grade school children. Clara had the conviction that she would be serving as a missionary by teaching the missionary children in

the Hillcrest school at Jos. Within four short busy months, Clara was ready to leave New York by plane.

Clara had expected to go to Africa with missionaries returning to the field, but such plans did not work out and so she took the plane alone on April 26. Two days later she reached Harbel, Liberia. Fifteen days later a cablegram came to the office saying that she had reached Jos safe and well.

She is now at her place of work at Hillcrest School, Jos, Northern Nigeria. She has gone to serve Christ as a missionary schoolteacher. She has made many friends in America and they believe that her cheery, considerate presence will be a great asset in her field of service for God and his kingdom in Africa.

My Shanghai Diary

Ernest L. Ikenberry

Feb. 1. Tomorrow is Chinese New Year so the streets are abustle. Everyone is getting ready for a five-day holiday. Dr. Miao and George Wu are trying to get off by plane. They have third priority, the highest a civilian can get.

Feb. 2. Awoke to a lot of noise—firecrackers, drums, and cymbals, and parades with music. Miao and George Wu were delayed by bad weather.

Feb. 3. Stopped by the office to check on the cable to New York as Maio and Wu got off across the Pacific at 9:15. They are four days late and have only eleven days to get to Geneva. I went to Community church, heard a fine sermon on Blessed Are the Meek, by Bishop Lacy.

Feb. 6. Back at work in the busy, buzzing office.

Feb. 7. We had a long staff meeting. Dr. Mortensen was there with the minutes of the Executive Committee meeting so that we could check them before they are put into final form. Squeezed in a letter to the home office.

Feb. 8. Got off my financial statement for January. Living costs are about the same. Art Steele, Herald-Tribune correspondent, was in the office asking about the N. C. C. mission work, etc. Seems a very fine, genial fellow. We know mutual friends in Boise, Idaho. Mr. Suyekane was in for dinner. He is a very fine Christian and has done real service in the Y. M. C. A.

Feb. 9. I do have a cold, a real one.

Feb. 11. Dr. Henry is here from Chungking with the final move of the American Advisory Committee to Shanghai. Now I must have a conference with him on N. C. C. relief as he has been on the West China Committee. Had a letter from Mr. Vaught of the Church Committee for Relief in Asia.

Feb. 12. Morning staff meeting as usual with Associate General Secretary, Dr. Creasy, presiding. It seemed like a long day. Guess my cold is dragging me along.

Feb. 13. I had conference with Dr. Henry. He agrees that we should just start in the newly elected N. C. C. relief committee with a clean slate and let the Chungking office complete what they did not get finished by the end of January. They will work under the National Relief Committee and we will clear everything and correlate things through my office.

Feb. 14. I went to UNRRA to confer with Dr. Ray Moyer of the U. S. Agriculture Department. He spent many years in Oberlin-in-Shansi. He had asked me to come and confer with him and Dr. Chen

on heifers for relief. We had quite a discussion. It seems that they might be used at some of the orphanages. Also Nanking University may want some to start their herd again. Also spent some time with Miss Lewis, child welfare head in UNRRA. Also talked to her about the letter from the Service Committee on bean-milk powder. I also need to see Dr. Ryan, child specialist of UCR, on this matter.

Feb. 15. Spent some time getting off the agenda to the new relief committee for the meeting on the 19th. I had a lot of mail from North China. Was glad to hear from Mr. Yin, Taiyan professor. He gave some information about Li Wen-yu, one of my best students in Shansi University in the old days. He is still helping with relief work in south Shansi. I also had a letter from Mr. Shih, a former colleague on the staff of Shansi University. Both of these were fine friendly letters from men who seem to be glad to hear I am back in China. Both are non-Christians but men whose friendship I have valued quite a great deal. Sometimes one gets some keen insights from such men.

Here and There in Missions . . .

The Ad Interim Committee of the International Missionary Council met at Geneva, Switzerland, February 16-20, 1946. Representatives were there from thirteen countries, some of which had been spared from further military conflict less than a year ago. The younger churches of India, China, and Mexico had representatives on hand. All of these men gathered, the first time since the war, to renew the Christian fellowship of the groups they represented and plan joint action for the advancement of world-wide missions. They considered, particularly, possible ways in which the International Missionary Council could ally itself with the World Council of Churches. Co-operation in research, youth work, reconstruction, international relations, and distribution of world church news is to begin very soon. The two councils are joining hands to make the global work of the church effective.

The Christian church in Korea is dilapidated, undisciplined, confused, dazed and leaderless. It has come out of a period of oppression under the Japanese and of five years without the presence of foreign missionaries with its morale tottering, its property dirty and run down and its

ranks divided on the collaborationist issue. But in spite of those things the churches are making a real appeal to the people.

The Franciscan Fathers plan to petition Congress to "recognize the deplorable condition" whereby only 5,000 of the 20,000 children on the Navajo Indian Reservation are now receiving schooling. The closing of nineteen government day schools and two government boarding schools brought about the situation, according to the Franciscans, who teach in the mission schools.

Fifty-five French missionaries have returned to the Far East since the Japanese surrendered, it was disclosed in Paris recently. Thirty left toward the end of last year, and a second group of twenty-five has just set out. The missionaries are attached to French military forces as chaplains and hence have been given only temporary permits to reside abroad, but they hope to renew their visas as soon as abandoned missions are re-established.

The union of all Christian colleges in Fukien Province, China, is under way. The three schools involved—Fukien Christian University, Hwa Nan College for Women, and Union Theological Seminary of Foochow—

plan to build their campuses on adjoining sites and consolidate their curricula. This move is being taken at the recommendation of the Associated Boards for Christian Colleges in China, which has been studying the problem of higher education under missionary auspices in China during the past two years. The boards' plans call for similar unification in six other areas of China, but Fukien is the only region to respond thus far.

China is appealing to the American churches for 200 doctors and nurses and 200 other Christian relief workers. Arrangements are being made so that missionaries appointed for the work may go to the mission areas they prefer and remain under their own denominational boards.

The Wandering Chinese Christian Schoolboys Come Home

The bell on the gate tower of Kashing high school fifty miles southwest of here rang out over Kashing City the other day for the first time in nine years. After nearly a decade of wandering, this famous fifty-year-old Presbyterian boys' school got home to its own buildings and campus to start the new term.

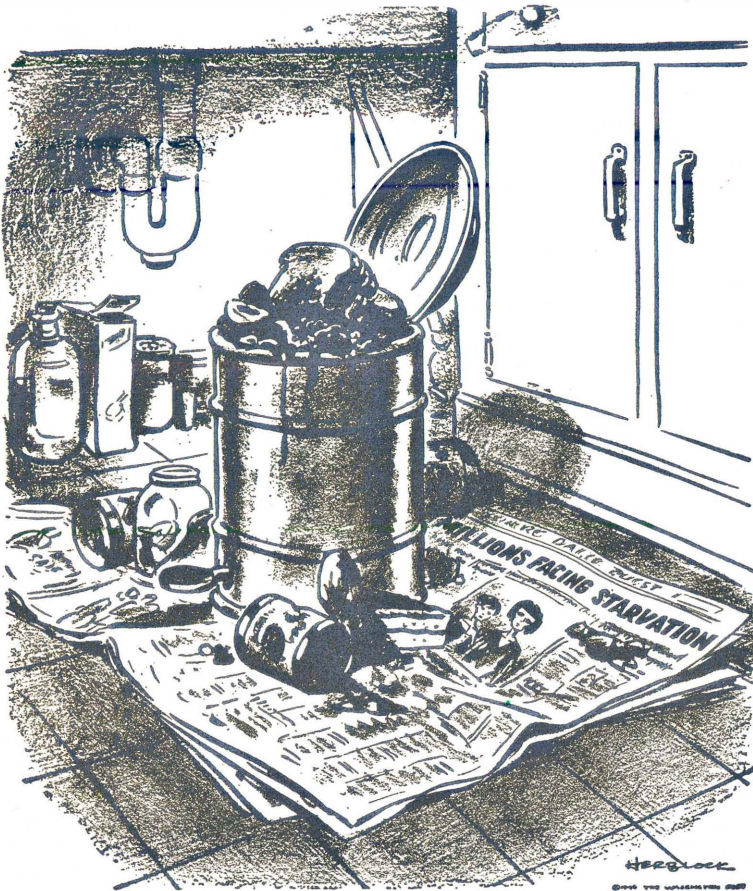
For nearly nine years that bell was silent as the school moved again and again to keep ahead of the enemy. Now, nearly 250 boys have enrolled, attended their first assembly and paid their school fees in heavy bushels of rice on their home ground once again. William H. J. Koo, the principal who had led the exodus, presided at the home-coming.

The period of the school's struggle to stay alive is a story of constant moving, dogged perseverance. For a time the group broke up into three sections and scattered to the out-of-the-way villages; then the group was able to get together and carry on in the international settlement in Shanghai. But Pearl Harbor brought this to an abrupt end and the school fled to a southwestern province with each boy smuggling himself through the Japanese lines. For three years this location was safe; until the Japanese offensive to split China got under way. That meant another move to a remote mountain town.

At last, in 1945, came peace, and Principal Koo led his boys back to Kashing. The school's nine-year exile record was remarkable. At its peak, it was teaching 980 boys and had 70 teachers. Its story is one of the most inspiring of this war.

Brethren Service

Still Life Drawing



Let Us Ration Ourselves to Assuage the World's Hunger

Willard Shelton

We are not sending enough supplies overseas. How can our nation supply more food? We believe Mr. Shelton's viewpoint deserves a hearing.

In the name of everything decent and good in the American tradition, why does not President Truman go to the radio and tell our people frankly that, unless help comes quickly from this nation, literally millions of people all over the earth will starve to death this year? Why does he not say boldly that the only adequate solution is for us to return to rationing or adopt some similarly decisive step, and bet his political future on the willingness of the people to accept his word?

I am not unaware of the venom with which even wartime rationing was assailed by the masters of slander who hoped to destroy Mr. Roosevelt politically by appealing to the basest human instincts. If Mr. Truman should restore rationing now, the same poison-tongued groups would scream with anger. They would charge him with clinging to power for power's sake, with making America again a "Santa Claus" for "beggar foreigners."

I do not believe the people would credit them. I do not believe that the nation which poured out its bounty to the earthquake-stricken Japanese

people twenty years ago has lost its pity for the victims of disaster anywhere in the world. I do not believe the nation which has watched with sympathy the Indian people's struggle for liberty wants the Indians to die like flies in the Calcutta streets this summer. I do not believe that the nation which helped beat the Germans in war wants German children to wear again the potbellied marks of starvation.

Grisly Truth

We may be able to do little enough, under the best of circumstances.

We were told by the army, a few months ago, that stories of German hunger were exaggerated. Some of them were, perhaps, but the grisly full truth at last is out. Central and Western Europe is at the desperation point.

Some starvation in Europe and Asia is inevitable. All that is possible at this late date is to minimize the terror.

We Are Well-Fed

But that much, at least, we can do—if the administration will take its courage in its hands and call upon the people, in candid terms, to rise to the need.

It is regrettable that so many columnists and radio commentators, in talking about the world's need of American food, couple their appeals with warnings about Russia. Is it necessary for us, at the peak of American strength and prestige, to get our people aroused to generosity by frightening them about communism? Is it implied that we would be willing for the Indians and the Germans and the French to starve except for the possibility that, as they suffer, they might turn to the Soviet Union for salvation?

We are a well-fed people, the most fortunate on earth. Never before were we fed so well, in fact, as now—while the rest of the world is existing on routine rations or less than that. The American spirit has not become so crabbed and distorted, surely, that it is unwilling to share of its abundance with the wretched millions suffering more directly the frightful aftermath of war. Mr. Truman's administration is in possession of the facts. It has placed some facts before the people—but it has not yet shown the nerve to act upon them. Is the President going to wait until time has run out completely?

Reprinted from the Washington Post

Brubaker in China

Now surveying mission activities and relief needs in China is Leland Brubaker, who will report on his trip when he arrives back in August.

