

Messenger of Truth

Entered at Newton, Kans.. P. O. as second class matter.

"Having the everlasting gospel to preach unto them that dwell on the earth." Rev. 14:6.

"And let him that heareth say, come." Rev. 22:17.

VOL. 45

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No. 13

EDITORIALS

The Strong Life

The sense of human weakness is universal. Every human heart at times is conscious of its frailty. Often we have confessed it. Even tho' before the world we wore the mask of courage, but in the depths of our own soul we knew that we were all but undone. There is in men's heart a fear of defeat which makes us all brothers.

The Psalmist had made the supreme discovery of his life and boldly proclaimed it: "The Lord is the strength of my life" (Psa. 27:1). He had found that the source of his strength was the Lord. He was among the number that had found that as long as he undertook to stand alone he was but a weakling. It was faith in God that furnished the power for which his soul fainted.

In one way or other life reminds us of the limitations of our strength. This fact is so commonly brought home to us by the readiness with which we yield to temptations. We were positive that we did not want to, we were so weak. When sickness or death come then our need is pressed upon us by bereavement. Sometimes in a time of crisis we must admit our helplessness and insufficiency.

But in our defeats we are unhappy. No one wants to be a weakling; strength is an ideal which we love. We want strong minds and strong characters. We love the history of all strong men. There is nothing to replace the satisfaction of a masterly achievement.

Where then is our help? What are the sources of our strength? How can we prepare ourselves for the problems, the trials, the temptations, and the tasks which confront us almost daily? The Psalmist found his help and strength in the Lord. When Jesus pre-

sented the impossible to men, He yet made clear that with God all things are possible.

To have the Godly strength fill our souls requires a few things that man must do. God's Holy Spirit is the power that was sent down from heaven and will fill the soul that has brought down all resistance, is dedicated wholly to God. We like Peter must learn to know ourselves; to find out that of our own selves we can do nothing good, that we will be entirely reliant upon the Lord. The man who harbors in his heart an unclean thought or a dishonest purpose undermines the effectiveness of the Holy Spirit. No man can defy the authority of that "Still small voice" and come out of a struggle a conqueror.

To be strong in our lives we must be at peace, and not be torn by strife. Many failures are due to an inner conflict of emotions. Also we must have confidence in our strength, for if we mistrust our strength we are handicapped from the beginning. Doubt is a killing thing. Jesus has assured us that nothing can keep from advancing. Faith has "Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword." All this we can find in God, who is our chief source of power.

We are the handiwork of God, who has made us dependent upon our Creator. Many of the things we need we can secure by our own power, but the most important things that we need lie beyond our power. They are the gifts of God. It is our privilege to have the Lord as our strength and bring to the seeking soul a way of life that has power, that can transform a life, that can make a bad man good and fortify a man in time of temptation, in time of misfortune, and in time of sorrow.

Don't forget that your faith is what you are rather than what you think.

THOUGHTS FOR TEEN-AGE YOUTH

* Caught In A Trap

A trap, as you know, is a device that shuts suddenly to catch game, or destructive rodents. Wild game is always on the guard lest they are captured so the hunter puts certain food, or bait, on the trap to tempt, lure and deceive.

The hunter's success lies in placing traps where game is travelling and in selecting proper bait. Many a free animal has been taken captive and killed because the bait on the trap was so tempting that the danger of the trap was forgotten.

Life is full of traps. These traps have bait on them like the mouse trap has cheese. There is very little good in this world to be had for nothing, we have to pay the price, therefore if it seems that some good thing can be had for nothing beware for it might be bait to get you into a trap.

Some school children want out-standing grades and are sometimes tempted to copy or cheat, but to their sorrow have found themselves in a trap, or condition where they were caught.

Boys and girls are lured into traps of Satan by the little bait of fun that goes with taking the first drink of liquor or smoking the first cigarette, or other shameful things that springs a trap upon them, and if they ever escape, they go through life much like the daring mouse, less a foot.

An honest youth leaves his nice home and starts running with the crowd. Some of their ways are too raw for him, but Satan lays traps with good bait. He still realizes the danger it is possible to get the bait and not get caught, but the bait is so tempting that he figures but the Bible says, "Be not deceived."

