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Jesus and the Samaritan

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? . . . Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:10-14).

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Painting by a Chinese artist

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The Archbishop of Canterbury, speaking at a public meeting in London, described the social aims of Christians.

"Religion can and should prescribe the ends of life," he said, "and demands we should on no account confuse the means with the ends. We very easily make that confusion. All economic activity belongs to the realm of means, not ends, and therefore the economic department of life cannot claim a complete autonomy. It is subject to moral judgment."

"So is the political department. . . .
"To what, then, must Christians bend their energies in the coming days: These at least:

"Each child must be born into a house fit to be a family home.

"Each child must have the nourishment needed for bodily health.

"Each child and adolescent must have the educational opportunity needed for full development, at least until its eighteenth birthday.

"Each citizen, when full grown, must have an effective voice—by means of his representatives—in framing the laws of the state and the regulations of business which supply the framework of his life.

"For only so is full responsibility likely to be engendered, and full personality achieved; only so can it be expected that true justice will be established; only so will those ends of human life which our religion directs us to set before us be achieved. We leave it to the politicians to say how these things are to be done. It is not only lawful for us as Christians, but it is our Christian duty, to see that these are objects towards which our politicians direct their measures."

• • •

Prof. Arthur H. Compton, of the University of Chicago, received the annual award of the League of Fraternal and Benevolent Organizations of the Jewish Education Committee of New York for his "effective promotion of justice, amity, understanding and co-operation among the peoples of all creeds in our beloved land and in other lands."

Medical science is making it easier for people to grow old, but the cultural pattern is making it more difficult, says George Lawton, director of the Old Age Counseling Center, New York. The 9,000,000 men and women over sixty-five years of age in the United States, he adds, have resources for living and for making useful contributions to society which are almost completely untapped.

An International House in New Orleans was dedicated Jan. 29.

Highway advertising signs will be prohibited in Britain if proposals under consideration by government officials are approved.

Churches of Omaha, Nebr., are seeking permission of authorities to "bomb" the city from an airplane with religious leaflets in preparation for the Easter season.

Reverence for the heroes of peace was asked by Rev. Bernard Clauson, of Cleveland, before a recent gathering of 2,000 ministers of the Ohio pastors' convention meeting in Columbus.

More than 250 businessmen in the area of Philadelphia have been aiding hospitals during the labor shortage. The men have manned laundries, made beds, run elevators, mopped floors and done many odd jobs for the understaffed hospitals.

A tendency toward increased federal control of education has arisen in this country, Dr. Harry Carman, dean of Columbia College, warned at a recent meeting of the regional conference of the Progressive Education Association in New York City. "Unless this is checked," he declared, "the schools might suffer dire consequences."

Coventry Cathedral in Britain is to be rebuilt after the war in such a fashion that it will embody ancient and modern features. There will be a central altar which can be approached by the congregation from all sides. Plans also provide for the construction of a Christian center of service to be used by the whole community in full partnership with the various denominations. A chapel of united churches will belong to both Anglicans and members of the Protestant denominations. The cathedral proper will remain under the jurisdiction of the Church of England.

DESMOND W. BITTINGER, Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

Volume 93

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... Editorial ...

Glorifying and Enjoying God

AN old catechism says that the chief end of man is to glorify God and to enjoy him forever.

Which is very true if one does not forget that God is glorified by men when they co-operate with him in the achievement of his supreme desire.

Also if one does not forget that men can enjoy God's company only when they share his interest in the welfare of the world.

You cannot feel at home with God if you want to talk about one thing while he is all the time thinking of something else.

E. F.

They Suffer Silently and Go On

HAS your experience with people brought you up against the tragic fact that large numbers of them are carrying some great sorrow in their hearts, a sorrow quite unsuspected by the folks they meet in their daily contacts, because it is too deep and personal to speak of, save only in the rarest of companionships? Overwhelmed at times by the bitterness and perhaps the injustice of it, they must seek relief in temporary seclusion where floodgates of emotion may be opened wide.

Yet, for the most part, they go on about their work with a brave and even cheerful front, most marvelously sustained by extra large supplies of heavenly grace.

Some of these spirits are the choicest of God's making. To know them is a benediction. If you have missed this you have been spared some heavy drafts upon your sympathies but you have also missed something very fine. Should it be so, do not neglect to give a place in your devotions to these silent unknown burden bearers. You have no idea how numerous they are, nor how terrible their need of divine help. Most of them are not to blame, or not much to blame. They are the innocent victims of circumstances. The keenest sufferers of all are those whose sorrow is due to the unhappy fortunes of someone near and dear to them.

Count it a privilege to share the heavy load of such, if you can, and you can, at the throne of grace, if nowhere else. Remember always, especially when tempted to harsh judgment, that there is much in the inner life of others which is hidden from you. You cannot know the whole case.

Should not the knowledge of this great human tragedy of personal griefs, too delicate for public exhibition, mellow and sweeten all our contacts with our fellow men?

E. F.

At the Beginning of Lent

WE have now entered Lent. Formerly this season did not carry significant meaning for the Brethren. More recently we have begun to utilize it, and to our profit. We could make it even more valuable to us.

The central thought of Lent is penitence and discipline. It is usually accompanied by fasting and special sacrifices.

Brethren people could fast and sacrifice more and thereby be better people. As a people we have not often sharply felt the pinch of hunger and want. Some have never felt it. We have lived on broad acres, walked on the soil, and felt secure. When the writer's family returned from Africa and visited in Brethren homes from state to state, the children would always ask, as we drove into a Brethren farmyard in the evening, "Mother, whose village is this?" It was necessary to tell them over and over that all of this belonged to one man, a Brethren farmer. If our people left the farm they often went into the schoolroom and soon earned for themselves a place in the community. It has not been necessary that Brethren sacrifice much.

But we could impose some sacrifice upon ourselves and profit therefrom. While teaching in a Lutheran community the writer heard some of his students explain, "For eight weeks we shall not attend movies, plays, athletic events, or socials of any kind. This is Lent." Brethren students in the same school could attend these events. In Moslem lands during Ramadan, which could correspond to our Lent, no food or water is taken in the daytime for a period of four weeks. In hot, dry lands this is not easy.

Now we would not propose that. But here are suggestions that might help us make this season more meaningful to us. These would not really be sacrifices at all but some of us might think they were.

1. Go to church every Sunday during Lent. (Why not on Sunday evening too?)

2. Plan to attend all Holy Week services.
3. Read one of the gospels during Lent. (Why not all four?)
4. Read one good devotional book.
5. Plan to spend at least fifteen minutes daily in meditation and prayer.
6. Do some kind service to someone each day.
7. Make an effort to heal up some ill feeling in which you are involved, if there is any such. Be kind to someone who doesn't like you.
8. Resolve to go hungry a few times during this period and to give the money saved to missions and Christian service.
9. Give more time to your home.
10. Surrender your way wholly unto the Lord. If you do these things Lent will mean something to you.

D. W. B.

Inaugurating a New Editor

It was an unusually significant and spiritual experience. Moreover, those taking part in it represented a large numerical and important portion of our beloved brotherhood. For these reasons your editor takes courage to put into the record, at the very beginning of his period of service, a very personal and sacred experience.

After the call to the editorial office of the Messenger had been accepted at the Annual Conference held at McPherson, Kansas, and the Conference had officially ended with a great missionary convocation on Sunday evening, this private and spontaneous inaugural took place. It happened in this manner. About sixteen of the official brethren from the Eastern and Southern districts of Pennsylvania came over to the writer's home for a friendly visit before they went to their rooms for the night. We all became interested to see which churches were represented and discovered that the elders-in-charge of nine different Eastern and Southern Pennsylvania congregations were present. Totally a membership of more than four thousand was represented by these sixteen church elders.

The first part of the service was informal; we talked about our brotherhood from Little Swatara to Garkida, Africa. Then we entered into a period of hymn singing in Pennsylvania German and followed the old custom of lining the hymns.

Depths of old-time Brethrenism were reached through this experience. Following the singing, appropriate Scriptures were read and commented on by various brethren and then we knelt around the room in prayer. As the blessings of God were invoked upon the church and the Messenger and the editorial offices, we felt that his spirit was close and that he would give strength for the tasks and the problems as well as for the opportunities ahead.

Then with good wishes, and the assurance of further prayers and loyal support, the brethren filed out into the night.

The next morning there came to our door an even larger delegation from the churches of the East. Again a large membership was represented through this elders' group. They explained that they would have come the evening before but that the house would not have held them all. We welcomed them joyfully and once again, after visitation, we sang the German hymns with much feeling and unity.

After more Bible reading we knelt another time around the room while many prayed earnestly. Then came farewells which would separate us by many miles, for the train eastward was soon due.

Your editor wants it in the record that this was a great experience to him and to his family. We appreciated the prayers of the church then, for this office, and we will appreciate them as they flow heavenward through the coming years. D. W. B.

Thinking About the News...

Officers of Russian War Relief tell us that in 1943 we sent a total volume of relief valued at \$16,781,333 to the Soviet Union. This was in addition to lend-lease, of course, which dwarfed the above figure to insignificance. Roughly, 70% of the relief was clothing, 20% was medical supplies and 4½% was seeds and foodstuffs.

A relief goal of \$21,000,000 is set for 1944. This is as it should be for Russia is suffering and needs this help.

But what of Europe? Were it not for the English blockade and refusal we could, and would, send them ten times that much, for the cry from Europe is the cry of starving children. And what of India, where there is urgent need of milk, medicine and clothing? Fortunately the Friends Service Committee is permitted to do a little in India, but the need will continue for a year, we are told.

Are babies' lives equally valuable in any part of the world?

* * * *

Though the war may not end this summer it is not too early now to begin to think about plans for commemorating the peace when it does come. There should be an observance this time which will indicate the determination of Christians that this peace shall be permanent.

Here are some suggestions that have come to us:

1. Let each church have prepared and ready a service of song, scripture and prayer which will express thanksgiving with "malice toward none."
2. Let the combined churches, through their mintsterium, hold a similar community-wide meeting dedicated to the building of the kingdom of God.

It is not too early to begin to plan now.

D. W. B.

The General Forum

REMOVING MOUNTAINS

BY ALBERT C. WIEAND

THE Jews had a familiar proverb about overcoming Herculean difficulties. They spoke of it as "removing mountains."

This is apparent from the Old Testament—for example, in Isaiah 41, where the prophet speaks about the Lord bringing Israel back from captivity as threshing the mountains and making them as chaff and scattering them by the wind. And in the fourth chapter of Zechariah, the prophet says, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The mountain shall be removed and become a level plain. Zerubbabel shall accomplish it. What was the great mountain of difficulty that was thus to be removed? It was the rebuilding of the temple, Zerubbabel's temple. The people were all discouraged and disheartened; but Zerubbabel, the governor, and Joshua, the high priest, and the prophets Zechariah and Haggai, working together, were able to accomplish the impossible task, and the temple was rebuilt.

The same idea comes out in the Talmud, also. Rooting up mountains was a metaphor for something that was very difficult. Removing mountains was achieving the seemingly impossible. The rabbis often used the expression when they intended to speak of overcoming the greatest difficulties, or achieving the most unlikely ends.

In the same way, then, Jesus, like the other Jewish teachers of his day, when he wanted to teach the disciples a great lesson about meeting and facing the seemingly impossible and insuperable task which they would soon confront, acted a parable in the withering of the fig tree. When the next morning they saw what had happened, he said, "If ye have faith, . . . ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done."

Once before, when just after the transfiguration on Mount Hermon, the disciples had asked why they had failed to cast the demon out of the lunatic son, he said their failure was due to their lack of faith. If they had had faith as a grain of mustard seed, they could not only do what he had done, but could also say to the mountain, "Remove hence to yonder place; and it shall remove."

Jesus was simply saying that by a living active faith, inspired and wrought in the heart by the Holy Spirit, "you shall be able to accomplish marvelous things, things which would otherwise be absurdly and absolutely impossible." But through faith that lays hold on God, "in Jesus' name," and "for his sake"—that is, for the purpose for which

he lived and died, and on behalf of the purposes for which he is still working through his church—may be accomplished those things which he himself had begun to accomplish while in the body on the earth. For his believers are the body through which he must accomplish these things.

And so he says, "And all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." David Smith, the great commentator, says that according to our Lord's definition there are two characteristics of prevailing prayer: first, it is offered in his name (John 14: 13-14) which means that it is "such prayer that he could put his name to." Such prayer thus authorized is sure of fulfillment. It is believing prayer. "All things," he has told us, "whatsoever ye shall ask, ye shall receive." Believing here means believing in God, trusting his love and wisdom, and then leaving the issue in his hands. Then we surely shall receive what we ask. But we shall receive it in his way, not always in the way which we expect, but in the way which is best, which if we knew all we would even now choose, and which we shall welcome when it appears.

When we have thus prayed we should take the answer for granted and assume that God has heard us. We can then go forward confident that he will in no wise fail us. That is just what the psalmist said in 37: 5, "Commit thy way unto the Lord." There is our surrender. Second, "Trust also in him," and remember "He will bring it to pass." It is not enough that we should surrender our situation to the Lord, but after this is done and from then on, we must "trust in him," for only so will he and can he "bring it to pass."

"Prayer in its essence signifies a surrender of our wills to God, their identification with his will. His will is ever our good, and nothing but our willfulness can frustrate God's will, and when we pray we ally ourselves with God in the working out of his purposes concerning us and if we only stand faithful—not only committing our way to him, but also trusting and keeping on trusting—then the triumph of his will is assured. And so this is the promise: Make the surrender, then maintain it, and the issue is determined. Do your part and God will do his."

And so the Apostle John has told us in 1 John 5: 14-15 (R. V.): "This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we asked of him."

"Therefore . . . , All things whatsoever ye pray

and ask for, believe that ye receive them and ye shall have them" (Mark 11: 24).

That is what we do at the bank when we sign a United States money order where it says, "Received payment." We sign it, saying that we have received payment; then we give it away. And for a moment we have nothing but our faith in Uncle Sam and the banker. But if we do not do this, we do not receive the money.

And we do the same at the grocery store. We order a bag of potatoes, a bag of flour and five pounds of sugar, and ask the groceryman to deliver it. He says that he will at two o'clock. Then we pay the bill believing that our "petition has been granted" and that the goods will surely be delivered. Why can we thus trust the groceryman and the banker and Uncle Sam, but not the living God, who is our loving Father?

Bethany Biblical Seminary.

The Indignation of the Meek

BY JESSE H. ZIEGLER

Mark 11:15-18

THE second half of a nursery rhyme describes what little girls are made of as "sugar and spice, and all that's nice—that's what little girls are made of." Anyone who has a little girl—or a big one—for daughter, sister, friend, or wife knows that rhyme is only partly true. He knows another rhyme which gives the rest of the description. "There was a little girl, and she had a little curl right in the middle of her forehead; and when she was good, she was very, very good; but when she was bad"—you finish it!

Nor would any description of Jesus that pictures him only as saying smooth words and telling beautiful stories be true to what he was. The cleansing of the temple which is used as the basis of this meditation happened on Monday of Passion Week although Matthew rather leaves the impression it was on Sunday.

Here one sees the other side of the character of Jesus. His heart was capable not only of love to the uttermost, but was capable of an indignation that crackled and snapped like lightning out of a summer cloud.

We may learn from Jesus that true meekness under some circumstances breaks out in righteous indignation. Even in such cases, however, the righteous emotion must be held in check lest it do damage to both the object and subject of the emotion.

True meekness is a robust and virile kind of character which is quite capable of the most scathing judgment. This is not always recognized because of certain types of character which are mistakenly called meek. There are those who do

not react to injustice because they dare not. They are timid and compliant—even in the face of evil. This is not meekness. There are those who show no resentment because their souls are too dull to moral evil to be sensitive. There are many who do not react to evil for such reasons. But they are not truly meek. Then there are those who do not react to evil because of self-interest and for policy's sake. In a war situation this is a subtle temptation for a Brethren pastor, and all the time he may mistakenly call his failure to speak out against evil concern for the fellowship. This is far from the meekness of Jesus.

There are two potent elements which enter into the formation of the meek character which insure his meekness will never be mistaken for cowardice or selfishness or moral dullness. The renouncing of self makes a man absolutely fearless. One might call the roll of martyrs, missionaries—yes, soldiers—who became absolutely fearless once they counted themselves to be about to die for something greater than self. The other element is a passion that feels deeply the wrongs, pains and sorrows of others. Savanarola, the Italian monk, was such a man. It caused him to lose all fear of offending the evildoers, even all fear of death itself. A combination of these two elements gives the quality of meekness. But let the evildoer who thinks the meek man a namby-pamby or milksop beware!

Even righteous indignation must have its limitations lest it create evil rather than destroy it. Our indignation against evil must be carefully scrutinized to be sure that it is not a personal reaction to a wound to our pride. It is so easy to react violently against personal injury and then call it righteous indignation. Our indignation against evil outside ourselves dare not blind us to that evil within us which will not bear the scrutiny of Jesus. It is so easy for us in America to forget our own miserable treatment of Negroes as we rise up in righteous indignation against Hitler for his treatment of Jews. Righteous indignation will be directed at the destruction of the evil and not the evildoer. So often the Scripture passage used in this meditation is taken as an argument for getting Jesus into the war. Certainly any clear thinking person must see a wide difference between driving evildoers and their cattle out of the temple with a few strings twisted together and coming in and slashing off their heads with a sword. Even righteous anger dare not become chronic. I know a pacifist leader who gives his audiences indigestion because of his chronic indignation. These limitations are only checks and are not meant to prevent one from becoming quite indignant against evil.

There are justifiable causes for the meek to become indignant. Jesus became indignant or at

least impatient on a number of occasions. He became angry at Peter, called him Satan and a stumbling block, when Peter tried to get him to avoid danger in line of his following the will of God (Matt. 16: 23). He probably shared the disciples' indignation at the grasping, ambitious brothers who wanted for themselves the best seats in the kingdom (Mark 10: 40). He pronounced dire woes on the religious leaders who "shut the kingdom . . . against men," enter not in themselves, neither suffer them entering to enter in (Matt. 23: 13). He became angry when the institution stood in the way of his doing good; therefore, he broke Sabbath law to heal the man with the withered hand (Mark 3: 5). He became angry when men sought out sin in others and were blind to their own (John 8: 1 ff.). He pronounced a terrible judgment on any who hindered a new believer (Matt. 18: 6). He was thoroughly aroused when men were robbed in the name of religion (Mark 11: 17).

There are certainly justifiable causes for indignation among the truly meek today. The intolerable treatment of the Jews by Hitler and of the Japanese Americans and the Negroes in our own country, the indiscriminate bombing of civilian populations started by Hitler and now carried on by the United Nations, the starvation of the entire population of those who were former allies, the rationing of essential foods and the unrationed distribution of alcoholic drinks, tin being used to make beer cans and tops when there is a shortage of it for preserving food, tires for beer trucks but none for some ministers of the gospel—these are illustrative of the things about which we may be righteously indignant.

Jesus was meek, but he also had a capacity for indignation. If we want a peaceful world after this war is over, we had better not waste too

God's Love

BY MRS. ARLENE HOLSWORTH

"Who makes the stars that shine so bright?
Who sends the sun below?"
You ask me this, my little one?
'Tis God; he loves us so.

"Who sends the sparkling raindrops then?
Who makes the snowflakes fall?"
Oh, child who does not understand,
'Tis God; he loves us all.

"Who makes the tiny grasses grow,
Builds rainbows 'cross the sky?"
A childish query answered thus,
'Tis God, way up on high,

Our God, who does so many things,
Who gives us peace and rest.
Should we not then with others share
This God who loves us best?

Chicago, Ill.

much anger on our so-called enemies with whom we must live afterward. Rather, let us direct our indignation toward evils which can be changed.

Long ago it was discovered that by mixing saltpeter, charcoal, and sulphur you could make a new substance with tremendous power—gunpowder. The true meek are like gunpowder. They want nothing and so cannot be tempted or bought. They are willing to go to any lengths for others because they feel so deeply. Put together they make a new person—the most formidable on earth—the terrible meek with Jesus as their captain.

Bethany Biblical Seminary.

The Obligation in Baptism

BY GALEN B. ROYER

Part III. Special Promises

SAID Bro. Loyal Church Member, "I know Jesus is a wonderful Savior; there is none like him in all the world. I accept him as very God and Maker of all things. He knows what is in each of us and today is the searcher of the inmost thoughts of all of us. Yes, he knows our cares, fears, perplexities, temptations, afflictions, sorrows, desires, aspirations, disappointments, hopes, hindrances, progress, relapses, haughty spirit, broken heart, great faith, little faith—yes, he knows all about us. But what bearing has all this knowledge on your baptismal covenant and mine?"

Jesus not only knows us, as you suggest, but he knows the far more important fact that under these foregoing conditions we make choices very often in favor of our human nature and wisdom. Because of this, in his eagerness that we choose for him rather than against him, he offers as special inducements two very precious promises, not as rewards, but to inspire us to fulfill our baptismal obligations.

One of these is preceded by these pregnant words: "All authority [and power] has been given unto me in heaven and on earth," words no other sane person ever dared to utter. Immediately follows the commission to preach the good news and make disciples of all nations. Then comes the precious promise referred to above, "Lo, I am with you day by day, unto the ends of the world." The significance of this portion of our Lord's own words is that in addition to food, drink and raiment promised (Matt. 6: 25-34) his personal authority and power is pledged to those who actually and personally go. Further, the implied idea in these last words is that the going should be to those parts of the world where knowledge of a Savior has not come.

Bro. Loyal Church Member interrupted. "Are

not our Lord's 'Lo, I am with you alway' and the Holy Spirit's guidance and leading into the truth and glorifying him, one and the same thing?"

Their purpose is the same, salvation for all men, but they function differently. Jesus came as Redeemer; after his ascension the Holy Spirit came to continue the Savior's work by guiding and leading all who will obey into the truth. Jesus has all power; the Holy Spirit has only power of witnessing (Acts 1:8). Jesus saves; the Holy Spirit leads and guides to that salvation and thus glorifies Jesus. They appeared separately to Saul on the Damascus way. He was dominated by a spirit and zeal for Jehovah's chosen people yet persecuted the followers of the Son of Jehovah. Though not mentioned the Holy Spirit was laboring to lead him into the truth. Jesus from heaven personally intervened, taking Saul to task in a vision. In Stephen's martyrdom the Holy Spirit and Jesus are revealed separately. The Holy Spirit with power inspired Stephen to faithful witnessing for Jesus, who in heaven looked on in deepest interest and tenderness. Though those who obey and go may not have Stephen's experience of vision the Spirit is faithful in guidance, and they have the positive assurance and great comfort in knowing that their Elder Brother is with them every step of the way. May it not be possible that those who do not go mistake guidance of the Holy Spirit for the companionship of Jesus and thereby are impotent when they expected the help of all power? Obedience to guidance leads into the truth; obedience in going gives assurance of the companionship of him who has all power.

This assurance of Jesus' personal presence with authority and power should beget great courage and determination in the heart of every saved one to overcome every obstacle and every restraint of human nature and fulfill the covenant obligation perfectly by going. Since Jesus is Lord of the harvest, this should quiet all anxiety about food and drink and raiment as well as gleanings gathered for him.

The other very precious promise is our Savior's positive assurance that he will do whatsoever we ask if we ask in his name (John 14:13-14). Could our Lord, who has all power, promise more? True, our asking must be in his own name, in the spirit of the love and forgiveness he showed, in really loving our neighbor as ourselves, and in continuing his purpose by obediently and faithfully going into all the world. This some followers do by choice. They have subdued their own nature, surmounted every obstacle, put aside kindly yet resolutely every discouragement, and gone on. This but illustrates again that each disciple can be

obedient and go. Being unwilling or choosing some other course does not remove the obligation and duty the least bit, and adds the results of disobedience to the life of the saved one.

Jesus, knowing what faith will do, pleaded earnestly for us to have faith in God (Mark 11:22). He illustrates the power and privilege of faith by a grain of mustard seed and declares that the impossible according to our way of thinking becomes possible in our hands when we have faith in God. Is not our lack of faith, then, at the root of our not going? Paul says "love is the greatest." But love depends upon faith. How inactive, how shameless (Mark 8:38), how impotent is our love for Jesus where there is little faith!

"Yes," said Bro. Loyal Church Member, with a wistful tone in his voice. "How I would like to go for Jesus, but that takes faith and I cannot see my way to obey in that way."

You state the attitude of every prominent leader, pastor, teacher, young people's director and layman, each otherwise an earnest Christian, who does not go. Let us consider this attitude. Jesus says when the Comforter is come he will convict the world of sin because "they do not believe in me" (John 16:8f.). As there is only one Savior, so there is but "one faith and one Lord." Jesus always commended great faith.

Passing by the faith which demons have and because of which they shudder, there is belief which through baptism saves the individual. He conforms to the discipline of the church, is a good neighbor in his community. Now and then some one here and there breaks forth earnestly, wishing that there were many who would go and tell the non-Christian world the good news of salvation. These believe that Jesus will save all men who believe but they do not go. Is all this any more than little faith?

Huntingdon, Pa.

If You Had Only Known

BY ORA W. GARBES

Death grimly stalks the land, the sea, the sky.
In far-flung fields the gods of war hold sway,
Dispensing death and ruin night and day.
The smoke from burning cities billows high.
To pitiless heavens goes up the anguished cry
Of mankind, filled with horror and dismay.
From tortured bodies life-breath slips away—
War's victims daily by the thousands die.

Against this scene there stands in silhouette
The Prince of Peace. His eyes with tears are wet
As he sees men reap that which they have sown.
In loving tones his sorrow finds release:
"If you had known the things that make for peace,
If you had only known . . . had only known."
Elgin, Ill.

Darkness Turns to Light

BY HAROLD H. HERSCH

THE rain—a cool, misty drizzle—kept drifting down, pursued by a chilling autumn wind. The sky was darkly overcast, and as the rain fell upon my face and neck it chilled not only my body but my spirits. My thoughts were even darker than the dingy cloudy mass that veiled the sky above. It was late afternoon, and I knew that before many hours this dreary day, the kind that no one enjoys, would end—no doubt to be followed by a long, black night of disheartening melancholy.

As the heavy clouds gathered and the day grew even darker, my pessimistic mood increased. I recalled that many friends, brothers, husbands and sweethearts are far away, perhaps mutilated and dying on a scarred battlefield. Our America is again giving its lifeblood in a desperate worldwide struggle. The entire earth is being ravaged by the horrors of war. During such times, how could one be happy? What is there left for one to be thankful for? To whom can one turn for help and guidance? A drop of cold rain fell off my cap and down my neck and I shuddered.