Mr. Brubaker expects to visit Ernest Ikenberry and our five missionaries in Shansi Province. He may witness distribution of part of the 427 pounds of United Church relief supplies sent to that nation from Modesto and New Windsor.

Meanwhile here in the United States fifty eager tractor drivers, many of them Brethren, prepare for an eighteen-month sojourn in that far-eastern land, where they will instruct Chinese in the art of machine farming.

Earnest Request

The latest request for foreign service arrived in person at the Elgin office to state that he really must get across and he would be willing to scrub floors for John Barwick if necessary. He didn't want any pay. . . . If he could get to England, that is . . . letters from his girl in England just weren't enough, and she couldn't come over to this country. . . .

(The B.S.C. though unable to grant this plea hopes that love will find a way.)

Crop Raising in Italy

Farmers and their families in Italy are gardening every available inch of soil, "including wheat patches at such angles that they seem pegged to the mountainside," according to a report received from John Strohm, former editor of the *Prairie Farmer* who has just concluded a tour of European agricultural areas for American rural magazines.

"No farmer in the world is working harder with less and producing more food than the Italian farmer," said Mr. Strohm's report. "Give him only the land wasted along our railroad tracks and he could feed most of Italy's hungry millions. They hoe their wheat to squeeze out the last ounce of food, and in valleys they raise yearly as much as fifteen tons of hay and fifty bushels of wheat on one acre."

Mr. Strohm said it was a common sight to see a father, a mother and four or five children all working the fields together, many pushing spades with their bare feet. A pair of shoes cost nearly twenty bushels of wheat.

Italy has nearly 350 people per square mile to feed, the report added, and their greatest need today is fertilizer, something they have had to do without for five years. There is more land in wheat than in any other crop.

"In southern Italy, on land where you would not give cockleburs a chance, they get ten bushels per

Information and Inspiration . . .

Quiet success: The Morrisons Cove, Pa., church tiptoed silently—as far as the Elgin office was concerned—into a community sale for relief. The first news reached us after the sale. Net proceeds totaled the tidy sum of \$1,000.

Enough heifers to be herd: The Southern Ohio heifer committee reports shipments from the Gettysburg, Ohio, assembling center totaling 177 animals.

"The food situation in China," says F. H. La Guardia, director general of UNRRA, "is beyond description. The health of the Chinese people is also endangered by disease. We are doing our best to head off the graver consequences of cholera in Canton by rushing by air express enough vaccine to protect 200,000 people."

Bro. Rufus King, who has served as director of the C.P.S. work in Puerto Rico, was a visitor in the B.S.C. office recently. He and Mrs. King will return to Puerto Rico this summer to direct the work of the Castañer unit.

Over vast areas of the Far East today, millions of famished men, women, and children have one certainty in common—the certainty that unless food arrives in the immediate future, they will be dead.

acre," Mr. Strohm's report concluded. "They even farm close to mines, and when one explodes their chief concern is lest the oxen be injured."

Thirteen Carloads

Farmers from six states have just contributed 440 long tons of corn that is now en route to Naples, Italy, in the campaign to alleviate the famine and hunger in that war-devastated country. This was made known by Dominic J. Marcello, executive vice-president of American Relief for Italy.

"We have just sent to Naples for the relief of the starving people 440 long tons of corn," he said. "This was contributed to our organization by the farmers from six states and is now on its way to Naples, aboard

"There can be no love among men if they are not alive to each other."—Howard Thurman.

Howard Sollenberger, the director of the tractor unit in China, is supervising the training of the fifty men selected for this work. These men are in training at the various tractor factories that provided the tractors.

Our relief and rehabilitation workers in Italy have all reported to their assigned stations. Each of the five is at present located in a different area. When they are better acquainted with the country, the language, etc., they hope to establish a definite project for Brethren service.

Bro. Ora Huston, formerly West Coast area supervisor for C.P.S., is now in Washington, D. C., for a summer of service as head of the camp operations division of the N.S.B.R.O. He replaces J. N. Weaver, Mennonite, who has resigned after five years' service to become manager of a co-operative at Newton, Kansas, the home of Bethel College, and a strong Mennonite constituency.

The first shipment of heifers to Italy was scheduled to leave the latter part of May. The shipment planned last fall was canceled because of the lack of feed, but now with the pastures, we are assured that they can be taken care of.

the freighter, Arunah S. Abell. The farmers are donating cereals and other foodstuffs through various organizations. **This shipment of corn was made by the farmers to the relief and rehabilitation committee of the Church of the Brethren. They turned it over to us to ship and distribute."**

How Did They Do It?

A few weeks ago Ida Shockley was asked to speak at Tilden Tech High School in Chicago. They wanted to give some heifers and needed to know more about the project. After the talk their principal said he thought they could raise money for ten heifers. Here at Elgin we smiled. That is a lot of heifers to deliver on short notice.

The other day Ida received a phone call indicating they had through their own school and efforts of friends raised funds for fourteen heifers! What's more they had lined up, according to their estimate, 200 prospects for seagoing cowboys! . . . We can see Ben Bushong's grin of delight from here.

**"SERVE, AND HATE
WILL DIE UNBORN:
LOVE, AND CHAINS
ARE BROKEN."**

George Washington Carver

The Church at Work



Courtesy International Journal

Using Visual Aids in the Church Program

W. Donald Brumbaugh

Everyone who is charged with the responsibility of guiding a group in thinking, discovering new truth, and attempting new approaches must face the question of how he can best lead their thinking, stir their emotions and crystalize their developed conviction into action, through standards of conduct. One of the questions which he should raise with himself is, "How can I take this matter out of the realm of the abstract into the concrete through visualization?"

Young people's groups are always on the lookout for something to do. With them Christianity is not alone something to believe but something to do as well. One group used this approach to begin a project for the heifer and clothing program. They started their program with a devotional period, sang *The Whole Wide World for Jesus*, read the scripture, "In as much as ye have done it unto the least of these my brethren, ye have done it unto me." This was followed by a film showing relief feeding being done in Belgium and France and showing scenes of children left starving in the wake of war, babies crying for milk, a steamer coming into port carrying food for their sustenance. Posters that had been prepared beforehand were then displayed and placed on the wall as

reminders. Graphs were presented showing the need and the amount of milk needed to keep a given number of babies alive. A "cow census" was taken including the calves and compared with the per capita consumption of milk. This was shown in relation to the stricken areas. Several good but used garments, dresses, trousers, shoes that served as sam-

ples to be given were displayed. It was not enough that the group be told of the need and what could be done; they were shown. It was so effective that one group organized to mend clothing and make garments from cutouts from B.S.C. and remake garments for smaller persons. A heifer club was also organized.

Of course, our relief program does have certain aspects that are dramatic but projects in our regular program are even more in need of being visualized. In a great many cases it is not a question of our not knowing how as much as it is of not using what is already familiar to us.

A series of still pictures, prints or projected pictures, or motion pictures can be used either to introduce a study group to a subject for further and more intensive work or as an overview to integrate studies that have just been completed. Sometimes the same series of pictures is used twice, once at the beginning of a study and again at the close to crystallize thinking.

For inspirational purposes, for worship services and for vespers, projected pictures are especially adaptable. Slides made from film taken with an ordinary miniature camera has a variety of uses, limited only by the resourcefulness of the leader. Beautiful scenes taken in natural color, accompanied by music, reading of appropriate poetry, psalms, with soft music interspersed,

It Occurs to Me . . . Raymond R. Peters

On a recent trip to Bridgewater College I had the pleasure of living in the guest apartment. Hanging in one of the rooms was the following prayer.

"Let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood or dreaming on the margin of a quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world knows me not may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others, but I condemn myself. Let me not follow the clamor of the world but walk calmly in my path. Give me a few friends who will love me for what I am and keep ever burning before my vagrant steps the light of hope. And though age and infirmity overtake me and I come within the sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet, and may the evening's twilight find me gentle still."

It occurs to me that every guest room should display some motto or word of encouragement. Often we forget that the people who travel in the interests of the church are serving a line of duty rather than vacationing. Sometimes they become lonely and discouraged. The atmosphere of a guest room can be a source of inspiration and uplift.

certainly lead us into a reverent appreciation of God's handiwork.

One pastor has effectively used his slide projector to help create an atmosphere for worship by making a slide out of a tiny cross cut out of black paper. When it is projected in subdued light on the wall, on a picture, or a model of Golgotha, it provides a worship center, directing attention to the subject for discussion.

Applying Visual Materials

At Christmas time, at Easter or in teaching Brethren heritage and doctrine the children's department may plan a marionette program. Start out by writing the script, making the costumes, settings, and finally taking the parts to be portrayed and presenting the finished production. Too involved for children? You would be surprised what they can do. A small class can do it and it can be adapted to different age groups.

The cost of employing aids can be reduced materially by making as many as possible. It is easier than might be supposed. The Keystone View Company of Meadville, Pa., prints a small pamphlet for ten cents, describing the making of glass slides. Picture rolls in a strip to be projected can easily be made by any amateur photographer. As a matter of fact, the making of the visual materials to be used, (as just suggested in the program with marionettes) not only saves the expense of purchasing them, but, when correlated with the subject matter, creates an experience of appreciable educative value.

Resources

Picture Guide for Uniform Lessons. 10c.

Visual Aids in the Church, Rogers and Vieth. \$2.00.

Visual Method in the Church. 25c.

Pamphlet Cafeteria

Have you thought of establishing a "pamphlet cafeteria" in your church, to enable your members and friends to secure up-to-date information on problems with which Christians are naturally concerned? It would be important to keep the supply up-to-date but if sufficient quantities were sold, the project would be self-sustaining. Maybe your B.Y.P.D. would want to take on the job of setting up the rack which would be used, painting signs or posters to call attention to it and ordering new materials. These materials available from the General Boards at Elgin and elsewhere might deal with a great variety of subjects and could promote different phases of the church's work at different times.

News and Correspondence . . .

The Church of the Brethren in Canada

Forty years ago, when the Brethren were first coming into Canada, there was more unexplored territory in North America than in any other continent, and most of it was in Canada. When we came north we, figuratively and literally, went to the ends of the earth.

Today our agricultural area has largely been developed, our industries are firmly established and growing, our transportation system is well organized and generally satisfactory. Our forests are vast, and no attempt has been made to estimate the extent of our oil and mineral resources. The population that we need will inevitably come. With her radium and uranium deposits Canada is, potentially at least, the strongest nation of the world. Edmonton, forty years ago at the end of the earth, is now an air-center of the world, its greatness in that respect only begun. We are in the strategic position of being a crossroad of the world's airways. And may these airways be ways of peace.

Just how is the church going to fit into the general plan of this youngest of the nations suddenly projected into the strategic position of world power and influence? Never in modern times has the church had such an opportunity to establish itself in a strategic center from which the "lines have gone out to the ends of the earth." As we have dreamed of what we would accomplish in far-off climes and times, the present has unceremoniously dumped the future into our lap.—E. C. Cawley, Arrowwood, Alberta.

Youth Rally at Stanley

On April 28 a youth rally was held at Stanley, Wis. Young people came from Rice Lake, Mondovi, Eau Claire, Worden, Maple Grove and Stanley. Rev. Petcher, of the Rice Lake church, had charge of the Sunday-school class. Rev. Royer, our guest speaker, gave us a fine talk on his experiences in taking a load of horses to Europe. At noon everyone enjoyed a basket dinner. We had a musical program in the afternoon, each church participating. A business meeting followed at which we discussed Conference, work camps, and our summer camp. The Stanley ladies' aid prepared a fine supper for the visitors, after which Bro. Royer led us in a song-

fest. Rev. Bucklew of Mondovi brought us the evening message. At the close of the service, Rev. Bryan, of the Stanley church, baptized two young people to climax the day.—Opal Henderson, Stanley, Wis.