A young lady steps out into society, well aware of the evils of life, strongly determined to go straight, but a trap is baited for her, and in the hour of strong temptation she takes the plunge, and if not ruined than a cripple for life.

Remember, Satan is trapping boys and girls to ruin and destroy their lives. Beware of the tempting little baits that your comrade says is harmless. When you are tempted do like Jesus did, look up to the Father praying for strength and remain free to enjoy life in a noble way.

He still lingers near, awaiting to hear
Your submissive voice calling Him in,
He would enter, your guest, and give you sweet
rest,
While removing your burden of sin.

But He will not come in, to a heart full of sin
While there is some vile now raging inside,
You'll have to invite Him in tonight,
If tomorrow you would have Him your
guide.

With such a friend, to help defend
The foe of our soul on earth;
We'll overcome all, whether large or small,
And see our defender's true worth.

Then evil cannot cast in it's lot
With our inner-man's doings in Life;
Our heart then barred and in a battle warred
Against Satan and devilish strife.

I can testify too, to the fact most true
That we can our tho'ts then control,
The finest on earth has a far greater worth
When Jesus will pilot us to our goal.
—A Bro. in Christ, Stanley Bronson

"Children are the Rulers of My People"

There has been written in times past by the Brethren about the above words, but we read that the Word of God is likened unto a well, that can not be dipped dry, so I will also undertake to write about this subject.

I too have had a feeling to write my convictions on this text and cannot get rid of it. I shall also be willing to write what burdens me and what I find the Bible teaches.

The above text was spoken about the Children of Israel, but since we know that everything that was written to them is also for our application let us consider it. Let us look about us and ask the question, How is it with us? Are the fathers the rulers of God's House, or is it the children? First how do we find it in the homes, are they governed by the children or the fathers?

"Let us take a glance into the past and see how our fathers kept their house; when we were yet at home, when we were children and they had the responsibility to bring up their children according to the Word of God.

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ordering it, take for granted some friend of yours did this.

How they tried as long as they could to keep us out of modern schools where the English language was taught, and sought to provide German schools for us, where the Bible was the most important Book out of which we should read, and that way get acquainted with the guide of our fathers. They saw the dangers of permitting us to go to the worldly schools with everything that was connected with it.

Where are we now? Let us sincerely ask this question. Are we not, or have we not become slaves of the circumstances we find ourselves in? Aren't we hopelessly sold, subjected to have our children from the age of 6 on up under the influence contrary to what our fathers strove so hard to teach us, and this not only for a day, a week, or a month, but at least for 10 months of the year where they are fully subjected to influences not wholesome, let us think on this condition once.

Here it starts where our children are taught, and also practice, to have it according they want it. They want nice clothes, and in many cases the mothers want these nice clothes when the child is still on her lap. Here many a mother lays the groundwork and the child begins to excell in pride with putting on a better dress and have a better hair trim, even before it comes into the school years. When school comes surely it must be dressed like other children, or else it would be subjected to embarrassment and mockery. Here it starts where the child's own will must rule, and it knows just exactly how it wants this or that, etc. It has its modern school, its modern ways, and modern knowledge, it knows much more than father or mother ever did, and under this illusion they begin to tell parents what to do and leave undone. They are the ones that know, once they get to be 15 or 20 years of age, where is the respect and authority of father and mother now? Let us take a look: The old automobile that father knew so well and got along with okay is not good enough any

more, they are ashamed to ride in it to church—a brand new car must be bought. Father doesn't know where to take the money from, there are so many other obligations, but mother too joins in with the children, the old car is not warm enough these cold mornings and bothers a lot, etc. The children assisted by their mother drive the poor father to go into debt and a new car is bought.