Haply I glanced to the west. The clouds had drawn apart and the bright sun was beaming through. The wind abated until it became a zephyr that paused to kiss my cheek as it brushed softly past, and the sunbeams struck the raindrops as they swirled hesitatingly earthward so that they shone like a shower of jewels.

I turned toward the east and looked out across the fields and meadows; and behold, the freshly washed grass stretched from my feet in a luxurious carpet of pearls to the range of woods beyond! And the woods! Their wet, myriad-colored leaves of bright red, yellow, brown, purple and green presented a blazing mixture of color that fairly dazzled my sight. Then I lifted my eyes to the heavens, and my breath came in a gasp as I gazed rapturously at the wonder they beheld. In front of the menacing black clouds there arched a magnificent rainbow which shimmered and vibrated as the breeze-blown droplets danced and flitted across its bar of many colors.

And while I surveyed this ethereal symbol before me, I realized that above, around and in these wondrous beauties of nature is God, our Father. I realized that wherever one may be, whatever he may do, God is with him to guide over the rough road of life. "For the Lord thy God is a merciful God; he will not forsake thee." So I resolved always to look to him for help.

Suddenly I was unutterably thankful that I had a God, a Guardian, a Savior who will never forsake me, but who is pleading to be my closest friend throughout eternity. Across the seas there are those who know only Hitler as their self-ac-

claimed savior. I thank God for my democratic America.

Here am I at home, while many of my schoolmates face death—for me, for my fellow citizens, for our country, and above all, for a peaceful world of tomorrow. They stand ready to die for victory and peace. Must I not live for victory and peace? Must I not give my full measure of devotion by living for that for which they are dying? We failed once. We must not fail again; with our determination and God's help we will succeed.

The rainbow is shining through the storm clouds, promising a new day. The rainbow of victory shines now through the storm clouds of war, promising a new day of freedom and security, if we will but make it so. God will not forsake us; we must not forsake our posterity. Those who died I am determined shall not have died in vain; they died for victory—I will live for peace! I will be thankful for the opportunity to do my share.

Even as the clouds had departed from the sky, so they did from my heart. I renewed my faith in a new and peaceful world that shall come sometime in the future, and I resolved to give my best to my God and my country to help accomplish that goal, in whatever capacity I may serve. Nor will I be satisfied with my best, but will ever strive to better my best, so that I may be of more value to God, to America, and to the world. Thus may I assist in the achievement of victory and the infinitely more difficult achievement of peace.

Manassas, Va.

The Gates of Heaven

BY EARLE SLUSS

"On the east three gates; on the north three gates; on the south three gates; and on the west three gates" (Rev. 21:13).

THE first part of this chapter is dear to every Bible reader. When the burdens of life are heavy and the flesh is weak, we are glad to read that "the tabernacle of God is with men, and he will dwell with them, . . . and be their God." When we realize we have no abiding city, we then look for one that is secure or eternal. When sorrows sweep over us like threatening clouds, we are comforted to know that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." We then find the Master saying, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself;

that where I am, there you may be also" (John 14:2-4).

Surely, there is no need to be troubled or weary if we have this beautiful home in view. Heaven is beautiful as far as beauty is concerned. Paul writes: "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him." Yes, we may have been fortunate enough to see most of the world's magnificent structures and scenes; God's hand has created the earth and all therein. But the interesting surprise he holds for us, awaiting our coming in heaven! The city is a cube, "the length and breadth and the height are equal," which indicates the perfection of its structure. The city and its streets are pure gold like unto clear glass. It has also twelve foundations of precious stones and twelve gates, each of which is of pearl. And the city has no need of the sun or moon to shine in it, for the glory of God lightens it, and the lamb is the light thereof.

The city foursquare has three gates on each side which are never closed, and there is no night there. These gates suggest the free access of every man to the kingdom of God. They stand fronting squarely on every form of human interest, and on every type of human location. If a man stands on the north, he need not travel around to the south in order to enter. He need not get some other man's point of view. He need not have a particular emotional experience. He can stand where he finds himself, put evil behind him, face toward the light, and enter straight into the kingdom. Our Savior says, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." Why then this failure? We cannot blame God, for he left up to us the choice of the path we would take through life, and people are making their choices daily.

These open gates suggest the perpetual invitation of Jesus Christ to every human soul. He said, "Come unto me, all ye that are weary and are heavy laden." And "He that cometh to me I will in no wise cast out." Every human soul possesses his own individuality, and so God in his goodness and mercy has provided many gates for access to the kingdom. The kingdom is accessible to children, to boys and girls. Right from the beginning Jesus opened his arms to them and said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"On the east three gates." These are the gates of sunrise; this is the side on which the day begins. "On the south three gates." They are open to the races of the south, the people of warm

emotions and quick reactions. In at these gates go people such as the woman who anointed the head of Jesus with precious ointment. "On the north three gates." They are open to a cold quarter, to cooler intelligence. Here life is wrought out; there is not much blowing of trumpet or beating of drums, but much honest thinking. Jesus said, "If my words abide in you, ye shall know the truth, and the truth shall make you free." "On the west three gates." These face the sunset. "It is toward evening and the day is far spent." Those who have borne the burden through the heat of the day and look toward the city will find the gates wide open with welcome. The Savior of the world looks out on those who are growing old and says, "Let not your heart be troubled; ye believe in God, believe also in me."

Clintwood, Va.

Church Attendance

BY STANLEY B. KEIM

WHY not attend church? For every reason one may mention for nonattendance, I am sure there are several in favor of attending the regular church services.

We would not think of going without food for even a day. Yet, being absent from church influence and the neglect of "assembling together with those of like precious faith" are spiritual starvation.

Those who find it necessary to lie abed for some time lose the use of their muscles, because muscles need exercise to be strong. Besides taking spiritual food we need to exercise our piety in our daily living. In addition to being good it is necessary to do good. Moses said to his father-in-law, a nomad of the desert, "Come with us and we will do thee good." Let us hope we can give that invitation to others. We impress our neighbors more by how we live than by what we say.

How often excellent sermons are prepared and delivered for people who never hear them! Why should we not be as eager to invite our neighbors and friends to church as to our homes or to our clubs?

First of all, to be blessed we must seek that blessing. Go to church regularly, take your family and invite others. "If ye know these things, happy are ye if ye do them."

Our church is like a Christian family. When a member is absent he is missed. He has a job to do and a place to fill. The vacant chair is of concern to all those present.

Do your bit. Go to all the regular services of the church unless ill or away from home. By regular attendance you will increase your faith, support the program and inspire the minister.

Nampa, Idaho.

Too Much Noise

BY CHESTER E. SHULER

A HEN and her brood were imprisoned in a coop one fine spring day. All went well until one little chick slipped through a hole in the coop and wandered into the tall grass near by.

"Peep, peep, peep!" he chirped.

"Cluck, cluck, cluck!" answered the mother hen faithfully, and we wondered why the chick did not run immediately to his mother and safety. Instead, he wandered farther and farther into the wilderness of grass and weeds. Then the reason became clear, for the chick's owner, approaching, said: "That little chick is making so much noise with his peeping for help that he cannot hear his mother's clucks, and so he just wanders farther into danger."

We felt that a similar condition often surrounds a Christian. He gets into trouble, is terrified, and calls upon the Father for help, calls loudly and long. He complains about his fate and condition so loudly that he fails to hear the Father's voice saying, "This is the way; walk in it."

A murmuring spirit seldom hears God's voice clearly. But "the righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:17-19).

Harrisburg, Pa.

Atrocities

BY DAN WEST

Twenty-six years ago we were reading stories of the terrible atrocities committed by the Germans on civilian peoples. Many people in America took the stories at par; I wondered, even though I did not know. Ten years after the war I had an opportunity in a German home to "swap lies" with an elderly German mother. She was very kind about it all and I tried to be kind too. From my memory I brought out a number of the stories we had been told about the Germans. She listened carefully to one and then replied, "No, we were not told anything quite so bad about you." Later I read the interesting statement from Jane Addams' pen that many of the same stories had been told—always about the enemy—by both sides in the American Civil War.

Six years ago I read of the atrocities of the Spanish Loyalists in the Franco papers. Later when I was on the Loyalist side I read of the atrocities committed by the Franco people, largely the same kind I had heard in World War I. I was expecting similar stories as this war developed. Now they seem to be coming through more strongly.

What are atrocities? For me they include all acts of inhuman treatment of human beings. That would make war in itself an atrocity and I am deeply convinced that the killing of women and children—or men—by intent is atrocity enough. However, under our customs it seems all right to most people to kill young men with machine guns or bombs but not by "deadly heat without

The Burning Bush

BY MARY McDOWELL

As Moses walked the Midian hills
While tending sheep one summer day,
He saw a yellow, flaming bush
Beside the rugged mountain way.

He heard a voice, he bared his feet,
In reverence bowed, his God to meet.

As I walked through autumnal vales
Enjoying newly colored scenes,
I saw a bush all flaming red
Between two gurgling, pebbly streams.

I heard no voice, but God indeed
Was in that bush, if faith would heed.

And so, to God this prayer I bring,
Though even prayers can scarcely tell
The glory that is spring and fall,
The sense that God is ruling well:

"Help me, O Lord, to ever see
The glow of God in bush and tree."

Millersburg, Ind.

water or crushing their bodies by running trucks over them." For some it is not an atrocity to drop block busters on the city of Berlin even though it is an atrocity to drop bombs on the city of London. For some people it is not an atrocity to starve little children in occupied countries. To me it is.

Apparently there is a code to war. As long as we are within the code—no atrocity. Anything done outside the code is an atrocity. The code may change; for example, in regard to the use of poison gas. As war goes on, the code becomes more liberalized to include some items as legitimate or necessary which were not considered legitimate or necessary earlier in the war. That seems a natural development, and is to be expected in wartime. I have mixed feelings regarding these stories. One part of this feeling is a deep appreciation of the sense of justice and righteousness which rebels at man's inhumanity to man anywhere. I am grateful for the spiritual values which come to light when atrocity stories are told, written, or broadcast—whether these stories are true or not. The other part of my feeling is deep sadness at the hardening of the heart which can come out of the indignation and hatred developing from that outraged sense of justice. If we come to see as the Master saw, we shall love both the wrongdoer and the victim. We shall not add the spiritual atrocity hate to the physical atrocities of war. We shall listen and read carefully so as not to be fooled by old stuff and we shall work redemptively to bind up the wounds, to feed the hungry and to comfort the prisoners, and toil to antidote the causes which will produce World War III.

Atrocity stories have the possibility for education in peace mindedness, but it will take a clean heart and a keen mind to use them effectively. Here is material for Sunday-school teachers, youth workers, women's workers, men's workers and ministers. In the Loan Library at Elgin is a book by Arthur Ponsenby written after World War I, *Falsehood in Wartime*. It can help to give perspective to atrocity stories now.

Goshen, Ind.

Home and Family

WHAT'S WRONG WITH THE BENNETTS?

BY HELEN HOAK EIKENBERRY

In Two Parts—Part Two

Finishing his pie, and pushing his chair back from the table a little, Mr. Bennett raised his very satisfied countenance to the members of his family.

"Jim, do you still hold to that fantastic idea of yours?" "Y-yes, Pop." But he hesitated, as though not too sure.

"Dell," roared Mr. Bennett, "what's wrong with this family now?"

"I-I don't know, father, but—"

"Mother, do you take any stock in what these youngsters are saying?" J. D. was making real display of his assumed gruffness.

"Yes, James, I think they are right to hold out for a real round-table discussion." Then she smiled. "Don't you?"

"I most certainly do, my dear! I think that now we are in a fair way to have a real understanding. I am proud that my children take this much interest in the family welfare."

When the work was finished, each member of the family went just a little reluctantly into the living room, because who wanted to say now the horrid things they had been thinking about each other? Be it said for them all, each knew that in some way he, or she, had been to blame, and each fully expected to be reminded of certain shortcomings.

J. D. Bennett cleared his throat, which was clearly understood to be the prelude to the performance of an embarrassing duty. Then he began: "I suppose this is the most important meeting of my life. I am sure it will be the most democratic one I ever attended. In love, but with frankness, we are going to speak convictions, and make a few confessions, perhaps, if we feel so inclined. Dell, to prove how fair we can be, we will first allow you, the youngest member of the family, to voice your grievances, or make your suggestions, whatever they may be."

Jim, looking at her now, wondered how he had ever thought of her as a snippy little girl. She was, well, kind of pathetic, sitting there thinking how she would say her piece. She must have plenty of grievances against him, and he was honestly hoping she could speak up good and strong about them.

"Well, if this was yesterday I would think of plenty to complain about," began Dell. "But things have changed since then; not things, I guess, but the way I feel about them. Yesterday I was so provoked at Jim that I cried. But now I see I was the one to blame. No wonder he took my Latin notes and made believe he destroyed them, because I got half the freshmen girls to yell *Pignose* and *Lumpy Lout* at him all day. I don't see how I could be so mean, and to my own brother!"

"Aw, sis, forget it! I was the mean one. Your Latin notes were in my shirt front, and I let you go to class and get a zero! I certainly hate that!"

Mr. and Mrs. Bennett were staring unbelievably at their son and daughter, making such confessions. Had all this really been going on? All eyes were turned to Dell again, and she went on, "I...I've kind of had the idea that Mom was too old-fashioned. But I guess

she's right about wanting me to be bundled up good and warm, because I remember now about sneaking off without my rubbers, and unbuttoning my coat when I got away from the house, so my new red sweater would show on the way to school. I know that's why I almost had pneumonia before Christmas."

Mother was certainly hearing something which was a great surprise to her.

"What else, dear?" asked Mrs. Bennett, almost in a whisper.

"Lena Watson . . . I just don't like her. You wanted me to chum with her because you thought she was a nice, studious person. But I found that she was gossipy and unkind. And she didn't want me to have another friend but her. So we got mad. She won't speak to me at all now. But I'll try to think of something to make up about. Only, Mom, I'm just sure we can't be chums."

"Of course not, dear. But why didn't you tell me about it? I think I could have understood."

"But you like Mrs. Watson, Mom. And I guess I thought I was doing wrong. But I tried to be friends! Truly I did!"

Mrs. Bennett knew perfectly well how a girl like Dell would feel about a girl like Lena, now that she had been told how Lena acted. For the first time Mrs. Bennett realized also that she could see in Lena the very faults that Dell had mentioned. But Pop was beginning to see how very little he knew about his own daughter. He supposed that now he should come in for his share of well-deserved criticism.

Sure enough Dell began to say:

"And now about Pop. Well, I had begun to think he didn't care so much for us any more. You see, he was hardly ever at home. Only, it just wasn't fair for me to think those things. People expect him to help in everything. I ought to be glad he will do fine things for this town. Mostly what's wrong is wrong with me, and all the time I thought it was other people being wrong!"

Mr. Bennett looked at Jim, a sign for him to begin.

"What I want to say is that I've been acting entirely too smart! It kind of shocks me to think that I've been feeling so sensitive and abused and misunderstood, when I was really the fault of it all. But even before this meeting I began to see that I was going too far. Dell, I want you to know that I took your Latin paper in to Miss Mayne after school last night, and explained what I had done with it. I certainly felt cheap . . ."

Dell and Jim exchanged embarrassed grins.

"I'm sorry, Mom, that I haven't let you in on more of the things I've been thinking, and doing," continued James. "I could see that you were terribly surprised to learn about the spats Dell and I have been carrying on. I believe the reason kids don't tell their folks things is that they know they're wrong, which means, of course, their folks wouldn't approve of them. I haven't been really bad, but I've thought that I know more about things than you do. And I've been too touchy too. Say, I found out that you were right about that smoking crowd getting poor grades, and slowing up in their athletics too. Don was put off the basketball team today. It's funny how a fellow resents having his folks tell him things like that, when all the time he knows they are right. You and Pop have both been wonderful parents. Better than I deserved. It looks to me as if you have all been O.K. except me."

Mrs. Bennett looked at Mr. Bennett, and said, "We'll make our confessions, too, of course. I see just where I have failed in being a real confidante as a mother should be. My fault has been my method. I've been the preachy kind of parent, and children do resent that every time. It hardly seems possible that I have held off my own children with a kind of rigid strictness, when all the time I longed to have a close bond of understanding between us. To think that my own children were afraid to come to me with problems for fear I would not understand! I wonder how many mothers and fathers unknowingly make that mistake!"

"As a wife you haven't a fault, my dear, so don't reproach yourself with anything in that respect," chimed in Mr. Bennett. "If we haven't been as chummy as we once were, it isn't your fault. I've been absent from the family scene entirely too often. I've shifted all the responsibility upon you, dear! Why haven't you balked?"

"Why, Mom is just swell!" Jim exclaimed.

"Only we haven't appreciated her as we should," finished Dell.

"I wonder if we wouldn't all have been a lot happier and better acquainted, if I hadn't been so wrapped up in business and all these other activities the past few years. Perhaps a few more outings, and maybe a real vacation spent together this summer might give us all a good lift. Guess about June I should be due for one. Might start thinking about it now, and making a few plans, perhaps."

As Mr. Bennett looked about the family circle of eager faces, he felt that he had made a very fine suggestion indeed. Clara's face seemed younger and more radiant than it had been for many a day. Jim and Dell could not contain themselves in their enthusiasm, and the round-table discussion broke into high disorder. J. R. himself lapsed off into basking in pleasant anticipation. Why, he could just see Jim and himself on a clear, smooth lake hauling in the fish, and then Clara and Dell exclaiming over the beautiful specimens.

"Yes, sir, there is nothing like a wholesome American vacation for a man and his family!"

The Bennetts are just an average American family, and there really cannot be much wrong with people like the Bennetts, nothing, that is, that a good fair family discussion cannot straighten out.

Sterling, Ill.

Information on the Teachings of Jesus Christ

BY A. S. THOMAS

A peddler, spending the night in our home, was looking in the New Testament which was lying on the sitting room table. Knowing him to be a Jew, I asked if he had ever read the Book. He said, "When nobody looks at me." Then he continued, "If I fall in love with a pretty Protestant girl, I might join a Protestant church to win her. But I'd still be a Jew at heart."

"You say you'd join the church. With what service would you join the church?" I asked.

The peddler answered: "I'd go down into the water with the minister and he'd dip me three times, face forward."

"You say you read the Book. What would you do about the service when Jesus met with the disciples in the upper room?"

"I'd meet with the brethren and we'd wash one an-

other's feet, eat a meal together and partake of the communion," answered the peddler.

He was so much interested in the teachings of the New Testament that he returned the second night to stay with us.

In a series of meetings in Fayette County, West Virginia, I visited in the home of a well-known citizen. He said that he did not know enough to unite with the church. Yet he felt he was responsible for his wife and children. Having been raised in the faith of another denomination, he nevertheless believed that that particular church did not observe the teachings of the New Testament. He felt as far as he had read and understood, that the Church of the Brethren was following the teachings of Christ, but perhaps he hadn't found them all. Then I told him that if he joined our church there was not a thing in the New Testament that he could not do. When the invitation was given that night he and his wife came out.

In the same meeting a Catholic girl, the daughter of a French miner, made application for church membership. On a visit to the Frenchman's home, the father said, "Perhaps Mary knows better than we do."

After the baptism, he said, "If you get me a Book I can read, perhaps I will join the church."

I ordered a French Bible through the Brethren Publishing House. One year later in a series of meetings, he joined the church.

The cases just given happened more than twenty years ago. Now for a more recent experience.

When I visited a Hungarian home not long ago, the host was so precise in his language that I asked him what church he represented.

"I am a Tistian [Christian]. I was baptized by immersion," he replied.

When asked why he did not unite with a church, he said: "I am afraid to, as I had a hard time getting away from the Catholics."

I told him he could get away from a Protestant church any time. "You say you are a Christian. How do you and your wife observe the teachings of Jesus?"

He answered: "Didn't Jesus say that when two or three were gathered in his name, he would be in their midst? Me and my wife, we sing, we pray, we read Bible, we wash feet, we eat supper, we take of the communion."

His belief that a church was man-made had kept him from uniting with one.

Four different nationalities thus expressing themselves on the teachings of Jesus Christ have thoroughly convinced me "that a wayfaring man, though he be a fool, could not err therein."

Dayton, Va.

Her Broadcast

BY JULIA GRAYDON

She got on a bus with her mother, a tiny child of three who might have been coming home from dancing class. Instead, she had been broadcasting a psalm over the radio.

As I write this, these words come to me: "Train up a child in the way he should go, and when he is old he will not depart from it."

Harrisburg, Pa.

Our Mission Work

ON TO NEW YORK

BY MINOR M. MYERS

Goa was a new place for most of the repatriates returning from the Orient. Few of us even knew Portugal had territory in India. The exchange of repatriates there put it on the map and made it an important place in future history. In the early morning of October 15 when we were supposed to land we observed that our boat was sailing almost due east; then about eight o'clock we were able to see land, first the small islands and next the mainland. After looking at only water for a number of days we were thrilled to see land. As we approached the harbor several ships came into view. These proved to be German freighters which the crews had scuttled shortly after war was declared. The pilot met us a considerable distance out to take us in, for the channel was shallow. We observed that the rudder of our ship churned up muddy water.

Passengers crowded the deck, watching our ship, the Teia Maru, move slowly into her berth and at the same time exulting over the beauty of the landscape. Just a few hundred yards back of the dock was a lovely hill covered with semitropical grass, trees and shrubbery. Several red-roofed cottages with white painted walls were nestled among the palms along its side. On top was a beautiful old stone chapel which could be seen from far out over the countryside. On the crest where the hill turned, an old brick fort, built during the fifteenth century by the Arabs before the country was taken by the Portuguese, looked out over the harbor and villages across the river. In those early days it guarded the land as well as the sea for the Arabs were attacked from the land by the Indians, who did not want them in their territory. This old fort is now being used for a school and thus is serving to enlighten the many Indian pupils there.

Several groups of workmen began immediately to unload our baggage and the parcels which the Japanese had sent to their internees in this country. The baggage was stored in big warehouses from the weather and made available to the owners if they needed it. It is really a tremendous job to load and unload a big ship, even though ours was not so heavily laden. It took six days and most of the nights, using four cranes and a couple hundred men, to handle the baggage and parcels at Goa. The American Red Cross had sent out on the Gripsholm thousands of parcels to be delivered to the prisoners of war and internees in Japan, the Philippines, Hongkong, and China. We rejoiced and thanked God when we saw the parcels being unloaded, for all of us were eager that those we left behind might have something from home to cheer and comfort them, and strengthen them physically too.

It was not until after lunch on the second day that we Teia Maru passengers saw a tiny speck out on the horizon which, growing larger as it came closer, proved to be the beautiful, majestic Gripsholm. To see her pull up to the dock gave us one of the greatest thrills of our voyage. Another great thrill was walking up the gangway to the Gripsholm when we were being exchanged from one ship to the other and realizing that we were free men again—no longer enemy nationals to those in charge of us. Words were inadequate to express the feelings experienced by many of the passengers. The following day three of us were leaning on the rail talk-

ing of that experience. One of them said, "I just can't describe how I felt. I felt as if the whole of the inside of me was all aglow." The other said, "I felt as if every cell in my body was smiling."

In the forenoon of October 19, 1,503 of us were exchanged for an equal number of Japanese. They left the farthest end of their ship and circled around to the farthest end of the other one, while we took the shortest route between the nearest ends of the ships. Both groups were moving at the same time and four hours were required to complete the exchange of the passengers, including those carried on stretchers.

While at this port a number of our passengers had opportunity to talk with some of the Japanese repatriates. They were friendly and a number of them said that they did not want to return to Japan. Some of them stated that they had not seen their home country since they were very young. We felt sorry for them because they did not know what they were in for. We knew we were coming to better food and accommodations on the Gripsholm than we had had, while they were going to worse quarters and poorer food on the Teia Maru. We were happy and rejoicing over our lot, but many of them were not happy over theirs.

While they were still on the Gripsholm a large group of Japanese sang American songs for us to hear. And one evening while the boats were still in harbor a group of Christians went on the end of the deck nearest the Japanese and sang hymns for them. The next day at their request we again sang hymns for them. This was an expression of friendliness and Christian feeling for those Christians who because of the war between our two countries were enemy nationals.

We were promised a good buffet turkey dinner for our first meal on the Gripsholm. And we had it, with chicken and ham, too, to say nothing about peas, potato and fruit salad, pickles and cranberry sauce, tomato juice, milk and coffee and much more besides. How we did enjoy that first meal! Another thing that tasted good was the bar of Nestle's chocolate the Red Cross representative handed each passenger as we came aboard. Nothing could have been more appetizing than that.

At Goa several passengers saw one or more of their loved ones for the first time in many months. We rejoiced with them. One husband who was in the service came all the way across India to see his wife, who had been a nurse in a hospital in China. An eighty-year-old missionary was met by his son, who flew from Kunming, China, to see his father. Theirs was a touching meeting and it did us all good.

The day before we sailed from here we were saddened by the death of one of our passengers. Rev. Arthur of the Presbyterian mission died of apoplexy. One severe stroke was followed by lighter ones. Being ill at Shanghai he was carried aboard on a stretcher after a long wait for the authorities to decide whether or not they should take one so ill, lest he die on their boat. He made considerable improvement on the voyage and his friends thought he would be able to get home to his family. Arrangements were made as quickly as possible for his interment so that our boat would not be delayed in departure. Permission was obtained from the port authorities for him to be buried in a Protestant cemetery across the river. The secretary of his mission, who conducted the committal service, and the pallbearers were the only ones permitted to accom-

pany the body to the burial ground. The sad news was then cabled to his wife.

The last parcel was hoisted on to the Teia Maru on the morning of the twenty-first and soon the tug boats began pulling her away from the pier. Before getting out of the harbor she grounded in the mud. The tugs helped get her loose and soon she disappeared over the horizon. Our boat was ready the next day and we, too, were assisted in leaving. We looked back upon the beauty of the landscape, thinking of what that little place meant to us. We praised our heavenly Father for his goodness and protection thus far on our long voyage.