Ex-"City of Churches"

Brooklyn, New York, was once known as the "city of churches." It is now regarded by evangelical Protestantism as one of the principal home mission areas of the eastern United States. Most of the pulpits that once drew famous Protestant preachers have closed their doors, have been sold to nonevangelical groups or become charges of missionary budgets. It is estimated that of the 2,760,000 population of Brooklyn, 82 per cent is foreign-born, children of foreign-born and Negro; while only 18 per cent is "native white." The remainder of the once predominantly "native white" population seem to have moved into suburbs of New York City. Of the 800,000 Protestants still living there less than 200,000 are reported as members of churches. Approximately 35 per cent of the population is Roman Catholic, 32 per cent Protestant, 31 per cent Jewish and 2 per cent Eastern Orthodox.—World Outlook.

German Catholics and Protestants Maintain Friendly Contacts

Two recent events illustrate the fact that the friendly relations between German Catholics and Protestants, which were established in the common resistance against Nazi neo-paganism and persecution, are not only being maintained in the present reconstruction period but even further developed. The two events referred to involve a Catholic bishop, Auxiliary Bishop Wilhelm Stockums of Cologne, and Rev. Dr. Heinrich Bornkamm, president of one of Germany's most important Protestant organizations, the Evangelical League (*Evangelischer Bund*).

Bishop Stockums was the first Catholic bishop in Germany to speak at the inauguration of a Protestant school. Speaking at the Evangelical Teachers College of Kettwig-on-the-Ruhr, as a representative of Cardinal Frings, Archbishop of Cologne, he declared that in spite of the differences in doctrine the two Christian denominations have come closer to each other

and that they feel the same about their responsibility for the education of German youth. Referring to the recent campaign for denominational schools, he declared that only in denominational schools can the spirit of Christianity make itself fully felt.

On the Protestant side, Rev. Dr. Bornkamm declared in his message to the Evangelical League, on the occasion of the fourth centenary of Martin Luther's death: "Common suffering and oppression has brought us, as one of its greatest blessings, a calm and brotherly relationship between the denominations. We shall do our best to preserve it. Discussion on the essence of the gospel and on the true Christian church is necessary for truth's sake; we wish, however, to conduct it in a spirit of peace and respect. We are hopeful, in particular, that the times when questions of faith were intertwined with, and prejudiced by, political struggles for power are now definitely over for our people."

British Youth Said to Be Seeking "Popular" Religion

Great Britain, so four American leaders of the Youth for Christ movement have found, is ready for a revival of religion such as that visited upon the islands during the time of Moody, Wesley, Chapman, and Alexander.

Dr. Torrey Johnson, leader of the group, says, "Young people in Britain, as in America, have left the church because they thought its methods old-fashioned and obsolete and, according to the Lord Provosts of Glasgow, Aberdeen, and Edinburgh, an alarming rise in juvenile delinquency has resulted."

In Edinburgh, Lord Provost James Falconer was reported as saying: "We have found that young people simply will not tolerate a heavy, dull church service. They must become interested in the church through a popular and appealing program designed specifically for young people. Later, after they have become converted, then ritual and form can strengthen and inspire them."

Urges Church Action on Moral Problems

Gambling, intemperance, and marital irresponsibility were listed as problems calling for church action in a report presented to the Presbyterian Church in England at its general assembly in London.

"Not only are intemperance and

gambling rife while succeeding governments are afraid to act because of their promoters and patrons," the report declared, "but there is obviously a decline of honesty in act and word and a decline in respect for human life."

The report urged that the Church reconsider its attitudes toward divorce, marriage, and the family. It also recommended that training for marriage and the responsibilities of parenthood be included in the Church's work among adolescents.

Vermonters Again to Be Hosts to Negro Children

The homes of white people in the vicinity of Johnson, Vt., will be opened to 85 Negro children from New York's Harlem for the third year of a novel experiment in race relations, it has been announced by the Rev. A. Ritchie Low, pastor of the United Church.

Mr. Low, who started the movement three years ago, said a number of the young people are returning to the same homes they visited last year, their hosts having made this request.

The children, who come from middle-class families, are looked upon as good-will ambassadors from one race to another. So many who have already come to the Vermont

homes wish to return that a limit of two visits has been set. However, some are coming for the third time, but they will underwrite their own transportation expenses. The expenses of the remainder are paid for by the Abyssinian Baptist Church in New York.

The Vermont plan has proved so successful that church groups in Illinois, New Hampshire, Connecticut and Maine have adopted it.

Seek Experimental Religious Schools to Provide Bible Study

Formation of experimental religious schools to provide opportunity for discussion as well as study of the Bible was recommended in a report submitted by the Committee of Evangelism to the British Council of Churches at its spring meeting in London.

The committee urged also that "a more serious account be taken of evangelistic preaching" in view of the "widely prevailing ignorance of the Bible and of everything connected with the life of the church."

"Even the Four Gospels and their story of Jesus, the indispensable basis of Christian faith, are unknown to very many today," the

About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Illinois.—Ed.

All God's Children. Armond E. Cohen. Macmillan, 1945. 104 pages. \$1.50.

If you are hazy on the subject of the Jewish people in relation to Christianity and to our nation, this book with simple, clear-cut statements will give you an intelligent understanding of these matters. Each chapter is in the form of a friendly letter from the author, a successful, youthful rabbi in Cleveland. The book is written in the language of young people and has a positive, constructive and wholesome emphasis.—Don M. Snider.

Recreation for the Church. National Recreation Association, 1946. 80 pages. 50c.

This book gives a wholesome approach to the matter of recreation in the local church program. Many resource materials are listed. The book includes drama, music, socials, nature study, camping, sports and crafts. One section deals with leadership. The problem of adequate equipment is covered in detail. The bibliography alone is worth the price of the book.—Don M. Snider.

Pioneers of Tomorrow, a Call to American Youth. Hans Weil. Association Press, 1945. 83 pages. \$1.25.

This book is a real challenge to creative living. Though it will not appeal to the average youth, it has a clear insight into American weakness and strength. Advanced youth and adult leaders will be helped by reading this book.—Don M. Snider.

Our Inner Conflicts. Karen Horney. W. W. Norton, 1945. 250 pages. \$3.00.

This is a "must" book for all pastors, teachers and counselors. It explains clearly in a new way the basic motives for conduct. It is excellent background material for pastors and counselors.—A. Stauffer Curry.

How You Can Help Other People. Samuel M. Shoemaker. E. P. Dutton and Company, 1945. \$1.75.

This book is relatively free from technical terminology and has a richness of Christian insight. Laymen as well as ministers will find it helpful. The book touches many personal problems of our times simply and briefly.—S. Loren Bowman.

committee declared. "We urge that the first task of evangelistic preaching to the masses should be a simple and straightforward presentation of the historical Jesus."

Disputing the belief that denominational differences constitute a hindrance to united evangelism, the committee asserted nevertheless that these differences "impair the witness of the church" and hence "every step toward healing them will also be a step toward more effective evangelism."

Berlin Churchmen Form International Goodwill Group

A group to promote international understanding is being formed by German church people in Berlin, according to one of its organizers, Ruth Wendlend, assistant to Dean Heinrich Grueber of Berlin.

The organization, to be known as the Ecumenical Work Society, plans to meet once a month. Chaplains of the military and neutral governments are being invited to participate. Speaker at the first meeting was a French chaplain. A German pastor who is the Protestant liaison with the British is one of the organizers. Russians also will be invited.

Miss Wendlend said the group will read books and study. It is not only for church laymen but also for those who do not belong to churches.

"We want to develop a real understanding of the churches in the different nations," said Miss Wendlend. "We want to learn to know other people, so there won't be misunderstandings."

Church World Service Asks Return of Rationing

Questioning the efficiency of voluntary rationing, the new Church World Service organization, representing most of the principal Protestant denominations, has urged immediate and drastic action by the government to avert mass-scale starvation. The appeal was embodied in a statement released May 16 on the organization's own stand on the present world food situation.

In one of its first official acts since its formation May 7, the new service agency brought its full battery to bear on the present specter of hunger. It called upon the President to set aside by executive order the necessary grain to cope with the present emergency and provide for immediate shipment overseas, and to reinstate rationing in this country in order to provide the necessary supplies for the coming year to feed the starving in Europe and Asia.

The statement reaffirmed former positions expressed by the constituting bodies as well as the three merging organizations which were the World Council Service, the Church Committee on Overseas Relief and Reconstruction, and the Church Committee for Relief in Asia. President of the new organization is Harper Sibley, who served as chairman of the two latter committees.

The Struggle Against Intolerance

An ordinance recently proposed for the city of Los Angeles reads as follows: "It shall be unlawful for any person to write, type, stencil, paint, print, publish or distribute, by any means, or in any manner whatsoever, any inscription, sign, placard, handbill, circular, booklet, pamphlet, leaflet, card, sticker, periodical, literature, paper, or any other matter, which exposes any religious or racial group to ridicule, contempt or hatred, or which tends to disturb the public peace or endanger life and property." Any offender would be fined \$500.00 and could be imprisoned for 90 days. Despite the enlightened nature of this ordinance it is not expected to get enough votes for passage in the city council.

British Council Sends Greetings to German Church

In a message of greeting to the Evangelical Church of Germany, the British Council of Churches said it is looking toward increased co-operation with the German church as one means of healing the wounds of war and establishing a just peace.

Referring to the Stuttgart Declaration in which the Evangelical Church confessed that it shared equally with the rest of the nation in its war guilt, the council said it was "greatly moved" by the statement.

"We feel bound to distinguish between the degrees of moral responsibility which our respective peoples bear for the tragic events of past years," the message said, "yet we are conscious of grievous failures on our part to bear witness to the justice and mercy of God in our international relationships and we take our stand with you before the judgment seat of Christ."

Susie H. Price

Susie H. Price, daughter of the late Joseph M. and Sarah Harley Cassel, was born Jan. 5, 1884. She died April 13, 1946, at the Grand View hospital, Sellersville, Pa. She became a member of the Church of

the Brethren in her teens, and lived within the bounds of the Indian Creek congregation until the time of her death. On April 29, 1905, she was united in marriage to Abram A. Price, who survives. Six children were born to them, two of whom preceded her in death. On April 13, 1918, they were called to the ministry, and on October 26, 1923, they were ordained to the eldership. Since March 7, 1936, they have had charge of the work in our congregation. Sister Price fell asleep on the twenty-eighth anniversary of their call to the ministry. Funeral services were conducted at the Indian Creek church by the home ministers, Brethren Elmer M. Moyer, Reuben H. Brumbaugh, and Joseph G. Moyer, assisted by Elder Samuel H. Hess of Royersford, a friend of the family. Interment took place in the near-by cemetery. —J. Wilford Price, Harleysville, Pa.

Jane H. Agley

Jane H. Agley was born Oct. 26, 1866, and died at her home May 15, 1946. She was married to Daniel Agley on March 11, 1930. She had been a long-time member of the Church of the Brethren, in which her former husband was an elder.

Surviving are her husband; a daughter by her first marriage, Mrs. W. W. Zimmerman of Elkhart; two stepchildren, Melvin C. Agley and Mrs. Simon Bontrager, both living northeast of Howe; five grandchildren and twelve great-grandchildren and three sisters living in northern Michigan. Services were held at the English Prairie church, with Bro. Mark Schrock officiating. Interment was in the English Prairie cemetery.—Mrs. Simon Bontrager, Howe, Ind.

Malinda Ellen Rairigh

Malinda Ellen Rairigh, aged eighty-five, widow of Eld. George S. Rairigh, who preceded her in death thirty-one years ago, died April 28 at the home of her daughter, Mrs. Madison Brown, Jr., Love Point, Md. Mother Rairigh, the daughter of the late Wm. and Sarah Gregg, was born near Johnstown, Pa., and became the wife of George S. Rairigh in 1878. To this union were born eight children, of whom five sons and two daughters survive.

The life of the deceased was characterized by a strong loyalty to the church of her choice. She showed especial devotion to the work of the aid society and a large beginners' Sunday-school class. For many

years she was president of the former group.

After death the body of Mother Rairigh rested in the home of her eldest son, Norman L. Rairigh, of Denton. Funeral services were conducted at the Denton church by Bro. I. S. Long of Baltimore, assisted by Bro. J. W. Krabill of Denton. Interment was in the Denton cemetery.—Mary B. Rairigh, Denton, Md.