Once they have a new car, their attention is drawn to the old slow work of horse farming, as father has always done it is too slow, others farm with tractors and they must have one also. The father having spent all available money says it cannot be done, but yielding to buy the new car has put him out of authority and a tractor is finally purchased. Of course after this follows a new combine or threshing machine, and to finance all this, more land must be rented, for on one 160 they can not make ends meet. Father doesn't know which way to turn, he is troubled, to buy more land is too much debt, he would rent more land, but here he sees trouble for he would rent ground that his Brother had farmed and would have to give it up because he was not equiped as father, that would give rise to ill feelings, but the children have put on the pressure. Father is seriously troubled, many a night he lies there on his bed where he should rest, but what can be done? He has become a slave, of whom? He has seen it coming. No more can he face his creditors, he cannot meet his obligations, they pile up around him; ill feelings all around him, he sees no way out; his creditors are bound to loose their money thru him. He must loose much time driving around, the children too demand to have the family car. In spite of father's oppressed condition they demand more costly clothes, everything must be just so—their dresses, their hair must have all kinds of oils and perfumes to be able to show themselves respectable according to the fashion of the world, under-clothing must be put away to such an extent that the skin clearly shines thru, so much so that their teeth rattle in the mouth, just so the Gods of fashion are satisfied. Silk dresses and those unsightly shoes, that it is a miracle to observe how they can walk in them. The whole body is now clothed in pride and father can talk what ever he wants, but his children are the rulers over him. In spite of all begging, persuasion, and preaching they have to have their way, their summer dresses are so thin and flimsy

that the bare skin is clearly seen and this seemingly is what they are after, all modesty, if not shame, and self respect is gone.

Mothers wake up once and begin to dress your little ones the way they should be dressed, especially in winter when they should be protected and warmly clothed. So many of these dear ones are ruined, and when they are grown up their system is so saturated with all kinds of ailments, especially when they get married, what must we not see. Father and mothers must spend their time and money to help out and all because we were the slave of our children while they were unconverted. Aren't we fathers and mothers subjects of our children. The 12th verse speaks about "Your leaders lead you astray, and destroy the way you should go —when the children are given the lead to go as they please."

Some might say and think that the children are the fault that things are what they are, but who were the ones that were given the responsibility to bring them up in the fear and admonition of the Lord? Aren't we parents responsible, is it not our fault? We have not remained on the ground our fathers taught us, and our Bibles teach us we were the ones that allowed our children to lead us and now it is our fault that we are where we are. Were we not obedient parents rather than have obedient children? We read that the Scriptures ask the children to be obedient in all things to their father and mother, and do we not see with our own eyes that in so many cases the vise versa?

This way we destroy the road for our children on which they should go and as a consequence many a father has lost all he had, and spent his old days in grief and self-accusation, but what is to be done about it? All the sleepless nights could have been prevented—

And just as this is a picture of a natural household, so it goes in the spiritual household. Where are our good old German Hymns gone? Instead we now sing such songs that our father would have greatly disapproved, no food for our souls, mostly for the ear, most stress is laid on how correct it is sung and how close we can come to the music we call jazz.

(This article appeared in a 1935 Botschafter, and has been translated with the conviction that it might be of interest to many readers of the Messenger)

(Editor's note: Sorry that neither the writers nor the translator's names are given.)

Please remember that it is our desire that names are attached)

(I have for some time had a feeling to bring before those who have been schooled in the German, Holdeman's view on the question of insurance. I have, therefore, made a free, but very imperfect translation and have given the spirit of his writing as well as I could prove it. John G. Penner, Ste. Anne, Man. Can.)

"The Church and house of God is the home of the children of God, and there the material possessions, as well as the spiritual gifts, are to be in common. If the members of the body of Christ stand bound together in love and have confidence in one another, then no member in the church can take part in worldly insurance, for love does not allow this. And where this happens, one notices, that love and confidence (in one another) has been lost. The Christians are admonished to work with their own hands, so as to have something to give the needy, and will not stand in need themselves. (I Cor. 4:16; Eph. 4:28; 1 Thess. 4:11,12) In most cases it is love of money which causes them to insure their possessions, for, if they did not hope to receive help in case of accident to replace their loss few would insure their possessions. I believe few would be found who would pay their money to such companies if they knew they would not suffer loss. Each one may prove himself herein. God sees our purpose. And while looked at from the worldly point of view, an advantage may accrue. A Christian not worldly minded (a mind loose from this world) does not want any part in such; he does not desire gifts given in such a spirit and with such a purpose.

"The Church shall take care of its own need, therefore it is a shame and a sin when a poor brother runs to the world for the sake of his need, and how much more if a rich, without need, goes to the world, (1 Tim. 6:17-19).

