

Mennonite Observer

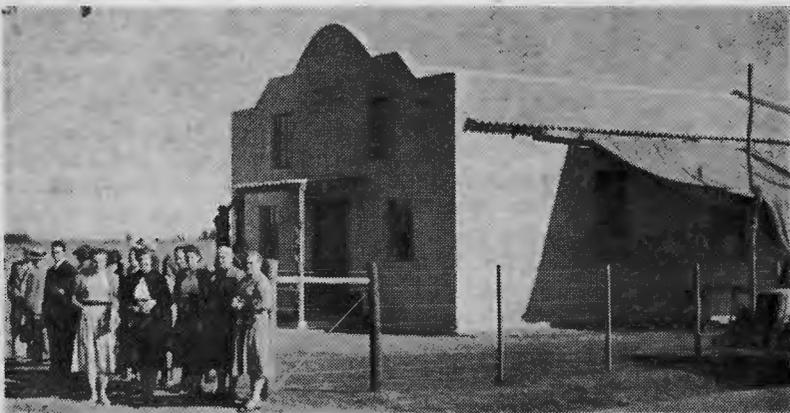
"For I decided to know nothing among you except Jesus Christ and him crucified." I Cor. 2:2.

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YOUR CHRISTIAN
FAMILY WEEKLY

March 23, 1956

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Above is the new M.B. church dedicated at El Ombu, Uruguay, on February 19, 1956. Rev. Tobias Voth is the leading minister. (Photo sent in by Rev. C. C. Peters.)

Sunday School Spotlighted in Steinbach

By D. K. Schellenberg

Steinbach, Man. — "It is a real joy for me to bid all of you a hearty welcome," stated Rev. G. S. Rempel, pastor of the E.M.B. Church here, in welcoming the guests for the annual Sunday School Convention of south-eastern Manitoba.

A large number of people had gathered in the spacious auditorium of the new E. M. B. church for the opening service of the convention, which began on Thursday, March 15, and carried through to Sunday, March 18. Those present represented the Sunday schools of the five Steinbach churches, five Sunday schools outside of Steinbach and the Steinbach Bible Institute.

The speakers this year included such well-known men as Rev. Clate Riskey, executive secretary of the National Sunday School Association, Chicago; Rev. Sherman Williams of Scripture Press; Rev. Wm. T. Greig of Gospel Light Press; Miss Lillian Swanson of

Child Crusade in Calgary, Alta.; and Rev. L. Pritchard, Winnipeg.

The main part of the convention consisted of 24 workshops and four inspirational sessions. At each inspirational session a message was given by one of the visiting speakers.

In his first message on Thursday night, Rev. Williams declared that we need a "new spiritual vision, a fresh touch from God". Even as the eyes of the blind man described in Mark 8:22-25 needed a touch by the hands of the Saviour, so our spiritual eyes are in need of a new touch from the Master's hand so that we may see clearly, that we might return to a true sense of values.

In his second message, Friday night, Rev. Williams spoke on "The Life that Counts". "America," he said, "is in the junk business." Too much stress is laid on transitory THINGS.

(Continued on page 4-3)

Missionary Conference at Saskatoon

Saskatoon, Sask. — The Young People's Fellowship of the M. B. church here sponsored a Missionary Conference from March 4 to 9, with Rev. J. W. Vogt of Corn, Oklahoma, as speaker. Rev. Vogt recently returned from Europe, where he had been engaged in mission work under the M. B. Board of Foreign Missions.

As basis for the services Rev.

Vogt read Mark 6:34-44, the feeding of the five thousand. He challenged the audience with the words of Christ "Give ye them to eat." "Every country which has had the Gospel has lost it," he said. "How soon will America lose it?"

Speaking of sacrifice for missions, Rev. Vogt pointed out that with the present budget of M. B. missions, each M. B. member gives approximately five cents a day for missions—hardly a sacrifice!

Each night letters of missionaries from Saskatoon were read. They included letters from Rev. David Wiens and the Herb Jantzens in Europe, the Ernest Schmidts in India, Dr. and Mrs. Ernie Schmidt in the Belgian Congo, the Harold Krugers who have just finished studies in Belgium, and the Mark Gripps and Arden Wipfs in Africa. Thus the congregation became acquainted with the activities and needs of these missionaries.

EVANGELISTIC SERVICES AT CHILLIWACK

Chilliwack, B.C. — A ten-day evangelistic campaign was conducted by Rev. Gerhard Schroeder of Lodi, California, in the M. B. church here, beginning on March 5 and continuing through to March 14. At services in the morning during the first week Rev. Schroeder gave an exposition of the Beatitudes (Matth. 5).

The Lord blessed the services and a number of young people responded to the call for the surrender of their lives to God.

On one of the nights Rev. Schroeder spoke very forcefully on the first resurrection and on the following night he dwelt on what will be experienced in eternity. Another one of his stirring messages dealt with "Reservations". There are two kinds, he declared, one was "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:4). The other one is described in II Peter 2:9: "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished."

Mennonites Participate in Convention

Sunday school teachers and workers from over 40 churches in Winnipeg, including many from Mennonite, Mennonite Brethren, and Evangelical Mennonite Brethren churches, participated in a three-day Sunday School Convention held at Elim Chapel, Winnipeg, from March 18 to 20. The large number of Mennonites, in-

IN THIS ISSUE

- ★ Judge Not, That Ye Be Not JudgedP. 2
- ★ Think on These Things.....P. 2
- ★ Busy "Holidays" for Him..P. 3
- ★ Field Council Meets in CongoP. 3
- ★ Mennonite Brethren Mission NotesP. 5
- ★ M.B. Conference in South AmericaP. 5
- ★ The Young ObserversP. 6
- ★ The Man in Bearskin.....P. 7
- ★ A Day at the European Mennonite Bible SchoolP. 8
- ★ Three CrossesP. 8
- ★ The Primitive Mind and Famine ConditionsP. 8
- ★ Report Active Youth Movement, Revival in Soviet UnionP. 9
- ★ Pax Holy Land TourP. 10
- ★ What the Religious Emphasis Week has Meant to MeP. 11
- ★ Bible Conference at DalmenyP. 12

cluding some from rural points, revealed a growing interest in effective Sunday school evangelism.

Messages and workshops were the order of the day on Monday and Tuesday after the opening service on Sunday evening at 8:45 p.m. Here to serve as speakers and leaders for the sessions were Rev. Clate Riskey, executive secretary of the National Sunday School Association; Rev. Sherman Williams, convention director of Scripture Press; Mr. Wm. Greig, of the Gospel Light Press; and Miss Lillian Swanson, Child for Christ Crusade worker in Calgary, Alta.

In a program that was as wide in scope as it was thorough in presentation, the convention provided inspiration and admonition for every Sunday school worker as well as the pastor. In 26 workshops and five main messages, both the Sunday school and the Vacation Bible School came into focus as an exceedingly important phase of the religious education program of the Church. Especial emphasis was placed on work—the Sunday school has no place for "shirkers" and "jerkers". Even as in the business world everyone must bend all his energies toward reaching his goal, so also teachers and workers in the Sunday school must make it their full-time "job"—their occupation is really only a sideline to provide financial stability.