At Goa a number of passengers received cablegrams from their home folks and boards or firms they represented in the East, and messages were sent to relatives and friends. We were told that a lot of mail came out on the Gripsholm for us but that it would not be distributed until after we left harbor. Sure enough we were not out of sight of land when the authorities began distributing it. As we had been used to standing in line in camp for so many things we lined up for our letters. After receiving them we hurried off to some quiet place on deck, in the lounge or to our staterooms to read the messages of love and hearty welcome back to our homeland. It was a feast for most of the passengers far superior to the turkey dinner served us after coming aboard. It took us quite a while to finish reading; some of us were so oblivious to what was going on that we did not know we were moving. Soon we began sharing with our friends the good news received, and rejoicing with each other. For many this was the first news from loved ones in nearly two years. Several had their joy mingled with sorrow when letters told of a son, a brother, a nephew, or a parent whom they would not see on arrival, and of some who had died. Our hearts went out in sympathy to those whose hearts were saddened.

The next day magazines which the Red Cross and other organizations had sent along were distributed: Life, Time, the Saturday Evening Post, Colliers, the Woman's Home Companion, and the Atlantic Monthly in fairly large numbers and various issues for all the passengers. Individuals received copies of the Christian Century, Harpers, and Newsweek, which were later shared with any who wanted to read them. These magazines were greatly appreciated. We read them with genuine eagerness, for we wanted to learn what was going on. We had been cut off from the news and outside world for so long. A time was arranged in the forenoon and in the afternoon of each day at which a passenger

Continued on Page 21

What to Pray For

Week of March 5-12

If travel permits, Dr. Barbara Nickey is to return on her fourth furlough this year. She went to India in 1915 and during most of her twenty-nine years on the field Dahanu Road has been her home. The days and the months find her busy in the Dahanu hospital and in the dispensary and in surrounding homes. Being conscientious and careful to a marked degree, Dr. Nickey is known as a doctor who always gives her best. Many people, both Indian and American, have been heard to say that they would entrust their lives to her hands, knowing that she does well everything she knows to do. And added to this is the confidence that she always depends upon the Lord's help.

Also at Dahanu Road lives Hazel Messer. She sailed for the India field in 1931 and has been home on one furlough. To realize how thoroughly she enjoys her

work, one needs only to read some of the interesting experiences she has. Turn again to page twenty of the January 15 Gospel Messenger and read about the dark, wet day when the weary hospital patients found joy in looking at pictures.

Doctor Nickey and Nurse Messer are thankful for the prayers of the home church. Let us be faithful in remembering them and all the lives they touch.

Monthly Financial Report

During the month of January contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$39,816.39, and the total received for the year beginning March 1, 1943, was \$261,442.46. Contributions for Brethren Service totalled \$44,247.59 for the month and the total received for the year was \$326,888.79, detail as follows:

	Receipts for January	Total receipts since 3-1-43
World-wide Missions	\$15,490.89	\$ 55,105.72
Women's Work Project	1,164.16	10,766.72
Home Missions	1,282.14	13,854.03
Foreign Missions	1,488.13	9,523.43
Junior League Project	730.41	2,515.45
Intermediate Project	20.12	201.87
India Mission	305.38	3,209.82
India Native Worker		43.00
India Boarding School	76.66	261.57
India Share Plan	300.76	1,833.46
India Missionary Supports	1,675.52	19,777.43
China Mission	339.46	2,401.36
China Native Worker		100.00
China Girls' School		5.66
China Share Plan	245.00	506.07
China Missionary Supports	1,135.54	11,952.83
South China Mission		145.00
Minerva Metzger Memorial		25.00
Sweden Mission		5.00
Africa Missionary Supports	2,798.73	12,616.30
Africa Mission	2,223.93	5,527.25
Africa Share Plan	125.00	772.50
Africa Leper	180.13	636.57
Conference Budget Undesignated	9,319.52	97,474.90
Conference Budget Designated for—		
Bethany Biblical Seminary (at Elgin)	106.00	1,812.53
Bethany Biblical Seminary (at Chicago)	88.75	739.10
Board of Christian Education	107.71	3,529.56
General Education Board		235.52
General Ministerial Board		70.51
Student Loan Fund		5.00
Ministerial and Missionary Service Fund	40.00	222.68
Conference Budget Share Plan		149.40
Youth Serves	572.45	5,367.12
	\$39,816.39	\$261,442.46
Brethren Service—		
Brethren Service Fund	25,947.43	188,030.12
China Relief	5,437.42	21,667.59
Civilian Public Service	6,920.73	93,693.49
European Relief	351.96	1,499.36
General Relief	5,562.05	19,869.55
Postwar Reconstruction	17.00	1,322.16
Refugee Fund	11.00	441.52
Rehabilitation Fund		365.00
	\$44,247.59	\$326,888.79
Grand total all contributions	\$84,063.98	\$588,331.25

The following shows statement of condition of the following Boards as of January 31, 1944:

General Mission Board	
Income since March 1, 1943	\$155,147.94
Income same period last year	166,014.30
Expense since March 1, 1943	151,921.50
Expense same period last year	127,605.56
Mission surplus January 31, 1944	81,235.76
Mission surplus December 31, 1943	59,230.70
Increase in surplus, January 1944	22,005.06
Brethren Service Committee	
Income since March 1, 1943	\$326,888.79
Income same period last year	268,222.88
Expense since March 1, 1943	348,016.56
Expense same period last year	297,547.69
Brethren Service surplus January 31, 1944	91,569.30
Brethren Service surplus December 31, 1943	78,267.87
Increase in surplus, January 1944	13,301.43

MARCH 4, 1944

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... Kingdom Gleanings ...

Brotherhood Theme for 1943-44 Brotherhood Through Christ Calendar for Sunday, March 5

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

Sunday-school Lesson. Jesus Urges His Disciples to Watch.—Mark 13: 3-10, 31-37. Golden Text, Watch ye therefore: for ye know not when the master of the house cometh. Mark 13: 35.

Christian Workers, The Meaning of Lent.

B. Y. P. D., Songs of Thanksgiving.

Gains for the Kingdom

Two baptized in the Piqua church, Ohio, Bro. Roy Honeyman, pastor.

Fourteen baptized and several re-consecrated in the Walnut Grove church, Va., Bro. Ernest E. Muntzing, evangelist, Bro. Paul S. Lewis, pastor.

Our Evangelists

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

Bro. B. M. Rollins March 5 in the Cumberland church, Md.

Bro. Jesse H. Ziegler of Chicago, Ill., April 7-9 in the South Waterloo church, Iowa.

Bro. Harold R. Myers of Circleville, Ohio, March 13-26 in the Union Grove church, Ind.

Bro. M. G. Wilson of Cloverdale, Va., March 20—April 2 in the Mt. Pleasant church, Pa.

Bro. Earl Brubaker of East Petersburg, Pa., March 19—April 2 in the Rheems house, West Greentree congregation, Pa.

Personal Mention

Bro. Fred E. Harrell, fieldworker for North and South Carolina, formerly of Relief, N. C., should now be addressed at Burnsville, N. C., Box 143.

To Brother and Sister John H. Gard of Los Angeles, Calif., our congratulations. Their sixty-first wedding anniversary was celebrated recently.

Sister Nettie H. Reiste of the Panther Creek church, Iowa, writes that two of their local boys met on the battlefield in Italy. One, badly wounded, was rescued by the other. The wounded one is now at home, an

invalid. It is good that the Brethren boys could serve each other. "But," writes Sister Reiste, "this is one of the terrible costs of war. We are praying continually for peace." And we can all join in that.

Mr. and Mrs. Claude J. Nutson, members of the Methodist church at Owosso, Mich., were recent visitors in the Brethren Publishing House. They were here, they told us, in the interest of helping the C. P. S. program, which enrolls two of their sons.

Dr. Walter Van Kirk received a Distinguished Merit award from the National Conference of Christians and Jews on Feb. 21 for having presented one of the outstanding radio broadcasts of the year. It was his weekly broadcast, Religion in the News, that was so honored. Our readers who have not already heard it will be interested to know that it comes across NBC each Saturday at 6:45 p. m., E. W. T.

Men's Work secretary, Bro. R. E. Mohler, shares with us again a report on the doings of the men of the brotherhood. It is good to know that the men, as well as the women, can accomplish real service when they have a mind to work. A few things caught our eye from the report: Some Virginia men are sending a blind girl to school, and she is doing good work; some Ohio men have a "help your brother" plan in which they work for the surrounding farmers and give their wages to the church; some Illinois men place a \$10 check in the church offering each Sunday; some Kansas men are studying Christian stewardship; some Pennsylvania men are concentrating on heifers for relief. "And they accomplished much because they worked together."

To Sister Martha Wray of Tipp City, Ohio, we are indebted for a tract published in 1896, written by Landon West and telling the life story of Elder Samuel Weir, the first, and perhaps the only, colored elder in the Church of the Brethren. He was born a slave in Bath County, Va., on April 15, 1812; baptized into the Church of the Brethren in Boteourt County by Bro. Peter Nead on May 14, 1843; elected to the ministry in Highland County, Ohio, in August 1849; and advanced to the eldership in Ross County, Ohio, on Feb. 9, 1881. At this meeting Bro. Harvey Carter, also colored, was called to the ministry in the Church

of the Brethren. Elder Weir died in March 1884 after having faithfully served our beloved church for many years.

Brother and Sister George Lapp of Bellingham, Wash., celebrated their fiftieth wedding anniversary, we are told, on Feb. 6. Their children were all at home and they report a very nice celebration. We are glad to extend them our congratulations.

"Dr. Raymond Cottrell in Whites' Memorial Hospital. Gastro-intestinal hemorrhages." This telegram was received soon after noon on Feb. 23 at the mission offices in Elgin. It had been sent from Los Angeles earlier the same day by Pastor M. S. Frantz. Our readers will want to pray earnestly for this missionary who has rendered so many years of faithful service in India.

Miscellaneous Items

Some of the Messengers for Feb. 26 were run before it was discovered there would be room to print the last sentence of the next to the last paragraph in the editorial, On Laying Down the Pen, page 4, just as it had been written, or as follows: "It is indeed a great satisfaction to lay down the editorial pen in full confidence that under the able and consecrated Bittering and Brandt guidance the paper will continue to serve the church and the world by being true to its name."

Mothers are important people. What is it that makes them successful? The American Mother's Committee in trying to select an outstanding American Mother for 1944 has set up the following criteria: 1. She must be a successful mother, as evidenced by the character and achievements of her individual children. 2. She must embody those traits most highly regarded in mothers: courage, moral strength, patience, affection, kindness, understanding, homemaking ability. 3. She must have a sense of social and world relationships, and must have been active for her own community betterment or in some other service for public benefit. 4. She should be equipped by nature to make friends readily and to meet people easily. If any of our readers would like to help select this American Mother nominations can be sent to the American Mothers' Committee at 60 East 42nd St., New York.

The Browntown church of Northern Virginia says, "Our people are expressing pleasure in the one hundred per cent Gospel Messenger club. None of our members were subscribers before last fall." We also express pleasure in their club and we hope that everyone will continue to be pleased.

Music lovers who have not already discovered the "Hymns for all Churches" hour over NBC at 2:45 E. W. T., Monday, Tuesday and Wednesday, may be interested to listen to some future programs. We are told the following songs will be featured: March 7, Steal Away; March 15, Will There Be Any Stars?; March 22, My God and I; March 24, Goin' Home.

At the Connellsville church of Pennsylvania a reception will be held on April 27 for all new members received since the coming of Pastor W. C. Sell. The following week, beginning on May 3 and continuing through May 5, Bro. Nevin H. Zuck of the Uniontown church will hold a pre-love-feast revival. The love feast will be held on Sunday evening, May 7, at 7:00 o'clock.

Northwestern Ohio district conference will convene March 14-16 in the Lick Creek church, one mile southwest of Bryan on State Highway 2. The conference will open with a ministerial session at 10:30 a. m., Tuesday morning, March 14; elders' meeting Tuesday, March 14, at 1:00 p. m. Business session Thursday, March 16, at 9:00 a. m. Speakers for the conference from outside the district are Brethren Leland Brubaker and I. W. Moomaw.

Our correspondents will please note that a more rigid rationing of space is becoming necessary as we are obliged to print additional half-sized Messengers. In the obituary and church news columns seek to hold to factual matters and minimize comment. All writers, for whatever department, should try to make every word count. If we are all careful at this point there will still be some space for everyone.

Announcement concerning relief. The Brethren Service Committee relief center for the collecting and shipping of new and used clothing, shoes, soap and dehydrated foods is temporarily located at New Windsor, Maryland. Beginning March 1 the center will be ready to receive, sort and prepare for shipment direct to areas of need. Send materials well-packed by freight or express prepaid or by parcel post. Address Brethren Service Committee, Relief Center, New Windsor, Maryland.

What's Wrong With the Bennett's? A story begun in the full-sized issue for Feb. 19, is concluded in this paper. See page 12.

The Wichita, Kansas, church has called six young men to the ministry during these war years. They are Elmer Baldwin, Homer Kimmel, Roy McAuley, Dean Egge, Duane Ramsey and Dale Brown. It happens that we know all of these men and we see here great developing leadership for our church, both in America and abroad, for some of these men are dedicated to foreign service. It seems to us that this is an excellent action for the church, in a great defense city, to take in times like these.

In the Garden by Mrs. I. D. Leatherman is the name of the 1944 mother and daughter banquet program. It is now ready to send out on order. It is five cents per copy. The program calls for tributes of appreciation to be extended to mothers, daughters, youth, and children as well as to older people. Order your copy of In the Garden from General Boards, Elgin, Illinois.

With Our Schools . . .

Manchester News

The entire college community was saddened on January 29 when the news came that Mrs. Ida Winger, wife of President Winger, had died in the Bluffton hospital. For many years she lived under the shadow of the college, sharing heavy burdens with President Winger in innumerable ways. The sympathy of the entire college family is extended to President Winger and his family.

March 26 is Manchester Day in the Central Region. It is the hope of the college that every church in the region will observe the day, either on March 26 or on some suitable day near that date. Representatives of the college will be glad to be of assistance. The college management has decided that whatever funds are raised on that day above the amount necessary for current expenses will go into the Winger Memorial Fund.

The Winger Memorial Fund has now reached a total of \$55,680, which is well over the half-way mark toward the goal. Many friends of the college and of President Winger within the church and without the church are contributing generously to this cause.

President and Mrs. Schwalm recently spent two weeks on a trip to Sebring, Florida, where President Schwalm conducted a ten-day Bible

institute. They were greeted on their return by a real spell of winter and a heavy blanket of snow.

Almost each week boys are called from the campus by Selective Service. We marvel at the calm, heroic way these men face their call and make their choice. Elders scarcely realize the emotional experience through which many of these boys pass in facing the grim realities of war.

Recent speakers at the college have been Henry Hitt Crane of Detroit, Harry Overstreet, the well-known author and speaker, and Rufus Bowman. Editor Desmond W. Bittering is to be on the campus during pre-Easter week for a series of addresses and for conferences with students.

About Books . . .

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

Received Recently

The appearance of a book title under Received Recently merely means we have received a copy of it, and does not indicate that we approve the book. Reviews of some of the best of these books will appear in this column as space permits.

100 Puzzles: How to Make and Solve Them. Anthony S. Filipiak. 120 pages. \$1.00.

Ceremonials in Jesus' Day. Elizabeth Rathmell. 63 pages. Paper, 35c.

Altars Under the Sky (devotional). Dorothy Wells Pease. 144 pages. \$1.00.

The Evening Altar. Carl Wallace Petty. 187 pages. \$1.00.

Present Day Hymns and Why They Were Written. John Barnes Pratt. 102 pages. \$1.00.

Gen'emam of de South (fiction). Anna Walker Robinson. 129 pages. \$1.50.

Books for Children

The Adventures of Jimmy Microbe, Virginia Budd Jacobson and Lyman L. Daines, M. D. Reilly and Lee Co., 1937. 94 pages. \$1.25.

Here is a book giving good everyday reasons for having good health habits. Jimmy Microbe's adventures will appeal to the whole family: the kindergarten age will enjoy the pictures and having someone read the story, the juniors will appreciate the man-sized medical terms and incidentally the large print, and parents will appreciate some details

Continued on page 22

Brethren Service

RESETTLING AMERICANS OF JAPANESE ANCESTRY

BY RALPH SMELTZER

For the past twelve months the Brethren Service Committee has maintained a hostel in Chicago, which has assisted Americans of Japanese ancestry to resettle from War Relocation Authority camps into a civilian life and self-supporting jobs. During this time, Ralph and Mary Smeltzer have directed the work.

Recently I visited seven of the western relocation centers where approximately 65,000 persons of Japanese ancestry still reside who were removed from their homes on the west coast. As a result of this trip, I discovered a number of interesting facts.

Present indications are that resettlement may proceed as rapidly during the spring and summer as it did last year. There are still a great many people—perhaps 15,000 to 20,000—who are single or have small families and can relocate immediately. Most of them will probably resettle under the present program before next winter. Many parents with a son or a daughter relocated and with only one or two children at home are making plans to join those on the outside.

Even larger families are making plans for resettlement. Some of these plans are set to mature in six months, some in a year, some in eighteen months. The important fact is that many—perhaps most—families seem to be making some sort of plan for resettlement.

Not all residents of the centers are in favor of resettlement, however. There are still some who bitterly oppose it. Usually, these persons have no personal friends or relatives who have relocated. Although the Buddhists have been most reluctant to relocate, some Christians are equally hesitant. No arguments—jobs, wages, housing, education of children, postwar employment or public acceptance—will persuade this group to relocate. They just refuse to be persuaded; they do not want to be convinced. One interesting and significant observation was that practically everyone seemed to be talking

The Brethren Hostel, at 6118 N. Sheridan Road, Chicago

With a staff made up of Rev. and Mrs. Ralph Smeltzer and Rev. and Mrs. Charles Kimmel, the hostel provides a temporary home for as many as thirty-five resettlers from War Relocation Centers who spend a week or more there while they are looking for jobs and apartments in Chicago. The hostel was opened in March 1943 at Bethany Biblical Seminary and moved to the present location in September 1943. By November 1, 587 resettlers had been helped.



Brethren Service Committee,
22 South State Street,
Elgin, Illinois.

Dear Friends,

As I arrived in Chicago one cold rainy day in the spring, my emotions were somewhat varied. After over a year's confinement in a relocation center, it felt wonderful to be back in civilization—to be free again, leaving barb-wire fences and watch-towers forever behind. At the same time, there was fear in my heart. How much discrimination would I face? Would I be able to find employment? Would I make friends? Could I find my place back into society again? Would I be branded as an "evacuee, fresh out of a concentration camp?" Would it be possible for me to forget the past year's experience as a bad dream?

As I became part of the hostel family, participated in the discussion meetings, had long sessions with ever-helpful counselors and received daily guidance in my pursuits for employment and housing a great deal of the fear and doubt left me.

I shall never forget the wonderful spirit of the students at the Bethany Biblical Seminary. It seemed that they went out of their way to show us their genuine friendship, love and understanding. Priceless friendships grew out of doing the dishes together, playing ping-pong, holding bull-sessions until late at night, and gathering around the piano and singing. These friends, through their active ministry, restored confidence in us and melted the icy fear of discrimination from our hearts.

Now that I am happily settled in an apartment and have been employed for over five months in an office among congenial people, I can appreciate the hostel more than ever for its assistance in giving me the right attitude toward life in Chicago and in removing my many doubts and fears.

The Brethren Service Committee can well feel satisfied in the wonderful service it is performing, and it may be assured that I, as well as 550 others who were fortunate enough to be able to accept the hospitality of the Brethren hostel, am deeply grateful to the committee. May I express the hope that the Brethren Service Committee will continue in its ministry to the resettlers.

Most appreciatively yours,
G. S., a Resettler.

about resettlement, either for it or against it. Indifference was uncommon.

Large families face genuine resettlement obstacles. Before these families can relocate, before resettlement will be able to continue much after next fall, these obstacles must be faced by both the War Relocation Authorities and the center residents and overcome. Heads of these families are either farmers or businessmen for the most part. Opportunities for the businessmen to get back into business are decreasing, not increasing. The financial risks are great. Neither are they content to work for others.

There are three possible solutions to the problem: subsidization, group relocation, or reservations. The first solution would mean that either the government, private agencies or the evacuees, through credit unions, would find farms and business opportunities and would help financially in getting resettlers started in business. Even though the government were to increase family grants to \$500 or \$2,500, as some evacuees are requesting, it will still be necessary to secure proper farm and business opportunities, which are not now available.

Group relocation is looked upon by some government officials and resettlers with disfavor, by others with favor. In the case of farmers, the problems are securing a plot of ground, selecting a congenial co-operative



This family was resettled through the Brethren hostel. Many of those remaining in War Relocation Centers are members of families and their resettlement presents some difficult problems.

group, securing financial assistance, obtaining favorable public opinion, and providing adequate housing.

Turning the relocation centers into permanent reservations is the third possibility, which is being increasingly discussed. These reservations would be operated under the supervision of the government as are the Indian reservations, or turned over to the evacuees to operate themselves. In this setup, the farmers could till the land around the projects as they are now doing and the businessmen could set up their businesses inside.

I encountered considerable talk as to how many persons will never be relocated. Estimates ran from 35,000 to 75,000. Government men now admit that a large group of evacuees probably will never be relocated and that centers or public aid must be maintained for them. The final number left will depend upon the success of present relocation planning, whether new procedures are instigated for family resettlement, the degree to which evacuees have an opportunity to participate in the planning and execution of their own resettlement, and upon the relative attractiveness of relocation center life as against resettlement life.

The last mentioned reason does have considerable effect upon the present speed of resettlement. The War Relocation Authority policy and the personnel seem to be going at cross-purposes—improving life in the centers to the point of creating an impression of permanence, and at the same time preaching relocation and the temporary nature of the projects. This paradoxical situation must be resolved before many of the relocation center residents will increase their confidence in the W.R.A. and its chief purpose. The more attractive, physically, recreationally, socially and financially, relocation centers become, the fewer there will be who embark upon the harder road, resettlement.

More and more relocation officers are realizing that evacuees cannot be "high-pressured" into resettling. The opinion is growing that the success of relocation depends upon the evacuees themselves, that it is their problem, that it is up to them to decide to relocate, to realize that their future is at stake. When this decision has been made perhaps with the assistance of a relocation counselor, it is then time for the War Relocation Authority to step in and ask how it might help. The major responsibility must be placed upon those who are to do the relocating.

In some of the centers the evacuees are willing and desirous of carrying the major responsibility for organizing and aiding relocation, and in some cases, the evacuee leadership is superior to the appointed personnel

Relocation in Brethren Communities

We are receiving increasing requests from Brethren families and others in the Midwest to supply farm and domestic help. Our success in providing such help has been almost negligible. Why? After persons have arrived in Chicago where they have friends, abundant job opportunities, good wages and the near-by security of the hostel, they are exceedingly reluctant to venture farther down the resettlement road. It has taken considerable effort on their part to get this far. We experience little success in persuading any of them to go farther, even though we assure them that "it is a good home, a good farm, and a favorable community." We hesitate to assure Brethren and others that we can find them hired help which we know is almost impossible to obtain.

We have not given up, however. It may be necessary for either Mrs. Smeltzer or myself to accompany potential employees to the homes, farms, or small communities desiring such help. After such individual placement has been accomplished, it may be necessary for one of us to visit such persons occasionally and assist in the adjustment process.

The problem of how to relocate vegetable growers who insist on operating their own farms and businesses is still unsolved by both private and government agencies alike. Such men, usually with large families, represent nearly 50% of the population remaining in the relocation centers.

We hope to have in the near future more specific suggestions and a plan by which more interested Brethren people can help. In the meantime, we solicit the inquiries and helpful suggestions from the brotherhood.

leadership. One relocation evacuee succinctly put it this way, "Sometimes the 'guinea pigs' are smarter than the 'lab technicians.'"

Another interesting factor will soon affect resettlement. That factor is the draft of *nisei* men. According to War Relocation Authority officials and the newspapers today, Selective Service will soon begin to draft American citizens of Japanese ancestry. It has been possible for *nisei* to volunteer for the armed forces since last February, and a considerable number have entered the army. All volunteers so far have been trained in a segregated combat unit at Fort Shelby, Mississippi. *Nisei* will willingly accept conscription, but many will be reluctant, some bitter, at having to go into segregated units. Although some of these units have recently made an outstanding record in Italy, it is likely that this segregation will continue. There should be strong protest from church groups at this kind of undemocratic action—even if it is within the armed forces.

The average age of those who have relocated is about twenty-three years. Considerably over one half are men; thus many resettlers and evacuees will likely be inducted. As a result of this, relocation may be slowed down considerably. Since many families still in camp are depending upon their relocated sons to prepare a niche for the family's relocation, these families' plans will be shattered. The relocatable persons left in the centers will be girls and 4-F's largely. Parents will be reluctant to allow their daughters to relocate alone. Some girls may join the auxiliary service organizations. Beyond this, it is difficult to predict what other effects the draft will have upon resettlement.

The Church at Work



"I believe also that my body was made for action, that my mind was made for thinking and that my heart was made for loving in unison with the life of nature."—From a Camper's Creed.

ability should have the privilege of attending camp. Press upon them the importance of securing all the help possible for their tasks.

4. Back your campers financially. This should be done in such a way that several church groups will not attempt to do the same thing. Never pay all the expenses for any one camper. If he feels that he has made some sacrifice in order to go to camp he will be more likely to benefit from the experience. The knowledge that the church has invested in his camp experience will give him a sense of responsibility to the church.

5. Educate people on the possibilities of camp. Where it is not possible to attend district or regional camps, local churches may set up some form of camp experience for their own people.

Camp Experience for All

Not everyone can go to our regular summer camps. Since the value of camping is recognized it would seem well for every person to have camping experience in some form.

Local churches have had very enriching experiences as a result of camps set up for their own people. In cases where it seems practical these camps may be set up in co-operation with one or more neighboring congregations. Below are listed a few types of local camps which have proved successful.

1. Overnight camps for intermediates. This type of experience appeals to this age group. Boys and girls are taken separately with a good adult leader who plans with the boys or girls for food, site, recreation, discussion, and worship. If interested in this type of camp write for the leaflet, Overnight Camps, Free.

2. Week-end Camps. Such camps may be set up for young people, young adults, or family groups. This type of camp follows the pattern of a regular summer camp with a program of recreation and worship. It has been found good to have at least one leader from outside the local church in these camps. The setting up of such camps requires planning for in advance. If your church wishes to sponsor a week-end camp committees on program and arrangements should begin working soon. Write for the leaflet on Week-end Camps.