John Henry Shickel

John Henry Shickel, son of Joseph and Nancy E. Shickel, was born at Bridgewater, Va., April 29, 1877, and died April 18, 1946, at the Jefferson hospital in Roanoke, Va., following an operation. Surviving are his wife, Lulu Peters Shickel, a brother, D. P. of Roanoke, and a sister, Elsie N. of India.

He joined the First church in Roanoke in 1911, and worked for many years with the junior boys and young people of the church. He helped also with the welfare activities of the church, giving freely of his time and material goods. Always he worked side by side with the deacons in any service the church called on him to do. He loved his Bible and was a faithful student of it. He looked longingly for his Lord's second coming.

For the last thirteen years Bro. Shickel had been a member of the Antioch church in Franklin County, Va. Because of failing health and the physical demands of farming he was not as active in the church work at Antioch as he had been in Roanoke. He did, however, sing in the choir, attend faithfully, and contribute of his means to the support of the church. Funeral services were conducted at the First church by Brethren J. A. Naff, C. A. Flora and J. H. Murray. Interment was in the Evergreen cemetery.—Lulu Peters Shickel, Rocky Mount, Va.

A German Quaker Repents

Allied military government in Germany hasn't been doing very well, perhaps because it doesn't follow closely enough the example of a certain German. When it comes to methods calculated to win respect for democracy, many an AMG officer could wisely emulate Heinrich Luehr. Luehr is burgomeister of Ahnsbeck. He is also a German Quaker. Faced with the need of requisitioning supplies needed for the care of refugees from eastern Europe and for other Germans more destitute, he issued this order:

"By virtue of the requisition law and in accordance with our traditional, though seldom implemented, attitude towards practical Christianity, I issue this requisition order: (1) from Heinrich Luehr, of Ahnsbeck, Farmer, 2 feather beds; (2) from all former members of the so-called Party (i.e., the Nazis), all members of the S.S. and S.A., . . . one feather bed from each; (3) from those mentioned under "1" and "2" all available furniture and household goods which the Welfare Committee considers necessary. This requisition order is issued against the person stated under "1" because he did not before 1933 stand up with the necessary determination for personal freedom, practical Christianity and nonviolence, and in the case of the persons stated under "2" because after 1933 they worked in the opposite direction."—Worldover Press.

Matrimonial . . .

Behrer - McNamara.—Richard William Behrer and Doris May McNamara, both of Fort Wayne, Ind., at the Fort Wayne church, June 1, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Brandt-Lehman.—Luke H. Brandt of Hershey, Pa., and Anna L. Lehman of Palmyra, Pa., in their newly furnished home near Mt. Joy, April 21, 1946, by the undersigned.—Elmer Ebersole, Elizabethtown, Pa.

Brehm-Kilgore.—Raymond J. Brehm and Gladys Roberta Kilgore, both of Johnstown, Pa., in the Pleasant Hill parsonage, May 11, 1946, by the undersigned.—C. H. Gehman, Johnstown, Pa.

Carney-Findley.—Frederick Carney and Margaret Findley, both of Johnstown, Pa., in the Pleasant Hill parsonage, May 15, 1946, by the undersigned.—C. H. Gehman, Johnstown, Pa.

Clayton-Hogan.—William Marion Clayton of Asheville, N. C., and Betty K. Hogan of Norborne, Mo., at the home of the bride's sister, May 24, 1946, by the undersigned.—Edward Lander, Glendale, Calif.

Davis-Crampton.—Claude Davis and Eleanor Crampton, both of Muncie, Ind., May 26, 1946, by the undersigned at his home.—J. Andrew Miller, Muncie, Ind.

Detrick-Eley.—Galen Detrick of Bradford, Ohio, and Martha Eley of Union City, Ind., in the Harris Creek church, June 2, 1946, by the undersigned.—Ernest Detrick, Bradford, Ohio.

Drain-Chittum.—Emory H. Drain and Evelyn Chittum, both of Roanoke, Va., May 18, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Flora-Lehman.—Edward Flora of Knox, Ind., and Ruth Lehman of Walkerton, Ind., in the home of the bride, May 18, 1946, by the undersigned.—Cletus O. Deardorff.

Hampton-Lavinder.—S. Chester Hampton and Virginia Christine Lavinder, both of Roanoke, Va., in the Ninth Street church, April 20, 1946, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Hanson-Bogard.—Ernest Hanson of Oak Park, Ill., and Naomi Bogard of Chicago, Ill., in the First church, Chicago, June 2, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Hoover-Hoffman.—William Luther Hoover of Saxton, Pa., and Wilda Lovetta Hoffman of Everett, Pa., in the Raven Run church, April 20, 1946, by the undersigned.—Percy R. Kegarise, Saxton, Pa.

Horn-Smith.—Lorain Horn and Regina Smith, both of Danville, Ohio, at the Dan-

ville parsonage, April 22, 1946, by the undersigned.—Daniel M. Brumbaugh, Danville, Ohio.

Judy-Seibert.—Richard T. Judy and Pauline Seibert, both of Chicago, at the First church, June 1, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Keeler-Keeler.—Claude John Keeler and Clara Vandola Cress Keeler, both of Fort Wayne, Ind., at the home of the bride, June 1, 1946, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

Mendenhall-Fink.—Joseph L. Mendenhall of Gove, Kans., and Lois Doreen Fink of Quinter, Kans., at the home of the bride, March 28, 1946, by the undersigned.—Paul K. Brandt, Quinter, Kans.

Mikesell-Bucklew.—Harley Mikesell of Mondovi, Wis., and Frances V. Bucklew of Chicago, Ill., at the First church, Chicago, May 25, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Moubray-Kemp.—Russell Lee Moubray of North Manchester, Ind., and Betty Jean Kemp of Dayton, Ohio, in the East Dayton church, May 18, 1946, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Neterer-Swoope.—Irvin Paul Neterer and Doris Jean Swoope, both of Roaring Spring, Pa., May 11, 1946, by the undersigned at his home.—D. I. Pepple, Woodbury, Pa.

Palsgrove-Butterbaugh.—Gene Palsgrove of Troy, Ohio, and Lenore Butterbaugh of Oak Park, Ill., at the First church, Chicago, June 1, 1946, by the undersigned.—Harper S. Will, Chicago, Ill.

Pote-Delozier.—Jesse William Pote, Jr., and Daisy Marie Delozier, both of Roaring Spring, Pa., May 11, 1946, by the undersigned at his home.—D. I. Pepple, Woodbury, Pa.

Rotz-Heckman.—Clarence L. Rotz and H. Geraldine Heckman, both of St. Thomas, Pa., June 1, 1946, by the undersigned at his home.—Ora DeLauter, Hagerstown, Md.

Shaffer-Hoff.—Lewis F. Shaffer of Uniontown, Pa., and Nora E. Hoff of Lemont Furnace, Pa., in the Uniontown church, May 28, 1946, by the undersigned.—M. Guy West, Uniontown, Pa.

Shoemaker-Wean.—Robert Nile Shoemaker of Fulks Run, Va., and Tessie Ellen Wean of Timberville, Va., in the Linville Creek parsonage, May 24, 1946, by the undersigned.—Samuel D. Lindsay, Broadway, Va.

Stuttle-McDonald.—Clinton Stuttle of Batavia, Ill., and Helen McDonald of Glasgow, Scotland, at the Batavia church, May 24, 1946, by the undersigned.—Earl H. Kurtz, Elgin, Ill.

Wadsworth - Sutphin.—Burton Wayne Wadsworth of Tacoma, Wash., and Margaret Iris Sutphin of Waterford, Calif., at the Fresno Baptist church, Aug. 16, 1945, by the undersigned.—Elmon Sutphin, Waterford, Calif.

Wagner-Roth.—Duane Wagner of Union City, Ind., and Virginia Roth of Greenville, Ohio, at the Hill Grove parsonage, June 1, 1946, by the undersigned.—James M. Moore, Union City, Ind.

Fallen Asleep . . .

Applegate, Fern Evelyn, daughter of George and Lillie Finnifrock, was born March 11, 1904, in Cherry Grove Township, Lanark, Ill., and passed away at a Freeport hospital April 12, 1946. She spent her entire life in this community. At the age of eleven she united with the Cherry Grove Church of the Brethren and was a faithful member. She was especially interested in children. She is survived by her husband, four children, her mother, one brother, and one sister. Funeral services were conducted by Bro. Merle R. Hawbecker, pastor of the Cherry Grove church, and interment was in the Lanark cemetery.—Merle R. Hawbecker.

Brown, Daniel R., son of Henry L. and Mollie Renno Brown, was born Dec. 13, 1865, and died April 8, 1946. He is survived by two sons, five daughters, thirty-seven grandchildren and twenty-four great-grandchildren. Services were held

at the Merkey church by Elders Ira D. Gibbel and George G. Snyder and interment was in the adjoining cemetery.—Viola M. Ziegler, Bethel, Pa.

Brubaker, Martin, the son of Samuel F. and Martha A. Brubaker, was born near Salem, Va., April 24, 1861, and died March 22, 1946, at his home in Waggoner, Ill. He was united in marriage to Clara J. Williamson on Feb. 19, 1885. To this union were born six children. He joined the Macoupin Creek church in 1890, and served the church as a faithful deacon for fifty-three years. He is survived by his wife, Clara J. Brubaker, five children, two sisters, one brother, thirteen grandchildren and two great-grandchildren. Funeral services were held by his pastor, Bro. Leland A. Nelson, and interment was in the Macoupin Creek cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Brumbaugh, Fannie Rhodes, daughter of Daniel and Anna Shriver Rhodes, was born near Martinsburg, Pa., on Sept. 9, 1862, and died Nov. 20, 1945, at the home of her daughter in Boswell, Pa. In 1881 she was married to Levi Brumbaugh and to this union two daughters were born. As the wife of a deacon she was faithful in all the duties that pertained to that office. Funeral services were held in charge of Bro. M. G. Wilson, with the sermon by Bro. C. O. Beery. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Clearville, Pa.

Buckwalter, Emma K., daughter of Benjamin and Susanna Johns Buckwalter, died Dec. 6, 1945, at the age of eighty-six years. She was a member of the Lancaster church. She spent most of her life in the nursing profession. Services were held at the Frye funeral home by Bro. Wm. E. Glasmire.—Mrs. F. A. Myers, Lancaster, Pa.

Cole, James, was born in North Liberty, Ind., Feb. 20, 1859, and died in South Bend, Ind., as the result of an accident, at the age of eighty-seven years. Surviving are four daughters, one son, nineteen grandchildren, and twenty-four great-grandchildren. Funeral services were held at the Second church and burial was in the North Liberty cemetery.—Edward Stump, South Bend, Ind.

Crowe, Emmett E., son of Joseph and Sarah Crowe, was born Dec. 5, 1859, at Dane, Wis., and died May 25, 1946, in La Verne, Calif. He married Esther Mansfield, and to this union were born seven daughters and five sons. He spent the active years of his life engaged in farming. As a young man, he entered the Church of the Brethren. He is survived by seven daughters, four sons, twenty-one grandchildren, two great-grandchildren and one brother. Funeral services were held at the Pierce mortuary in Pomona with the pastor, Galen B. Ogden, officiating, and interment was made in the Evergreen cemetery at La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

Diehl, Anna S., daughter of the late Brother and Sister George M. Puffenbarger, was born Jan. 31, 1888, near Sugar Grove, W. Va., and died March 6, 1946, at the hospital in Harrisonburg, Va. She united with the Church of the Brethren at the age of fourteen years. In 1910 she was united in marriage to Herman H. Diehl. She is survived by her husband, nine children, four grandchildren, and two sisters. Funeral services were held at the Mill Creek church by Bro. Homer J. Miller, assisted by Bro. C. E. Long. Interment was in a near-by cemetery.—Novella Cline, Port Republic, Va.