(Continued on page 4-3)

EDITORIAL

Devotional

Judge Not, That Ye Be Not Judged

The prophet Jeremiah once wrote: "The heart is deceitful above all things and desperately wicked." Everyone who knows his own heart will endorse this statement. Yet nowhere has this fact stood out more clearly than during the week preceding the crucifixion of Christ. The fickleness of the human heart and the awful depths of its depravity have been emblazoned on the pages of history by the events of the Passion Week. But to dissociate ourselves from the events of that week and to judge those perpetrating the greatest crime in human history would be but to deceive ourselves.

True, everyone of us would have gladly joined the people in that throng as they jostled one another milling about Christ and His disciples at His triumphal entry into Jerusalem. Joyfully we would have shouted with the people, "Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." But would we have been able to keep up this cry a few days later when the mob, incited and spurred on by envious priests and religious leaders, roared, "Crucify him! Crucify him!"? Would we not have joined the crowd—possibly not even knowing who was to be crucified?

Again, we would have been only too happy to walk with the disciples as they accompanied their Master on that triumphant entry, rejoicing and praising God with a loud voice, saying, "Blessed be the King that cometh in the name of the Lord. . . ." Our hearts would have been overflowing with adoration and praise. Yet would we have been brave when the armed band came to take Jesus in Gethsemane? Would we not have forsaken Him as the disciples did? And can we say that if we had been in Peter's place we would not have denied our Lord? Do we stand the test today when we come into similar circumstances?

If our eyes had been blinded by self-righteousness and pride like those of the Pharisees and the chief priests, would we have let Christ continue His labours? Would we have watched unperturbed as more and more joined the company of those following the carpenter of Galilee? With the memory of rebellions brutally repressed by Rome, would we not also have said, ". . . it is expedient for us, that one man should die for the people, and that the whole nation perish not?"

If we had been appointed to rule a rebellious and hostile nation as Pilate was, would we have saved Christ from the cross? Would we have persisted on the course of justice in spite of the roar of the mob and the threats of the chief priests? Would we have been willing to sacrifice the good favour of the Jewish race in order to save one man's life?

As we enter the Passion Week let's not judge these people who sent Christ to the cross. That will only lead to self-righteousness. Instead, with bent head and bowed heart let us humbly confess our guilt, for it was also our sins that sent Christ to the cross. And let's resolve henceforth to be true to our Lord and Master, to witness for Him in the power of His Holy Spirit.

OUR READERS SAY

Appreciative Reader

Greetings with Philippians 4:7.

For some time now I have wanted to write you regarding the MENNONITE OBSERVER, but the pressure of work in Bible school has kept me from it. I have been an appreciative reader of the paper and I'm certain that it meets a definite need among our younger folk.

I wish to commend your efforts to keep the paper missionary- and Christ-centered. The up-to-date information on missionary events and

needs as well as the news of happenings in our training institutions and colleges should help to foster a spirit of Christian unity.

May the Lord use this publication to His glory.

Yours in Christ,
Peter Warkentin

Gem, Alberta

ONLY IN THE BIBLE

Though man might name every star that blazes in the eternal depths; though he might map the heavens and tell the constellations

"Think on These Things"

Rev. Peter J. Doerksen *

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

Even as nearly every evil act is preceded by evil ponderings, so also every kind and noble deed is preceded by careful and often prayerful meditation. It stands to reason, therefore, that whatever we are, or hope to be, is to a large degree determined by the subject matter that occupies our minds. Paul was well aware of this fact. Consequently he challenges the Christians to fill their minds with topics that will invariably produce fruits becoming to them. As it is well nigh impossible to make a list of the various topics and themes which would suit every individual, Paul presents the Christian with a slate that deals with them in principle.

Notice how thoroughly the ground has been covered! Think on things that are honest. Other translations supplement the meaning by using "honorable" or "reverend" instead of "honest". Our thoughts should not merely be true to fact but ought to be honorable and reverend towards God and man. Anything that is not true should under no circumstances waste a Christian's time. If our mind is stayed on Christ, we will automatically be characterized by truthfulness.

Thinking on things that are just will maintain a right relationship between us and our fellow man. It will keep the equilibrium between our conflicting interests and will coordinate our rights and practices. There are no degrees of justice or righteousness, for any-

thing less than just or righteous is unjust and unrighteous.

The Christian is the dwelling place of the Holy Spirit. It is a great sin to crowd out His presence by allowing unclean thoughts to enter. Only pure thoughts ought to be harbored; thoughts pure in form and pure in motive.

As God has an eye for beauty as well as purpose, so the Christian too ought to look beyond the mere fulfillment of obligation and duty. We ought to fill our mind with things which are lovely. A pure motive is not always enough. The form matters too. Surely the Christian dwells on a higher plain, lives in purer air and radiates forth a clearer beam than the non-Christian. To be more refined and more qualified to represent Christ we must think on things lovely. As our thoughts sooner or later are expressed and become public they ought to be of good report. Let nothing coarse or vulgar occupy our mind lest our testimony be evil spoken of. If the beauty of Christ shall be seen in us it will first have to fill our soul and mind.

Lest anything could have been omitted Paul summarizes and adds that the child of God should think on those things that have virtue and are praiseworthy. Ponder them well. Ponder them continually. Think on these things till they become part of you.

* Pastor of the M. B. Church at Linden, Alberta.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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The MENNONITE OBSERVER strives to have Christ at the helm, the salvation of man as its goal, and the essential unity of all true Mennonites as its guiding principle.

—George Truett.

Orillia For Christ Crusade

Coldwater, Ont. — A two-week evangelistic campaign, conducted by the Rev. Leighton Ford of the Billy Graham Evangelistic Association, was held from Feb. 26 to Mar. 11 in Orillia. The attendance exceeded all expectations. Though the meetings were held in the largest Orillia church, it was found necessary during the second week of the crusade to accommodate the overflow crowds by closed circuit television. Many made public decisions for Christ.

Rev. Ford, a brother-in-law of Billy Graham, preached the gospel in a simple but straightforward manner. The other two members of the team were Irv. Chambers, leader of the 200-voice choir, and Homer James, the soloist.

To arouse interest and participation in the meetings at Orillia, 15 miles distant, a chartered bus from Coldwater provided transportation for three services. We praise God for the response of two young people who went forward to accept salvation. One is the daughter of a prominent businessman in Coldwater and will undoubtedly face much opposition and ridicule. Our prayer is that she may grow in her Christian life, and that this may be the beginning of a revival in Coldwater.

Large Crowd Thrilled as "Die Schoepfung" Sung

About 800 Mennonite music-lovers in Winnipeg received a special treat when the Mennonite "Liebhaber" choir, under the direction of Corny Balzer, sang "Die Schoepfung" by Haydn on Tuesday evening, March 13, in the Young United church.