"Our brethren of years ago have not written concerning these, but these associations, I believe, had not at that time come into existence yet. Also I believe that our martyr brethren would not have allowed to take part in such; certain it is that they are not based on the spirit of the Gospel.

You can't accept Christ without accepting the cross.

If your soul is saved, save a soul.

When ill thoughts die good ones can be born.

1. Paul's theme is dying to sin and living to God.
2. Water baptism puts no one into Christ, and is therefore not the kind of baptism meant in Romans 6:4.
3. An outpouring of the Spirit baptizes us into Jesus Christ. (Acts 10:44,35; I Cor. 12:13)
4. Being "crucified with Christ" by "repentance from dead works" baptizes us into His death.
5. The word "therefore" means that baptism into Jesus Christ buries us with Christ and in Christ.
6. We die on the cross, not in literal water. (Rom. 6:6)
7. The planting together takes place on the cross, not in the grave. (Rom. 6:5)
8. Nothing is said here about water.
9. Immersion baptism is never mentioned in the Bible.
10. To bury something we cover it and leave it covered.
11. Whosoever is not buried, hidden away in Christ, is not where he ought to be.
12. The Christian is spiritually buried. (Col. 2:12; Jno. 15:4; Col. 3:3)
13. "We are buried with Christ by Baptism into death," not into water.
14. The new life is buried with Christ, not the old life (Rom. 6:4).
15. As soon as we are buried with Christ, the walk in newness of life begins.
16. No physical act puts the unconverted into Christ.
17. "Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6:8)

QUESTION AND ANSWER

"avoid foolish questions, . . . for they are unprofitable" Titus 3:9. We invite questions relative to Christian life.

In answer to the question published in Messenger No. 8, April 10, 1946, we submit the following comments by Min. F. P. Wiebe, Steinbach, Man.:

("For if that which is done away was glorious, much more that which remaineth is glorious", "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished;" 2 Cor. 3:11 and 13)

That which is done away was glorious, much more that which remaineth is glorious. The law

is fulfilled in Christ and thus superceded by Him. The law was our schoolmaster to bring us unto Christ that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster. (Gal. 3:24-25). In that sense the law is done away and that which remains (truth and grace came by Christ Jesus) is more glorious. However gloriously the Lord attended the giving of the law, yet it was always veiled to the people. "The Lord descended in a cloud. . . The Lord passed by him, The Lord, The Lord God, merciful, long-suffering, and abundant in goodness and truth. (Ex. 34:5-9). But the people could not steadfastly behold the end of the law, that which was abolished or superceded by Christ.

In St. John 1:17 we read that the law was given by Moses, that is to say that he was the sole medium or only medium and they could not behold this medium or end, as Paul writes to the Corinthians. But we can behold Christ as he is, as Paul in 1 Cor. 15:8 mentions that Christ was also seen of him, as of one born out of due time. To us He is not veiled as Moses was to Israel.

INSTRUMENTAL MUSIC

God approved of instrumental music when Miriam, the prophetess, took a timbrel in her hand and all the women went out after her with timbrels and with dances, (Ex. 15:20). Does that justify music and dancing in the New Testament? When the Mosaic law was instituted the use of trumpets was adopted, (Ex. 19:15,16). They were not used for music, but to call the assembly together for worship or war. They also blew the trumpet over certain sacrifices. David also used the harp in the presence of King Saul when he was troubled with an evil spirit. David used instruments in singing praises to God. In 1 Cor. 15:16 David appointed singers with instruments of music. In 16:42 of the same book they are called instruments of God. In the 33rd Psalm, David exhorted and praised the Lord with harps, "sing with psaltery, and an instrument of ten strings, etc." We also find that David on some of these occasions offered seven bullocks, and seven rams. Now must the New Testament worshippers offer bullocks just because David did under the law? Neither should they play instruments just because he did under the law. And shall we not kindle any fire in our dwellings on the Sabbath day just because that was forbidden under the law? Now if these ordinances were not enjoined

on us under grace, then the service of instrumental music is not enjoined.

The prophet Amos pronounced a woe on those that invent and use instruments like David.

Although instrumental music and burnt offerings were used before the law and during the law, they were only a shadow of good things to come under grace. This refers particularly to sacrifices, but also includes all other carnal ordinances which were nailed to the cross, (Col. 2:14), instrumental music included, which passed away with the law.