Diehm, Ella E., daughter of Solomon R. and Sarah Ann Ebersole, was born May 28, 1879, and died Jan. 31, 1946, at her home in Lancaster, Pa. She became a member of the Church of the Brethren Nov. 5, 1905. She is survived by her husband, one daughter, two sons, six grandchildren, one great-grandchild, her twin sister and one brother. Funeral services were held at the Groff funeral home, with Bro. Wm. E. Glasmire officiating. Interment was in the Conestoga Memorial Park.—Mrs. F. A. Myers, Lancaster, Pa.

Fahrney, Welty B., son of the late Peter

S. and Virginia McInturff Fahrney, died at his home in Timberville, Va., on May 24, 1946, at the age of sixty-eight years. He had been a dentist in Timberville for almost fifty years and took an active interest in church and civic affairs of the community. Surviving are his wife and one sister. The funeral was held at his home with Rev. O. B. Michael, Rev. Fravel, Rev. S. W. Berry and the writer officiating. Interment was made in the Timberville cemetery.—Samuel D. Lindsay, Broadway, Va.

Farmer, Sallie K., daughter of Reuben and Kathryn Royer, was born in Ephrata, Pa., and died at a Lancaster hospital Feb. 27, 1946, at the age of eighty years. Her husband, Monroe L. Farmer, died many years ago. She is survived by nine children, twenty grandchildren, nineteen great-grandchildren, a brother and a sister. She was a member of the Lancaster church for over forty years. For the past two years she has resided at the Neffsville Brethren home. Funeral services were held at the funeral home by Bro. Wm. E. Glasmire.—Mrs. F. A. Myers, Lancaster, Pa.

Felker, Anna W., daughter of Samuel and Susanna Lauer Walter, was born July 6, 1876, and died Dec. 6, 1945, at the Rossmore sanatorium. Her husband preceded her many years ago. She had been a member of the Lancaster church for many years. She is survived by three children, three grandchildren and three sisters. Services were held at the Groff funeral home by Bro. W. E. Glasmire, and interment was in the Middle Creek cemetery.—Mrs. F. A. Myers, Lancaster, Pa.

Franiz, Charles W., was born May 2, 1862, and died Dec. 5, 1945, at the Lancaster General hospital. He and his wife united with the Church of the Brethren two years ago. He is survived by his wife, four children, five grandchildren and two great-grandchildren. Funeral services were conducted by Bro. W. E. Glasmire. Burial was made in the Cedar Lawn cemetery.—Mrs. F. A. Myers, Lancaster, Pa.

Frey, Harry C., son of Cornelius and Sarah Cox Frey, died Dec. 27, 1945, at Lancaster, Pa., at the age of seventy-two years. Several years ago he united with the church. Funeral services, in charge of Bro. Norman K. Musser, were held at the funeral parlors in Manheim, Pa. Burial was in Kreider's cemetery.—Mrs. F. A. Myers, Lancaster, Pa.

Good, Grace, wife of John Good, died at the Cambridge hospital May 26 at the age of fifty-two years. The deceased was a long-time member of the Church of the Brethren. She is survived by her parents, Brother and Sister Steward Kitchen, her husband, six sons, one daughter, three brothers and four sisters. Funeral services were held at the Church of the Brethren by Bro. J. W. Krabill, assisted by Bro. George A. McDaniel, and burial was in the Denton cemetery.—Mrs. Norman L. Rairigh, Denton, Md.

Hawver, Audree Fair, born March 2, 1870, near Garrett, Ind., died Dec. 12, 1945. She was married to Benjamin Hawver Jan. 2, 1890. To this union were born one son and one daughter. The son died in 1924. She is survived by her daughter-in-law, three grandchildren and one great-grandchild. She taught the adult Bible class for several years. Funeral services were held in the Cedar Creek church by Brethren J. S. Flory and Arlo Gump.—Mrs. J. S. Flory, Garrett, Ind.

Holsinger, Sallie, died on May 30, 1946, at the age of sixty-eight. She was a well-known resident of Elizabethtown, Pa., for many years and founded and operated for fifteen years the Aunt Sally's Kitchen restaurants in Elizabethtown and Mt. Joy. She was preceded in death by her husband thirty-three years ago. She is survived by five daughters, one son, one sister and two brothers. Funeral services were held at the Miller funeral home by the undersigned and interment was in the Mt. Tunnell cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Horst, Mary Elizabeth, wife of the late Michael Horst, was born March 2, 1853,

and died May 1, 1946. She is survived by one son, four grandsons and two granddaughters. Funeral services were conducted by Thomas Patrick, Sr., and Norman Patrick. Interment was in the Hanoverdale cemetery.—Anna Mary Patrick, Hummelstown, Pa.

Howenstein, Roy C., died at his home in Fort Wayne, Ind., May 30, 1946, at the age of forty-nine years. He was a member of the Fort Wayne church. He was a veteran of the first World War. He is survived by his wife, one daughter, one sister, one brother, and three grandchildren. Funeral services were held from the McComb funeral home at Fort Wayne by the undersigned and interment was in the Eel River cemetery near Churubusco, Ind.—Van B. Wright, Fort Wayne, Ind.

Knepper, Edward M., son of Lewis J. and Elizabeth Walker Knepper, died at his home near Berlin, Pa., on April 28, 1946, at the age of seventy-three years. He was a long-time member of the Brothersvalley church. Surviving are his wife, Mary Landis Knepper, one son, one daughter and three grandchildren. Funeral services were held at the home by Bro. Roy S. Forney and interment was in the I.O.O.F. cemetery in Berlin.—Mrs. J. C. Reiman, Berlin, Pa.

Long, Annie, daughter of the late Peter and Magdalene Showalter, and wife of the late Benjamin F. Long, was born April 12, 1872, and died at her home April 24, 1946. She entered the church at the age of fourteen years. She is survived by five children, nine grandchildren, three great-grandchildren, six sisters and one brother. Funeral services were held in the Mill Creek church by Brethren Homer J. Miller and Wilbur Garber. Interment was in a near-by cemetery.—Novella Cline, Port Republic, Va.

McCuen, Bernice Oresta, was born in Nappanee, Ind., May 27, 1892, and died at the age of fifty-four years. She was married in 1911 to Harold McCuen. She is survived by her husband, her father, a twin sister, one brother, five sons and five daughters. Funeral services were held at the Hay funeral home Saturday, June 1, by the undersigned and M. E. Hawkins.—Edward Stump, South Bend, Ind.

Showalter, Barbara S., died Feb. 6, 1946, at the age of seventy-one years. Sister Showalter had been a long-time member of the Church of the Brethren. She is survived by five children and several grandchildren. Funeral services were held in the Leamersville church by the undersigned and Elder G. Q. Showalter. Burial was in the Fairview cemetery at Martinsburg.—William L. Gould, East Freedom, Pa.

Trimmer, John B., the son of John B. and Rebecca Trimmer, was born in East Berlin, Pa., Sept. 16, 1866, and was found dead in his home, May 27, 1946. He had lived in the Middlebury community for twenty-eight years. On March 15, 1896, he married Addie Blough, who died four years ago. Surviving are two foster children, four sisters, one brother and two foster grandchildren. The funeral was at the Middlebury church with Bro. Mark Y. Schrock officiating, and burial was in Grace Lawn cemetery.—Gladys L. Schrock, Goshen, Ind.

Yoder, Oliver D., son of Solomon F. and Elizabeth Yoder, was born in Missouri, March 31, 1873, and died at his home in La Verne, May 7, 1946. Bro. Yoder was married to Mollie Boone, who preceded him in death eight years ago. To this union were born five children. On March 31, 1942, Bro. Yoder and Sister Florence E. Sealer of La Verne were united in marriage. Bro. Yoder is survived by one daughter, three sons, five sisters, one brother, nine grandchildren and two great-grandchildren. Funeral services were held in the La Verne church with the pastor officiating, assisted by Bro. D. Warren Shock and interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Church News . . .

California

Empire.—Bro. Weiss from La Verne held pre-Easter services and on Good Friday conducted our love feast service. Baptismal services were held Easter morning and in the evening a cantata was presented. On May 10 we had a May garden festival in the place of our regular mother and daughter banquet. The young adult class held a dinner, May 16, for Brother and Sister Andrew Holderreed. The class is supporting them on the mission field and wanted to get acquainted before they left for the East to make preparations to go to China. Our young adult class met with the Modesto group May 25 at the Modesto church and had a spaghetti dinner. A group from Fresno were there to explain the Mariners club to us. We have organized a Mariners club.—Mrs. Marion Showalter, Empire, Calif.

Hermosa Beach.—Easter was observed with a program by the children and the junior choir, followed by the pastor's message. In the evening four of our junior Sunday-school scholars were baptized and our love feast was observed. One letter was received and one was granted. In March the women sponsored two Sunday evening programs. A missionary offering was taken. On April 28 the La Verne College chapel choir, under the direction of Bro. Brightbill, gave a musical program. The women's group has been preparing and sending clothing and comforters for relief. We are happy that some of our boys have returned and can meet with us. Our pastor, Marion Stern, and family will be leaving us soon, as he will graduate from La Verne College May 27. Local ministers will fill the pulpit this summer. Bro. G. O. Stutsman and family, of Empire, Calif., will take up the pastorate in September. Our young women sponsored a mother and daughter banquet. The speaker was Mrs. F. P. Frazier of Los Angeles. Our delegate to Annual Conference is Bro. Stern with Bro. Getz as alternate. A letter from James Bowman in Africa tells us they are settled in their new home.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Long Beach.—Since our last report, we have received into our fellowship two members by baptism and nine by letter. In March the district young adult spring banquet was held in our church. A visitation campaign was conducted during the Lenten season and all of our members, and prospective members, were visited. Also during that period our pastor, Bro. Norman J. Baugher, and his wife held a series of evangelistic meetings in the La Verne church. Services were held by our pastor each night, except Thursday, at which time we observed our love feast. An Easter cantata was given by our choir on Easter evening. On April 28, thirty-three young adults visited the San Fernando Valley church and had charge of the morning service. One hundred and fifty were in attendance at the mother and daughter banquet. On Mother's Day, ten babies were consecrated at the morning service. The delegates to Annual Conference are Norman J. Baugher and M. T. Killingsworth. A Hammond electric organ has been ordered for our sanctuary. The young adults have as their project this year the purchase of a movie projector for use in the church. The ladies' aid have done some sewing for relief and the young people have made soap. A children's day program is being prepared and also plans for a Vacation Bible school are under way. The annual Sunday-school picnic will be held on June 29. During the latter part of June Rufus Bucher will conduct evangelistic meetings for us. On July 7 we expect to have with us Desmond Bittinger as our guest minister.—Mrs. Homer E. Fike, Long Beach, Calif.

San Bernardino.—Our annual birthday dinner was held recently with a home talent program and pictures on South America which were shown by Mr. and Mrs. Warner of Claremont. The ladies' aid has been busy making clothing and bedding for relief and the young people have helped on the soapmaking and heifer projects. A new sprinkling system has been added to our grounds. It was financed by the adult class and the labor was donated by the men of the young adult group. In March several from the young adult class journeyed to Van Nuys to assist in the morning services at the church which has recently been organized there. Our pastor, Arthur Baldwin, delivered the sermon and a couple of special numbers were given. We enjoyed a potluck dinner and our fellowship with them. Our spring communion was held on Thursday evening before Easter. On Good Friday a three-hour service was held with our pastor and guest speakers from other churches of the city using as their theme the seven last words of Christ. On Sunday evening Bro. Baldwin presented the Easter message in color film, story and song. Two were received by letter. The women of the church made an all-day trip to the desert the latter part of April. Our mother and daughter banquet will be held on May 31.—Mrs. Kenneth Deardorff, San Bernardino, Calif.

Illinois

Elgin.—Pastor Harry K. Zeller's report at our recent church council indicates the high level of interest in the work of the church in recent months. For January through April the attendance average at Sunday morning services was 263 and Sunday evening 149. A series of Sunday evening sermons by guest ministers of the city was much appreciated. The congregation participated in a very successful community pre-Easter Sunday evening service. Nine were baptized and ten letters were received at Easter time. One hundred sixty-five attended the spring love feast. Beginning on May 12 there has been a school of family living on Sunday evenings, running four weeks. Fellowship, study and discussion groups for all ages, and a worship assembly constitute the program, all centered on Christian family interests. Manchester College day brought to completion the raising of a substantial fund for the new dormitory. At the present time a canned-milk collection for famine relief is under way, 150 cases having been contributed to date. This is part of our participation in a city-wide famine relief program.—E. G. Hoff, Elgin, Ill.