3. Retreats. Many groups have gained an understanding of each other and visions for their task through a camping experience together. Youth cabinets have probably done more of this than any other church group, but the idea will undoubtedly spread to others. Retreats provide time for careful thinking and planning for the tasks ahead. The experience of living together in the outdoors and sharing in work, play, and worship mold the group into a fellowship which makes work not only enjoyable but more worth while and far-reaching.

YOUR CHURCH AND CAMP 1944

There will be camps again in 1944. We have learned that difficulties have not shut off or even decreased this aspect of our church program. In fact, the greater need for camp in times like these has been demonstrated in the increased number of campers in 1943.

Camp is actually a part of the local church program. For this reason the promotion of camp attendance needs to be considered along with any other work of the church. It is not too early to begin now to plan for the summer.

Representation in Summer Camps

Many of our district camps have been attended by representatives from a small percentage of churches. This is not as it should be for a large number of churches do not benefit from the new vision and enthusiasm brought back by most of the people who attend camp. Every local church should have some representation in our regular summer camps. Wherever possible this representation should be in the person of individuals who deserve the most help from the camp experience—people who show possibilities of leadership or individuals just elected to fill responsible positions in the church. The value of summer camps in leadership training cannot be overestimated.

In order to promote camps properly someone in the local church will need to take on the following responsibilities.

1. Post the dates of your nearest camp. Most of our camps issue posters or bulletins which may be displayed in the church. Write the camp manager for information if it is not sent to you.

2. Encourage discussion on the values of camp. This should be done especially in intermediate and young peoples' groups. Campers of previous years should be enlisted to build up an interest in camp attendance.

3. Contact individuals who because of their leadership

Summer Work Camps

Work camps have provided an outlet for the expression of constructive goodwill to needy people in our land. At the same time that they have served the communities in which they worked campers have grown in their insights into social problems and the answers which practical religion has to offer in their solution.

A number of work camps are being planned for this summer. Most of the camps are set up for six- to eight-week periods at a cost of approximately five dollars per week for board and room. Young people who attend work camps forfeit the opportunity of earning money during the summer months. Local churches may share in the expression of goodwill by challenging one or more of their best young people to participate in work camp this year. Furthermore churches may well consider sharing in the expenses incurred to the work camper.

A folder listing the work camps planned for 1944 is being prepared. Write for it so that this information may be given to the young people in your church.

ADULT DISCUSSION OUTLINE

Making Brotherhood Work

Sunday, March 26, 1944

Our Background

We like to think of the Church of the Brethren as a brotherhood. There are many factors in our heritage which have united to make of our denomination one great family. The following are a few of them. Discuss these and list others.

Our differences from others in dress, church practices and attitudes regarding slavery and war set us apart and made us more dependent on each other.

In our small denomination it is possible for a large percentage of members to learn to know each other personally.

The church has always emphasized living at peace as one of the most important elements in religion. Among other things the annual church visit was an attempt to maintain this fellowship.

Symbolism and Practice

The love feast is a superb dramatization of the ideal of brotherhood with the feet-washing service a symbol of humble service to others and the supper a symbol of fellowship on a common level. This symbol allows for no distinctions between rich and poor, educated or uneducated, the professional man or the manual laborer, church officials or laymen, young or old. But this service is hollow mockery when it does not find expression in real life. What changes would take place in your church and community if this symbolism were translated into everyday living?

Discuss the steps in reconciliation as taught in Matthew 18. To follow this procedure of reconciliation is not a natural inclination. A group commitment to follow it would be a great help to individuals. Do not our baptismal vows constitute this group commitment? Is it practiced? Can the church impress upon its members the importance of this method of peacemaking in such a way that we may demonstrate to our communities and to the nations of the world the ideal and possibility of brotherhood and peace?

The pamphlet, The Christian Family and World Order, 5c, gives suggestions for four weeks of daily discussions on developing attitudes of goodwill in the home. Introduce the idea at your meeting and distribute pamphlets to the families represented.

On to New York

Continued from Page 15

could take one magazine to keep two days at the most so that others could have a chance at it. The old one had to be returned to get a new one. Passengers helped with this satisfactory distribution arrangement. This reading, along with the books from the ship's library, kept the passengers supplied with plenty of reading material, all the way to New York. A few new air-mail copies of Time were purchased in Rio De Janeiro.

Because we were absorbed for days in our reading matter we were nearing Port Elizabeth before we were aware of it. On the evening of November 2, we saw the lights on shore, and anchored outside the harbor gate for the night. Before sunup next morning the pilot came aboard and immediately we were slowly winding our way in and up to the pier. As soon as we were docked, city and port officials came aboard with local currency, mail and telegrams. Even before breakfast we had long lines of passengers—one to receive local currency cash (the state department had arranged an advance of the equivalent of \$25.00 gold for each adult passenger to use here), one for mail, one for posting letters and another for shore passes. All were eager to go ashore as quickly as possible, yet it was noon before the last ones were supplied with permits and cash.

This port is small though much larger than Goa, and the city of 120,000 population is beautiful, clean and well-improved. It stretches for several miles along the shore and reaches up over the hill which overlooks the harbor. In this locality the color line is clearly marked, with little intermingling between the whites and the blacks. This part of Africa may be one of the hot spots of racial conflict in the future. The citizens of Port Elizabeth were very hospitable and heartily welcomed the repatriates. They directed us to a large hall (an ostrich feather market when ostrich feathers were in great demand) where they furnished us information and guides for shopping and sightseeing, and served refreshments and meals. The first meal was free whether served there or in any of the restaurants, and many of the residents invited passengers to their homes for the night. The mayor entertained at the city hall, the Rotary Club had a dinner for Rotarians, and special entertainment and a sightseeing trip were arranged for the children. Mothers were thus given a respite and the children had a delightfully grand time. We carried away with us many pleasant memories of those hospitable people.

It was here at Port Elizabeth that we three, Grace Clapper, Hazel Rothrock and I, were much pleased to receive a letter from Howard Sollenberger, then at Durban, 400 miles north, telling us why he was there and that his father and Ernest Wampler had already left India for America. Another interesting thing happened just as soon as we docked. A number of us were looking over the rail at those down on the pier. A loud voice called up, "Are there any Baptists on board?" I replied, "Plenty of them." He said, "Tell some of them to stick their heads out here." In a few moments several saw a friend and colleague, Rev. Struthers, formerly of occupied China, now on his way back to free China. He with several other Protestant missionaries returning to China, India and the Near East, and a number of Catholic missionaries to Africa had arrived from the States just the day before we arrived. Rev. Struthers hopes to help with relief in the territory where Brethren Wampler and Sollenberger administered relief.

Bridgewater, Va.

About Books

Continued From Page 17

about which they have never been too sure. A good book for a family library shelf to keep company with *Manners Can Be Fun* by Munro Leaf.—Mrs. James Fritz.

Brave Tales of Real Dogs, by Eleanor Fairchild Pease. Albert Whitman, 1931. 160 pages. \$1.00.

All children love stories about dogs and these being true and some of them familiar have an even wider age appeal. The stories are short enough to make pleasant bedtime stories and the print, large and clear, is attractive to young readers.—Mrs. James Fritz.

Somi Builds a Church, by Raffaello Busoni. Viking Press, 1943. 108 pages. \$2.00.

This is a true story about the silent, simple Lapps, keepers of reindeer in the far north of Norway. These people wanted a church in their bleak and barren summer grazing lands. The task was an impossible one. They had only a few crude axes to fell the trees and only their reindeer to haul the felled logs from the woodlands a hundred rough mountainous miles from their summer reservation. The great bishop of northern Norway likewise suffered great personal hardship when he traveled north to bless this church. This has been recommended to fourth grade readers through their *Weekly Reader*. There are black and white drawings by the author.—Mrs. James Fritz.

Country Stop, by Carolyn Sherwin Bailey. Viking Press, 1942. 128 pages. \$2.00.

Ann, almost nine, spent a year with Great-Granny Brown in New Hampshire. This is the chronicle of that year, of the people she knew there and the things that happened to her. All the quaint charm of rural New England is discovered by a little girl with the willing help of Timothy-of-the-Next-Farm. There are colored pictures to add to the charm of the story. For juniors.—Mrs. James Fritz.

He Heard America Sing (The Story of Stephen Foster), by Claire Lee Purdy. Julian Messner Co., 1940. 256 pages. \$2.50.

Children learn to love the Stephen Foster melodies very early in their school experiences if not before. This is a sympathetic story of Stephen Foster's stormy life and how these simple songs which he wrote blended into the pattern of American life. The author gives the poignant background of how some of the more familiar tunes were written. Age group 10 to 15.—Mrs. James Fritz.

Clara Barton, by Mildred Mastin Pace. Charles Scribners, 1941. 141 pages. \$1.50.

It was Clara Barton who said, "Nobody wins. In a war everybody loses." During the Civil War Clara Barton saw that wounded men needed care and that hungry men needed to be fed and she supplied that need. After the war she observed the great benefits of the Red Cross in Europe and she was eager to establish the Red Cross in this country. When a large area of Michigan was devastated by forest fires, Clara Barton realized that the Red Cross should not confine its help to times of war but should relieve people in need because of a peace-time calamity.—Mrs. James Fritz.

Mozart, the Wonder Boy, by E. P. Dutton & Co., 1941. 128 pages. \$2.00.

This book would have unusual meaning for the young musician, yet it is a good story for the child without musical background. A unique feature of the book is

that the melodies talked about are included for reproduction, which gives added value.—Mrs. Harold Row.

Muffy, by Zenobia Bird. Albert Whitman Co., 1941. 48 pages. \$1.25.

This muskrat nature story reveals the habits of the muskrat family as Muffy becomes a pet in Jean's household. Disliked at first, Muffy finally gains favor even in the sight of grandmother! For primary and junior ages.—Mrs. Harold Row.

Peter Churchmouse, by Margot Austin. E. P. Dutton & Co., 1941. 40 pages, 9x10. \$1.00.

The unusual relationship between the cat and the mouse in this story is quite clever. The parson with his sense of humor brings it to a satisfactory close. Since the story is told with repetition and rhymes it is quite fascinating for very young children. The illustrations are original and well done.—Mrs. Harold Row.

The Country Bunny, by Du Bose Heyward. Houghton Mifflin Co., 1939. 46 pages, 8x10. \$2.00.

The Country Bunny is an imaginative lovable story of the five Easter bunnies instead of the traditional one. The struggle of the Country Bunny to become one of the five swiftest, kindest and wisest bunnies is well told. It is a good lesson in family co-operation. It has appeal for quite young children because of the lovely illustrations.—Mrs. Harold Row.

The Chinese Children Next Door, by Pearl S. Buck. John Day Co., 1942. 64 pages, 9½x6½. \$1.75.

This book is a fascinating story of the life of a Chinese family. It is unique in explaining Chinese customs and superstitions in a fresh and amusing manner so that five-year-olds, as well as older children, can understand and enjoy.—Mrs. Harold Row.

Unfinished Symphony, The Story of Franz Schubert, by Madeleine Goss. Henry Holt and Company, 1942. 308 pages. \$2.50.

Franz Schubert was the son of a poor schoolmaster in whose home there was bitter poverty. Both his mother and father were serious and careworn. He, however, was born with a sunny, contented, and gay disposition. A musical genius with this character trait will be admired by youth down through the ages.

Music was the chief recreation in the homes of the common people. Franz was always thrilled and fascinated when his father invited in his friends to spend an evening of playing together. Herr Schubert, however, liked music only as a pastime and insisted that his son follow his own profession of schoolteaching, but Franz showed too much unusual talent. It did not take long to determine what his career would be.

If you are a musician or have an appreciation for great composers and their contribution to the world, you will be interested in reading this life story.—Mrs. Raymond R. Peters.

Lassie Come Home, by Eric Knight. John C. Winston Co., 1940. 248 pages. \$2.00.

Are you a lover of dogs? Well, here is your book. Lassie was a collie dog belonging to an humble master. When hardships came she was sold to a wealthy family but was restless and unhappy in her new surroundings. Although taken hundreds of miles away she found her way back to her young master in order to fulfill her duty of meeting him at the school gate every day. The author gives us insight into the lives of many interesting people encountered along the way as Lassie makes an eventful journey back to her home. The book is illustrated by Marguerite Kirmse, famous for her drawings of dogs. Children, as well as adults, will enjoy reading this story.—Mrs. Raymond R. Peters.

Correspondence . . .

Paul's Church Problems

Paul dealt with a great many church problems as he passed from place to place founding churches. Church problems are of many kinds. At Corinth, which was a sinful, highly cultured city, many of the people were on the wide highway which leads to destruction. But the Corinthians, aided by Paul's help, were taught to be co-laborers in the work of God. Paul told the Corinthians (1 Cor. 1:10) that brethren in the Lord should speak the same thing and counseled them "that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Another great problem was that the brethren took each other to law. At this time Paul taught them not to be deceivers, fornicators, idolators, adulterers, abusers, effeminate, thieves, covetous, drunkards, revilers, and extortioners because such cannot inherit the kingdom of God. But they should be as lambs without blemish and spot, cleansed with the blood of Jesus Christ (1 Peter 1:19).

False teachings caused a decline in the church at Galatia. Paul used a different method by presenting the law as their schoolmaster. But after receiving Christ we are his children; moreover, we are not under the law. In John 1:12-13 we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God."

The young church's weak point at Thessalonica was a lack of instruction. Paul had taught that Christ was coming again; therefore, they stopped working. Paul wrote and told them more fully about the second coming. He warned them to live quietly and orderly, also to "rejoice evermore," "pray without ceasing," "to quench not the spirit," "despise not prophesyings," "prove all things," "abstain from all appearance of evil," "greet all the brethren with an holy kiss," and promised that "the grace of our Lord Jesus Christ be with you. Amen."

Midway, Pa.

Beatrice O. Patches.

Need for Witnesses

In a world of sin and wicked unbelief, God has always needed witnesses who would testify to the truth as it is in Christ. There is a need for witnesses who will let their lights shine out into the world of spiritual darkness. God has always needed such witnesses.

Then are we witnessing as we should? Are we letting our lights shine out for Christ? Jesus Christ was the faithful witness. "Behold, I have given him for a witness to the people, a leader and commander to the people" (Isa. 55:4).

Jesus himself testified before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). Do we know why he was called the faithful witness? We can understand when we read how he witnessed to the truth while men persecuted him and laughed him to scorn.

The promise to those who believe is: "But 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 in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Yes, we are witnessing; but are we witnessing to the truth of God? Are we standing up for the high ideals as

taught in Christ, as he hung there on the cross, bleeding and dying, for the people who were crucifying him. Christ gave his life, bearing witness to the Word of God. May we have courage to give our all to bear witness to the teachings of Christ.

Turkey Creek, Ky.

Sadie Duncan.

Passing of Elder David E. Cripe

David E. Cripe was born near North Manchester, Ind., Feb. 11, 1855. At the age of twenty-one years he became a member of the Church of the Brethren. He was elected to the ministry in 1898. A few years later he was ordained an elder and served the church faithfully in this capacity.

On Dec. 23, 1883, he was united in marriage to Lydia Bigler, of Goshen, Ind. To this union were born three sons and three daughters. In 1900 he moved with his family to Oklahoma, locating in the Paradise Prairie congregation and taking an active part in church work.



In 1902 the Oklahoma District organized the Child Saving Mission to care for orphan and homeless children, and Bro. Cripe was chosen as manager of this work. It became his duty to visit the churches of the district, explaining the work and soliciting money to carry it on. He traveled by horseback over the state to save railway fare, visiting in the homes of many members and speaking in all of the churches. He edited and printed a small monthly paper, *The Children's Friend*, to keep the people in touch with what was being done. For the first eleven years, Brother and Sister Cripe took the orphan children into their own home and cared for them until they could be placed in suitable families. In 1913 a receiving home was established in Enid, Okla., where the children could be cared for until family homes could be found for them. Each year the churches of the district and individual members donated money to carry on the work, but the greater part of the expense had to be met by solicitation of business firms and people outside the Church of the Brethren. The intense devotion of Brother and Sister Cripe to their work, and their great personal sacrifices in carrying it forward cannot be adequately recognized in words alone.

In 1917, after having cared for 221 children, they retired from their work. Following their retirement, Brother and Sister Cripe spent ten years in Thomas, Okla. While here, Bro. Cripe served the District of Ok-



Kinzie Golden Wedding

The fiftieth wedding anniversary of Brother and Sister W. A. Kinzie was celebrated Dec. 19, 1943, in the Morrill church, of which Bro. Kinzie is pastor. The program of special music and readings was arranged by a committee representing several Sunday-school classes. A gift from the church was presented to the Kinzies.

Bro. Kinzie has served as pastor of the Washington Creek, Salem, Ottawa, Navarre, and Morrill, Kansas, churches and the Carleton, Nebr., church. For a number of years he has been a trustee of McPherson College and of the Old Folks' Home at Darlow, Kansas. He has represented his district eight times on Standing Committee.

A son, Earl of Lindale, Texas; a daughter, Mrs. Frank Haas of Lawrence, Kansas; Mrs. Kinzie's brother, J. C. Miller, were present for the occasion. Another son, Roy of Lyons, was unable to be present.

Morrill, Kansas.

L. J. Smith.



Iahoma as a member of Standing Committee at the Winona Lake Conference in 1925. Eight years later they moved to Wichita, Kansas, making their home with their daughters.

Although unable to take an active part in church work during late years, Bro. Cripe's zeal did not fail. He was keenly interested in young people and the forward movement of the church.

He departed this life Nov. 30, 1943, aged eighty-eight years, nine months and nineteen days. Surviving are his wife; three daughters, Mrs. Florence Miller, Dora and Mabel Cripe, of Wichita; three sons, F. A. and Ivon, of Gerber, Calif., and Paul, of Princeton, Calif. Eleven grandchildren and three great-grandchildren also survive.

Funeral services were conducted by the undersigned at the Downing mortuary in Wichita. Interment was in Kechi cemetery, near Wichita.

Wichita, Kansas.

L. Avery Fleming.

Leah Ness Myers

Leah Ness Myers, daughter of the late Elder and Sister Christian Ness, was born Oct. 31, 1867, and died Sept. 30, 1943, at the home of her son-in-law and daughter in Dallastown, Pa.

On May 18, 1884, she was married to Samuel B. Myers, who survives. To them were born one daughter and seven sons, one of whom preceded her in death.

Fifty-five years ago she became a member of the Church of the Brethren in the Codorus congregation. For forty-seven years she served with her husband in the ministry.

For fifty years Brother and Sister Myers lived in the old Myers homestead. The house was used as a place of worship before the church was built.

Their home was one to which young and old of the community liked to come, especially to sing. Bro. Myers was leader of the Codorus chorus for many years.



Sister Myers enjoyed reading the Bible and the Gospel Messenger.

Funeral services were held in the Codorus church by Elders M. A. Jacobs, S. C. Godfrey and Obed Frey. Interment was in the adjoining cemetery.

Dallastown, Pa.

Mary A. Lehman.

Martin Fiftieth Wedding Anniversary

The golden wedding anniversary of Ira and Mary E. Martin was celebrated with a family dinner on Sept. 18, 1943, at the home of their daughter,

Mrs. B. F. Baker. On the day following a dinner was served in the social hall of the Waterford Church of the Brethren. After this dinner open house was held at their home.

Ira Martin was born in Jasper County, Iowa, in 1870, and moved with his parents to Rice County, Kansas, in 1885 and then to Barton County in 1887. He was baptized in the Walnut Valley church, Kansas, in 1889. Mary E. Weaver was born in Ohio in 1869 and moved with her parents to Missouri in 1870, where at the age of fourteen she was baptized in the Mineral Creek church. They were married Sept. 19, 1893, in Barton County, Kansas, with the late Elder Andrew Hutchinson officiating. They lived in Pawnee County, Kansas, from 1902 to 1921; then they came to California, residing on a farm near Waterford since that date.

Brother and Sister Martin have served as deacons since 1904, when they were called to this office by the Larned church, Kansas. Bro. Martin has served the local church for many years as its treasurer.

Waterford, Calif.

C. H. Cameron.



Women's Rally of Northern Indiana

The fifth annual women's rally of Northern Indiana was held at the community building in Nappanee, Nov. 18, 1943. Approximately 350 women and a number of pastors from the district were present.

The morning session opened with Mrs. Russell Stout of the First South Bend church presiding. The worship service was conducted by Mrs. J. O. Winger of Nappanee; Mrs. James Beahm led the song service and a solo was rendered by Mrs. Clark of the Bremen church. Mrs. Charles Mick of Goshen City had charge of the installation service for the officers; this was followed by the department directors giving three-minute talks emphasizing their particular line of work.

Bro. Jesse H. Ziegler of Bethany Biblical Seminary was guest

speaker for the day. His addresses were in keeping with our theme for this year, A Family Altar in Every Home. The subject of Bro. Ziegler's forenoon address was Keep the Altar Fires Burning; in the afternoon he spoke on The Courage of Weakness. These addresses were devotional and spiritual and were a great inspiration to all who were privileged to attend.

Mrs. Troy Schrock of the Middlebury church presided during the afternoon meeting. Mrs. Orville Sherman of New Paris directed the congregational singing. Mrs. Van B. Wright of Fort Wayne led our thoughts in prayer. Mrs. Paul Bowers of Elkhart City rendered a solo as special music. Dr. E. M. Studebaker of the Bethany Hospital brought to us some interesting facts concerning the hospital. Mrs. Charles Weybright of the Rock Run church was appointed to promote the work of the hospital in our district this year. Mrs. Allen Weldy of Elkhart City, district president, presided during the business session. The budget of the district national project has been increased, and to take care of this increase it was voted by the rally to have an apportionment made for each church in the district.

At the suggestion of the Bible study director, a Fellowship of Prayer was formed, each woman of the district to pause at 9 a. m. for a few moments of prayer and meditation; each was asked to memorize the Sermon on the Mount as a goal for the year's Bible work. The offerings for the day amounted to \$592.48. New Paris, Ind.

Mrs. Eldon Evans, Secretary.

D. S. Thomas

Bro. D. S. Thomas, son of Elder Daniel A. and Elizabeth Bowman Thomas, was born April 19, 1865, and died Nov. 18, 1943. His life span was one of interest and usefulness. His boyhood days were spent in the Beaver Creek community, where he united with the church in early boyhood, and her interests were his chief concern throughout his life. He served as deacon for many years, and his opinion and judgment were considered vital in matters of weight and importance.



On Feb. 24, 1889, he married Barbara C. Miller of the Sangerville community. She died June 21, five months before him. Their union was one of devotion and harmony, which accounted much for Bro. Thomas' success in financial and business affairs. In February they would have celebrated their fifty-fifth wedding anniversary.

This couple are survived by three children: Leonard A., business partner of his father, Mrs. Galen D. Flory, of Timberville, Va., and Mrs. Nelson T. Huffman, with whom he made his home after his wife's death.

Four grandchildren also survive. He also leaves a sister, Mrs. D. G. Glick, of Bridgewater.

Bro. Thomas was a man of excellent business and financial judgment. On 1891 he established the D. S. Thomas Buggy and Carriage Manufacturing Company and continued until 1915, when he became one of the early automobile dealers of the country. For many years he operated the D. S. Thomas Cannery, which furnished employment for many people of the community. He was later engaged in the making of novelty furniture.

He and his wife were two of the most dependable persons in community and church life, and their support is keenly missed everywhere.

Bro. Thomas died suddenly of a heart attack and was spared the long period of suffering his wife experienced.

Funeral services were held from the College Street church, with Pastor C. G. Hesse in charge, assisted by Elders N. D. Cool and John S. Flory. Burial was in the Oak Lawn cemetery. Bridgewater, Va.

Mrs. Mattie F. Wise.

The Home-Going of Mrs. Elgin S. Moyer

Mrs. Lela Sellers Moyer was born Oct. 17, 1891, at Fostoria, Ohio, and died on Jan. 19, 1944. She died at the Bethany Hospital after a very brief illness, but after ten years of struggle with diabetes, which finally took her from us.

Mrs. Moyer was a graduate nurse, having been graduated from the Illinois Training School for Nurses in 1916. She was the first of the Brethren women to enroll in that institution.

On June 7, 1916, she was united in marriage to Elgin S. Moyer, the ceremony being performed by the writer in the chapel of Bethany Biblical Seminary.

Exactly three months later Brother and Sister Moyer sailed from Vancouver to spend two years in China in definite preparation for missionary work and mission teaching. While they were in China, twins came into their home, but lived with their parents for only a very brief period.

Her father, Andrew M. Sellers, and her sister, Mrs. Hattie Frantz, preceded her in death. Those who survive her are: her husband, Elgin S. Moyer; four children, Roy Frantz, James Alfred, Elsie Pearl and Mary Edna, all at home; her mother, Mrs. Ella Sellers, Fostoria, Ohio; one brother, John Sellers, Ypsilanti, Michigan; four sisters, Mrs. Jennie Heckman, McPherson, Kansas, Mrs. Fannie Frederick, Fostoria, Ohio, Mrs. Florence Peters, Fort Worth, Texas, and Mrs. Ruth Heltcamp, St. Henry, Ohio.

Those of us who knew Sister Moyer most intimately have been impressed with several of her finer characteristics. First of all was her utter devotion to her Lord and Savior, whom she accepted when she was a child of ten. Her devotion was constant, unquestionable, and beautiful.

Next I would mention her modesty and humility. It was these that kept all but her most intimate friends from knowing her true worth. Then, too, Sister Moyer was heroic—not in any dramatic way that wins popular acclaim, but in her quiet and faithful way of meeting the daily trials of life, unflinching and uncomplainingly.

Owing to the limitations placed upon her by disease, it was only by rigid self-discipline and scientific regimen day by day that she was able to live at all. Yet sweetly and faithfully, for the sake of her home and family, she went about her work and her self-sacrificing daily ministrations to others through the grace she received from her Lord.

Chicago, Ill.

Albert C. Wleand.

Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Avey-Hare.—By the undersigned on Jan. 22, 1944, Albert Avey and Ruth Hare, both of Mt. Morris, Ill.—Paul E. Miller, Milledgeville, Ill.

Dooley-Joy.—Sgt. Harry W. Dooley of Columbus, Ind., and Virginia M. Joy of Pasadena, Calif., at the parsonage by the undersigned on Jan. 31, 1944.—I. V. Funderburgh, Pasadena, Calif.

Kidder-Rowlader.—At the home of the bride's parents, Feb. 3, 1944, Sgt. Charles W. Kidder and Madeline Rowlader.—Arthur L. Dodge, Woodland, Mich.