In a performance that was marked by clarity of tone and diction, the choir and soloists managed to impart the spirit of the oratorio to the audience in a way seldom seen. The inspired singing and sympathetic organ accompaniment provided an experience in worship, not only a musical evening. The listener felt that those singing had first of all experienced in their own lives the wonder and glory of the creation before they sang the oratorio.

Soprano Holda Reimer, student from Yarrow, B.C., at the M. B. Bible College, sang the solo parts of Gabriel, while soprano Rita Langemann, student from Coaldale, Alta., at the M. B. Bible College, sang the part of Gabriel in the trio sections and the part of Eve. Peter Koslowsky, well-known tenor from Niverville, Man., sang the part of Uriel and bass soloist David Falk of Winnipeg sang the parts of Raphael and Adam. Organist was Mrs. Winifred Sim.



This new M.B. church in Clevelandia, Brazil, was dedicated on February 12. Speaking at the dedication were the brethren David Janzen, Paraguay, Peter Janzen, Guaritiba, Brazil, G. H. Sukkau, Bible school teacher, and Abram Dueck. The brethren H. Froese and G. H. Sukkau spoke dedicatory prayers.

Busy "Holiday" for Him

By Wm. Schroeder *

Colony Neuland, Paraguay. — The Lord has seen to it that the school vacation did not become a "holiday"—which we did not want it to be either. Up until then I had been so busy with school-work that I often had to refuse invitations for work in the churches. But during the summer I was ready to serve—and have had at least one invitation for every Sunday and holiday, with two exceptions. Since it does not pay to have one's own horse and wagon in Neu-Halbstadt, the villagers have gladly come for me and brought me back again. Frequently I was also asked to speak on Saturday night in addition to the Sunday service.

The Church has made me responsible for the youth work here. In two opposite corners of the colony, Gnadental and Waldrode, we have had monthly youth meetings for those living in the surrounding villages. In some of these, where there are enough faithful believers, they also have weekly services. The small number of such young people in some villages, the great distances separating the villages, and the shortage of forage for horses in early summer, made things rather difficult. The interest has increased, however, and the Lord has given visible results. Our desire is that our humble service may have abiding results.

Brother Gerhard Wall and I toured several villages together, holding inter-Mennonite services that were geared especially for young people. We also conducted a three-day Sunday School Teachers' Course in December.

As a result of the early promise of support by the Western Relief Committee for our schools, over 40 students have already registered for the "Zentralschule". Since we

only have four teachers, the school board has decided to send the advanced class of four students to Fernheim in order not to overload the teachers. I didn't like the idea, but since we as teachers at the "Zentralschule" also have to help in preparing the curriculum and text books for the elementary schools, I finally agreed to this move. I have also accepted the chairmanship of the Teachers' Association since no one else was willing to do it. The school system here is still in its pioneering stage, even though it has rendered valuable service already. The schools are our mission field.

We are enjoying the work and our health is satisfactory. Crop prospects are quite good—if nothing comes along to damage them. The morale in the colony has improved considerably during the last few months, although it is too bad that so many want to emigrate. (Translation.)

* Wm. Schroeder comes from Steinbach, Man. He is principal of the "Zentralschule" in Colony Neuland and is supported by the M. B. Board of General Welfare and Public Relations.

CMBC CHOIR SINGS ORATORIO

The 66-voice choir of the Canadian Mennonite Bible College sang the oratorio "St. Paul", by Mendelssohn, on Sunday evening, March 11, in the First Mennonite church, Winnipeg.

A good atmosphere was created by the opening song of the choir, "Der Herr ist gross". Rev. H. Poettker, instructor at the college, then made the introductory remarks, reading from Philippians four. He declared that Paul had a purpose in life. Before his con-

version it had been self-directed, after his conversion it was directed to Christ.

The oratorio always makes an impact upon the listener and so did this one. Worthy of special mention was the singing of soprano Carol Schmidt. Other soloists were: Mrs. Anna Neufeld, contralto; Vernon Neufeld, Bill Wiebe and Dave Braun, tenor; and Dick Neufeld and Robert Baergen, bass. George Wiebe directed the choir and Mrs. Esther Wiebe accompanied on the piano.

Field Council Meets in Congo

Dear Friends,

Greetings from the Africa Field Council of the M. B. mission with Acts 1:4: ". . . but wait for the promise of the Lord." This was one of the underlying thoughts of many of our meditations during the conference days. Only after we fulfil the condition of waiting before Him, can He endue us with the power of the Holy Ghost, which is so necessary to do His work.

It was our privilege to have Brother J. B. Toews and the H. K. Warkentins with us during our Field Conference held at Kajiji from Feb. 14 to 19. Together with them we reviewed the work done in the Congo during the past years and that which we hope to accomplish in the years that are before us. Special emphasis was laid upon giving more of the work and responsibility over to the native church, thus seeking to establish a strong indigenous work.

Sunday was a day of rich blessing for all. After the morning service we had a children's dedication service, where seven of the missionary children were publicly given back to the Lord. Could it be that some may follow in their parents' footsteps? In the afternoon we had a baptismal service, the first of its kind in our mission history in the Congo. Four of the missionary children were baptized and received into the church upon their confession of faith. They were Edith and Eleanor Baerg and Laurent and Dennis Buschman. After this all gathered around the Communion Table to partake of the Lord's Supper.

The evening service was a farewell for the A. A. Janzens, the brother having been out on the field since 1912. We also bid farewell to the John Ratzlaffs, who expect to return to America for medical attention for Glenn.

Today as we pen these lines, all the missionaries on the A.M.B.M. field are back at their places of service. Will you, our churches in the homeland, pray that God's blessing might rest on the work?

Your representatives in the Congo, the A.M.B.M. staff,
per Ernest Dyck.

HERE AND THERE AND EVERYWHERE

Evangelism at Mildred

Hepburn, Sask. — Victor Nickel, M. B. Mission of Saskatchewan worker at Hague Ferry, Sask., conducted evangelistic services at the Mildred, Sask., mission station, the field of the John Kehlens. The Lord met and blessed the group, with a few young people deciding for Christ.

* * *

Director Speaks at Saskatoon

Hepburn, Sask. — Rev. J. S. Adrian, Director of the M. B. Mission of Saskatchewan, conducted a two-week evangelistic campaign at the city mission in Saskatoon, where Rev. Abe Sawatzky is serving. In spite of the adverse weather the attendance was quite good. Sinners were warned and warned with the Gospel message, while the Christians were edified and strengthened in the faith.

* * *

Challenges Student Body

Hepburn, Sask. — Rev. J. S. Adrian recently spoke at the chapel hour in the Bethany Bible Institute here, challenging the students to enlist for service in Summer Vacation Bible School and the Bible Camp. He provided application forms for those interested. The response was gratifying, for there is a vast field for this type

of mission work in northern Saskatchewan. The Mission reaches many boys and girls both through the DVBS and the Bible Camp.