Indiana

Buffalo.—Our men's organization has purchased a heifer, recently, for overseas relief and has given large offerings of money which it has sent for various purposes. At a recent Sunday evening service an offering was lifted for the Al-

bright family of Logansport, Ind., who will sail to Africa as missionaries next fall. The women's organization has donated used clothing, new clothes and blankets for foreign relief. A number of new families have moved into our community and are attending church. We had a very impressive Good Friday evening service conducted by our pastor. A special Easter service was held on Sunday evening. The choir rendered several selections of special music. Mother's Day was also a big day in the life of the Buffalo church. A special consecration service was held for the babies of the church at the morning service. A banquet was held at noon in which the mothers and daughters were special guests. A program of music and talks was given by them. We are happy for boys who have returned from the service. A banquet in their honor was held Jan. 27. Their presence means much to the spirit of the church. Recently our pastor, Bro. B. D. Hirt, who has served our church faithfully for a period of twenty-three years, submitted his resignation. Bro. J. O. Winger will begin a revival meeting for us on Nov. 4. We are looking forward to a wonderful meeting.—Lottie O. Hirt, Monticello, Ind.

Cedar Creek.—As a part of our pre-Easter program the picture of The Prodigal Son was shown. Our pastor had a part in the union Good Friday services held in Garrett. Our quarterly council meeting was held on the evening of April 15 with our elder, J. S. Flory, presiding. An effort is being made to have more Bibles in the church services. A fund is being started for the purchase of new seats for the church. Relief offerings are given regularly. The sisters' aid has been very busy with the various phases of relief work. The men are also interested. One brother is setting out 9,000 tomato plants for relief. Others will assist with the work. Two truckloads of relief material were sent from Garrett recently. Our pastor's father, Bro. Charles Gump, delivered the morning message on May 19 and officiated at the love feast in the evening. Our annual birthday supper was held May 24 in the church basement. The guest speaker, Rev. P. E. Soudah, who was born in Jerusalem, gave a very instructive address on life in and around that city. The young people have built an outdoor fireplace which adds greatly to their social gatherings. Their socials are preceded by a worship program. Our harvest meeting is planned for Sept. 29. Each Sunday evening we have prayer service and Bible study.—Mrs. J. S. Flory, Garrett, Ind.

Indianapolis, First.—At the April council meeting the church adopted the unified financial system for the coming year and laid plans for redecorating the church and overhauling the heating plant. The pastor conducted special pre-Easter services, closing with communion services on Good Friday night. Four were baptized and three others are to be received by letter in the near future. The Manchester College chapel choir presented a musical program on Easter morning. Our church observed Family Week with a mother and daughter meeting May 10, and special Mother's Day services on Sunday, May 12, including a dedication service for babies. Our church co-operated with the local Methodist and Christian churches in a special union Family Week service on the evening of May 12. Our church will participate in a union community vacation Bible school to be held June 17-28. Our B.Y.P.D. recently reorganized and is now holding regular Sunday evening meetings. They are looking forward to entertaining the Southern Indiana district B.Y.P.D. conference here on Sept. 28 and 29.—Robert B. Mathews, Indianapolis, Ind.

Middlebury.—A group of young people from Manchester College presented a musical program on the evening of March 31. The collection of the evening went for the men's dormitory. A sunrise service with an Easter breakfast for the

Announcements . . .

REGIONAL CONFERENCES

Southeastern Region—Roanoke, Va., Aug. 28-30.

Eastern Region—Lebanon, Pa., July 10-11.

Central Region—North Manchester, Ind., Oct. 14-17.

DISTRICT MEETINGS

Canada, Western—Irricana, Second, July 9-12.

North Dakota and Eastern Montana—Car-
rington, June 27-30.

Texas and Louisiana—Rosepine, La., July 25-28.

Virginia, Southern—Red Oak Grove, July 30, 31, Aug. 1.

LOVE FEASTS Ohio

June 22, Poplar Ridge.

Pennsylvania

June 30, Elbethel.

young people was held at our church. An Easter cantata was presented at the evening service. Five have been received since our last report, four by baptism, one by letter. Two letters have been granted. Bro. John Trimmer, an elder member passed away recently. The ladies' aid have made one large comforter, three baby comforters, eleven baby blankets, forty pounds of soap, forty wool skirts for Holland and have collected 100 pounds of clothing and fifteen pairs of shoes. During family week the church had a family night consisting of a fellowship supper, addresses and special music. Our Conference offering amounted to \$202. Our mother and daughter tea was held May 22 with Mrs. Jones of Syracuse, Ind., as the guest speaker. The men did the decorating and the serving. On April 28 seeds were dedicated at the morning worship service. The seeds are to be planted to grow food for relief. Bro. R. V. Bollinger of Ashland, Ohio, delivered the morning address. A group of workers met in April and planted shrubbery in the yard back of the church after which they had a midweek worship and dedication service. Mr. and Mrs. Dan West had charge of Sunday school and worship services on May 26. Plans are under way to provide rural homes for one or two Negro children from Chicago. Our church is participating in a community daily vacation Bible school to be held at the Middlebury school beginning June 3 and continuing for two weeks. Two younger adult classes are meeting on the evening of June 4 to prepare chickens for canning for relief. Two Sunday evenings have been spent in discussing co-operatives and some of the agencies that serve rural people.—Gladys L. Schrock, Goshen, Ind.

Muncie.—A leadership training school was held recently under the direction of Brother and Sister L. S. Shively. Our young people and intermediates are greatly interested in relief work. They collected many pounds of soap to send to Europe. The intermediate class also made four comforters for relief. Early in March our various Sunday-school classes contributed money for the purchase of garden seeds and 140 pounds of seeds were started on their way to Europe. Our men's work insulated the church garret. The men's work fund and donations from individuals paid the expense of this work. On March 14 our intermediates sponsored a chili supper, the net proceeds of which were forty-seven dollars. Our junior choir was organized early in March and their singing adds much to the worship hour of our services. Our pastor's wife, Mrs. H. Jesse Baker, underwent an operation May 9.—Mrs. Cletis R. Bowers, Muncie, Ind.

North Webster.—Brother and Sister Willis Kurtz resigned the pastorate here, taking effect the first Sunday of May. They are taking up the visual side of church work and will reside at North Manchester. Bro. James Eshelman of Goshen was called to fill our pulpit this summer. The ladies' aid has gathered used clothing for relief and is making new clothing. The North Webster community has sent over 1100 pounds of clothing recently. We sent fifty dollars to the egg production project and helped on rolled oats. On the last Thursday of each month we have our missionary meeting. We had our spring communion May 18. We received two members by letter recently. We have a 100% Messenger club again this year. The young people are organizing a B.Y.P.D.—Minnie Goppert, Syracuse, Ind.

Pleasant Valley.—A message from the Anti-Saloon League was given in Feb. LaVerne McClain, one of the young men of our congregation, showed some pictures and gave a report of his trip to Poland, on the evening of Feb. 10. On Sunday, Feb. 17, five young people gave the morning and evening program. On the evening of March 31 a singspiration was held at Pleasant Valley. Our minister, Bro. Homer Schrock, held a week's meeting, April 14-21, in the West Goshen

congregation. May 5, on the day of pulpit exchange, Bro. Schrock filled the pulpit at Cedar Lake and Bro. C. C. Cripe of Milford, Ind., filled the pulpit here. Paul Kindy showed us pictures from Puerto Rico, where he and his wife have been living for several years. He has returned home to attend college at North Manchester, where he is taking up a medical course in preparation for his return to Puerto Rico. Our Conference offering was \$60.40. Our attendance at Sunday school and church has been high and all our offerings have been very good. Every month that has five Sundays we take an offering which is laid aside for the building of a parsonage. We are having our church papered and painted. Middlebury joined in our love feast on the evening of May 16. Our ladies' aid is doing relief work. Quilting is being done and the money received for this work is used for relief.—Mrs. Nora Bowman, Middlebury, Ind.

Iowa

Panther Creek.—National Youth Sunday was observed with the young people in charge of the morning service. The B.Y.P.D. made and sent sixty pounds of soap to Europe for relief. Bro. Nevin W. Fisher of McPherson College held a three-day music institute in January, closing on Sunday evening with a music festival. The church basement has undergone complete remodeling. The annual birthday party was held in the church basement. A six weeks' mission study on Africa was conducted by the Royers. We felt very fortunate in having the Royers reside in our community during their furlough and we bid them Godspeed on their return to the work they love. Our achievement offering was \$192.70. A wedding ceremony took place at the close of the service on Sunday morning, Feb. 24, when Sister Nellie Mae Book was united in marriage to Mr. Lloyd Davis by our pastor. Our children and young people donated thirty-five dollars worth of garden seeds for Europe. Thirteen of our young people attended the county interdenominational conference at Redfield. The annual welcome supper for new families moving into the community was held in the church basement with fourteen new families present. The ladies' quartet of McPherson College presented a program of sacred music Sunday evening, March 31. Bro. Harvey Kline of Chicago conducted our pre-Easter services. Seven were received into the church by baptism and four by letter. Bro. Kline officiated at our communion service Easter evening. Our women's work has been quilting, making comforter tops and sewing for relief. Seventy pounds of new and used clothing and four comforters were sent recently for relief. The five churches in our district recently purchased and sent ten tons of flour for relief in Europe. Our men did an excellent job of planning, preparing and serving a delightful dinner for over 200 at the mother and daughter banquet. Betty Wells, radio commentator and lecturer, gave the address. We are happy that Judy Miller, little daughter of our pastor and his wife, Brother and Sister Paul Miller, is now able to be home from her long, serious illness in the hospital.—Nettie Hildreth Reiste, Adel, Iowa.

Udell.—Bro. Howard Deal from Onkama, Mich., filled our pulpit in March. The junior young people, together with their teachers, took charge of the evening services one Sunday evening. Bro. Detrick took a group of young people to the Ollie church for a youth rally in April. Easter was observed by a sunrise service and breakfast in the basement. A short Easter program was given in the evening followed by baptismal services for three of our young people. The ladies' aid served the junior-senior banquet recently. Owing to Mrs. Detrick's health our pastor, Bro. Ernest Detrick, resigned from pastoral duties May 1. Brother and Sister Wayne Parris have accepted a call to be our summer pastors this summer. We would like to secure a permanent pastor to begin Sept. 1. Five letters of member-

ship have recently been granted. On Mother's Day Mrs. Pollock, of Unionville, very ably filled our pulpit. Should anyone be interested in a permanent pastorate, we would be very glad to hear from him.—Ola Carr Tarrence, Udell, Iowa.

Maryland

Broadfording.—We had special service Easter morning. It was decision day in the church, and four accepted Christ. In the evening an Easter program was given by the children and young people. Two accepted Christ before the Easter service. On May 5 a group of young men from the Clearspring Mennonite C.P.S. camp was with us at the morning service. Bro. Samuel Parmer preached for us. We lifted our quarterly missionary offering. In the afternoon and evening the district round table of the B.Y.P.D. had a special meeting, at which Bro. A. C. Baugher of Elizabethtown, Pa., was the speaker. On May 12 the children of the Sunday school gave a special Mother's Day program. Since our last report six were baptized and four were received by letter. We held our love feast on May 25 with Elder Frank Litton officiating. Another visiting minister present was Bro. John Litton. We lifted our Conference offering on May 26. We expect to have a mother and daughter meeting on the evening of May 30. We will take an offering for Camp Peniel on June 2. Our attendance has been good.—Harry C. Myers, Maugansville, Md.