Reidenbach-Witham.—Robert Reidenbach and Ivadean Witham of Lima, Ohio, in the Lima church by the undersigned on Jan. 15, 1944.—Charles E. Zunkel, Lima, Ohio.

Shaffer-Hunt.—By the undersigned at the parsonage of the Roxbury church, Nov. 3, 1943, John Shaffer and Rose Hunt, both of Johnstown, Pa.—L. H. Brumbaugh, Johnstown, Pa.

Sweitzer-Godfrey.—By the undersigned on Feb. 12, 1944, at the parsonage, Charles E. Sweitzer of Seven Valleys, Pa., and Florence E. Godfrey of Dallastown, Pa.—I. S. Long, Baltimore, Md.

Fallen Asleep . . .

Arnold, Elmer, was born near Centerview, Mo., Dec. 10, 1872, and died Oct. 6, 1943. His parents were Daniel and Barbara Arnold. He was married to Edith Funderburg in 1900 and three sons and one daughter were born to them. In addition to his wife and children, he leaves four grandchildren, three brothers and two sisters. Bro. Arnold united with the Church of the Brethren when he was a young man attending college at McPherson, Kansas. He was elected to the deacon's office at Leeton, Mo., his home church for many years. In 1914 he and his family settled near Ludlowville, N. Y., close to the Lake Ridge mission, which he helped to build up. His readings were greatly enjoyed at our church programs. Bro. Arnold was stricken with paralysis and was nearly helpless for seven weeks. He received the anointing service. He served the church faithfully for many years and was a kind husband, father and neighbor. Funeral services were conducted at the home by Bro. Norman Baugher, assisted by Bro. H. D. Jones. Burial was in the Ludlowville cemetery.—Kittie Bowman, Ludlowville, N. Y.

Baker, John William, son of Samuel and Elizabeth Bowers Baker, was born July 6, 1857, near Palestine, Ohio, where he spent his early childhood. In 1877 he came to Pleasant Grove, Kansas, and on Sept. 2, 1878, was united in marriage to Anna Mary Ulrich; soon afterward they became members of the Church of the Brethren, in which they were active members through the years. A number of years were spent in frontier Christian service in Colorado, where they organized a number of Sunday schools. In 1925 they came to Santa Ana, Calif., where he served in the church until his death on Jan. 9, 1944. His wife preceded him in death on July 24, 1939. He is survived by four sons, six daughters, twenty-two grandchildren and ten great-grandchildren.—Lee G. Whipple, Santa Ana, Calif.

Brower, Frank Leslie, was born Aug. 6, 1890, near South English, Iowa, to the late Peter and Sarah E. Brower. He spent his entire life in the South English community, where he died on Jan. 23, 1944, after a brief illness. He united with the church while attending Mt. Morris College. On Sept. 7, 1918, he was united in marriage to Marian Hollingsworth and to them were born four children. Funeral services were held at the English River church by Bro. A. Wayne Carr. Burial was made in the cemetery near by.—Virgil S. Coffman, South English, Iowa.

Brown, Ulysses E., son of Isaac and Elizabeth Brown, was born

in Henry County, Ohio, June 27, 1865, and died Jan. 5, 1944. On Oct. 17, 1928, he was united in marriage to Alice Brown, one of the charter members of the Lima church. In his early youth he was an active member of the Lutheran Church, but in 1937 he united with the Lima Church of the Brethren and greatly enjoyed its fellowship. He leaves his wife, three children and one foster daughter. Funeral services were conducted by the pastor and interment was in the Memorial Park cemetery.—Charles E. Zunkel, Lima, Ohio.

Burkholder, Sarah, daughter of the late Peter and Nancy Weaver Brubaker, was born in Lancaster County, Pa., May 7, 1860, and died Oct. 22, 1943, at the home of her daughter after a day's illness. She was married to Samuel S. Burkholder, who preceded her in death six years ago. They lived on a farm in Lancaster County until they retired, when they moved to Ephrata; they spent their winters in Florida. She had a very keen mind. She was a faithful member of the Mennonite Church, although two of her daughters, all of her grandchildren and one great-grandchild are members of the Church of the Brethren. She is survived by three daughters, seven grandchildren and seven great-grandchildren. Two sons preceded her in death. Funeral services were conducted at the Indiantown Mennonite church by Rev. Amos Horst and Rev. Mahlon Zimmerman. Burial was in the adjoining cemetery.—Sadie B. Heisey, Sheridan, Pa.

Craft, George Homer, died Jan. 31, 1944, at the Lutheran hospital in Fort Wayne, Ind., at the age of thirty-three years. He was employed in the gear department of the International Harvester Company. He is survived by his widow, Mary Olive Craft; a daughter; his mother, Mrs. Minnie Craft; four sisters and three brothers. Services were conducted at the McComb and Sons funeral home by the undersigned, and interment was in the Greenlawn Memorial Park cemetery.—Van B. Wright, Fort Wayne, Ind.

Cripe, Ella, daughter of Elias and Rebecca Boswell Bussard, was born near Goshen, Ind., March 4, 1856. She died at the home of her son in Elkhart Jan. 25, 1944. In 1888 she was united in marriage to Jonathan M. Cripe, who preceded her in death in 1907. She was the mother of two children and four stepchildren, one of whom, Winnie Cripe, became a missionary to China, and another, Charles, an active minister in the church. She is survived by all except Winnie, who died in China. She became a member of the church at the age of fourteen years and lived an exemplary Christian life until her death. Funeral services were conducted in Elkhart by the writer at the home of her son; interment was at North Liberty.—G. W. Phillips, Elkhart, Ind.

Dove, George Lee, died at the home of his son near Criders, Va., Feb. 5, 1944, at the age of eighty-one years and sixteen days. He was the son of the late Jeremiah and Julia Lantz Dove. On Sept. 1, 1897, he married Mary Etta Dove, who preceded him in death Nov. 23, 1925. Two children also preceded him. Surviving are five sons, three daughters, a number of grandchildren, several great-grandchildren, two sisters and one brother. The funeral was held at the Damascus church, Criders, Va., where he had been a faithful member and deacon for many years. Services were in charge of the writer and Elder S. D. Zigler. Burial was made in the Caplinger cemetery.—Samuel D. Lindsay, Timberville, Va.

Flory, Edwin Michael, was born Oct. 25, 1943, near Kinross, Iowa, and died at the children's hospital in Iowa City on Feb. 2, 1944. His brief life was filled with sickness and most of it was spent in hospitals. He leaves his parents, Brother and Sister Glen Flory, one brother and four sisters. Services were conducted by Bro. A. Wayne Carr at the English River church and burial was in the cemetery near by.—Virgil S. Coffman, South English, Iowa.

French, Maud Ann, the wife of Bro. Abram R. French of Tilghman, Md., died at the Washington County hospital in Hagerstown, Md., on Nov. 2, 1943, after an illness of a few weeks. She was aged fifty-three years. On Aug. 18, 1900, she united with the Manor congregation of the Church of the Brethren. She was a faithful attendant at the Sunday-school and church services. Besides her husband, she is survived by three daughters, two sons, her father and a sister. Funeral services were conducted at the Manor church by Brethren J. Rowland Reichard and Edwin Boardman, Jr. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Gardner, Elijah, was born in Elkhart County, Ind., on Feb. 2, 1870, to Peter and Mary Berkey Gardner. He died at his home near Goshen, Ind., on Dec. 28, 1943. He was baptized into the Church of the Brethren in 1897. He is survived by his wife, Ida Kiefer Gardner, two children, three grandchildren and two sisters. Funeral services were held at the Rock Run church with Bro. J. S. Zigler and the undersigned officiating. Interment was in the adjoining cemetery.—Howard H. Keim, Jr., Goshen, Ind.

Griffith, Sarah Catherine, the daughter of John and Susanne Andes, was born in Rockingham County, Va., July 15, 1850, and died Feb. 1, 1944, at the home of her daughter in Mound City, Mo. Aunt Kitty, as she was familiarly known, came with her parents to Holt County, Mo., when she was seven years old. The family located permanently on a farm near Mound City, where she grew to womanhood. She united with the Church of the Brethren at the age of seventeen years. On July 23, 1868, she was united in marriage to William T. Griffith of Page County, Va. To this union were born six children, three of whom died in childhood. Her husband died Jan. 1, 1913. She leaves one daughter, two sons, one sister, fourteen grandchildren and fourteen great-grandchildren. She was the last charter member of the

North Bethel church. Funeral services were conducted in the North Bethel church by the writer. Interment was in the North Bethel cemetery.—L. L. McWhorter, Mound City, Mo.

Haas, Laura Elizabeth, was born Jan. 2, 1856, and died Feb. 3, 1944. She had lived her entire life in Cumberland County, Pa. She was the widow of Peter Haas, who died in 1902. She was the mother of two daughters, one of whom died a few years ago. She was active until several days before her death, and was able to attend church until a few years ago. She was a member of the Church of the Brethren for sixty-five years. She was loved by all who knew her. In addition to her daughter, with whom she lived, she is survived by three grandchildren, one great-granddaughter and two sisters. Funeral services were held in the Mechanicsburg church with the writer officiating, assisted by Bro. J. Lloyd Nedrow. Interment was in the Mohler's church cemetery.—H. M. Snively, Carlisle, Pa.

Harley, Woodrow Wilson, son of A. C. and Jeanette Rollins Harley, was born June 29, 1912, and died in the Warrenton hospital on Jan. 9, 1944. In June 1938 he was married to Brownie Elizabeth Gray of Bridgewater, Va. He is survived by his wife and twin daughters, his father and mother, two brothers and three sisters. Bro. Harley had been a member of the Manassas church since his boyhood. He was an upright Christian man. Funeral services were conducted in the Cannon Branch church by the undersigned. Burial was in the adjoining cemetery.—E. E. Blough, Manassas, Va.

Hoover, Clarrinda E., was born near Somerset, Ind., June 8, 1874, and died suddenly in the St. Joseph hospital in Fort Wayne, Ind., Jan. 28, 1944. She was the daughter of Aaron and Mary Loveland Aukerman, both of whom died when Clarrinda was young. She was married to Franklin W. Hoover on Aug. 8, 1899. She leaves her husband, one daughter, three sons, one sister and three brothers. She was an active worker in the Church of the Brethren since becoming a member at the age of sixteen years. At the time of her death the family was living on a farm near North Manchester, Ind. Services were conducted at the West Manchester church by the writer, assisted by Elder Edward Kintner. Interment was in the Pleasant Hill cemetery.—T. G. Weaver, Mexico, Ind.

Hudson, Ida May Rollins, was born in Tazewell County, Ill., Oct. 5, 1864, and died Jan. 17, 1944. She spent her girlhood in Sedgwick County, Kansas. She was united in marriage to Joel M. Hudson on Feb. 14, 1882; in 1904 they and their family moved to Colorado. She dedicated many years of her life to the Church of the Brethren. She was a charter member of the Wiley church, in which memorial services were conducted by the undersigned, assisted by Rev. Merkel of the Methodist church. Interment was by the side of her husband in the Wiley cemetery.—Henry Mankey, Wiley, Colo.

Johnson, Pearl O., was born to Mr. and Mrs. Harve Johnson near Deer Creek, Ind., and died suddenly at his home near Flora, Ind., Jan. 25, 1944. His parents both died while he was quite small. He grew to manhood in the home of Mr. and Mrs. Joe Burrous. On Feb. 27, 1895, he was married to Emma A. Clark, who preceded him in death six months ago. In 1903 he and his wife united with the Bachelor Run church and later transferred their membership to the church at Flora. He leaves one son, six grandchildren and one sister. Funeral services were conducted at the church in Flora by Bro. Ray E. Zook with Bro. Clarence Sink assisting. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

Johnson, William O., died suddenly in Somerset, Ohio, on Jan. 20, 1944. He was nearly eighty-five years of age. He was a member of the Church of Christ. His wife preceded him in death one year ago. He leaves two sons, two daughters, three sisters and four grandchildren. Funeral services were conducted at the Olivet Church of the Brethren by Bro. Quincy Leckrone, assisted by Bro. Ralph Frey. Interment was in the church cemetery.—Edith Leckrone, Thornville, Ohio.

Jones, Pearl Irene, was born on Oct. 22, 1899, in Darke County, Ohio, to John and Clara Rhoades. She was united in marriage to John C. Jones on Dec. 31, 1921, and to this union were born a daughter and two sons. She was baptized into the Painter Creek church in December 1928 and faithfully served the church until her death on Nov. 30, 1943. The funeral services were conducted by Bro. Roy Honeyman and the writer. Burial was in the Newcomer cemetery.—Paul C. Lantis, Arcanum, Ohio.

Lewis, Anna Idella, daughter of the late Elder J. E. and Sara Butler Walls, was born at Bond, Md., Feb. 7, 1908, and died in the Memorial hospital at Johnstown, Pa., Dec. 4, 1943. She united with the Maple Grove church at the age of eleven years and remained faithful until death. On Nov. 21, 1933, she was married to John A. Lewis and to them were born four daughters, two of whom preceded her in death. She is survived by her husband, two daughters, her mother, three sisters and one brother. Funeral services were conducted in the Maple Grove church by Elder Jonas Sines, assisted by Bro. J. C. Beahm. Interment was made in the Grantsville cemetery.—Mrs. Grace Resh, Grantsville, Md.

Little, Eugene, was born in Hamonsport, N. Y., Nov. 10, 1861. He moved with his parents to Illinois when a young man. In 1897 he was united in marriage to Rilla Bishop, who was one of the first members of the Church of the Brethren in Decatur. He was a Wabash Railroad bridge and scale inspector until his retirement a few years ago. He had been in failing health for some time and died in the hospital after a ten-day illness. He leaves his wife, one daughter and three sons. Funeral services were in charge of the undersigned, and interment was in the Fairlawn cemetery of Decatur.—John B. Wieand, Decatur, Ill.

Long, Effie, the daughter of Russell and Isabel Allen, was born in Marshall County, Ind., Aug. 13, 1872, and died Jan. 27, 1944. On March 22, 1890, she was united in marriage to Benjamin A.

Long and to this union were born eight children, two of whom preceded her in death. She lived her entire life in Marshall County. At the age of thirteen years she united with the Church of the Brethren and remained faithful until death. She leaves her husband, one sister, six daughters and nine grandchildren. She was laid to rest in the Fair cemetery near Lakeville, Ind., with the writer officiating.—Dewey Rowe, Bryan, Ohio.

Mahanay, Susanna M., daughter of Samuel and Eliza Hill, was born Feb. 7, 1872, in Johnson County, Kansas, and died in St. Mary's hospital in Kansas City, Mo., Feb. 8, 1944. She was one of a family of fourteen children, two of whom survive; she is also survived by three stepsons. On Feb. 7, 1911, she was united in marriage to W. H. Mahanay. She united with the Church of the Brethren on Oct. 27, 1933, and remained a faithful member.—Burial was in the Olathe cemetery.—L. A. Whitaker, Olathe, Kansas.

Masten, Hilda, daughter of John G. and Katie Roh, was born in Middlebury, Ind., Aug. 8, 1892. She lived in Nappanee previous to her marriage in 1922 to Charles Masten, after which their home was in Elkhart, where they were members of the Church of the Brethren. She served efficiently as church treasurer for many years until illness prevented. She died Feb. 4, 1944. Her companion survives. Funeral services were at the Elkhart City church, conducted by the writer, with interment in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

McDonald, Harry Benson, was born on Feb. 8, 1883, in Darke County, Ohio, and died in the Good Samaritan hospital in Dayton, Ohio, on Jan. 18, 1944. On Nov. 30, 1905, he was united in marriage to Ota Viola Pitman and to this union were born two daughters. He united with the Brookville Church of the Brethren in 1939. Surviving are his wife, his daughters, one grandchild, three brothers and one sister. Services were conducted by his pastor, Roy B. Teach, at the Hay and Powell funeral home.—Mrs. W. Russell Miller, Brookville, Ohio.

Miller, Benjamin J., son of Adam and Katherine Davenport Miller, was born near Nappanee, Ind., April 14, 1853, and died in Nappanee on Feb. 8, 1944. He became a member of the church on Dec. 19, 1885. He was elected to the deacon's office in 1907. On Oct. 2, 1876, he was united in marriage to Mary E. Freed, who died in 1941. To them was born one son, who survives with three grandchildren, one sister and several half brothers and sisters. The funeral services were held in the Nappanee church by Bro. J. O. Winger. Interment was in the Union Center cemetery.—David Metzler, Nappanee, Ind.

Meisker, Louise Graber, was born in Switzerland on March 5, 1858, and died Jan. 20, 1944, at her home near Smithville, Ohio. She came to America at the age of nineteen years and was united to Elias Meisker on Oct. 19, 1887. Her husband preceded her in death in 1908. To this union were born five children, who, with nine grandchildren and one great-grandchild, survive. For many years she was a faithful member of the Chippewa church. Funeral services were conducted in the East Chippewa church by Elder D. R. McFadden, assisted by Bro. S. P. Early. Burial was in the East Chippewa cemetery.—Mrs. Fred Yoder, Smithville, Ohio.

Meiz, Mary Catherine, died at the Frick memorial hospital in Mt. Pleasant, Pa., on Jan. 15, 1944. The funeral was in charge of her pastor, Bro. W. C. Sell; Bro. B. B. Ludwick brought the main message and Bro. Charles Blough assisted in the service. Sister Metz was one of our pioneer members. She and Bro. Ludwick, together with others, started the mission in Mt. Pleasant and she lived to see it grow into a flourishing church. She gave freely of her time until she was physically unable to do so; her deep interest was unwavering to the end. She was the last member of her family. Mrs. Metz was born in Garrett, Md., to John and Eleanore Merrill on June 10, 1854. She was the widow of David Metz. Her span of life covered the period of four of the nation's wars. She leaves seven children, thirty grandchildren and seventeen great-grandchildren. Her husband and her eldest son preceded her in death. Interment was in the Mt. Joy Church of the Brethren cemetery.—Mrs. Ruth Overly, Hunker, Pa.

Miller, Edward L., died Jan. 18, 1944, at the York, Pa., hospital. He was in his sixty-first year. He was the son of the late John and Maria Rohrbach Miller. He is survived by his widow, Lydia Winand Miller; eight children; six brothers and sisters, and thirteen grandchildren. Funeral services were conducted in the Pleasant Hill house by the writer and Bro. G. H. Danner.—James C. Sellers, Menges Mills, Pa.

Miller, Sarah Ida, daughter of Elder Raphael and Lucinda Baker, was born near Claysville, W. Va., June 20, 1869, and died on Jan. 7, 1944. She was united in marriage to Frank S. Jones and to them was born one son, with whom she made her home. After the death of Mr. Jones she was united in marriage to S. J. Miller of Gorman, W. Va., who survives with her son, two grandchildren and two sisters. When a young girl, she united with the church and lived a faithful life. Funeral services were conducted at the Locust Grove church by the writer, assisted by Bro. Earl C. Cosner.—Daniel B. Spaid, Egton, W. Va.

Moser, Alpha T., son of the late John and Lucinda Moser, was born near Middletown, Md., in November 1865 and died suddenly at his home on Dec. 12, 1943. He is survived by his wife, Mrs. Ella Compher Moser, four sons, three daughters and four sisters. At an early age he united with the Church of the Brethren. His entire life was spent in farming on the old homestead. Funeral services were conducted in the Pleasant View church by his pastor, Bro. H. Austin Cooper, assisted by Dr. Erdman of the Lutheran Church. Interment was in the cemetery adjoining the church.—Mrs. J. W. Bowlus, Jefferson, Md.

Ober, Barbara E., was born May 8, 1864, and died Dec. 2, 1943, at her home in Rheims, Pa. She was united in marriage to Bro.

Allen Ober sixty years ago. To this union were born four children, two of whom preceded her in death. Surviving are her husband, one son and one daughter. Funeral services were conducted by Brethren Abram N. Eshelman, S. S. Shearer, and Henry T. Becker at the Rheims house. Interment was in the Chiques cemetery.—Mrs. Clarence B. Myers, Florin, Pa.

Richardson, Charles Franklin, son of John and Annie Richardson, was born Oct. 6, 1872, and died Feb. 8, 1944. He entered the Elkhart hospital on Feb. 3 and was anointed on Feb. 7. He spent his entire life on the family homestead. He united with the Church of the Brethren thirty-three years ago. Surviving are three brothers and two sisters. Funeral services were conducted in the Osceola church by Bro. Carl E. Yoder, assisted by Bro. Clarence Shank.—Mrs. Carl E. Yoder, Elkhart, Ind.

See, Mary Alice Riffey, was born Feb. 11, 1873, and died Jan. 17, 1944, after an illness of several months. She united with the Church of the Brethren early in life and was an active member for over fifty years. She was a model mother and homemaker. She leaves her husband, Silas J. R. See, one son, three daughters, two sisters, thirteen grandchildren and three great-grandchildren. Memorial services were conducted in the Mathias church by Bro. Ernest E. Muntzing, assisted by several other brethren. Burial was in the Mt. View cemetery near where she spent her childhood days.—Hugh B. Garner, Mathias, W. Va.

Seeley, Curtis E., was born Jan. 29, 1918, to Thomas Seeley, who died in 1941, and Eliza Kauffman Seeley. Curtis was a private in the army and was fatally injured in a tank accident on Jan. 9, 1944, near Hunters Point, Tenn. He was baptized on May 15, 1932. Surviving are his mother, one sister and six brothers. Funeral services were conducted by his pastor, Bro. Arthur L. Rummel. Burial was in the Pleasant Hill cemetery.—Mrs. Ordo M. Fletcher, Johnstown, Pa.

Shively, Flossie Susan, daughter of Samuel and Loucina Arnold, was born near Lintner, Ill., Jan. 9, 1881, and died Feb. 11, 1944, at her home in La Place, Ill. On Dec. 18, 1904, she was united in marriage to Romie Shively, who survives with four children, two grandchildren and one sister. One sister preceded her in death. Mrs. Shively became a Christian in early life. The funeral service was conducted by the writer in the Okaw church, of which she was a member. James Clayton assisted in the service. The body was laid to rest in the La Place cemetery.—William E. Thompson, Dixon, Ill.

Shomber, Catherine, daughter of Mr. and Mrs. Jacob W. Miller, was born near Bradford, Ohio, Oct. 21, 1873, and died at the Bethel Deaconess hospital in Newton, Kansas, Jan. 14, 1944. She was united in marriage to Edwin M. Shomber on June 26, 1892, and seven children were born to them. She is survived by her husband, six children, thirteen grandchildren, and four great-grandchildren. One daughter preceded her in death. In 1885 Mrs. Shomber came to Kansas with her parents, who located on a farm near Walton. In 1892 she and her husband established their home in Lovewell, Kansas. In 1911 they moved to a farm near Walton and in 1919 moved to Newton, where they have since resided. In early life Mrs. Shomber united with the Church of the Brethren. Services were held in the Newton church by her pastor. Entombment was made in Greenwood Abbey.—C. E. Schrock, Newton, Kansas.

Stover, Rebecca Annis, died Aug. 12, 1943, at the home of her daughter in Arlington, Va., after an extended illness. She was the daughter of Isaac Burner and Barbara Frank Niswander and was born Sept. 29, 1867, near Harrisonburg, Va. In 1888 she was married to Franklin Morris Stover of Mt. Pisgah, Va., and to them were born seven children, one of whom died in infancy. She is survived by her husband, five daughters, one son, twenty-nine grandchildren and five great-grandchildren. In 1906 the family moved near Herndon, Va., and later to Vienna, where her husband still resides. At one time they held their membership in the Dayton Progressive Brethren church; after moving to Eastern Virginia they united with the Church of the Brethren at Drainsville and later at Oakton. Sister Stover did quite a bit of local nursing.—Annie L. Milstead, Sterling, Va.

Walters, Irma Izena, was born in Elkhart County, Ind., April 11, 1896, to George and Cora Swartzlander. She was baptized in 1911. On May 1, 1930, she was married to Myron Walters. She is survived by her husband and parents. Services were conducted by her pastor, the undersigned, at the Rock Run church. Interment was in the adjoining cemetery.—Howard H. Keim, Jr., Goshen, Ind.

Westling, Esther Berkebile, was born Sept. 10, 1897, at DuBois, Nebr., and died Feb. 11, 1944. She was quite young when her parents moved to McPherson, Kansas, where she lived most of her life. She attended McPherson College and was an accomplished pianist. At the age of nine she was baptized in the McPherson church and remained faithful to the end. On Sept. 8, 1919, she was married to Ernest C. Westling and to this union were born two sons. Mrs. Westling had a unique capacity for friendship, practiced a strong devotional life and was generous and kind to others. She is survived by her husband and sons; her parents, Mr. and Mrs. J. H. Berkebile; and two brothers. Funeral services were held at the McPherson church with Elder J. J. Yoder and the writer in charge. Interment was made in the McPherson cemetery.—B. N. King, McPherson, Kansas.

Wilt, William F., died at his shoe repair shop in Broadway, Va., on Feb. 5, 1944, at the age of fifty-six years, three months and twenty-one days. He was the son of the late Peter and Elizabeth Mills Wilt. He was twice married; his first wife was Ada Martz, who preceded him in death in 1922. Surviving are his wife, one daughter and one brother. The funeral was held at St.

Paul's Lutheran church with the writer officiating, assisted by Elders J. S. Roller and J. D. Huffman. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timber-ville, Va.

Wimmer, Fannie, aged seventy-four years, died recently. She leaves five sisters, one brother and three stepsons. She was a devoted Christian and a loyal church member. The funeral services were conducted at the Smiths Chapel church by Sister Elizabeth Broughman.—Mrs. Harry Harman, Princeton, W. Va.

Woolf, Everett Leon, son of Mr. and Mrs. Edwin Woolf, was born Sept. 30, 1899, at West Manchester, Ohio, and died at his home in New Paris, Ohio, on Dec. 16, 1943. Early in life he united with the Christian Church. He won many friends through his honesty and sincerity. His first wife, Verna Pence, preceded him in death. He is survived by his widow, Mrs. Jennie Cline Woolf, his father, one brother and two sisters. The funeral was conducted by the writer in the funeral home in New Paris, and interment was made in the near-by cemetery.—Roy G. Engle, Lewisburg, Ohio.

Zeager, Lizzie, widow of Simon Zeager, was born Dec. 23, 1862, and died Nov. 27, 1943, at the Brethren Home in Neffsville, Pa., where she resided for the past several years. She is survived by one son, one daughter and several grandchildren. Funeral services were conducted in the Sheetz funeral home in Mt. Joy, Pa., by Brethren Abram N. Eshelman and S. S. Shearer.—Mrs. Clarence B. Myers, Florin, Pa.