* * *

Choirs Get Together

Steinbach, Man. — The Niverville M. B. Church choir joined the choir of the M. B. Church here for an evening of pleasure skating on March 3. A short program was brought inside before the lunch, consisting of Chili Con Carne on buns, cup cakes, and coffee, was served.

* * *

Visitor at Youth Service

Steinbach, Man. — Rev. Wm. Falk, pastor of the North Kildonan M. B. Church, Winnipeg, was the guest speaker at the Steinbach M. B. Church "Jugendverein" program on Sunday night, March 11. He emphasized the importance of spreading the pure Gospel to the world of darkness around us today.

* * *

"At the Seashore" Presented

Steinbach, Man. — The massed choirs of the Mennonite and Bergthaler churches here presented the sacred cantata, "At the Seashore", at the Mennonite church on Sunday evening, March 4. Dr. K. H. Neufeld directed the choir.

speaker showed how a Christian can be kept climbing upward steadily even in this world of darkness.

We would also express our hearty thanks to those who ministered to us in song during the absence of Rev. Reimer, who is also our choir director.

RECEIVE VISIT FROM BAPTIST YOUNG PEOPLE

Leamington, Ont. — The young people of the German Baptist Church in Windsor, Ont., presented a program in the M. B. church here on Sunday evening, March 4.

After the introduction, testimonies were given by several young people from the group. A tenor soloist then sang "The Holy City" in the English language. More testimonies followed. The pastor's wife and son joined in a duet, followed by two songs from a male quartet. Thereupon Rev. Lueck, the pastor, delivered the message. After this program the choir sang the hymn, "Herr, wie du willst", and a pianist played Chopin's "Raindrops".

The highlight of the evening's program came when the group presented the dialogue, "Was

wuerde Jesus sagen?" We were challenged to constantly ask ourselves, "What would Jesus say?"

The choir closed the program with "Gross und wunderbar sind deine Werke".

SUNDAY SCHOOL SPOT-LIGHTED AT STEINBACH

(Continued from page 1-2)

Rev. Clate Risley spoke on "Vital Vitamins for Sunday School Victory" in his first message. They are, in short, "A" for action, "B" for Bible, "C" for contacts, "D" for dependability, "E" for efficiency, and "F" for first—"Seek ye FIRST the kingdom of God".

Concerning action, Rev. Risley stated, "Too many churches have a SITUATION."

In his second inspirational message, delivered on Sunday afternoon, Rev. Risley emphasized the teaching part of the Great Commission (Matth. 28:19,20). He stated that if and when we have reached them we must also teach them and train them.

The majority of the sessions were workshops. In these workshops discussion centered around one of the phases of Sunday school work, such as the junior, primary, and other departments, plus administration, the part of the pastor, etc.

"Seven out of eight young people are lost to the Sunday school during high school," Rev. Williams in a workshop on Sunday school evangelism quoted J. Edgar Hoover as saying. These are alarming figures, he stated.

In another session Rev. Risley spoke on "Visitation and Follow-up". According to the Word of God it is the will of the Lord that "every creature should hear as well as every house, every nation and the whole world", he asserted. Personal contacts are 85% more effective than a mail contact, he said.

Some 350 people had registered for this convention. The attendance at the inspirational sessions was much higher, with about 600 attending the closing session on Sunday.

MENNONITES PARTICIPATE IN CONVENTION

(Continued from page 1-4)

Primary emphasis throughout was on holding the child in the Sunday school. True, attendance building must be part of every Sunday school's program, but if the Sunday school managed to keep only those who came of their own volition, there would be an increase of 467% in five years.

In one of his talks Rev. Williams dealt with the religious illiteracy prevalent in evangelical circles today. He maintained that if a pastor would make a test of the Bible knowledge of his congrega-

tion on Sunday morning "he would be shocked to death".

"There can be no harvest without planting. . . no returns without investment. . . no knowledge without study. . . no achievement without work. Growing Sunday schools are the result of diligent cultivation, careful, prayerful planting, unceasing effort, constant attention and saintly patience. Then, like the growing garden, they must be touched by the finger of God," Rev. Williams stated in a workshop on attendance building.

HENRY DUECK ORDAINED AS MINISTER

Henry T. Dueck, instructor at the Bethel Bible School at West Abbotsford and member of the Aldergrove Bethel Mennonite Church, was ordained as a minister on Sunday, March 11.

Officiating at the ordination ceremony was Rev. N. Friesen. Both he and Rev. J. Regier spoke at the service. Greetings from eight other ministers, representing their churches, were given after Rev. Dueck spoke briefly.

Rev. and Mrs. Dueck intend to spend the next two years doing pastoral work in Asuncion, Paraguay. Rev. Dueck is a graduate of the Mennonite Educational Institute, North Clearbrook, B.C., of the Canadian Mennonite Bible College, Winnipeg, and has attended Bethel College, Newton, Kans.

PRESENT LAST TWO PARTS OF "MESSIAH"

The Oratorio Choir of the Mennonite Brethren Bible College, under the direction of Henry Voth, and accompanied by Dr. F. C. Niermeier on the organ, sang the last two parts of Handel's "Messiah" on Saturday evening, March 17, in the Elmwood M. B. church, Winnipeg.

A capacity audience heard the choir and soloists sing the great passion choruses, recitatives and airs in a performance that at times provided a deeply moving experience for the listeners. This was especially true of the joyful chorus, "Great Was the Company of the Preachers", the triumphant "Hallelujah" chorus, and the majestic chorus, "Worthy is the Lamb". Throughout it was evident that the choir members themselves were enjoying the singing.

Though not faultless, the singing of the soloists provided some of the highlights of the evening's program. It is truly remarkable how effective singing by consecrated, trained soloists is.

Soloists were: Holda Reimer and Rita Langemann, soprano; Mr. and Mrs. David Falk, bass and contralto respectively; and John Pauls, tenor.

Pastor Returns

By Elizabeth Jantzen

Harrison Hot Springs, B.C. — Rev. John Reimer, pastor of the M. B. mission church here, has returned from Winnipeg, where he attended the annual Ministers' Course at the M. B. Bible College.

Before Rev. Reimer left us we had the joy of attending the first Christian Endeavor held at Harrison Hot Springs. The theme was: A Christian—Genuine or Imitation. Various items, including a short dialogue, helped to show us a picture of a hypocrite. Then Rev. Reimer showed us the genuine Christian as described in the words of Jesus, "If any man will follow me, let him deny himself and take up his cross and follow me."

Was it coincidence that on the following Sunday the visiting minister used the same text and again stressed what it means to be a true Christian? With that fact thoroughly established, we were led on by another minister to leave all else behind, keeping our eyes on Jesus and pressing on, for a Christian is on dangerous ground when he begins to lag behind. Reading Ephesians 3:15ff, the

Mennonite Brethren Mission Notes

AFRICA

At the Kajiji medical center in Belgian Congo, 6,518 patients were received in 1955. At present there are an average of 60 hospital patients and a large number of patients come to the dispensary daily, according to a report by the Brethren J. B. Toews and H. K. Warrentin. "This ministry provides one of the most advantageous opportunities for the preaching of the Gospel."