Locust Grove.—Our love feast was held on May 19. Bro. George Early was with us for preparatory services in the morning and also presided at the love feast in the evening. Visiting ministers were Brethren George Early, Wm. E. Gosnell and Samuel Weybright. Our ladies' aid has been meeting in the homes of its members and sewing for relief. We are happy to welcome our returning C.P.S. and service men back into our church fellowship.—B. R. Purdun, Mt. Airy, Md.

Pipe Creek.—The spring council was held on the evening of March 10. Brethren Phillip Weller, Wm. Main and Paul Bowman were elected to be delegates to the meeting of the churches of the Eastern district of Maryland. This district meeting was held in the Sams Creek church on April 10. Bro. Edward C. Bixler, elder of Pipe Creek and Union Bridge churches, will represent both churches as a delegate at the Annual Conference. Easter Sunday communion was held with Bro. Wilbur Bantz, from the New Windsor Relief Center, officiating. We recently had the opportunity of hearing a seagoing cowboy, just back from a trip with a cattle boat, tell of conditions as he saw them in Poland. The W.C.T.U. of New Windsor brought to Pipe Creek a program of readings, temperance articles, and three prize winning essays on temperance, which were read by pupils of the New Windsor high school. On Mother's Day evening our mothers and daughters held a dessert meeting. Mrs. Samuel Harley, our future pastor's wife, was guest speaker. Plans are now being made to hold a vacation Bible school in our church in the near future.—Mrs. Joseph L. Haines, Linwood, Md.

Michigan

Elmdale.—We met in quarterly council on the evening of June 1 with Elder Roy McRoberts in charge. We have chosen various committees and are busy planning for district meeting which will be held at our church from Aug. 27 to 30. We had the interior of our church redecorated this spring. On June 9 we will have baptismal services for a number of our boys and girls who made the decision on Easter, followed by our love feast in the evening at eight o'clock. We are planning on observing children's day the last Sunday in June. Our aid has been meeting several days each month to quilt, do relief work, etc. On May 9 several

Rubber Stamps

put up in self-inking pocket cases, suitable for ladies to have their names and addresses to carry in their handbags, are now available.

1 or 2 lines\$1.00
3 lines\$1.25
4 lines\$1.50
(Size of case 1/2 x 2 1/4 inches)

These rubber stamps are also convenient for school children to mark their books, or for adults to mark laundry or other items. Laundry ink at no extra cost if asked for when order is placed.

1/2 oz. bottle laundry ink 35c

Order from—

BRETHREN PUBLISHING HOUSE Elgin, Illinois

carloads of our ladies went to our annual joint women's work meeting at Battle Creek, at which meeting Mrs. Van B. Wright of Fort Wayne, Ind., was the main speaker of the day. Our junior Sunday-school children have purchased a heifer for relief.—Mrs. Mina Wieland, Freeport, Mich.

North Dakota

Carrington.—Our communion services were held on May 18 with Bro. Charles Zook of Minot officiating. On Sunday Bro. Zook delivered the message. On May 26 Brother and Sister Ira Landis of Dayton, Ohio, were with us, having stopped on their way to Annual Conference. Brother and Sister Waltman Aultman were chosen as our delegates to Annual Conference. We are looking forward to our district conference which will be held here June 27-30.—Mrs. E. E. Wenger, Carrington, N. Dak.

Ohio

Co-operative.—We held a week of pre-Easter revival services. These services were conducted by Rev. and Mrs. C. Y. Gilmer, pastors of the Brethren church at Bryan, Ohio. Sister Gilmer was our song leader. The Gilmers did much visiting among our members and around in the church community. Their services among us greatly strengthened and encouraged the church. Our Easter services were better attended this year than in any year of our ministry in Columbus. We held a sunrise service at 7:30 a.m. This was followed by a fellowship breakfast at the church. Before the Sunday-school hour a children's Easter program was given. The Easter morning service was climaxed by a church wedding. Immediately following the sermon, the pastor officiated at the marriage ceremony of one of our young ladies.—D. R. Murray, Columbus, Ohio.

Gratis.—At our March council meeting Bro. William Deaton, our pastor, submitted his resignation which will become effective Sept. 1. The Sunday school donated for foreign relief several family garden packets of seeds, which were mailed to New Windsor. On May 10 the mother and daughter banquet, held in the church basement, was attended by seventy women and girls, with Mrs. Mabel Couser as the guest speaker. The men served the banquet. Our daily vacation Bible school which will be held jointly with the other churches of the community will begin June 3 and will continue for two weeks. Bro. John Hurst of Eaton filled the pulpit on May 19 and Bro. Ingle of the Prices Creek church will exchange pulpits with our pastor on May 26.—Lucy E. Kiracofe, Gratis, Ohio.

Pittsburg.—Our church has enjoyed a season of pre-Easter services. These services were conducted by our pastor, Bro. Stinebaugh, and closed with our love feast on Easter evening. Since our last report on accessions, six persons have been

added. Recently Bro. Weimer of the Mt. McKinley church gave a report of his trip through the UNRRA to Poland. We are continuing to send clothing, eggs, grain and money to these needy places. The use of the furnace and recent church basement repairs is being enjoyed by all. A play was given by the young people of the Painter Creek church. Our young people are planning, for this summer, a play, to be given at various churches. The mother and daughter organization is planning to have Mrs. Grover Wine to give an address on home on Sunday evening, May 12.—Mrs. P. M. Jobes, Pittsburg, Ohio.

Wooster.—Our church members and pastor actively co-operated with five other churches in the vicinity of Smithville to put on a union evangelistic campaign. Seven weeks of preparatory cottage prayer meetings were held in thirteen districts, followed by two weeks' revival services, conducted by Rev. Jesse M. Hendley of Atlanta, Ga., and Rev. Earl Johnston, minister of music. Sister Eva Irvin represented our church on the inter-church committee. Union Good Friday services were held at the Methodist church. Bro. G. H. Sheets spoke on the third word from the cross. Three letters were granted, one received, and two applicants were baptized on Easter Sunday. The tables were completely filled for communion service May 5, at which Bro. G. K. Beach, Akron, Ohio, officiated. Brethren Dale Boyd, Glenn Komhaus, and Merle Bevers were back from service with us, and Bro. Earl Hochstetler was on furlough from Dayton C.P.S. camp. Four children were dedicated on Mother's Day, and attendance at Sunday school was within one of our total enrollment. The trustee board was requested by the church council to get estimates on necessary church repairs noted in the September council. It was decided to represent at district meeting but not at Annual Conference. Bro. C. D. Bonsack, Elgin, Ill., has been engaged for revival meetings in August 1946. Bro. Lloyd M. Hoff filled the pulpit April 14, and told of his experiences while teaching G. I.'s in Italy. A special program was given on Easter by the children, and Musical Memories was given by the adults on the evening of Mother's Day. The Smithville high school baccalaureate sermon was delivered by Bro. Sheets. After an extended period of suffering, Sister Flora Hoff, teacher of the women's class, died March 12. Bro. D. R. McFadden and the pastor were asked to hold an anointing service for Bro. Glen Boyd, Berlin, Ohio, May 14. Dr. George H. Irvin seems to have recovered from his serious illness and operation. The young people are planning to carry their part in the heifer project of this sub-district, which will be twenty-five dollars. They will help to get the new boys' village ready for occupation and solicit donations for the kitchen shower. The men have been informed that the heifer they sent went to France.—Mrs. Miriam Hoff Fetter, Smithville, Ohio.

Pennsylvania

Bareville.—Elder D. S. Myer presided at the regular business meeting March 16. Brethren Harlan Brooks, of Elizabethtown College, and Stanley Earhart, pastor of the Jennersville church, brought us missionary messages recently. Bro. Earl Brubaker of Salunga, was the evangelist of the pre-Easter services held each evening for one week. One person accepted Christ. A group from the New Windsor, Md., relief center presented a musical program the evening of May 5. The chorus of more than forty voices was directed by Phil Trout. Mrs. John Metzler gave a talk on needs in Europe. A course of instruction in sacred music is being directed by Prof. E. G. Myer of Elizabethtown College. Meetings are held each Friday evening for ten weeks. Our love feast was held Saturday, May 18. Bro. Milton Hershey of Manheim officiated, assisted by Bro. Harry Dohner of Akron. Sister Clara B. Myer spent some time here before leaving for Jos, British West Africa, where she will teach in the Hill

Crest school. Sister Myer has been a member of this congregation until the past few years, which she spent in Chicago in preparation for further service. Sister Ruth Wolgemuth was elected chairman of the newly organized women's work group. The women have been sewing for relief and contributing new and used clothing. The men's work group has contributed towards the wheat, corn and seeds-for-relief projects. At present it is working on one of the projects at Camp Swatara, Bethel, Pa., that of building pillars at the entrance of the camp grounds. Two of our members have given some time at the relief center at New Windsor, Md. A number of others have assisted with the work there for a day or two. Five men of this congregation have acted as cattle attendants, visiting various parts of Europe.—Sara Groff Shaeffer, Bareville, Pa.

Bunkertown.—We met in a business meeting on April 4 with our elder, Bro. H. D. Emmert, officiating. Our pastor, Bro. Emmert, held a pre-Easter sunrise service at the church. Our love feast was held on Easter evening. Recently two of our young Brethren, Earl Smith and Charles Brandt, accompanied a shipload of cattle to Yugoslavia. The women's work organization has contributed many blankets and other useful garments to European relief. Our primary department has contributed eighty-four garments during the year to relief. A mother and daughter luncheon was held in the social room of the church, with sixty-five mothers and daughters present. Our vacation Bible school will be held in June. A number of our young men have returned from the service and we are happy to welcome them back into the fellowship of the church.—Marian Shallenberger, McAllisterville, Pa.

Carson Valley.—On Easter morning we held early sunrise services in our church. From May 12 to 19 Bro. W. C. Sell of Mt. Pleasant, Pa., held a series of evangelistic services for us. As a result, sixteen were added to the church by baptism, one was received by affirmation of faith and one by letter. Bro. James Sell, who passed his 100th birthday six months ago and who has spent eighty-one years as a minister in the Church of the Brethren, was present at the meetings. From memory he read the 95th Psalm and then led in prayer. On May 19 our love feast was held.—Mrs. Russell Clapper, Duncansville, Pa.

Mechanicsburg.—Our church has again attained the 100% Messenger club. At a meeting of the United Council of Church Women held in the Reformed church, our church gave twelve of the eighty-eight dozen diapers which were sent for relief. We have made boys' trousers, girls' jumpers, blouses and nightgowns for Netherland relief, and sent over 200 pounds of

Brethren Relocation Service . . .

This column is conducted as a service to our people. We reserve the right to edit and reject. Since we cannot investigate each item no responsibility is assumed by the Gospel Messenger or Brethren Service. When answering write Brethren Service Committee, 22 S. State St., Elgin, Ill., referring to notice by number. Allow at least three weeks for a notice to appear.

No. 152. Wanted: Physician to do general practice and some obstetrics. Attractive community in suburb of Baltimore, Md.

No. 153. Woman in Florida will care for elderly people or semi-invalids in her home. Reasonable rates according to services required. Will exchange references.

No. 154. Opportunity for reliable couple to live on and help rebuild small run-down farm in Indiana. Beautiful setting. Near Church of the Brethren and neighbor who needs occasional help. Owner will co-operate.

Twenty Two Chances to Read a Good Book

ANNA ELIZABETH, Lucile Long

This well-written story of a child of eastern Pennsylvania of about two centuries ago was so well received it has been reset and reprinted in a style worthy of its quality.

Price, \$1.50

ANNA ELIZABETH, SEVENTEEN, Lucile Long

In this volume the author tells the story of her heroine for the year when she was seventeen. Those who have read the sequel to Anna Elizabeth think it every bit as fine as her first book.

Price, \$2.00

BASIC BELIEF, Edward Frantz

"We could wish that thousands of Methodist youth could be persuaded to make a careful study of its luminous pages," writes Editor Roy L. Smith of The Christian Advocate. We would like to suggest as much for Brethren young people.