Church News . . .

California

Paradise.—On Nov. 1 we held our council meeting; Pastor L. W. Smith was in charge because of the illness of Elder J. J. Repert. The church and Sunday school had a Thanksgiving dinner at the home of Brother and Sister F. J. Edmister; the men cut wood for the Edmisters. We have a fine Sunday school. The aid society has been busy sewing. Before Christmas this group sent a comforter, the sixth one, and some figs to a C.P.S. camp. We enjoyed having Drs. Raymond and Laura Cottrell with us in November and the deputation team from La Verne College just before Christmas. At Christmas time we enjoyed a playlet given by the Sunday school. We are preparing for a revival meeting in February.—Clara Robison Smith, Paradise, Calif., Jan. 27.

Santa Ana.—The offering of one Sunday of each quarter is set aside for a fund to build a new parsonage after the war. On Nov. 11 the youth temperance rally was held in our church; Henry B. Hall of the Anti-Narcotic and Temperance League of America was the guest speaker. On Nov. 28 the love feast was held under the leadership of Pastor Lee Whipple. On Nov. 7 Robert Sollenberger of the C.P.S. camp at Santa Barbara filled the pulpit in the morning and showed pictures of C.P.S. camp life in the evening. On Dec. 12 Elders J. W. Lear and A. O. Brubaker and their wives were with us; Bro. Lear delivered the sermon. At the conclusion of the service Brother and Sister Walter Critchfield were ordained to the eldership. On Jan. 1 Brother and Sister Critchfield assumed the pastorate of the Belvedere church in Los Angeles. In the morning of Dec. 19 Christmas gifts were brought for the Japanese children at Manzanar and for boys in the C.P.S. camps. In the evening the adult choir presented the cantata, *The Light Celestial*. The young people went caroling early Christmas morning. In the exchange of pulpits our pastor spoke at the Hemet church on Jan. 7 and Elder Fred Flora preached here on Jan. 23. On Jan. 7 we enjoyed a program by the La Verne College deputation team and Fred Butterbaugh, the field representative. Drs. A. R. and Laura Cottrell gave us an inspiring missionary message on Jan. 21. Bro. E. S. Teter recently observed his eightieth birthday. A bus has been chartered to take some of our members to the services at the La Verne regional conference.—Iva Carl, Santa Ana, Calif., Feb. 10.

Colorado

Wiley.—We met in council on Jan. 30 with Elder Henry Mankey in charge. Brother and Sister Mankey will represent our church at the regional conference. Plans are being made to redecorate the interior of our church in the near future. We decided to ask Bro. H. M. Coppock of Clovis, N. Mex., to conduct a revival service sometime in April. We have sent New Testaments to all our boys in service. On Dec. 26 the young people presented a pageant, *Adoration of the Kings and Shepherds*. On Dec. 27 a reception was held at the church in honor of Mr. and Mrs. Wilfred Clannin of Elgin, Ill., and Mr. and Mrs. Roy Brubaker and family, who were leaving to make their home in Denver. The ladies' aid has been sewing for Bethany Hospital. We sent a large box of clothing for relief. Two sale dinners have been served recently, netting \$130.—Mrs. Pierce Wilson, Wiley, Colo., Feb. 11.

Illinois

Batavia.—Elders R. R. Peters and Galen Ogden recently ordained our pastor and wife, Brother and Sister Leonard M. Lowe, to the eldership. We have been holding services on Sunday evening since the first of October. At each service we have special prayer for one of our boys in the service; the mother or a friend of each boy lights a prayer candle. A temperance play, *Sentence*, was given by a group of young people on Oct. 31. On Sunday evening, Dec. 19, a Christmas program, climaxed by a candlelighting service, was given by the children and the choir.

A watch night service was held on New Year's Eve. Our pastor and family welcomed a new daughter on Jan. 1. We are looking forward to the coming of Mrs. Rose Page Welch on Jan. 30, at which time we will observe Race Relations Sunday. Some of our group have been busy this fall and winter in the redecoration of the church. A new lighting system has been installed which gives us indirect lighting and direct fluorescent lights. The front of the church has been made beautiful by the building of an arch and the hanging of draperies. We are glad to report a considerable reduction in our parsonage debt in the last year.—Mrs. Leonard M. Lowe, Batavia, Ill., Jan. 28.

Cherry Grove.—We enjoyed fine fellowship and attendance during the fall and winter months. The young people's class received a good profit from their bake sale on Nov. 20. We were inspired by a fine Thanksgiving sermon by Pastor Merle R. Hawbecker. One of our older members, Sister Rosa Shidler, died on Nov. 21. She was a faithful and willing worker when her health permitted. On Sunday morning, Dec. 26, a Christmas program was rendered. The young people gave fruit baskets to our shut-ins. The aid society has been serving farm sale dinners during the fall and winter months. On Jan. 9 this group sponsored a dinner for our members and others in the community who donated their time and food for the sale dinners. A short program was rendered after the meal. The treasury of the aid society has a good balance to be used in the Lord's work. Some of our men in service have been home to worship with us since our last writing. We have a one hundred per cent Messenger club.—Pearl Puterbaugh, Lanark, Ill., Jan. 26.

Hurricane Creek.—Bro. Oliver Dearing held a two weeks' meeting for us last fall. In addition to his good messages, each evening he made a flannelgraph picture and told stories. Two members were added to the church. On Dec. 11 the ladies' aid held a bazaar and bake sale. We gave a Christmas program on Dec. 19 and took an offering for missions. Pastor and Sister Ausby Swinger presented the church with a picture, *Christ at the Heart's Door*, by Walter Sallman. On Dec. 21 the B.Y.P.D. went caroling. The church gave the Swingers some coal for Christmas. On Jan. 9 we had our council meeting with Bro. Swinger officiating in the absence of Bro. D. J. Blickenstaff. On Jan. 30 we had an all-day meeting with a missionary program in the afternoon. We are looking forward to having Bro. Harlan Smith with us on Feb. 27.—Martha Dooley, Vandalia, Ill., Feb. 14.

La Motte Prairie.—We met in council on Jan. 9 with Elder D. C. Ritchey officiating. The heifer project was considered and we decided to take a special offering for that cause on Jan. 16. Our ministerial board was asked to meet with the board of the Allison Prairie church to consider the problem of getting a pastor for both churches. Bro. Frank Crumpacker was with us Jan. 9. He gave a very stirring message in the morning, and in the evening showed pictures of the mission work in China. An offering was taken for missions. Our church building is being painted. We are continuing the Bible reading contest between the young people and the older people.—Mrs. Laura Plunkett, Palestine, Ill., Jan. 29.

Pleasant Grove.—Our revival meeting was held Oct. 18-23. For the first four nights Brethren S. H. Shoemaker and George Morgan conducted the services; Bro. Oliver Dearing conducted the rest of the meetings and our love feast on Oct. 23. At a special business session held before the love feast, two deacons, Samuel Shoemaker and Warren Wells, were chosen and installed. On the following Sunday Brethren I. D. Heckman and H. V. Stutsman and wife were with us. On Nov. 14 Bro. Frank Crumpacker gave us two interesting sermons. That night slides were shown of China relief work. Elder Dearing was here in January for a business meeting. The church sent \$5 for the heifer project and \$5 for the Thanksgiving offering. We have a one hundred per cent Messenger club. We sent canned goods to Camp Lagro. A name plate for the church was painted by Bro. Warren Wells.—Beulah Morgan, Mt. Vernon, Ill., Jan. 24.

Indiana

Buck Creek.—During Pastor John R. Peter's two-month absence Bro. Lewis Deardorff filled our pulpit. Our Thanksgiving and harvest meeting was held Nov. 28 with a basket dinner. Bro. Deardorff preached the harvest sermon in the morning and Rev. Merrill, pastor of the Friends church in Mooreland, spoke in honor of the old people in the afternoon. Our business meeting was held Dec. 11 with Elder D. W. Bowman officiating. Church officers were elected. Because of physical disability, our pastor resigned. We shall miss him and his wife. Our two weeks' revival meeting began Dec. 27 with Evangelist John H. Good conducting the services. A number of friends and ministers from neighboring churches attended the meetings. Two new members were received into the church. On the evening of Jan. 30 Virgil C. Finnell gave us a good sermon.—Mrs. Ella Oxley, Blountsville, Ind., Feb. 8.

Carl Creek.—Bro. Leonard Custer, who was recently installed into the ministry by the West Manchester church, preached his first sermon here. Bro. Custer, accompanied by Bro. Otho Winger, was with us again on Feb. 6 and preached for us. Pastor Ralph Hoffman and Elder John Frantz were also present. After the services a church dinner was served in the home of Bro. Mahlon Winger.—Mrs. Daisy Todd, Converse, Ind., Feb. 11.

Cedar Creek.—We have been remodeling and redecorating the parsonage. We are looking forward to the coming of our new pastors, Brother and Sister Harold Meyers of Circleville, Ohio, on March 1. Our present pastors, Brother and Sister John Flory, who resigned, are now situated on a farm in this vicinity. Sister Flory has been physically disabled for some time but is now improving. The attendance at our services has been good.—Mrs. Lawrence Smith, Garrett, Ind., Feb. 14.

Logansport.—The birthday supper was held on Dec. 3. On Dec.

12 Elder Ray Zook presided at our council; the church granted Pastor and Sister Lyle Albright the privilege of assisting Bro. Zook at his church in Flora in pre-Easter services. Bro. Zook brought the evening message on Dec. 12. On Dec. 19 the children gave a short program prior to the Christmas sermon by our pastor. In the evening a play, *The Guiding Light*, was given, followed by a white gift offering of food for the poor families of our city. A purse, a Bible and a large mirror were given to the Albrights. The Home Builders were in charge of sending gifts to our boys in service. On Jan. 16 Bro. Alfred Replogle of Bethany Seminary brought the sermon in Bro. Albright's absence. On Jan. 23 our pastor presented the picture, *In the Land of the Monkey-Bread Tree*, and talked on missions in Africa. On Jan. 30 Brother and Sister Galen Miller of Bethany Seminary assisted in our services. Geraldine Strasser is the president of the women's group. We will have an all-day meeting on the second Thursday of each month; on the other Thursdays we will meet in the afternoons. We plan to sew for Bethany Hospital. The donations for relief will be taken to Chicago by our pastor. Partitions have been finished in the basement of our church, making four classrooms. Many years ago one of our members willed her home to the church; it was recently sold and the proceeds used to buy a parsonage. The aid society donated \$48 to this fund, leaving a balance of \$1,000 for the church to finance.—Florence E. B. Arnold, Logansport, Ind., Feb. 15.

Middletown.—On Jan. 30 Bro. A. B. Roof of Anderson preached for us in the morning and Bro. Ira Hiatt in the evening. Pastor O. H. Zirkle had just received word that his brother had died in California. We have prayer meeting each Wednesday evening and a song service once a month. Our Sunday school is doing quite well. We have a one hundred per cent Messenger club.—Florida J. E. Green, Middletown, Ind., Feb. 10.

Upper Deer Creek.—Bro. H. U. Fisher is filling our pulpit in the absence of Bro. F. P. Hostetler, who has been ill but is now improving. The ladies' aid is sewing for relief and for our members. Four new members have been added to the church by letter. The Thanksgiving and Christmas offerings amounted to a substantial sum.—Mrs. Isabelle Zimmerman, Galveston, Ind., Feb. 6.

Iowa

Fairview.—Since the destruction of our church by fire on Jan. 7, we have been holding our services in the homes. The interest and attendance are good. Work has already begun on the basement for a new church house. We hope to have it completed by late spring. We had some insurance, which was paid in full, and funds are now being solicited for the new structure. We had our birthday supper on Jan. 11; the profit of \$17.39 was used to help pay one hundred dollars on the Council Bluffs parsonage debt. After the supper we held our council meeting. All officers were retained for another year. Bro. M. A. Whisler filled our pulpit on Nov. 28; a short Christmas program was also given. The annual New Year's watch service, in which six churches join, was held in the Fairview church.—Mrs. J. W. Tarrence, Udell, Iowa, Jan. 31.

Greene.—On Jan. 23 we had our birthday dinner. The offering of \$52.45 was sent for China relief. Our Christmas offering was \$42 and our Thanksgiving offering \$29. The Sunday school gave \$10 to the Merle Kingery memorial fund. Merle was one of our Sunday-school boys, who lost his life in Australia; the memorial service was held on Dec. 12. On Nov. 11 our women joined with the women of the other churches to observe World Community Day. Sister Martha Keller gave a talk on peace. Five of our members attended the Rural Life Institute at Frederickburg. The aid society sent Christmas boxes to our boys in service. The men have worked many days at the parsonage, installing city water and new bathroom fixtures; other improvements are being planned. Our Sunday night meetings are held in the homes. Sister W. H. Pyle is in the hospital.—Estella Eikenberry, Greene, Iowa, Jan. 31.

Ivester.—Dorris Murdock is the new B.Y.P.D. president and Bro. W. T. Luckett the leader. Our council meeting was held on Oct. 5 and Bro. Luckett was elected as our elder. On Oct. 24 an impressive installation service for our new pastor, Bro. Luckett, was conducted by Bro. W. H. Yoder of Waterloo. Thanksgiving Day was observed with an early morning worship service. The Thanksgiving offering for relief was generous. On Dec. 3 we held our love feast; it was a candlelight service at which our pastor officiated. Two short plays were given for the Christmas program. A white gift offering was lifted for missions. The young people sponsored a banquet and watch party on New Year's Eve. Zelma Butler is president of the women's group. The women have been sewing for the Red Cross and C.P.S. camps; they sent much clothing for relief work and to a Negro school in the South. They served lunch at public sales and have contributed their money to many needy causes. On the last Sunday of each month an offering is given for relief work. On Jan. 15 the state and district B.Y.P.D. cabinet met to plan the camp program for 1944. On Jan. 16 Bro. Lyle Albright, one of our young ministers, filled the pulpit. He is attending Bethany Seminary. At the Jan. 18 council it was decided to reshingle the parsonage. This work has already begun.—Mrs. Frances Button, Eldora, Iowa, Jan. 26.

Panther Creek.—Bro. Ross Noffsinger of the Des Moines Valley church was the guest speaker at our father and son banquet. Six hundred dollars was raised for McPherson College. Our Thanksgiving offering was \$188.38. On Dec. 12 a special service was held for our fifteen boys in service; the county sheriff spoke to us. On Dec. 4 our aid society held a bazaar and food sale, netting \$78.20. We have been making comforters for the C.P.S. camps, quilting, and making clothing for relief. The aid gave \$75 to the Christmas offering, \$75 to C.P.S. camps, \$50 to the na-

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:16); the laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

tional project and \$25 to the district project. We served lunch at six sales, clearing \$75. Our junior choir went caroling on Christmas Eve. The Adel high school gave a cantata for us on Dec. 19. The Christmas offering for missions was \$239.59. On Jan. 18 the annual birthday supper was held; the offering of \$63 was sent to Bethany Hospital. On Jan. 31 Rev. Walter Coones from the Christian church in Des Moines brought a message in hymns and marimba numbers. Bro. W. P. Peters of McPherson College was with us on Feb. 7. A number of our members are planning to attend the county church training school at Dallas Center, beginning Feb. 16. Our treasurer reports \$5,326.76 received during the past year. The yearly offerings of the church school amounted to \$979.15. The relief offerings amounted to \$274.41. On the evening of Feb. 13 our mission director gave a program to promote better reading. The Achievement Offering amounted to \$185.34. We are looking forward to having Bro. Ernest Wampler with us Feb. 20. On Sunday evening, Feb. 27, the passion play will be presented in pictures.—Nettie H. Reiste, Adel, Iowa, Feb. 14.

Kansas

Monitor.—We had a Thanksgiving service at the church with a fellowship dinner at noon. We held our birthday social in the evening of Nov. 26. Our business meeting was held on Dec. 5. Elder J. J. Yoder officiated. He was retained as elder. Three of our ladies attended the district women's rally at Hutchinson on Dec. 8. Our ladies recently sent cookies to the boys at Camp Magnolia. Clothing for relief work is being prepared by the Home Builders. Our Christmas program was given on Sunday evening, Dec. 19. Miss Della Lehman, the dramatic instructor at McPherson College; Prof. Nevin Fisher, the voice instructor; and a college quartet gave us a splendid program. At our last business meeting it was decided to adopt the ministerial pension plan. The giving for the past year has been very commendable. We regret that Pastor and Sister W. W. Gish are leaving us. They have faithfully labored here for three and one-half years. The church has secured Brother and Sister Chester Van Dyke of Nickerson to take their place.—Mrs. E. L. Crumpacker, McPherson, Kansas, Jan. 23.

Olathe.—We met in council on Feb. 6 with Elder L. A. Whitaker in charge. Since our last report two members have been received by letter. In January we held our birthday supper; the offering of \$14.55 will be used for equipment in the children's Sunday-school room. We are considering having our church house heated with gas. We are looking forward to having Brother and Sister J. F. Burton with us in a series of meetings during the latter part of March.—Lilly M. Riffey, Olathe, Kansas, Feb. 10.

Quinter.—Dr. A. Raymond Cottrell was with us for our love feast; he also conducted two services on the following Sunday. On Dec. 3 the ladies held a bazaar and added \$135 to their treasury. They are having a birthday dinner each month and are sponsoring a temperance play. Spiritual and interesting meetings were conducted on Dec. 5 by Brother and Sister Desmond W. Bittinger; a fellowship dinner was served at noon. At Christmas time the children gave a candlelight program, which was

followed by a white gift service and a silver offering. The young people are attending recreation night at the church each Wednesday evening. Practice has begun on an Easter cantata.—Myrtle Porter, Quinter, Kansas, Feb. 16.

Minnesota

Barnum.—Bro. W. O. Tannreuther was re-elected elder for this year at our last council meeting. We have given the church a new coat of paint and expect to give it a second coat in the spring. New hymnals have been purchased by the Sunday school. The young people have been meeting at the homes for Sunday evening services. They are planning a camp conference to be held here in June. Our pastor is planning to attend the Minnesota state pastors' conference and also the regional conference at McPherson. The missionary aid society has sent one box of new clothing and one box of used clothing for foreign relief. They have also sewed for C.P.S. camps and Bethany Hospital. We have organized a Home Builders class and this group expects to start a heifer club. We extend an invitation to any of our people traveling in this region to fellowship with us in our homes and our church.—Mrs. Ed Duncan, Barnum, Minn., Jan. 31.

Monticello.—Seven of our young people are in college. A Willing Workers society has been organized and meets every two weeks. We have been mending, and made 115 pounds of clothing for relief. We made two comforters and collected thirty-five pounds of clothing for a C.P.S. camp. We are making bedding to send to Bethany Seminary. Bro. Will Whitmer has been ill for six weeks; his daughter and husband, Brother and Sister Raymond Eller of Bassett, Va., were here visiting and Bro. Eller brought a fine message to us on Jan. 2. We sing at the rest home for the aged every other Sunday. We gave a party for the children instead of having a Christmas program. We plan to have a summer pastor. We again have a one hundred per cent Messenger club. We sent ten Christmas packages to boys in the service. Services have been held each Sunday except one, when there was a bad snowstorm.—Mrs. Frank K. Allen, Big Lake, Minn., Feb. 7.

Missouri

Bethel.—Since our last report we have employed a pastor, Bro. L. L. McWhorter; he and his family moved into the parsonage on Dec. 14. The weather was good, so we were able to have services every Sunday in January. Our last charter member, Sister Katie Griffith, died Feb. 1. Sister Griffith cooked for the carpenters when our church house was built sixty-one years ago. The ladies' aid is planning to redecorate the parsonage in the spring. They remembered our boys in service with a gift at Christmas time.—Mrs. John M. Andes, Mound City, Mo., Feb. 14.

Ohio

Alliance.—The attendance at our services is slowly increasing and commendable work is being done to reduce our church debt. A committee is working on a special Easter service to include the burning of the mortgage. The Sunday-school rooms are being redecorated. A railing has been built along the front steps of the church. On Dec. 11 a district promotional conference was held; our district representatives and Bro. Leland Brubaker of Elgin, Ill., acquainted us with the brotherhood program. Our fund for the heifer project amounts to \$35. The children meet on Saturday mornings for handicrafts and games. Seven children are saving money for Camp Zion. They sent a Christmas gift of \$12.65 for the support of a child in India. Several of our teachers are attending the school of religion each Monday night for five weeks. The women's work meets each week to quilt; they have added a nice sum toward reducing the church debt. Every third class meeting of the Win One class is an auction sale, the proceeds of which are applied against the debt. We have fifteen men and one woman in service. Our pastor, John W. Detrick, would like to know the names of any Brethren men in the air cadet corps at Mt. Union College; his address is 402 Cambridge Street, Alliance, Ohio.—Mrs. Ida Gwynne, Alliance, Ohio, Feb. 10.

Chippewa.—The young people of our subdistrict have had some excellent rallies. We decided to give the Sunday-school offering of Jan. 16 to the fund for replacing the Bristolville church, which burned recently; the offering amounted to \$52.59. Special efforts are being made to raise money for repairs for our church. The first offering of this drive amounted to \$625. Our aid society recently served lunch at a farm sale; the proceeds from this were applied to the repair fund. At our last aid meeting we sewed for relief. On Feb. 3 a group of men cut and hauled a good supply of wood for the church. At our last council Pastor S. P. Early presented his resignation, effective Sept. 1. He has been in the ministry for fifty years and in pastoral work thirty-three years. He and his wife plan to retire to their home in New Carlisle. On the Sunday following his retirement he expects to speak on his memories of fifty years in the ministry.—Mrs. Fred Yoder, Smithville, Ohio, Feb. 14.

New Philadelphia.—The men's work is active in helping to achieve a one hundred per cent Messenger club. During the past week the city ministerial association sponsored a house-to-house canvass of the city as an initial step toward a campaign of evangelism during the pre-Easter period. Ten of our members assisted in making this canvass. Pastor A. H. Miller attended the Ohio pastors' convention at Columbus Jan. 31—Feb. 2. A vacation Bible school is being planned, also an evangelistic campaign for September. Our pastor will conduct meetings during Holy Week, and our love feast will be held on April 16. The young people are having a course in Bible study, directed by the

pastor. The father and son and mother and daughter fellowship supper was held on Jan. 21; Rev. J. Franklin Dodson, pastor of the First Baptist church, was the guest speaker. The ladies' aid continues to meet to quilt and do work for Brethren Service needs. One member has been received by baptism and two by letter.—Mrs. Emma E. Miller, New Philadelphia, Ohio, Feb. 8.

Union City.—Candy and cookies were sent to our men in service at Christmas time. We are making a special effort to correspond with these men. Our Home Builders class returned a Sunday night program to the Painter Creek church. Mrs. Rachel Keltner reviewed the book, The Apostle; after the meeting we were entertained in one of the homes. The missionary society has reorganized with Mrs. Donald Elliott as president. The aid society has weekly all-day quilting bees in the homes; the new president is Mrs. William Whistler. Two adult classes have fitted the church auditorium windows with venetian blinds. The men's work is planning to refinish the church walls. Some of our workers attended the February meeting of the Darke County Council of Religious Education; plans were presented for a county federation of churches and helps were given on planning vacation church schools. We have a one hundred per cent Messenger club. Before the morning sermons we have been hearing a series of stewardship talks in preparation for the Achievement Offering. We are happy to report that our rapidly increasing parsonage fund has enabled the parsonage committee to investigate possible houses for that purpose. We will participate in weekly union Lenten services; Bro. J. Perry Prather will speak on Brethren night.—Mrs. John Keltner, Union City, Ind., Feb. 12.

Pennsylvania

Hershey.—The women of our church participated in the community mission study meetings in November. On Sunday evening, Nov. 14, a program was given by the Hershey Industrial School glee club. The Student Volunteers of Elizabethtown College presented the evening program on Dec. 5. Our annual Thanksgiving Day service, in which we participated with other churches of our community, was held in the Derry Presbyterian church. We have a one hundred per cent Messenger club. The ladies' aid held a Christmas sale and received a profit of three hundred dollars. On Dec. 17 a Christmas social for the adult classes was sponsored by the men's work; Forrest L. Weller of Elizabethtown spoke. Instead of serving refreshments, an offering for relief was taken. On Sunday morning, Dec. 19, the children gave a Christmas program and in the evening the chorus presented a cantata, The Monarch Divine. Shut-ins were remembered by the various classes. The B.Y.P.D. sent cookies to our boys in service, sponsored the Christmas Eve program and the New Year's Eve watch service, and went caroling with members of the choir. Pastor and Sister J. Herbert Miller invited the congregation to attend open house at the parsonage the last of December. Services for the Week of Prayer were held Jan. 4-6 in the various churches and were climaxed with a community

service on Sunday evening. On the evening of Jan. 23 a program of favorite hymns was rendered by the senior chorus. On Jan. 25 a missionary meeting was held with Bro. Frank Crumpacker as the speaker. The Big Swatara congregation met with us. Our boys in service are being sent letters from the men's work, B.Y.P.D. and the pastor. Their birthdays are also remembered. Tola Goodling, Hershey, Pa., Jan. 27.

Meyersdale.—We are co-operating with the other churches of our community in the observance of Christian emphasis week. The guest speaker will be Dr. Frank D. Slutz of Dayton, Ohio, a Christian layman and educator. Each evening there will be a fifteen-minute organ recital by Joseph L. Derry of Frostburg, Md., and vocal music by a quartet made up of singers from the several church choirs. There will also be a massed choir of all the church choirs under the direction of Perry L. Huffaker of McVeytown, who will also lead the congregation singing. These services will begin in our church on Sunday evening, Feb. 13, and will alternate in the several churches through Feb. 18.—W. A. Shoemaker, Meyersdale, Pa., Feb. 10.

Mountville.—The East Petersburg male chorus rendered an inspiring program on Nov. 7; this was sponsored by our men's work. The love feast was held at the Mountville house Nov. 20, 21, at which time Brethren David Snader of Akron, Elmer Ebersole of Conewago, and R. W. Schlosser of Elizabethtown brought to us Spirit-filled messages. On the evening of Nov. 21 Bro. Schlosser began a two-week evangelistic service. Three young people were baptized. The young people's department presented a Christmas program on Dec. 19 at the Mountville house. They sang carols on Christmas morning for the sick and shut-ins of the congregation, concluding with a devotional program at the Neffsville Brethren Home. On Jan. 9 Bro. Lester Bucher of Myers-town brought us a missionary message.—Anna Ruth Neff, Washington Boro, Pa.