EUROPE

— An extremely cold winter in Austria with much snow is reported from Linz by the A. J. Neufelds of Niverville, Manitoba. "The people have a difficult time keeping warm in their cold barracks. The extra drain on fuel supplies makes their meager financial supply dwindle away so fast. In spite of this they are quite cheerful and continue to come to the services even though the hall is very cold due to inadequate heating facilities."

— A short evangelistic campaign in Vienna, Austria, early in February resulted in several decisions for Christ, according to A. J. Neufeld. The presence of the Elton Bergs is helpful in the work, he writes. "So far in February (22nd) I have averaged a sermon a day, so we appreciate the help of the Bergs in our services. February constitutes no exception, as every month is filled up the same way with much work left undone."

JAPAN

Japan Mennonite Brethren missionaries David Balzer, Jonathan Bartel, Harry Friesen, Mrs. Roland Wiens and Ruth Wiens attended the second Japan inter-Mennonite missionary conference in Kyushu late in January.

INDIA

— Emma Lepp of Dalmeny, Saskatchewan, at Shamshabad, India, underwent major surgery at the Baptist Hospital at Hanumakonda February 20. On February 26 she wrote: "I am feeling better every day. The Lord willing, I shall go back to Shamshabad Wednesday. There are quite a few of the girls from our fields in training here. I notice that they look back with respect to the work that is being done in our mission. A prominent evangelist in India testifies to the fact that our Mennonite Brethren here are the group best acquainted with the Word. My day nurse was a girl from our Kalvakurty field—a smiling little servant."

— The Indian Mennonite Brethren missionary council has decided to ask the Board of Foreign Missions to establish scholar-

ships by way of projects for the benefit of training more India Christians for the teaching profession. Purpose of the scholarships is to make it possible for more Christian young people to study at teacher training schools to prepare themselves to teach in the Christian schools and institutions on the Mennonite Brethren field in India.

COLOMBIA

From Istmina, Colombia, Doris Harder of Mountain Lake, Minnesota, writes that 737 patients from 51 villages were received at the medical dispensary in a four-month period. These were the months just previous to the closing of the medical work by opposing forces last fall. In reminding the churches to continue praying that the Lord will open the way for the medical work to operate again, Sister Harder relates the following incident of a woman helped through the dispensary: "One mother who came for injections told us how her Bible had been taken away several years ago and burned. For years she had not had sufficient money to buy another. We gave her a Gospel and after several months she not only finished reading it but nearly knew it by memory. Now I gave her a New Testament and she has almost finished reading it. This is only one example of the way the Lord is working on the hearts of some of those who have been reached through the medical work."

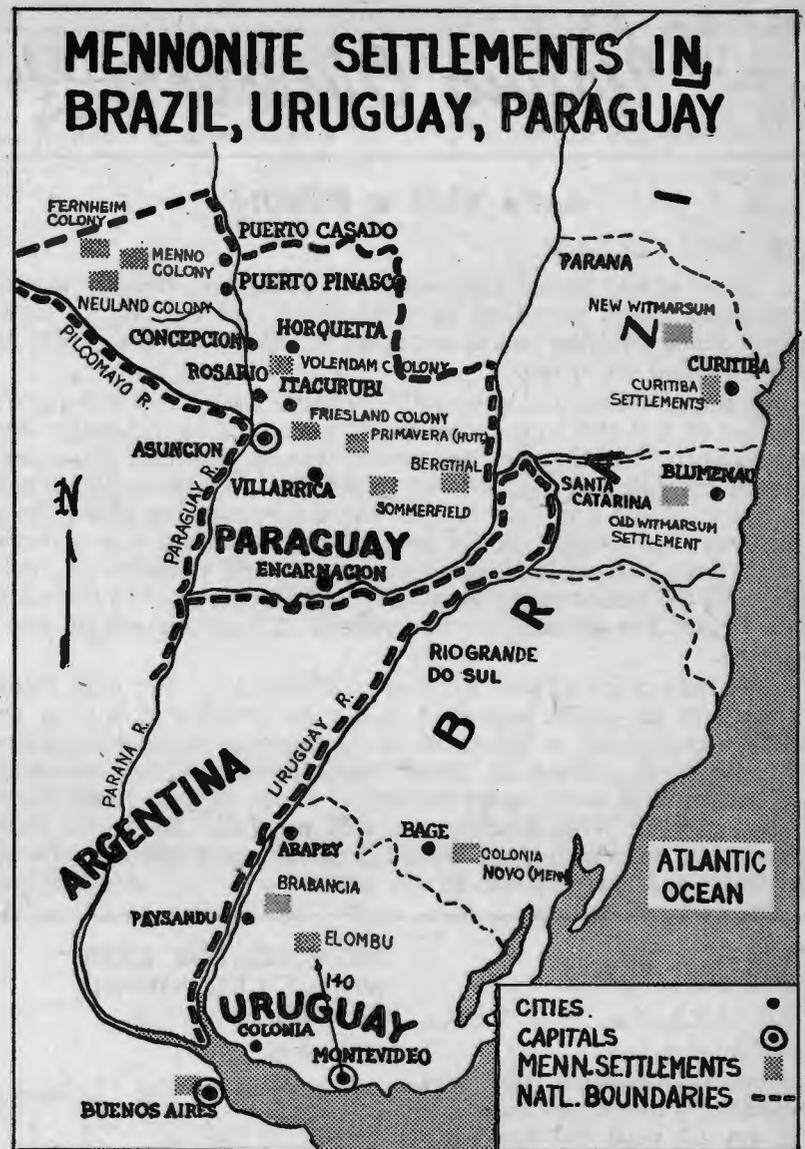
ECUADOR

Martin Duerksen, Argentina MCC worker, contributed four German messages over HCJB in Quito, Ecuador, while in the city enroute back to their work in Buenos Aires. He writes that the work of the David Nightingales of Yarrow, British Columbia, is appreciated by the station and its workers.

BRAZIL

From Curitiba, Brazil, Erven A. Thiesen of Reedley, California, reports that the new secondary school building on the mission compound is almost completed and that classes are about to be started for the first time in the new institution.

Paraguay missionaries Jacob H. Franz of Coaldale, Alberta, and Victor Toews of Vancouver, British Columbia, presented reports on foreign mission activity at the South American Mennonite Brethren District Conference at Bage, Brazil. On their return trip they stopped at Montevideo, Buenos Aires and Asuncion, and at various Mennonite Brethren Churches to give missionary messages and reports.



Mennonite Brethren Conference Meets in South America

By H. C. Born

By the grace of God the delegates of our Mennonite Brethren Churches in South America were privileged to convene in conference during the days of January 29 to February 5. "By the grace of God" is not just a conventional expression.