Price, \$1.25

CHINA SUFFERS, Ernest Wampler

A unique description of life and conditions in China during the recent war. The record is taken largely from diaries of the author and his wife. Presents in intimate details pictures of people, places, circumstances and folk ways. **Price, \$1.50.**

COUNSELING WITH COUPLES BEFORE MARRIAGE, Warren D. Bowman

Dr. Bowman gives ministers many suggestions that will prove helpful in pre-marriage counseling. **Price, 25c**

CHURCH OF THE BRETHREN AND WAR, Rufus D. Bowman

This timely and ably written volume reviews the Brethren peace position through the more than two centuries of our church life. It is a book that should be in every Brethren home. **Price, \$2.50**

FUN IN THE NORTH WOODS, Brandt and Palmquist

Brief comments and more than fifty excellent photographs give a child's version of a pleasant vacation spent in the north woods. One nine-year-old read her copy six times in three days. **Price, \$1.00**

HOMEBUILDERS OF TOMORROW, Warren D. Bowman

A scientific and wholesome treatment of such problems as: forming friendships, choosing a mate, courtship, engagement and entering upon marriage. **Price, \$1.00**

GRANDDAUGHTER'S INGLENOOK COOKBOOK

Contains over 1,500 recipes contributed by women who cook. One of the most practical and popular cookbooks on the market. **Price, \$1.00**

SOCIAL RECREATION PRIMER, Bob Tully

A practical guide to Christian recreation. Recommended by the Board of Christian Education. **Price, \$1.00**

HERITAGE OF DEVOTION, Lillian Grisso

A book of devotional materials drawn entirely from Brethren sources. Sponsored by women's work. Ask about the dozen rate. **Price, \$1.25**

EXPLORING THE BIBLE, E. G. Hoff

Written to lead the average person into a general understanding of the Bible—what it is, how it has come to be, and how to use it. **Price, 25c**

LET'S GO CAMPING, Raymond R. Peters

"A concise and helpful guide to organizing and conducting religious camps for boys and girls and young people. Many phases of administration and program are considered. The author has had many years of experience in camping." **Price, \$1.25**

MASTERY OF THE MASTER, DeWitt L. Miller

Chapters developing themes growing out of John 13:13. Because Christ is Master he can make us masterful. A book to read and reread. **Price, \$1.00**

MEN AND HUNGER, Guetzkow and Bowman

A report of the semistarvation experiment under Dr. Ancel Keys of the University of Minnesota. Reveals what starvation does to character and suggests practical methods for dealing with semi-starved peoples. An important contribution to intelligent dealing with one of life's oldest problems—physical hunger. **Price, \$1.00**

MINUTES OF THE ANNUAL CONFERENCES, Hartsough, Miller and Garber

The Annual Conference Minutes for 1923-1944 inclusive, as edited by a committee appointed by Conference. **Price, \$1.50**

PUERTO RICO: UNSOLVED PROBLEM, Garver and Fincher

This book gives a description of Puerto Rico, a picture of the kind of people who live on the island an account of the battle against disease and illiteracy, and the story of relief and rehabilitation work done there since 1933. **Price, \$1.00**

SCENES FROM THE PSALMS, H. A. Brandt and E. G. Hoff

"Psalms and scenery furnished the inspiration for this beautiful little book of religious meditations." Sixteen large illustrations; 64 pages. **Price, 75c**

SEVENTY TIMES SEVEN, Rufus D. Bowman

This is an able statement of the Christian basis for peace. It faces all the facts, points out the weakness in Brethren theory and practice and issues a clarion call to repentance. **Price, \$1.50**

TAKE HEART, Ernest G. Hoff

"Magnificent photography and heartening commentary. The artistic prints reveal nature and life in their mysterious beauty, and infuse the reader with a loveliness that makes him take heart."—Harvard Divinity School Bulletin. **Price, \$2.00**

TOUCH OF THE MASTER'S HAND, THE

Myra Brooks Welch
This volume is the new and enlarged edition of verse by Mrs. Welch beginning with the well-known poem, The Touch of the Master's Hand. **Price, \$1.00**

CHARIOTS ON THE MOUNTAINS, Myra Brooks Welch

This is the new book of poems by the author of The Touch of the Master's Hand. It contains more than ninety poems and ten appropriate drawings. It is also a book of faith and hope, "a timely antidote to the cynicism and despair of our dark days." **Price, \$1.00**

clothing. Our church has also given eight dollars for seeds for relief. We lifted a special offering for European relief on Jan. 20 which amounted to \$360.83. Our Achievement Offering on Feb. 17 was \$91.65. On Sunday morning, March 17, Bro. Galen Kilhefner, of Elizabethtown, preached for us. The children gave an Easter program on Sunday morning, April 21. Bro. O. J. Hassinger of Huntsdale conducted our pre-Easter services April 14-21, closing with our love feast and communion Easter Sunday evening. During these services two were baptized and one received by letter. Our church participated in the union Good Friday service which was held in the Trinity Lutheran church.—Mrs. Herman J. Bowser, Mechanicsburg, Pa.

Virginia

Barren Ridge.—Since our last report some of the members of the church have done some cleaning both on the church grounds and in the church, and have painted the church basement. Our church celebrated its eighty-first anniversary on May 12. The offering taken on that day went for the parsonage. Nine hundred dollars and sixty-two cents was raised to be added to the \$1,000.43 we had on hand. We have raised \$633.04 for the Conference Budget, \$879.89 for relief and \$78.80 for blankets. Our regular council was held May 19. We decided not to send a delegate to Annual Conference this year. A program was presented on Easter night. We expect to have a vacation Bible school this summer.—Mrs. Crystal Allen, Staunton, Va.

Bridgewater.—On April 7 college founders day was observed with Dr. V. F. Schwalm filling the pulpit. The regional youth round table, on April 27 and 28, brought many young people to the college campus. Bro. Edward K. Ziegler was their adult speaker and he preached at our Sunday morning service. Our pre-Easter services were conducted by Bro. Raymond Peters. He spoke each night of Passion Week. At this time seven members were received by baptism and four by letter. Our communion service was held on May 5. On Mother's Day seven babies were dedicated by their parents. On May 9 our church entertained the county W.C.T.U. convention. Our adult Sunday-school classes have contributed at least \$300 to the colored church improvement project. The idea of helping our colored neighbors originated in one of our classes and has spread to other churches of our town. Over \$200 was contributed toward the seeds-of-goodwill project. Money, food and blankets amounting to about \$636 were given to relief, besides substantial donations for wheat.—Mrs. A. L. Weaver, Bridgewater, Va.

Mt. Horeb.—Our semimonthly services have shown increased attendance in the present season because of milder weather and returning servicemen. On May 26 Bro. Sweitzer led in a business discussion of some of the problems and plans of our church. It was decided to request the offered services of Bro. B. J. Wampler to conduct a series of revival meetings during the period of July 29—Aug. 3. Our financial obligations were acted upon and the church treasurer advised accordingly. The Gospel Messenger was again subscribed for in each member's home and our district contributions were raised as well. It was announced that a special offering for the Annual Conference would be taken at the next service on June 9.—Virginia Robertson, Cartersville, Va.

Mount Joy.—Bro. Henry C. Eller of Buena Vista, Va., brought us slide pictures of different places in the Holy Land. The Sunday school treated the scholars with an egg hunt and refreshments the Saturday afternoon before Easter. An Easter program was given Sunday evening. We were happy to have our pastor, Sister Broughman, able to preach for us again on Mother's Day. We were favored with special music in honor of our moth-

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS



ers. The children and young people gave a Mother's Day program Sunday evening, May 12. Our home preacher and assistant elder, Bro. O. L. Bryan, continues to preach for us each fourth Sunday morning. We are looking forward to our revival services which will be held sometime in September. They will be conducted by Bro. Henry C. Eller of Buena Vista, Va. Our church and Sunday-school attendance has been good.—Mrs. Alvin Walker, Buchanan, Va.

Pleasant Hill.—We met in regular quarterly council, with Elder A. N. Hylton in charge. Trustees were appointed for the church and cemetery. The men are enlarging the cemetery, with the donation of some land from Mr. J. M. Hylton. Our ladies' aid has made five comforters and several garments and has sent several pounds of used clothing for relief. The young people are buying a heifer and have made twenty-four pounds of soap for relief. Our church and Sunday school are progressing under the leadership of our summer pastor, Bro. Rufus B. McDannel. The church has purchased a bus, which has helped increase and improve our congregation.—Mrs. R. S. Harris, Willis, Va.

Roanoke, First.—Our father and son banquet was held recently. Several missionary talks were given at the Wednesday evening services. On Feb. 10 Rev. Rufus Bucher, moderator of Annual Conference, was the guest speaker. We were fortunate to have Bro. H. L. Hartsough April 14 and Wednesday and Thursday nights prior to Easter. Five were received into the church by baptism. Our Easter offering amounted to \$735.00. On May 5 communion services were held. On May 2 all the women of the church were invited for a potluck luncheon at the church for a new organization plan in which more women of the church will have a part. The women of the church have donated sixty-five comforters and some clothing this year. On Mother's Day the men's class presented each mother present at the morning service with a potted plant. Our mother and daughter banquet was held at the church on May 15. The Bridgewater glee club gave a full evening's program on May 19. On May 26 the young people will have an outing at Camp Bethel, leaving immediately after the morning services. A Memorial Day dinner will be given on May 30 for the servicemen who have returned. Mrs. R. E. White will be our delegate to Annual Conference.—Mrs. C. A. Puckett, Roanoke, Va.

West Virginia

Oakvale.—On Mother's Day an all-day service and dinner was held at the church, with the Billy Sunday club and Rev. Kegley of Bluefield conducting the service. Bro. J. E. Barton of Bradshaw held his regular appointment May 18 and 19.—Fannie Boathe, Oakvale, W. Va.

Old Furnace.—The dedication services for our new church were held May 4 and 5. The Saturday evening service was conducted by Bro. J. E. Whitacre, pastor of the Woodbury church, Pa. Sunday, May 5, a story was told to the children by Bro. J. C. Beahm, pastor of the Summit Mills church. Bro. George B. Wolfe of Akron, Pa., taught the lesson to the entire congregation. Special music was presented by the Maust trio from the Summit Mills church, Pa., Old Furnace trio, our church choir, and the Pinto men's chorus. Reminiscences and short addresses were presented by the following elders: A. J. Whitacre, B. W. Smith, Ezra Fike, J. S. Whitacre and A. R. Showalter. A dedicatory sermon and prayer was given by Bro. C. C. Ellis, Huntingdon, Pa. Sunday night, May 5, the young people's department sponsored a play. Our daily vacation Bible school will begin May 29. One letter was granted May 19. We were glad to entertain the ministerial meeting May 18.—Mrs. Herald Smith, Ridgeley, W. Va.

enrich the worship
service with . . .

Worship Stories

Above All Nations

Catlin and others

"An anthology of kindness—the stories of deeds of mercy done to enemies by men of all nations."

Price, 75c



Boys' Stories of Great Men *Elsie E. Egermeier*

Nineteen stories about boys who made good in life, including such characters as Louis Pasteur, Booker T. Washington, William Carey, Luther Burbank, Dwight L. Moody and Ignace Jan Paderewski.

Price, \$1.00

Children's Story Caravan *Anna Pettit Broomell*

A group of excellent stories for children featuring the typical Brethren ideals of peace, temperance, etc. For juniors and intermediates. 320 pages.

Price, \$2.00

The Children's Story Garden *Friends Committee*

Another excellent collection of stories for mothers and teachers. Ten full-page illustrations.

Price, \$2.00

Fifty Stories for the Church, School and Home

Margaret W. Eggleston

Here are stories which the pastor, teacher and parent can use to lead the child to think about the basic ideas which make character.

Price, \$1.50

SnowBall Comes to the Early Family

Desmond W. Bittinger

The story of a Brethren home where the four children learned much about Brethren ideals as well as having a good time together.

Price, \$1.00

Stories for All the Year *Sara Ward Stockwell*

One hundred eight stories of special interest and teaching value for children in the primary department.

Price, \$1.75

Stories for Peace Crusaders *Anna Bassett Griscom*

Stories for two groups: ages ten to twelve and teen age. Literary value is unusually high.

Price, \$1.50