Philadelphia, First.—In November Charles A. Bame, the pastor here from 1907 to 1910, preached eight sermons, closing with our love feast. During 1943 we lost four members by death and twelve by letter; we received twenty by baptism and five by letter. Fourteen infants were consecrated, one deacon and his wife were installed, and six weddings were solemnized. On Feb. 25 we shall recognize the World Day of Prayer in an all-day service.—Maude L. Rudy, Philadelphia, Pa., Feb. 15.

Pleasant Hill.—On Dec. 19 our choir presented the annual Christmas cantata. The children presented their program on the morning of Dec. 26 and were given a Christmas treat. At the evening service our white gift offerings were presented; these included \$114.81, clothing, and rolled bandages for use on the mission fields. The young people of the Scalp Level church presented a play, The Other Wise Man, on Dec. 28. A six-week leadership training school was conducted by Rev. R. R. Dover-spike, pastor of the Garfield Street Evangelical church of Johnstown. Many of our members enrolled in this course. The Joy Bringers Bible class has been writing letters to our members in

service. They are also sending birthday boxes to their class members in service. Our council meeting was held Jan. 6 with Elder John L. Brumbaugh officiating. On Jan. 30 the Seese trio from Ogletown conducted our evening service.—Mrs. Ordo M. Fletcher, Johnstown, Pa., Feb. 5.

Plum Creek.—Bro. C. C. Ellis was with us in a revival meeting in November. On the last Sunday he conducted a consecration service for seven babies and officiated at the love feast in the evening. The young people distributed Thanksgiving baskets to the elderly folks who are unable to attend services. The Sunday school sent devotional books to our men in service for a Christmas gift. The children presented a program on Dec. 19. A cantata, The Music of Bethlehem, was given in the evening by the community choir. At the present time the choir is preparing the cantata, Olivet to Calvary, to be given during the Easter season. Our church united with the other churches of the community in the Week of Prayer services in January. At the last council meeting we voted to adopt the ministerial pension plan, as well as the one hundred per cent Gospel Messenger club plan. Much interest is being shown in the heifers for relief project, which had been sponsored by the adult Bible class but is now in the hands of a committee made up of members from each class. Six family groups have each agreed to give a heifer when the time comes to ship them, and a number of pledges have been made to the project.—Mrs. C. H. Rosenberger, Shelocta, Pa., Feb. 16.

West Greentree.—Our revival services were conducted by Bro. Clyde Weaver of East Petersburg; four persons were baptized. Bro. H. Spenser Minnich was with us Oct. 31; the offering received was for foreign missions. Bro. Alvin Bucher of Heidelberg officiated at our love feast Nov. 7, 8. We had our usual Thanksgiving service. The ladies' aid meets every two weeks and is busy sewing. The women did some canning for the C.P.S. camps. We met in council on Dec. 2 with Elder Abram N. Eshelman officiating. The Sunday-school officers were elected. It was decided that our congregation would support another missionary, Sister Hattie Alley in India. The children rendered a Christmas program on Dec. 19. Our young people in service, as well as many shut-ins, were remembered at Christmas time. Bro. Robert Eshleman of Urbana, Ill., one of our former members, brought the message Jan. 9. Sister Martha Martin of Elizabethtown College will conduct a Bible institute at the Rheems house Feb. 13. Brethren Abram N. Eshelman and Harry Eshelman have been conducting revival meetings in several other congregations. Bro. Earl Brubaker of Salunga will conduct revival services at Rheems beginning March 19.—Mrs. Clarence B. Myers, Florin, Pa., Jan. 31.

Tennessee

Knob Creek.—We had a spiritual reawakening in our pre-Christmas revival; Bro. S. Clyde Weaver of East Petersburg, Pa., was the evangelist. Sixteen persons were baptized and one renewed his vows. We had our council meeting on Feb. 5 and officers were elected for the coming year. Bro. Frank Isenberg was elected pastor and Bro. W. H. Swadley elder. Our church and Sunday-school attendance has been good this winter. The young people meet every Sunday evening, with an average attendance of twenty-five.—Helen Shervely, Johnson City, Tenn., Feb. 7.

Virginia

Browntown.—The attendance at our services has been good. We adopted and oversubscribed our first local church budget last fall. We are using envelopes for our contributions. The district and General Conference budgets were fully raised by Feb. 1, plus a nice gift for Brethren Service. We decided to assume a share in our pastor's salary. All bills are paid and a balance of \$21 remains. Our people are pleased to have a one hundred per cent Messenger club. None of our members were subscribers before last fall.—Henry C. Eller, Luray, Va., Feb. 14.

Elk Run.—We again have a one hundred per cent Messenger club. Our church has adopted the ministerial pension plan. A number of our boys are in service and our pastor writes to them. On Nov. 14 we observed the love feast; our pastor officiated and the young people assisted. Since so many of our young people are away, it has been difficult for the B.Y.P.D. to have regular meetings; they have the devotions of the Sunday worship service once or twice a month. They gave a splendid Christmas program. The young people took an exchange program to the Summit church, and the Lebanon B.Y.P.D. brought a program to us. The Camp Lyndhurst truck comes for supplies once a month. The aid society has been having monthly meetings at the parsonage. The women have had several window sales and have served supper at a schoolhouse. On Thanksgiving Day a union service was held in the Presbyterian church, with the Methodists and Brethren participating. An offering of \$7 was received for the Negro orphanage near Staunton; we also gave the orphanage the supplies that remained from the love feast. In connection with Universal Bible Sunday an offering of \$20.60 was taken for the American Bible Society to send Testaments to the boys in service. On Dec. 13 the ministerial association of the boys in service. Some of our folks attended the spiritual life institute at Bridgewater. The home department has a membership of thirty people, who study the lessons and contribute liberally to the offerings. On Jan. 30 Brother and Sister Minor M. Myers spoke at the Little River church, the Griffin church, and our church. Each house was well filled and the total offerings, given for China relief, was \$110.49. We are looking forward to the

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district meeting March 29-31.—Mrs. Lucy A. Zigler, Churchville, Va., Feb. 11.

Peters Creek.—Our church met in council on Dec. 12 with Elder J. S. Showalter presiding. The ladies' aid meets each month and quilts. We have sent canned fruit and vegetables to Camp Lyndhurst and have done some sewing for relief. A number of our women recently attended the district women's meeting at the Central church in Roanoke. The men are raising a heifer for relief. On Dec. 28 the B.Y.P.D. presented a play, A King Shall Reign. The children presented The Nativity. Baskets of fruit were sent to the shut-ins of our congregation. On Dec. 23 the pastor's family was given a surprise shower. A parsonage fund is being discussed now and final action will be taken at our next council meeting. We hope to have a one hundred per cent Messenger club again.—Mrs. W. T. Plunkett, Roanoke, Va., Feb. 8.

Pulaski.—We held our love feast on Nov. 17 with Bro. J. D. Reish of Christiansburg in charge. The young people of our church and the young people of a local Negro church united in giving a play, The Lost Church. We feel much was accomplished for better race relationships. The play was given in our church and in the Negro Methodist church. We had our first Thanksgiving service on Thanksgiving night. Following the meeting our pastor was given a pound shower. The children and young people gave a fine Christmas program, followed by a white gift service. Several baskets of food were given to needy families of the community and a special mission offering was taken. The men's and women's groups reorganized in October. The women have made dresses and slips for relief and are now working toward a parsonage fund. In December the men's and women's groups gave a party in honor of Pastor D. B. Wampler's birthday and presented him with gifts and a large cake. We held our council on January. On Jan. 23 Brethren Price Bowman and Guy Wampler of the district mission board were with us.—Mrs. R. E. Murphy, Pulaski, Va., Feb. 6.

Waynesboro.—Union Thanksgiving services were held in the Second Presbyterian church. The pastors of the different denominations took part in the services. The intermediate department gave a Christmas program on Dec. 19. On Jan. 2 Bro. Minor M. Myers spoke for us about his experiences in China. The women's work met on Jan. 27 and cut out forty-eight dresses and made twenty-two. The rest were made at home. We plan to make some boys' clothing, too, for relief work. Our council meeting was held Jan. 10 with Elder D. B. Garber in charge. Letters were granted to Bro. Raymond Moore and family, who moved to the Middle River congregation. It was decided to ask Bro. Earl Bowman of Harrisonburg to hold a revival meeting next October. Delegates for district meeting were elected. It was decided to secure a helper for our pastor next summer. On Feb. 8 the Boy Scouts met with the men's work; the parents of the boys and the wives of the men's group were invited to this social meeting.—Mrs. D. B. Garber, Waynesboro, Va., Feb. 10.

Washington

Yakima.—We held our annual harvest festival just before Thanksgiving. It was an all-day meeting consisting of a special program and a fellowship dinner in the parish hall. A harvest offering of \$150 was received. Half of this went to La Verne College and the balance for church repairs. Rev. Davis, a Negro Baptist minister from Seattle, held a two weeks' revival service for us. It proved to be a great blessing to all who attended. An all-church night is observed each month and the members gather for an evening of fellowship. Our council meeting was held on Jan. 2. R. S. Longenecker and wife were elected to the office of deacon; installation services will be held later. The ladies' aid held its annual election and Mrs. J. Ardinger was chosen president. The Echo, our local church newspaper, is edited by Marie Ruff. This little monthly is cherished and read by all.—June Faw, Yakima, Wash., Jan. 26.

West Virginia

Keyser.—We held our business meeting on Jan. 14 with Elder A. R. Showalter presiding. The women's Bible class was in charge of getting subscriptions for the Gospel Messenger and now reports a one hundred per cent club. Bro. Mark Rollins was licensed to preach for one year. On Sunday evening, Jan. 16, Flora Harsh, the regional B.Y.P.D. president, met with our young people. Our school of missions was well attended. It closed on Feb. 6 with a fellowship supper, at which people of different races and nationalities in the community were guests of our church. The basement of the church was decorated with the flags of many countries. Music was furnished by the male quartet of our church and by a young ladies' quartet from the Negro Baptist church of Piedmont. Following the supper, services were held in the church auditorium. Bro. Foster Bittinger, pastor of our church in Westernport, and Mr. Stuart Payne, principal of the Negro high school in Piedmont, were the speakers. Rock wool has been placed in the attics of our church building and the parsonage. Two persons have been added to the church by baptism since the last report.—Mrs. George McNeill, Keyser, W. Va., Feb. 10.

Smiths Chapel.—Our Sunday school is progressing nicely in spite of the bad weather. The offerings have been very good. The women's circle meets on the second Thursday of each month. We miss Sister Garnet Tiller very much and hope she will soon be able to fill her regular appointments here. Bro. Eugene Kahle and Sister Elizabeth Broughman preach for us each month. Sister Fannie Wimmer died recently.—Mrs. Harry Harman, Princeton, W. Va., Feb. 7.

We Will Study About Paul...

during April,
May and June

● No books can take the place of the Acts of the Apostles and Paul's letters as materials for a study of Paul, but good books can contribute much to our understanding of him and his message. The following are suggested.

THE APOSTLE

by Sholem Asch\$3.00

● This is a best-selling novel by the Jewish author of The Nazarene. The writer's profound understanding of Jewish thought, customs and history, coupled with his sympathetic attitude toward Paul, has enabled him to produce this great book. Although it is long and not easily read it is very rewarding.

THE LIFE OF PAUL

by B. W. Robinson\$2.00

● This is not a new book but it is one of the best on Paul's life. There are chapters dealing with the world in Paul's day, his youth, and all the significant phases and periods of his life and work.

IN THE STEPS OF ST. PAUL

by H. V. Morton\$3.00

● This is one of the Morton series of interesting travel books in Bible lands. It was published in 1936 following visits by the author to the places where Paul lived and worked. It adds much vividness and meaning to the study of Paul.

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BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Church of the Brethren

BRETHREN RELOCATION HOSTEL

Ralph E. Smeltzer, Director
Mary Smeltzer
Manager and Counsellor
Virginia Asaka, Secretary

Administered by
Brethren Service Committee
of the
Church of the Brethren



3435 W. VAN BUREN ST. INSTRUCTIONS AND PROCEDURE
Chicago, Illinois REGARDING THE BRETHREN RELOCATION HOSTEL
Phone KEDzie 5099 Revised July 15, 1943

BACKGROUND, PURPOSE, METHOD OF OPERATION

At a meeting in Chicago, January 14 to 16, including the following persons: Mr. Dillon Myer, Mr. Thomas Holland, Mr. John Metzler (Church of the Brethren representative), Mr. Homer Morris (American Friends Service Committee representative), Mr. Thomas Temple, and others, arrangements were made under which hostels would be set up to supplement the relocation efforts of the WRA. This plan was endorsed in a memorandum from Mr. Meyer issued to all Project Directors on March 18, 1943.

The Brethren Relocation Hostel is administered by the Brethren Service Committee of the Church of the Brethren. This Church is a historic peace church and because of its convictions in this respect it has organized a world-wide program of reconstruction. This program is supported by the sacrificial giving of its members who are motivated entirely by their desire to apply the Christian principles of love and brotherhood to all people. The Hostel is a practical testimony to evacuees of the Church's genuine desire to bring reconciliation between all peoples.

In this spirit, the Hostel was officially set up March 7, 1943 to assist evacuees leaving War Relocation Centers. It is in no wise connected with the W.R.A. except that the W.R.A. approves Hostel invitations and grants indefinite leave to evacuees upon that basis. The chief purpose of the Hostel is to provide a place where evacuees may come and live temporarily while they are seeking jobs. The employment of an evacuee without an interview often creates an unsatisfactory situation for both the employer and the employee. This policy which makes it possible for the evacuee to secure indefinite leave before he accepts employment makes it possible for him to interview the employer and have a choice in the selection of a job. This method is generally resulting in satisfactory employment relationships.

The Hostel and the government expects hostellers to remain at the Hostel until they have secured both employment and a permanent living place. Until hostellers have completed these arrangements to the satisfaction of the Hostel Director, they are under the custody of the Hostel and responsible to it. Naturally the Hostel is anxious that hostellers secure both as soon as possible in order that it might assist more evacuees to return to normal life again. The average stay at the Hostel is about a week; its present capacity, forty people.

The Hostel's chief responsibility is to the evacuees who come to the Hostel from Relocation Centers upon an invitation from the Hostel Director. If the Hostel is not filled to capacity it may accommodate other evacuees, but only when previous arrangements with the Director have been made. The Hostel is not a hotel.

Because of the cooperative plan of living, expenses at the Hostel are reduced to a minimum. For the nominal fee of one dollar (\$1.00) per day a hosteller is

Central Offices

Brethren Service Committee: M. R. Zigler, 22 S. State St., Elgin, Ill.
Relief and Rehabilitation: Leland S. Brubaker, 22 S. State St., Elgin, Ill.

entitled to a room and three meals at the Hostel each day. If a hosteler remains at the Hostel after he has commenced his job the rate increases to one dollar and a half (\$1.50) per day. For children under ten years of age, the rate increases from 50¢ a day to 75¢ under similar conditions. These rates are nominal charges; they do not cover expenses.

The Hostel is like an enlarged home where each one shares in the chores, the board, and the good fellowship of other evacuees. Each hosteler is expected to share in the responsibilities of serving and washing dishes, cleaning rooms, etc. All live together cooperatively.

SELECTION OF HOSTELERS

The establishment of the Hostel does not lessen but only increases the importance of the careful selection of evacuees who will be accepted at the Hostel because unless the evacuees are carefully selected difficulties will be encountered when the evacuee arrives at the Hostel. This would create a very difficult situation for both the Hostel and the evacuee. Since the Brethren Relocation Hostel is supported and administered by a private agency, it desires to reserve the right to select its occupants. For this purpose, the Hostel Director appoints official Hostel representatives at those projects from which hostelers are to be selected.

These representatives are to provide applicants with application forms, interview them, recommend their approval to the Hostel Director, and help them prepare to relocate. They are to establish their own place and time for performing these functions.

Each applicant is to complete two application forms, one to be retained by the Hostel representative and used at the project; the other to be forwarded to the Hostel a short time before the applicant arrives at the Hostel so that it may be used for placement purposes.

Hostelers are to be selected upon the following bases:

1. Employability. Can the applicant be placed quickly and easily? What are his qualifications and how much experience has he had? Is this all shown on his application? How much education has he had?
2. Character. Does he have a good reputation? Does he have conspicuous bad habits? Will he well-represent all evacuees? Is he deserving? Will the Church feel pleased and satisfied in having placed him? Does he have a distinctly "good" appearance? Is he apt to quit his job? Does he have a good Project record?
3. Reasons for going to Hostel. What are his chief and secondary reasons for relocating? What is his attitude? Is he anxious to create a favorable public opinion for evacuees or is he only concerned about making money or his own betterment? Will he genuinely appreciate the Hostel's effort in his behalf?

All hostelers need not be skilled or professional people, but they must be high-type individuals.

It will be natural to select applicants in the order of their application and their anxiety to relocate.

Applicants in the process of negotiating with an employer for a job should not be selected for the Hostel. In due fairness to the employer, an evacuee who is negotiating for a job should either take the job if offered or terminate such negotiation at which time he will be eligible for the Hostel.

OBTAINING HOSTEL INVITATIONS

As soon as the Hostel representatives have properly selected qualified applicants for the Hostel, they are to prepare a memorandum in triplicate, indicating the names of applicants, recommendations regarding their acceptance, and date they wish to relocate. The original copy should be sent immediately to the Hostel Director, the second given to the Project Leave or Employment Officer, the third placed in the representative's file. It is the custom at most Projects for the Project Director to telegraph this information in advance to the Hostel Director on behalf of the Hostel representative.

If, after receiving the representative's recommendations either directly or via the Project Director, the Hostel Director approves of the selections, he in turn submits the applicants' names to the local W.R.A. Office for approval by the Relocation Supervisor. Immediately upon receiving these names and the Hostel Director's approval, the Relocation Supervisor on behalf of the Hostel Director relays the Hostel invitations to the Relocation Project by telegraph.

HOW TO SEND HOSTELERS

In sending the invitations to the Projects, the Relocation Supervisor will usually request that the prospective hostellers be sent according to schedule. This refers to the schedule of arrivals prepared cooperatively by the Hostel Director, the Project, the Hostel representatives. In order to operate at highest efficiency, it is necessary to have a steady, well-regulated flow of hostellers. Based upon past experience, the Hostel Director requests each Project to send a regular number of hostellers every week. In addition, he requests that the hostellers from each project arrive at the Hostel upon the same day of each week--the day most suitable to both the Hostel and the Project. Unless the Project cooperates closely with the above procedure in sending hostellers, either time and Hostel space are wasted, or confusion and overcrowding result. The number of hostellers must never be increased, nor the arrival date changed by the Project without first receiving permission from the Hostel Director. If hostellers wish to stop over enroute their travel schedule must be arranged so that their arrival coincides with their Project's arrival date. Hostellers should never arrive on Sunday.

On the date hostellers leave the Relocation Project, the Project Director must telegraph the Hostel Director indicating the departure time, names of those leaving and the approximate time of arrival. If the group desires to have a member of the Hostel staff or Traveler's Aid meet it at the train, someone at the Project must instruct a member of the group to telegraph to the Hostel Director as early as possible enroute. The telegram should indicate the time the train is due to arrive, the train's name or number, whether coach or pullman, and if pullman, the car and berth number. The group should also be instructed that if it fails to be met at the station that it telephone to the Hostel for directions, or take a taxi to the Hostel address after securing its baggage.

PREPARING HOSTELERS FOR RELOCATION

Hostel groups should be called together a couple of days before they leave. The items they should take care of before leaving the Project should be explained to them. They should be told what to expect on the train, given a few "dos" and "don'ts" as to conduct, going in groups, being conspicuous, meeting rebuffs, spending money, etc. The Hostel itself should be described; its rules of conduct, the method of operation explained. Some responsible member of the group should be instructed to wire the Hostel Director as early as possible enroute stating the time the train is due to arrive, the number of the train and coach, etc.

This entire meeting is important and it should be sort of a seminar in preparation for relocation. Its possibilities are unlimited.

A hosteler should take care of the following items before leaving the Project:

1. Secure letters of reference. These letters should be carried by the Hosteler to the Hostel. Any other material which might help in securing employment should also be taken, e.g. birth certificate, union card. A copy of the hosteler's Project employment and census record is also valuable.
2. One hundred dollars (\$100) is recommended as the minimum amount that a hosteler should have for travelling and Hostel expenses until he receives employment. Five Dollars should cover food and tips on the train, and taxi fare to the Hostel.
3. Secure clothing allowance and back pay. These should be obtained the day the hosteler departs or the day previous.
4. Secure and carry the necessary War Ration Books.
5. One hundred and fifty pounds are permitted as free baggage on the train. It is wise to take a pillow and blanket for use on the coach train. Additional bedding and over-the-limit baggage should be placed in labeled containers. *SHIPPED*

Ralph E. Smeltzer, Director
Brethren Relocation Hostel

- PROCEDURE REGARDING THE RELOCATION HOSTELS -
for Hostel Representatives

Prepared jointly by American Baptist Home Mission Society,
American Friends Service Committee, and Brethren Service Committee

HOSTEL DIRECTORS' POINT OF VIEW

In an attempt to follow a uniform procedure among the various hostels, the directors of the various hostels have jointly prepared the following procedure which they would like all the representatives of all the hostels to follow closely. The hostel directors are anxious to remove unnecessary red tape, duplication and confusion regarding the hostel program. They want to make it as easy and as attractive as possible for those still in the various projects to relocate. They want to avoid unnecessary delay between the time the applicant applies for a hostel reservation and the time he receives his invitation. In short, the hostel directors want to remove all possible barriers to relocation.

It is to be remembered that the hostels are in no wise connected with the W.R.A. except that the W.R.A. approves hostel invitations and grants indefinite leave to resettlers upon that basis. Resettlers are welcome to hospitality at the hostels until they have secured both employment and permanent living quarters. The hostels have a special interest in each hosteler until he has satisfactorily completed these arrangements. The primary and most important desire of the hostel staffs is that each hosteler take his time, make wise choices, and stick with his job.

Secondarily, they encourage hostelers to secure both jobs and permanent living places as soon as possible. This is desirable both because resettlers should get back to normal life as quickly as possible and so that the hostels will be able to aid as many resettlers as possible.

Each hostel's chief responsibility is to the resettlers who come to it from the Relocation Centers upon an invitation from the hostel director. Although the directors are anxious to encourage prospective new resettlers to come out, they also stand ready to assist those who have relocated in some other fashion but who find they need hostel assistance after they have reached their destination. The hostels are eager to give a helping hand wherever it is needed. If the hostel is not filled to capacity, it will be glad to accommodate other resettlers, providing they make arrangements with the hostel director. A hostel is a home, not a hotel.

Hostels should not be thought of as convenient stopping places for resettlers who wish to "shop-around" from one city to another. Applicants should be advised that they cannot expect accommodations at more than one hostel. They are therefore urged to carefully choose one hostel and plan to settle in that city. Evacuees who may be interested in moving on to a second city will do so on their own.

HOSTEL REPRESENTATION AT THE RELOCATION CENTER

In order to achieve maximum efficiency and a thorough handling of hostel interests at each relocation center the hostel directors feel that there should be a hostel committee, one member of which should be the hostel correspondent for that relocation center. The hostel committee should be composed of the various hostel representatives and other interested individuals. Representation on this committee should be arranged so that as many center residents as possible can be reached. The directors feel that a greater number of residents could be reached if all the

representatives handle and approve applicants for any and all hostels. Such a committee should collectively and individually perform the following functions:

1. Advertise and promote relocation via the hostels
2. Freely distribute applications for hostel reservations.
3. Interview and approve applicants for the hostels.
4. Place applications in the hands of the center's hostel correspondent for forwarding to the hostel directors. (If a hostel correspondent has not been chosen, each committee member or hostel representative will continue to forward applications.)
5. Interpret the hostel program wherever possible and especially where such interpretation is needed.
6. Assist the center's hostel correspondent in any way possible.

A hostel correspondent should be chosen at each center by the hostel committee and, if necessary, in cooperation with the relocation officer or the project director. It would be best if such a person should be free to give all or a majority of his time to the relocation hostel program. He might be either an appointed personnel or a center resident. It is advisable that this person have his office within or near the center relocation office and that he be responsible to the center hostel committee and the hostel directors. His duties should be as follows:

1. Direct the publicity and promotion work in the center for relocation via a hostel.
2. Keep the hostel committee members and others supplied with hostel application forms. These could be mimeographed at the center as needed.
3. Provide applications to individual applicants.
4. Collect and forward all applications to hostel directors.
5. Maintain a close working relationship with the relocation office of the center and with the hostel directors.
6. Be responsible for adequately preparing resettlers for relocation to the hostels.
7. Generally look after the interests within the center for all of the hostels.

APPLICATION PROCEDURE

In an effort to encourage center residents to apply for hostel reservations, the application form has been simplified considerably. This streamlined form still provides all of the essential information needed by the hostel director before the hosteler arrives. It also provides a space for the interviewer's comments so that the correspondent or representative need not spend unnecessary time sending covering letters of recommendation with applications.

Each applicant should complete two application forms, one to be retained by the hostel correspondent or representative and used at the center; the other to be forwarded immediately to the hostel director for his approval-- by air mail letter in most cases, by telegram in urgent ones. The correspondent or representative should also be sure that the Project Leave or Employment Officer knows of the application.

HOSTEL INVITATIONS

If, after receiving the application, the Hostel Director approves it, he in turn submits the applicants' names to the local W.R.A. Office for approval by the Relocation Supervisor. Immediately upon receiving these names and the Hostel Director's approval, the Relocation Supervisor on behalf of the Hostel Director relays the hostel invitations to the Relocation Center by teletype.

Normally there will be a very short wait before the invitations are received by applicants. The hostel will make every effort to accommodate the resettlers upon the reservation date requested. If the applicant wishes to change the reservation date or to withdraw his reservation altogether, he should correspond directly with the hostel director.

Each hostel director should send weekly to the correspondents or to the representatives in the centers a list of all those who have actually been invited to his hostel. This will enable the correspondents or representatives to know to whom invitations have been issued and how quickly applications are being acted upon.

PREPARING HOSTELERS FOR RELOCATION

The hostel correspondent or representative should contact hostel applicants either individually or as a group a couple of days before they leave. The items they should take care of before leaving the center should be explained to them. They should be told what to expect on the train, given a few "do's" and "don'ts" as to conduct, going in groups, being conspicuous, meeting rebuffs, spending money, etc. The hostel itself should be described and its method of operation explained.