Our churches are scattered from Sao Paulo, Brazil, in the east, to the Paraguayan Chaco in the west; south, from the Rio de la Plata, Uruguay, and north again to the Chaco. These distances in themselves are not so problematic because of good airline transportation facilities; but the fact that airlines may change their schedules by several days and that governments of three different countries—Brazil, Uruguay and Paraguay—are involved makes it difficult to successfully arrange a conference. Therefore our South American Churches convene only once in two years.

A total of 33 delegates from 14 local Mennonite Brethren Churches gathered for six days of inspiration and business at Bage, Brazil. Moderator of the confer-

ence was Kornelius Voth of Friesland, Paraguay. In his conference message on "Hold that fast which thou hast" (Revelation 3:7-12), he led the congregation to review the present position of the Mennonite Brethren Conference.

Theme for these convention days was "The Church of Jesus Christ and Her Service", based on I Thessalonians. Rev. C. C. Peters set the pace for the theme by leading us into Chapter I under the sub-topic "The Right Church". Other topics by chapters were: "The Right Worker", "The Right Brother", "The Right Walk" and "The Right Attitude of the Church to the Coming of Christ", discussed by Hans Legiehn, Rev. Victor D. Toews, Rev. Jacob Franz and Rev. G. H. Sukkau respectively. Each speaker seemed to speak in the power of God, making the ideal Church of Jesus Christ something extremely important. One was convinced that the work of our Lord can be done only by courageous men wholly submitted to the Spirit. Messages

(Continued on page 11-3)

THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

These windy March days when the sun grows steadily warmer remind me of the story of "The Wind and the Sun". Now, we all know that the sun is stronger, but the wind is a power to be contended with, too.

In many cities, and especially in New York, there are quite a number of tall and impressive buildings called skyscrapers. One man said the building he constructed was so high that the workmen at the top had to lie down to let the moon pass by. That, of course, is just a tall story. But there is something about these buildings that people do not see. When buildings are so very tall they must be able to stand the great wind pressure on their sides. So the builders put great iron rods far down into the solid rock below the surface of the ground. These are called wind anchors.

We may think of ourselves as buildings, too. We may think of the sun as God's love that is always shining down on us. And we may think of the wind as the temptations and struggles that we meet. Some of these windstorms are bad tempers, bad habits and even untruthfulness. Now, if you have Jesus Christ as your Wind-Anchor you will not fall. He is the only foundation on which your building, which may become one of the finest and greatest, can firmly stand. Aunt Selma

Children Write

275 McKay Ave., Wpg. 5, Man.

Dear Aunt Selma,

I read the Children's Page every Saturday. I like it very much.

I am 10 years old and have one brother whose name is Mervin and a sister whose name is Evangeline. I am in grade four.

I thought I would give you a name for the Children's Page. My name is "Us Young Christians".

Yours truly,
Edwin Boschman

(You were just a little late with your name, Edwin. The closing date of the contest was March 2. However, we are glad you wrote just the same. We hope you will write again. —Ed.)

ANSWERS FOR LAST WEEK'S CROSSWORD PUZZLE

ACROSS:

- | | | |
|------------|-------------|-----------|
| 1. Ishmael | 4. Og | 7. Magog |
| 8. Mizpeh | 10. Asa | 12. Caleb |
| 14. Canaan | 17. Bera | 19. Adam |
| 21. Gilead | 25. Nain | 26. Er |
| 27. Boaz | 29. Sarah | 33. Ai |
| 35. Zur | 36. Goliath | 37. Seth |
| 38. Nun. | | |

DOWN:

- | | | |
|------------|--------------|-----------|
| 1. Isaac | 2. Haman | 3. Lael |
| 4. On | 5. Paul | 6. Moab |
| 9. Zoar | 11. Saul | 12. Cana |
| 13. Eve | 15. Ham | 16. Gad |
| 18. Miriam | 20. Manasseh | 22. Aaron |
| 23. Anna | 24. Job | 28. Jonah |
| 30. Rezon | 31. Hur | 32. Mars |
| 34. Lot. | | |

(Prepared by Elsie Beth)

Cross-Bearers For Christ

By J. H. Janzen

(12th Installment)

EARNING A LIVELIHOOD

To earn a livelihood the students organized boys' choirs. A teacher trained them and taught them fine music and singing. Then they put on short choir gowns and ran out into the streets of the city. As soon as a householder waved at them to stop and sing, they arranged themselves in proper formation and sang their beautiful songs. Then they took a collection from the people who had listened to them and moved on until someone else stopped them to hear them sing.

These boys did not receive much money that way, but the baker gave them a loaf of bread, the

butcher a sausage, the weaver a piece of cloth, etc. Then when they arrived back at their dormitories they would divide these things among themselves. These distributions could not always be accomplished without serious quarrels and sometimes even fights, but this way of providing needy students with the necessities of life survived a long time.

Choir practice, of course, took up much time which should have been spent studying and delayed the students considerably in their general progress, but many of them managed, nevertheless, to finish the course of studies in a reasonable length of time. Menno was one of them.

When the scholars thought that



You all now the song, "Jesus Loves the Little Children". But do you all know the second verse? This is how it was taught to me:

Jesus died for little children,
All the children of the world.
English, Irish, Scotch and Jews,
German and Italian, too.
Jesus died for all the children
Of the world.

they had learned all that their school could teach them, they migrated to another school to get everything which that school could give them. Finally they tried to penetrate into the unknown on their own and become a man.

Four hundred years ago, at the time when Columbus discovered America, it was rather risky to travel because bands of robbers attacked, robbed and often killed the travelers. Therefore the travelers also organized into real fighting units before they set out on their way to transact their business.

The wayfaring scholars also armed themselves with daggers, short swords, bows and arrows, and other weapons when they set out to wander from one school to another. Frequently a good marksman with a cross-bow went along with them to hunt for them and provide them with meat on their journey. Young people are always hungry, and if wild game could not be found they did not mind shooting tame geese or ducks, if they could get away with it. But if they were caught at it, they were taken to the magistrate and taught a lesson which was easy to learn, very hard to forget and very hard to keep.

In most cases the scholars were able to talk themselves out of their predicament because they were learned people, even if they did look like gangsters trotting from one place to another.

It is by no means surprising that the wayfaring students were almost as much feared, and sometimes hated, as bandits, and that it was hard for them to find shelter and sustenance enroute. Many a time they did not know where their next meal was to come from.

Menno was such a poor, roaming scholar when he wandered with his gang from town to town in search of wisdom. Let us trust

that he was not quite as dissolute a fellow as many in his time. As far as could be ascertained, he was well liked by his comrades and they felt safer traveling overland if he was with them.

(To be continued)

BIOGRAPHY BARGAINS

Each 75¢

John Wicliffe. 104 pp.

This is the thrilling story of the man who has been called the "Morning Star of the Reformation". In spite of persecution from the Catholic Church he completed the first translation of the whole Bible into English.

Dwight L. Moody

By W. R. Moody and A. P. Fitt. 127 pp.