In Heb. 8:13 it is stated that He made the first covenant old, "Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:7, tells us that this first covenant was deficient, and faulty; so it, with all that pertained to it, passed away; except such commandments as were carried into the new. Now there is not a scintilla of evidence in the New Testament that instrumental music was used by Jesus, or any of the apostles in their meetings; not even John the Baptist, the forerunner of Jesus used any instrumental music in preparing the way of the Lord. Neither did Jesus have his apostles equipped with cornets, harps of organs; or any other instruments of music.

The only mention Jesus made of instrumental music was by reference to the children in the market place, saying to their fellows, "We have piped unto you and you have not danced." (Matt. 11:16, 17). While they sung hymns (Matt. 26:30) yet no mention is made of instrumental music. Also when Jesus sent out the twelve apostles to preach, He did not say, "Go playing on instruments, to attract attention or get up an interest," and when He sent out the seventy no mention is made of instruments as a part of their equipment to carry the Gospel to the lost sheep of the House of Israel.

While waiting at Jerusalem for the Holy Ghost, no evidence is there that they had instruments of any kind, (Acts 1:13, 14, and Acts 2). When the day of Pentecost was fully come not a syllable is spoken of instruments being used. The 46th. and 47th. verses describe their employment, but make no mention of playing of any kind of instruments. And neither do we find that great apostle to the Gentiles and his co-workers blowing a horn, or playing a fiddle, harp or tambourine to draw a crowd. And when Paul commissioned the Gentile Church to

instruments, but with the Spirit, and understanding also, (1 Cor. 14:15).

The reference he makes to pipe and harp, (1 Cor. 14:11-16) is in regard to speaking and praying in unknown tongues, that there must be a distinction in the sound of music in order to tell what is played. So a language must be understood in order that the church may be edified. But not the least inference is made that such instruments were to be used in the worship of God.

If Jesus, the Testator of the New Testament, did not use instrumental music in laying the foundations of His Church, what right has any other person to introduce it into the Church? And as there is no evidence that any of the apostles introduced it into any church they organized, where is the New Testament authority for its use? Not so much as there is for circumcision and oblations.—Sel. by Joseph Isaac, Kleefeld, Man. Can.

To all the citizens within the walls of Zion and the watchmen thereon, Greetings.

Much courage from the Nobleman, who went into the far country and wishes the inhabitants to know that the date of His return is soon and that the citizens have everything in readiness at His coming.

The citizens receiving this message, smile their approval as they look at the fine strong walls surrounding them, the brave able watchmen marching on them, their own tidy city and send back the message, "Even so come, all is ready".

But when twilight falls, quiet inconspicuous are the little foxes making away with the tender grapes in the Nobleman's garden.

Shall the Nobleman say at His return, Well done my faithful citizens, Ye have kept the walls in order, your watchmen have not slept, and the city is nice and clean, and just because my tender grapes on the vine have been spoiled by the little foxes that digged themselves through underneath the wall is the twilight when it was hard to see, I will not reject you? Come, I have ten more cities that need just such citizens as you are! No, my fellow citizens, we must catch the foxes ere the Nobleman returns.

Probably one plan would be for each citizen to search that part of the wall nearest to his dwelling first and be helpful to his fellow-citizen in this also so that the Nobleman's grapes

be saved.

My fellow-citizen, would any of these holes let a little fox slip through?

What makes sleep so sweet on Sunday mornings?

If we would have had a chance to exercise ourselves more in God's ways when young we would be more able now? A brother purchases fancy socks when plain are available? Sisters re-do orderly hair upon entering the church? A preacher prefers a hat to a warm cap on a cold day? Is it easier to praise somebody in his presence than to criticize, and easier to criticize at his absence than to praise? Do we say "Thank you" one time and remain quiet the next time? The tendency of younger and older Sisters to sit separate in church? Does it feel pleasant to pass all the traffic on the road from behind? Does it seem alright for a sister to readily go bare-headed in public? Is it difficult for a young brother to ask his elder how he is faring? Do we hesitate and let the other make moves with the spiritual greeting?