If the applicant desires to have a member of the hostel staff or Traveler's Aid meet him at the train, he should telegraph the hostel director at the last main stop before arrival. The telegram should indicate the time the train is due to arrive, the train's name or number, the arriving station, whether coach or pullman, and if pullman, the car and berth number. He should also be instructed that if he fails to be met at the station he should telephone to the hostel for direction or take a taxi to the hostel address after securing his baggage.

This entire meeting is important and it should be sort of a seminar in preparation for relocation. Its possibilities are unlimited. The hostel correspondent or representative should inform prospective hostellers of the following items to be taken care of before leaving the center:

1. Secure letters of reference and any other material which might help in securing employment, e.g. birth certificate, union card, tools, etc. A copy of the hosteler's project employment and census record is also valuable.
2. Check with the Leave Office concerning travel grant and maintenance funds.
3. Secure and carry the necessary War Ration Books.
4. One hundred and fifty pounds are permitted as free baggage on the train. It is wise to take a pillow and blanket for use on the coach train. Additional bedding and over-the-limit baggage should be shipped in labeled containers.

On the date hostellers leave the Relocation Center, the Leave Office should telegraph the hostel director indicating the departure time, names of those leaving and the approximate time of arrival.

October 29, 1943

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Church of the Brethren
BRETHREN RELOCATION HOSTEL



6118 N. Sheridan Road
Chicago 40, Illinois
Phone HOLlycourt 1842

Administered by
Brethren Service Committee

Ralph E. Smeltzer, Director
Mary Smeltzer
Manager and Counsellor
Virginia Asaka, Secretary
Shizume Akinaga, Dietitian

We have wired you a hostel invitation today through the War Relocation Authority Chicago Office. It will be necessary for you to make arrangements with the Leave Officer for your indefinite leave. Also, be sure to check your opportunities for travel funds and maintenance expenses.

If you desire to have a member of the Hostel Staff or Travellers' Aid meet you at the train, please wire me as soon as you know the exact train on which you will arrive in Chicago. Your wire should indicate the train's name or number, the station, and whether coach or pullman, if pullman, the car and berth number. If you fail to be met at the station, please call the hostel or contact Travellers' Aid for information and directions on getting to the hostel.

If you do not want to be met, please wire us when you expect to arrive in Chicago, so that we will be prepared for your arrival.

We are glad to welcome you to Chicago, and we will try to help you in every way possible to resettle.

Sincerely,

Hostel Director

Central Offices

Brethren Service Committee: M. R. Zigler, 22 S. State St., Elgin, Ill.
Relief and Rehabilitation: Leland S. Brubaker, 22 S. State St., Elgin, Ill.

LAST NAME

FIRST NAME

ADDRESS

PHONE

ARRIVAL DATE

EMPLOYED

DEPARTURE DATE

EMPLOYER'S NAME

ADDRESS

PHONE

DUTIES

SALARY

RENT

RATION BOOKS

REL. CENTER

JOB PREFERENCE

CHURCH "

HOME TOWN

AGE

SEX

MARITAL STATUS

APPLICATION FOR BROTHERS RELOCATION HOSTEL

6118 N. SHERIDAN ROAD

CHICAGO, ILLINOIS

NAME _____ CENTER ADDRESS _____

AGE _____ SEX _____ MARITAL STATUS _____

CITIZENSHIP _____ RELIGION _____

DATE OF APPLICATION _____

<u>WORK PREFERENCE</u>	<u>YEARS EXPERIENCE</u>	<u>DUTIES</u>
1. _____	1. _____	1. _____
2. _____	2. _____	2. -66 _____
3. _____	3. _____	3. _____

ADDITIONAL WORK EXPERIENCE AND SKILLS _____

<u>AMOUNT OF EDUCATION</u>	<u>PLACE</u>
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____

CENTER REFERENCES

<u>NAME</u>	<u>ADDRESS</u>
1. _____	_____
2. _____	_____

OUTSIDE REFERENCES

1. _____
2. _____

ADDITIONAL REMARKS _____

BRETHREN RELOCATION HOSTEL
6118 N. Sheridan Road
Chicago, 40, Illinois
Hostelers' Phone AMBassador 9129

Ralph E. Smeltzer, Director
Mary Smeltzer, Manager
Virginia Asaka, Secretary
Shizume Akinaga, Dietician

HELPFUL INFORMATION
About the Hostel

WHY THE CHURCH OF THE BRETHREN ESTABLISHED THE HOSTEL

The Hostel gives you a cordial welcome. It is administered by the Brethren Service Committee of the Church of the Brethren. This Church is a historic peace church and because of its convictions in this respect it has organized a world-wide program of reconstruction. This program is supported by the sacrificial giving of its members who are motivated entirely by their desire to apply the Christian principles of love and brotherhood to all people. The Hostel is a practical testimony to evacuees of the Church's genuine desire to bring reconciliation between all peoples.

In this spirit the Hostel was set up March 7, 1943 to assist evacuees leaving War Relocation centers. It is in no wise connected with the W.R.A. except that the W.R.A. approves Hostel invitations and grants indefinite leave to evacuees upon that basis. The Hostel and the government expect hostelers to remain at the Hostel until they have secured both employment and a permanent living place. The Hostel staff feels a direct responsibility for each hosteler until he has satisfactorily completed these arrangements. The primary and most important desire of the staff is that each hosteler take his time, make wise choices, and stick with his job. Its secondary desire is that hostelers secure both jobs and living places as soon as possible in order that more resettlers might be assisted in returning to normal life.

The Hostel's chief responsibility is to the evacuees who come to the Hostel from Relocation Centers upon an invitation from the Hostel Director. If the Hostel is not filled to capacity it may accomodate other resettlers, but only when previous arrangements with the Director have been made. The Hostel is a home, not a hotel.

THE SPIRIT OF LIVING TOGETHER COOPERATIVELY

As a member of the Hostel family you are invited to share equally in the board, the chores and the good fellowship of other hostelers.

At the dining tables the two persons nearest the kitchen door are asked to remove the dinner plates and serve the table. If hostelers will remain at the tables until all persons are finished eating and any necessary announcements are made, our meal-times will continue to be dignified, pleasant, and family-like.

The chores consist of serving meals, washing dishes, and maintaining the house and garden. A work schedule is prepared each evening for the following day. Each hosteler has an opportunity at that time to volunteer for his share of the house responsibilities.

Hostelers should keep their rooms neat and clean. Cooperation is necessary to keep the halls and bath rooms clean and sanitary.

Upon leaving the Hostel each hosteler should clean and leave tidy his room or part of room. Clean linen should be obtained and the bed made so that all will be ready for the following new hosteler. Soiled linen should be disposed of in the linen chutes on first and second floors.

A new hosteler will soon catch the home-like atmosphere if he has an understanding attitude and a spirit of cooperation. If each hosteler considers first the welfare of other members of the hostel family at all times, life here will be a real joy and a happy memory.

HELPFUL SUGGESTIONS TO KEEP THE HOSTEL HOME RUNNING SMOOTHLY

Consult the bulletin board regularly. It is located in the dining room.

Use the parlor for entertaining friends, not the sleeping rooms.

Feel free to use the recreation room the the basement.

Hostelers may store extra baggage in the garage until they leave the Hostel.

Laundry tubs and clothes lines are available in the basement.

Rubbish should be disposed of in the back yard incinerator.

The Hostel operates two telephones--one for the use of Hostelers and one for office business. Hostelers are requested to use the hostelers' telephone in the closet on the first floor and to inform their friends to call them on that telephone. (AMBassador 9129)

Mail arrives about 9:30 a.m. and 3 p.m.

Breakfast is served at 7:15 a.m.; lunch at 12:00 noon, and dinner at 6:30 p.m. Meal-times are indicated by two ringings of the bell, five minutes before and at the serving time respectively. Hostelers are asked to be prompt to meals, especially breakfast.

On Sunday two meals are served: breakfast at 8:30 a.m. and dinner at 1:30 pm

Hostelers should sign up for the next day's meals the evening previous.

War Ration Books must be turned into the Hostel office as soon as hostelers arrive. A hosteler is expected to ask the dietician to return them to him when he leaves. The local rationing board is at 6325 N. Broadway.

All outside doors are locked at 10:30 p.m. Hostelers expecting to be out after this hour should get a key from a staff member. It is probably unwise to wander about the streets after midnight.

Hostelers should try to preserve the Hostel equipment as much as possible. Every member of the Hostel family should try to save electricity, hot water, and heat as he would if he were in his own home. Especially, everyone should turn off lights that are not being used.

COST OF LIVING AT THE HOSTEL

Because of the cooperative plan of living, expenses at the Hostel are reduced to a minimum. For the nominal fee of one dollar (\$1.00) per day a hosteler is entitled to a room and three meals a day. If a hosteler remains at the Hostel after he has commenced his job the rate increases to one dollar and a half (\$1.50) per day. For children under ten years of age, the rate increases from 50¢ a day to 75¢ under similar conditions. These rates are nominal charges; they do not cover expenses. For one or two day visitors who are not regular hostelers the charge is \$1.50 for each day. A Hosteler pays his expenses when he checks out of the Hostel.

MONDAY AND THURSDAY EVENINGS

Plan to be at the Hostel on Monday and Thursday evenings. Do not make other engagements for these times. On these evenings from 7:30 -- 10 p.m. hostellers enjoy the most significant and helpful experience of their entire stay at the Hostel: frank discussions of the personal and social problems they face. Led by a member of the Hostel staff, assisted by outstanding nisei of Chicago, these discussions have proven most valuable to hostellers attempting to begin a normal life anew.

Each hosteller is required to attend each of these important discussion groups. If a hosteller is unable to attend a discussion group, he must notify a member of the Hostel staff and make arrangements to attend a subsequent meeting. Although hostellers are required to attend each discussion group only once, they may attend oftener if they desire. They may also invite outside friends to attend if they wish. Everyone is welcome.

HELPFUL HINTS TO HOSTELLERS

1. You are now free. Try to return to your normal life as quickly as possible. Try to forget the Relocation Center and any of the confinement habits acquired there. Begin a new life.
2. You are not embarking upon an easy life or soft adventure. The road is rough and hard. You must learn to be "on your own" and "take it".
3. Chicago offers very little discrimination. Feel free to travel and do as you please. Very few people will pay any attention to you so that you need not feel self-conscious.
4. Do your part. Be friendly wherever you are. Answer the question: "What nationality are you?" by saying, "An American citizen", if you are one. Don't argue with or antagonize others in public places. Don't get into fights. Observe respectable conduct wherever you are. Do not make yourself conspicuous in any way. Wear conventional clothes and hair cuts. Avoid loud talking and going about town in groups of more than two or three. Use your head in all situations. Don't get excited.
5. Spend your first day here getting acclimated and rested.
6. Write a long, pleasant, air-mail letter home. Let your friends and relatives know of your safe arrival and travel experiences. Remove any fears they might have of the "outside world" and of your safety. Return the "Notice of Arrival" card if your relocation center gave you one.
7. Your first business destination will be the W.R.A. office, 2nd floor, 226 W. Jackson St. That office will assist you in finding employment and housing.
8. Take three or four days to decide upon the job you want. Do not rush into a job, regret the action, and then quit. It makes a bad reputation for all persons of your ancestry.
9. Always inform the placement office that sent you out to be interviewed for a job of the outcome of the interview immediately.
10. All hostellers are expected to meet with the Hostel Counsellor at least once every two days concerning their job-finding and house-finding efforts. Let the Counsellor know your desires, ambitions and problems. He or she can help you.
11. After you have found a satisfactory job and have accepted it, tell your employer that you must have two days to find a permanent place to live before actually going to work. Trying to obtain such a place after going to work is extremely difficult.
12. After you have relocated write a story and send it to your Relocation Center newspaper. It will be eager to publish anything it can get about you, your job, the Hostel, and relocation in general. Do your part in promoting relocation by keeping the Project continually informed.

Carry these instructions with you

BRETHREN RELOCATION HOSTEL

3435 W. Van Buren St. *6118 N. Sheridan Rd.*
Chicago, *24⁴⁰* Illinois
Phone ~~KIDzie~~ 5099 *4044 court 1842*

Ralph E. Smeltzer, Director
Mary Smeltzer,
Manager and Counsellor
Virginia Asaka, Secretary
Shizume Akinaga, Dietician

THE BRETHREN RELOCATION HOSTEL PROGRAM
INCLUDES THE FOLLOWING SERVICES:

July 23, 1943

1. It carefully selects applicants at the War Relocation Projects upon the basis of employability, character, and reasons for relocating.
2. Its representatives prepare hostelers for the trip and relocation by conducting an evening seminar discussion. Hostelers are told what to do before leaving what to expect on the train, "dos" and "don'ts" as to conduct, going in groups, being conspicuous, meeting rebuffs, spending money, etc. The Hostel is described. A responsible member of each group is instructed to telegraph the Hostel Director giving the name of the train and the time of arrival.
3. A member of the Hostel staff or Traveler's Aid meets them at the train.
4. The Hostel provides hospitality until they are permanently resettled. They receive three meals a day and room.
5. It provides an initial orientation discussion which is followed by a daily guidance and counselling program. Guidance in finding jobs and suitable housing is provided. Counselling ~~THE~~ depressed and keeping up morale is also necessary.
6. To help keep up morale, it provides recreational and social activities.
7. It prepares hostelers for assimilation by conducting evening discussion groups. Typical subjects discussed are: overcoming confinement attitudes and habits, facing the future, what is meant by assimilation, how is it accomplished, what discrimination does Chicago offer to the job and house seeker, how can the mistakes that produced evacuation be avoided, etc.
8. It follows up by visits and correspondence ~~with~~ relocated hostelers in order to assure assimilation.
9. It urges local community groups to invite, accept and assimilate these new residents while at the same time urging the evacuees to respond.

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INSTRUCTIONS TO HOSTELERS

Please read carefully

WHY THE HOSTEL

The Hostel gives you a cordial welcome. It is administered by the Brethren Service Committee of the Church of the Brethren. This Church is a historic peace church and because of its convictions in this respect it has organized a world-wide program of reconstruction. This program is supported by the sacrificial giving of its members who are motivated entirely by their desire to apply the Christian principles of love and brotherhood to all people. The Hostel is a practical testimony to evacuees of the Church's genuine desire to bring reconciliation between all peoples.

In this spirit the Hostel was set up March 7, 1943 to assist evacuees leaving War Relocation Centers. It is in no wise connected with the W.R.A. except that the W.R.A. approves Hostel invitations and grants indefinite leave to evacuees upon that basis. The Hostel and the government expects hostellers to remain at the Hostel until they have secured both employment and a permanent living place. Until hostellers have completed these arrangements to the satisfaction of the Hostel Director, they are under the custody of the Hostel and responsible to it. Naturally the Hostel is anxious that hostellers secure both as soon as possible in order that it might assist more evacuees to return to normal life again. The average stay at the Hostel is about a week.

The Hostel's chief responsibility is to the evacuees who have come to the Hostel from Relocation Centers upon an invitation from the Hostel Director. If the Hostel is not filled to capacity it may accomodate other evacuees, but only when previous arrangements with the Director have been made. The Hostel is not a hotel.

ITS FACILITIES

The Hostel uses and occupies facilities provided by Bethany Biblical Seminary which is also operated by the Church of the Brethren. The Hostel office and bulletin board are on the office floor (south end). The parlor on the office floor is available for meeting friends. The library downstairs (south end) is available for writing letters and reading. (See bulletin board for hours). The gym is on the northwest corner of the block. Its facilities are available. (See bulletin board). The ping pong room is in the basement (north end). It is also the baggage room where hostellers may store extra baggage until they leave the Hostel. Laundry facilities are available. (See bulletin board). Rubbish is disposed of in the metal window located just inside the north gate. Bethany Hospital just north of the campus is available for medical assistance. There is a house telephone on each floor. The ring for each room may be obtained at the Hostel office. Mail arrives at 8:30 a.m. and 2:30 p.m.

The dining hall is in the basement of the center building (between the gym and main building). Hostellers are expected to eat breakfast, lunch whenever possible, and dinner there. The hours are: 7:15 a.m., 12:00 noon, and 6:30 p.m., respectively. Meal-time is indicated by a long bell. Hostellers must sign for the next day's meals at dinner time each evening or on the bulletin board the following morning.

LIVING TOGETHER COOPERATIVELY

The Hostel is like an enlarged home where each one shares in the chores, the board and the good fellowship of other evacuees. Each hosteller is expected to share in the responsibilities of serving and washing dishes. At the dining

tables the two persons nearest the kitchen door are expected to stack the dishes and serve the table. Meals do not begin until most hostellers are present. Hostellers are expected to remain at the tables until all persons are finished eating and any necessary announcements are made. All hostellers are asked to help make our meal-times dignified, pleasant, and family-like.

War Ration Books must be turned into the Hostel office as soon as hostellers arrive. A hosteler is expected to ask the dietitian to return them to him when he leaves. The Local Rationing Board is at 3416 W. Madison St.

In addition to the kitchen chores, each hosteler is expected to assist the Hostel secretary for one shift. A sign-up sheet is posted on the bulletin board upon which the hours are indicated. Hostellers are expected to fulfill this obligation voluntarily and to suit their convenience during their first two or three days at the Hostel. If they wait, other obligations may interfere.

Hostellers are expected to keep their rooms neat and clean. Cooperation is necessary to keep the halls and rest rooms in order. Upon leaving the Hostel to relocate, each hosteler must clean and leave tidy his apartment so that the next hosteler will have that advantage. A vacuum sweeper and broom are available for each floor. Also, the soiled sheets must be stacked in the center of the bed in order that the porters will know which bed is to be made up for the next hosteler.

A hosteler can demonstrate his appreciation of the Hostel's assistance to him by the degree to which he cooperates in the duties requested of him.

COST

Because of the cooperative plan of living, expenses at the Hostel are reduced to a minimum. For the nominal fee of one dollar (\$1.00) per day a hosteler is entitled to a room and three meals at the Hostel each day. If a hosteler remains at the Hostel after he has commenced his job the rate increases to one dollar and a half (\$1.50) per day. A hosteler pays his expenses when he checks out of the Hostel.

RULES AND REGULATIONS

1. The double-door house entrance is open until 10 p.m. Hostellers expecting to be out after that hour must get a key from the school office before leaving. If one is caught out after 10 o'clock without a key, he should ring the buzzer, tell the clerk his name, and pull the door handle as the buzzer sounds. All hostellers are expected to be in by 12:00 midnight.

2. The parlor is open from 7 a.m. to 10 p.m. Monday through Thursday and from 7 a.m. to 12 p.m. Friday through Sunday.

3. Quiet should be observed during rest hours;

10:00 p.m. to 7:00 a.m. on Monday through Friday

12:00 p.m. to 7:00 a.m. on Saturday and Sunday.

4. There is a public telephone booth beside the school office for all outside calls. Hostellers should not have friends call after 10 p.m. because the Hostel office closes at that time.

5. The use of tobacco and intoxicating drinks is positively forbidden in the buildings or on the campus for both religious and insurance reasons.

6. Nails, tacks or pins should not be driven into the walls.

The persons in each room will be held accountable for any damage to room or furnishings. Report all breakage or out-of-order conditions to the Hostel office.

7. Lost and found articles should be reported to the Hostel office.

8. Hostellers should practice economy in preserving the equipment and in the use of electricity, heat, water, etc.

9. Men are neither allowed on the ladies' stairs (north) or ladies' dormitory (2nd and 3rd floors), nor ladies on the men's stairs (south) or men's dormitory (4th floor) except by special permission from the Hostel Director or Manager.

10. Consult the bulletin board both morning and evening. All important announcements affecting hostellers are posted there.

MONDAY AND THURSDAY EVENINGS

Plan to be at the Hostel on Monday and Thursday evenings. Do not make other engagements for these times. On these evenings from 7:30 -- 10 p.m. hostellers enjoy the most significant and helpful experience of their entire stay at the Hostel: frank discussions of the personal and social problems they face. Led by a member of the Hostel staff, assisted by outstanding nisei of Chicago, these discussions have proven most valuable to hostellers attempting to begin a normal life anew.

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HELPFUL HINTS TO HOSTELLERS

1. You are now free. Try to return to your normal life as quickly as possible. Try to forget the Relocation Center and any of the confinement habits acquired there. Begin a new life.
2. You are not embarking upon an easy life or soft adventure. The road is rough and hard. You must learn to be "on your own" and "take it".
3. Chicago offers very little discrimination. Feel free to travel and do as you please. Very few people will pay any attention to you so that you need not feel self-conscious.
4. Do your part. Be friendly wherever you are. Answer the question: "What nationality are you?" by saying, "An American citizen", if you are one. Don't argue with or antagonize others in public places. Don't get into fights. Observe respectable conduct wherever you are. Do not make yourself conspicuous in any way. Wear conventional clothes and hair cuts. Avoid loud talking and going about town in groups of more than two or three. Use your head in all situations. Don't get excited.
5. Spend your first day here getting acclimated and rested.
6. Write a long, pleasant, air-mail letter home. Let your friends and relatives know of your safe arrival and travel experiences. Remove any fears they might have of the "outside world" and of your safety. Return the "Notice of Arrival" card if your relocation center gave you one.
7. Your first business destination will be the W.R.A. office, 2nd floor, 226 W. Jackson St. That office will assist you in finding employment and housing.
8. Take three or four days to decide upon the job you want. Do not rush into a job, regret the action, and then quit. It makes a bad reputation for all persons of your ancestry.
9. Always inform the placement office that sent you out to be interviewed for a job of the outcome of the interview immediately.
10. All hostellers are expected to meet with the Hostel Counsellor at least once every two days concerning their job-finding and house-finding efforts. Let the Counsellor know your desires, ambitions and problems. He or she can help you.
11. After you have found a satisfactory job and have accepted it, tell your employer that you must have two days to find a permanent place to live before actually going to work. Trying to obtain such a place after going to work is extremely difficult.
12. After you have relocated write a story and send it to your Relocation Center newspaper. It will be eager to publish anything it can get about you, your job, the Hostel, and relocation in general. Do your part in promoting relocation by keeping the Project continually informed.

Carry these instructions with you

BRETHREN RELOCATION HOSTEL

3435 W. Van Buren St. 6118 N. SHERIDAN
Chicago, 24, Illinois
Phone KED 5099 HOLLYCOURT 1842

Ralph E. Smeltzer, Director

Mary Smeltzer, Manager and Counsellor

RD. Virginia Asaka, Secretary

Shizume Akinaga, Dietician

TRAVEL HINTS TO BRETHREN HOSTELERS

July 23, 1943

1. Be friendly and converse with the other passengers. Remove any suspicion they might have of your ability to speak English. Let them see how American you are.
2. Answer the question, "What nationality are you?", by saying, "An American citizen", if you are one.
3. Don't make yourself conspicuous in any way. Avoid forming groups of more than two or three evacuees. Wear conventional clothes and hair cuts. Avoid loud talking.
4. Don't argue with or antagonize others. Don't get into fights. Observe respectable conduct.
5. Always avoid intoxicated persons. Don't become intoxicated yourself.
6. The train coaches are usually smoky and dirty. Don't wear your best clothes.
7. Meals are poor and high in price. Take a good lunch with you from the project.
8. Get your ticket straight through to Chicago. Then check your baggage through. Don't miss the train.
9. Try to get on coaches placed in front of the diner. They are usually cleaner.
10. Stay on the train even if there appears to be no seat. Ask the conductor to help you. Seats are usually difficult to obtain because the coaches are usually crowded with service men.
11. Seats not over the coach wheels are easier riding, especially those in the center of the coaches.
12. There is a drinking fountain and there are rest rooms on each coach.
13. Let the porters assist you. Tip them 10¢ for each bag they carry and for other services. Ask them any questions you wish. Porters can make your trip a very enjoyable one.
14. Telegraph to the Hostel Director as soon as it is possible enroute. Indicate the time the train is due to arrive, the train's name or number, whether coach or pullman, and if pullman, the car and berth number.
15. Telegraph home at one of the big stops. Your parents and close friends will appreciate it. When you arrive, write a good, long air-mail letter about your trip.
16. If you get off the train at a large station, note the number of the track, the name of the number of your coach. Otherwise you may find difficulty in getting back on.
17. If neither a member of the Hostel staff nor the Traveler's Aid meets you at the station, telephone to the Hostel for directions, or take a taxi to the Hostel address after securing the baggage.
18. Use your head in all situations. Don't get excited. When in doubt ask someone who should know, or exercise common sense.

BRETHREN RELOCATION HOSTEL

6118 N. Sheridan Road
Chicago 40, Illinois
Phone: Hollycourt 1842

Ralph E. Smeltzer, Director
Mary Smeltzer,
Manager and Counsellor
Virginia Asaka, Secretary
Shizume Akinaga, Dietician

Administered by
Brethren Service Committee
of the
Church of the Brethren

April 13, 1944

Dear Friend:

In May the Brethren Service Committee and the American Baptist Home Missions Society are opening a new hostel in New York City. We have been asked to go as directors. The Brethren Relocation Hostel in Chicago is to close on April 22 and we plan to move to New York about April 27. Our new address will be: New York Relocation Hostel, 168 Clinton Street, Brooklyn 2, New York.

Our past year's work in Chicago has brought us many friends, much joy, and countless interesting experiences. We hope that we have been of some assistance to those resettling from the camps. We genuinely regret having to leave. But we are confident that you and others will strive to reach those ideals for which we have been working to gether. The future for us all is uncertain. Let us approach it with hope, confidence, and enthusiasm.

Mr. Dean Frantz and Miss Virginia Asaka will continue to minister to the needs of both old and new resettlers. The First Church of the Brethren at 3560 West Congress Street, Chicago, is employing them. Mr. Frantz lives at 3435 West Van Buren Street, Chicago 24; phone, VAN Buren 7080.

They will endeavor to keep in touch with you and other resettlers who have been assisted by the Brethren Relocation Hostel. They will also welcome the opportunity to give any aid possible to new arrivals. Feel free to call on them if either you or your friends need help and counsel.

Shizume Akinaga, the Hostel dietician and cook, plans to remain in Chicago. Mr. and Mrs. C.E. Kimmel, who have been on our staff since December, will move to 220 South State Street, Elgin, Illinois.

May God guide you and bless your life wherever you may be.

Sincerely yours,

Ralph & Mary Smeltzer

Ralph and Mary Smeltzer