This is the story of one of the giants in God's kingdom. A man beloved by all and victorious for Christ, he needs to be known by all Christians.

Martin Luther. 95 pp.

Every Christian, of whatever denomination, should know the life of Martin Luther. This book will help toward this end.

Duncan Matheson

By Rev. John MacPherson. 276 pp.

This is the life-story of one of God's choice servants who was used to bring revival to much of Scotland shortly after the middle of the 19th century. Truly an inspiring story.

David Livingstone

By Samuel Mossman. 153 pp.

Inspiring and challenging is Livingstone's life. Both as a boy and as a man he evidenced that patient perseverance that made him the greatest Christian explorer. He opened a continent to the Gospel.

Heroes and Heroines

By J. Meldrum Dryerre. 160 pp.

These are stories of heroes and heroines of the Scottish Covenanters. They are tales of peril and persecution endured for the Gospel.

Bible Wonders

By Richard Newton. 152 pp.

"There are more wonders in the Bible, and greater wonders, too, than are to be found anywhere else. There are wonders of Wisdom here, and Wonders of Love, and Wonders of Power, and Wonders of Goodness that are perfectly surprising. The attempt has been made in this book to speak of a few of these wonders."

An excellent book for children. It is also very helpful for all those who work with children, for it has an abundance of illustrations and stories.

Future Subscribers

Born to Mr. and Mrs. George Rempel, Carman, Manitoba, a son, Theodore, on February 29, 1956.

Born to Mr. and Mrs. Peter Koslowsky, Niverville, Man., a son, Robert Lawrence, on February 25, 1956.

THE MAN IN BEARSKIN

By J. Keuning

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(7th Installment)

"A beardless youth!" exclaimed the latter. And then to himself he added: "He, at least, won't know me."

The stripling stood a short way off, knowing not just what to do. It was obvious that he was ill at ease, and unaccustomed to the demands of wilderness experience.

"Come and help me," said the hunter, aware of the youth's uncertainty, and fearful lest he bolt, like the frightened deer, into the neighboring forest. "Come and help me. My body is wedged between these two trees, and my foot is clamped by a heavy branch. I can't move without the most terrible pain. Don't be afraid of me."

The great blue eyes of the youth, who could not have been more than fourteen, stood wide open, gazing with awe and wonderment at the figure of the "Man in Bearskin".

"Oh! It's the 'Man in Bearskin'!" he breathed in evident terror. His slim body chilled with fear as he spoke the dreaded phrase, and he turned as if to flee from so odious a personage.

"Are you afraid of me, youngster?" asked the anxious hunter, conscious of the critical state of affairs. "Don't fear me, I'll not harm you. How could I hurt you if I wanted to while I'm fast in the grip of these cursed trees? If you can help me out of my predicament, I will make it worth your while. Come now, be reasonable and give me a hand."

"I don't dare to come near you," said the youth in a doubtful voice, still standing at a safe distance.

"But why? I tell you I'll not harm you. I do harm to no one, least of all those who help me."

"Are you not the 'Man in Bearskin'?"

"Yes, I am he."

"Then you are the one who has tried to kill our people. You shot at them with that very rifle there. I've heard of you. I don't dare to set you free."

"But my gun lies there on the ground, boy," impatiently said the hunter. "You can get it and do what you want with it. But come, are you going to help me?"

The lengthy dialogue necessary to allay the suspicions and quiet the fears of the timid youth was beginning to irritate the imprisoned man. What could be disturbing the youth to such an extent that he loathed the presence of a helpless hunter in dire need of assistance?

The thoughts which ran through

the mind of the boy were confused and excited. He had heard the story of the happenings at the shelter of the hunter, he had listened with awe to the portrayal of the dress and actions of the lonely woods-dweller, and in his youthful imagination, the mysterious personage had taken on a character most awful, more terrifying than the Bluebeards and giants of whom he had read.

Yet the boy was old enough to know that the man was in great danger, and in need of help. Moreover, he himself stood in need of succor. He had lost himself in the forest, and was uneasy at the thought of passing a horrible night in the blackness and wildness of the woods. Perhaps the two could be of mutual aid to each other.

Overcoming his dread, the boy advanced to where the helpless hunter lay fastened. He cautiously neared the fallen rifle and picked it up with respectful care. The hunter was overjoyed at the promising change in the boy's attitude.

"Be careful with the gun," he said. "It's loaded." It was plain from the way the lad acted that he was unaccustomed to handling firearms. He took it gingerly from the ground, held it far from him, and, at the warning words of the man, laid it carefully aside, leaning it against a nearby beech.

"How can I help you?" asked the stripling.

"I hardly know myself, how you can best help me. Perhaps, by adding your strength to mine, I can be lifted out of the crevice. Let's try that first, anyway."

The youth, now that he had resolved upon helping, was more ready and agile than first appearance had promised. He climbed with ease upon the fallen trunks, stood astride them, and, somewhat shyly at first, put his slender arms under the shoulders of the entrapped hunter.

"Now! Let's go together!" said the latter.

The boy heaved with all his little might; the man strained, and lifted, and struggled. But the jaws of the great trap yielded not a whit. It was useless to try more.

"This won't do," said the man. "It's that branch underneath that holds me tight. It bites my ankle like a steel bear-trap. We'll have to get that foot loose first."

The exact manner in which the injured member was caught was unknown to the man. The limb was underneath and the circumference of the trunks was too great for him to see around them.

"Can you crawl under and see how my foot is fastened?" asked he. "See if you can find a way to free it."

The youngster acted upon the request. Lying low, he crawled under the two fallen trunks. There was not much room for freedom of motion, but the boy's slight frame and lithe body made it possible for him to get to the place where the ankle was caught. He noticed that the man's foot had slipped into a crotch formed by the trunk of the tree and a stout limb some two inches in diameter.

"Now, when I pull, you try to work your foot loose," advised the lad from his position under the windfalls.

The lad pulled and strained in his hampered position in an effort to widen the crotch, and so release the foot. The man added his efforts to those of the boy, but the limb was too strong for the small powers of the lad, especially since he could not, on account of his position, exert them to the full. For a moment both were baffled by the failure of the two attempts. The man especially was provoked.

"I have it," cried the youth. He came crawling out of the small aperture into which he had gone, looked about until he came upon a short, stout stick, and then returned to his post under the trees. Inserting the lever thus provided a short distance above the foot, he called upon the man to try again. The lad applied every available ounce of strength to the lever. The limb yielded a little. The foot moved a fraction of an inch. It was a promising sign.

"A little more," groaned the man in excruciating pain. "It's coming," and he drew his breath with a sharp whistle. The boy outdid himself in a last supreme effort. His slender arms trembled with exertion, his eyes bulged from their sockets, the peak of his strength had been reached. A final wrench, a pull, and the foot was free.

"Oh-h-h!" breathed the hunter in relief and pain. "My foot!"