WHAT MAKES —

Some brother wish a long beard in church and a short one in the city? A brother able in temporal things dormant in Sunday School? The label on the newspapers show paid up and on the church paper due? Some uncomfortable in the presence of a faithful Christian? The Sunday School attendant have a fine clear voice at home but in the class hardly audible.

The sisters say, the brothers open their collars and roll up their sleeves in church and we may not? (Brothers take note.)

Some do not feel well enough to go to church but well enough to go visiting the same day?

It is easier when visiting to talk about religion then our spiritual welfare?

Some evade their creditors?

Some say, I just don't seem to remember what I read in the Bible?

Some quickly pass the fox holes near their dwellings to view the fox holes against their neighbor's dwellings?

Wishes from one of the citizens of Zion that we be not offended with ourselves against the truth, neither be at ease in it. —W. P. Goossen, Morris, Man.

Be careful what you write on the heart of a child.

What God wants you to do, He will help you to do.

OBITUARY

Henry R. Loewen of Houston, Texas, was born April 16, 1859, in South Russia, and departed this life at 4:30 a. m. May 13, 1946 at the home of his daughter Mrs. John M. Looney of Beeville, Texas.

He came to Canada with his parents when 13 years old. He accepted Christ in his young years and added to the Church of God in Christ, Mennonite through baptism. His life's partner and helpmeet he found in Katherine Goossen, who preceded him March 17, 1943. They were married June 24, 1883 sharing joys and sorrows for nearly 60 years.

From Canada they moved to Kansas where they lived a short while, and then to Texas about 48 years ago. He was engaged in farming and operating saw-mills, from which he retired about 20 years ago. He was also a carpenter by trade which work he loved till in his old age.

Surviving are three daughters, Mrs. John M. Looney of Beeville, Texas, Mrs. Henry Abrahms of Lake Charles, Louisiana, and Mrs. George Miles of Houston, Tex., five sons, Henry, Frank and Jesse Loewen of Houston, Tex., George Loewen of Orange, Tex., and Pete Loewen of Bakersfield, Calif. One sister Mrs. Jac. B. Toews of Swalwell, Alberta, two brothers Isaac R. Loewen of Winkler, Manitoba and Jacob D. R. Loewen of Swalwell, Alberta, 17 grandchildren 6 great-grandchildren, many relatives and friends.

Funeral services were held at the Methodist Church of Fairbanks, Texas at 2 p. m. May 16. Rev. Vernon Culbert and P. G. Hiebert officiating Text 90th Psalm and Heb. 9:27. Paulbearers: Joel Schmidt, Henry Schmidt, Carl Liere, Albert Matzke, Harold Longenbaugh, and D. B. Rohrer, under the direction of Geo. Lewis and Co. Burial in the adjoining cemetery beside his wife.

Mexico Mission No. 45

Losa-Guadalupe, son of Genarv Losa and Florenza Mendez, was born the 20th day of December 1943, and passed away to his Heavenly Home the 27th. day of May 1946, at Bethel 45. He reached the age of 2 years, 6 months and 3 days. He leaves to mourn his departure his deeply bereaved parents, 4 brothers and 2 sisters and many relatives and friends.

Funeral Services were held in the Bethel Church on May 28. Bro. Jose Garcia held the introduction and opened with prayer. Minister Jose Francisco Parra preached from words of St. Mark 10:14-16; Psalm 127: 3.

The remains were laid to rest in the nearby cemetery of Campo 45.—J. F. Parra.

BAPTISMS

WAUSEON, OHIO—Margaret, daughter of Bro. and Sis. H. D. Fricke, and John, son of Friend Lydia Bok, were added to the church through baptism May 26, 1946, officiated by Bro. H. D. Fricke. May they ever remain faithful and grow in grace and wisdom from above.

DERIDDER, LA.—After a series of meetings were held and we shared many blessings, we also had the joy that Olen, son of Bro. and Sis. Noah Schmidt was added to the church fellowship through baptism, officiated by Minister Hiram Mininger.

COMMUNION

DERIDDER, LA.—After a series of revival meetings, the church became revived, and we were able to again observe Holy Communion, on May 17. May the vows that have been made be remembered, also be an everlasting memorial till He comes.

MARRIED

On June 2, 1946 at the Pettisville Church, Dr. John Bok, son of Lydia Bok, and Lydia, daughter of Bro. and Sis. H. D. Fricke, were united in holy matrimony by the bride's father. May they have a long and happy married life. They expect to make their home near Defiance, Ohio.

FAIRVIEW, OKLA.—Bro. Fred Penner and Sister Elizabeth Nichols, both of this congregation were united holy matrimony on Sunday May 19, 1946, by Min. George Nichols. May God's blessings be with them through life.

HALSTEAD, KANS.—May 19, 1946. Bro. Menno, son of Bro. and Sis. Jake T. Koehn, and Sister Edna, daughter of Bro. and Sis. Daniel C. Buller, both of this congregation, were united in marriage by Minister Carl Dirks.

May God's blessings be with them through life.

NEWS ITEMS

Swalwell, Alberta—Brother and Sister Andrew Braun and family of Kleefeld, Man., are here in our midst and intend to stay for an indefinite time.

Min. Jacob Baerg and wife, Mrs. Dan Boese, Mrs. Anna Ratzlaff, Mrs. Aaron Megli, and Mrs. Abe Duerksen have returned from a short visit to Crooked, Creek, Alta.

Bro. Jac. D. Towes has gone to Kansas.

Brother and Sister Jacob Giesbrecht and daughter Joshephine, and Brother and Sister John Jantz of California have left us after a few weeks visit.

Min. and Sister F. C. Fricke of Michigan and Min. and Sister Abe T. Koehn and daughters Mildred and Evelyn of Winton have arrived here to conduct a series of meetings.

DERIDDER, LA.—We were much pleased to have Hiram Mininger and Edd Frank come and assist us in our revival. They arrived on May 4. Edd Frank left on May 18, intending to stop off at Chickasha, Okla. Hiram Mininger left on May 20th., for Foley, Alabama, to stay for a while with his children. We hope the blessings of the Lord will rest very much on their labors.

AUGUA NUEVA, COAH. MEXICO—May 18, 1946. We had as visitors Bro. and Sis Amiel Schmidt of Fairview, Okla. and Bro. and Sis. Jesse Koehn, of Isabella, Okla, accompanied by Minister Sam. W. Koehn. The Brother preached very interesting sermons to us, for which we are thankful. We are all very glad for their visit and wish for them to come back again. Visits like these are refreshing to us. We invite others to come and visit us also. Corr.

PEACE SECTION NOTES

Supreme Court Declares Conscientious Objectors Eligible for Naturalization

On April 22, 1946, the Supreme Court of the United States decided that an alien may be admitted to the United States citizenship even though, because of his religious scruples, he refuses to bear arms. This decision reverses the rule that the court had laid down some fifteen years ago in the Schwimmer, Macintosh, and Bland cases.

This decision was handed down in the case of James Louis Girouard of Stoneham, Mississippi, a former native of Canada who applied for United States citizenship in 1943. Being a Seventh Day Adventist, he claimed exemption from combatant military service on religious grounds, but indicated a willingness to serve in a noncombatant capacity. In spite of this, the District Court of Massachusetts admitted him to U. S. citizenship. However, the government appealed the case and the U. S. Circuit Court of Appeals reversed the former decision. The case was then brought before the U. S. Supreme Court, with the result that the majority opinion supported the granting of the citizenship.

An excerpt from the majority opinion is of special interest: "The struggle for religious liberty has through the centuries been an effort to accommodate the demands of the State to the conscience of the individual. The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the State. Throughout the ages men have suffered death rather than subordinate their allegiance to God to the authority of the State. Freedom of religion guaranteed by the First Amendment is the product of that struggle . . . The test oath is abhorrent to our tradition. Over the years Congress has meticulously respected that tradition and even in time of war has sought to accommodate the military requirements to the religious scruples of the individual. We do not believe that Congress intended to reverse that policy when it came to draft the naturalization oath."

This Supreme Court decision is of special interest to all who are conscientiously opposed to military trainings. It is significant that the highest tribunal of our land insists that the freedom of the individual conscience is not to be dominated by the edicts of the State. Not only is the principle of religious freedom implied in this decision significant, but in actual practice it may be a very important factor for Mennonites of Europe who want to emigrate to this country. It is hoped that in view of this decision, Mennonite emigrants from Europe may apply for naturalization without promising to participate in military service.