It was the work of but a moment to finish the task of freeing the man. When he was once more upon the ground, his legs crumpled up under him, and he lay in a heap on the black humus of the forest floor. He was free, but at the cost of so much nervous energy and physical strength that he could not remain upright. The youth was visibly affected by the helplessness of him whom he had so recently covered with fearful imaginations. He felt weak himself, and sat down upon the root of a tree to recover his composure and consider the next step to be taken.

"Can I do anything for you?" he asked with kindly solicitude. It seemed as if his fears had been completely dispelled.

"I'm not sure," returned the

freed man, "but I'm afraid my foot is useless. I may need your help to get back to my shelter."

"You surely were in a pretty fix," observed the stripling. "You were a good deal like Paul in prison, but you lacked the jailor to set you free."

"Paul! What Paul do you mean?"

"Why, Paul! Paul of the Bible. The Apostle Paul! Did you never hear of him?" The boy's surprise was very evident, for the dutiful Holland parents had taught him the story of Bible heroes with unremitting faithfulness, and he was shocked to think that there could possibly exist an adult who did not know of Paul.

"Oh!" exclaimed the hunter in a contemptuous tone, "that Paul."

"Yes, but he was freed in a more wonderful manner than you. Silas was there too, and they prayed to God, and He answered them by setting them free. Did you pray when you were caught?" The frank conversation of the youngster, and especially his simple question at the end quite disconcerted the hapless hunter. The boy had been trained in a Christian home where prayer was a common and much practised thing, and it was most natural that the thought of prayer should occur to him in moments fraught with danger as were those just passed by the hunter. But the "Man in Bearskin" clearly was no devout man, for he made a queer grimace at the remarks of the boy, and answered only with a meaningful "Humph!"

The night was not far off, and it was of immediate concern that the journey homeward be begun. The man made an effort to rise, but the jab of pain that ran through his leg threw him back with a grunt.

"I'm going to have a hard time of it getting back," he said, looking ruefully at the injured leg.

"Yes, and I'm anxious to get home myself," said the youth. "I'm lost, and can't find my way out of the woods. I thought you might be able to direct me to the colony, but I see that you won't be able to take me there."

(To be continued)

A HOME WITHOUT A BIBLE

C. D. Meigs

What is home without a Bible?

'Tis a home where day is night,
Starless night, for o'er life's pathway

Heaven can shed no kindly light.

What is home without a Bible?

'Tis a home where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?

'Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting, thoughtlessly.

A Day at the European Mennonite Bible School

(Sixty-three students attended the 10-week Bible school held in Basel, Switzerland. Students came from Luxembourg, France, Switzerland, Germany and the Saar. The following is an abridged translation of an article by Doris Nickel, one of the students.)

Have you ever come to the place where you could not see your way through your many problems? Have you ever been thoroughly dissatisfied with yourself, and with your Christian life? Then why not attend Bible school?

I was exactly in such a position. On top of that there just did not seem to be any possibility of leaving home. I couldn't afford to give up my job and there was no one to take my Sunday school class. But God answered prayer.

Yes, Basel! I can still see the 63 students in my mind's eye, even though I am back home again. The classroom was so full that you poked your elbow into someone's ribs when writing. If guests arrived Rev. Wall looked slightly worried as he tried to find room for two or three more chairs.

Imagine yourself as a guest during a typical day at the Bible school. It is early morning. Everything is dark—except the teachers' room, where a light is burning already. It is 5 a.m., yet the principal is in his office gaining strength and inspiration for a day of teaching. But shortly another light appears; some student is getting up early to finish his homework assignment. On the whole, however, quiet reigns, until . . . r . . . r . . . r! The alarm clock sounds its raucous call. It is 7:15 a.m.; and with much yawning, sighing and grumbling students tumble out of bed. But there is not much time for yawning. Breakfast is served at 7:30. A happy spirit pervades at the breakfast table and the joyful singing of the students doing the dishes sets the tone for the day.

Chapel begins at 8:30 and is led by one of the teachers. We wouldn't miss it for anything. The last weeks' discussion of Christ's letters to the seven churches, as recorded in Revelation, was a real inspiration, for we were reminded that God knows each one of us and our needs.

After Chapel the student body separates into two classes, those speaking German and those speaking French. The study of God's greatness, as revealed in the Old Testament, and His grace overwhelms us. God is willing to enter into a covenant with man. The greatness of God in creation is revealed in Doctrine, where His names, His attributes, His gov-

ernment and His relationship to man is discussed.

During the five minute intermission a song fills the air with music. It refreshes the mind, but it also acts as a call to the next teacher.

A study of the Gospel of Luke follows. A diligent comparison of this gospel with the other gospels leads to many interesting and enlightening discussions. It is wonderful to have experienced teachers who can lead us out of our dilemmas.

Time out for lunch. Everyone is seated at six large tables, with the servers making sure that an abundant supply of food is at hand at all times.

After lunch students may be found almost anywhere. Some go and take a nap. Others go downtown for some shopping or other business. Still others are engaged in an active game of table tennis. The musically inclined may be found practising on their flutes, accordians or on the piano. The noise at times is almost deafening.

Ethics occupy the students during the first hour after lunch. The problems of practical Christian living must be discussed. Yet the question is not, "May I dance?" but, "Am I serving Jesus by dancing?"

The hour devoted to youth work is not easy. Here everyone must get up to tell a story and practice other activities connected with youth work. To tell a story, keeping the eyes of all students upon you, making the proper gestures, and all the while remembering the ten rules for telling a story, is no light task.

The last hour of the day is devoted to singing. It is a joy to sing when the words of the song are made so meaningful by the conductor.

Two hours of enforced silence provide an opportunity to do the homework assignments. I doubt if we would get them done without this arrangement.

Saturday there are no classes and after several hours of cleaning the students settle down to complete their homework, for Sunday is a day of rest. On that day the students attend one or the other of the churches in Basel.

I could write much more—about the outings and other times of special blessings. But this will do.

The school closed its doors for this year on February 3. Now we are scattered all over Europe in our home communities—to spread the Gospel.

(Ed. Note: Rev. C. Wall writes that larger facilities are a must for the next year. They have been

looking around for another location, but as yet have not found a suitable one. Let us help them pray that they might find the right place. The problem of financing would then arise. The MCC will help with purchasing the property, but the expense of furnishing it remains. We can all help them.)

Three Crosses

Constance Calenberg

Three crosses there outlined
Against the sky,
And I
Had come to gaze at them in
awe . . .
For on the centre cross
I saw
The dying form of
One who first loved me.

Three crosses there,
And yet I see
But one—
The centre cross—
Which, casting shadows long;
Reveals the rough-hewn bark,
The strong
Relentless tree.
And, too, I see
The crown of thorns,
Which thus adorns
The brow
Of one who made the earth;
Who gave to thorns their birth,
Supplied the sun and rain
That they might grow,
And render pain
In piercing now
The perfect whiteness of His
brow. . .

I see the spikes
Which rip and tear
The flesh of One who there
Must bear
My guilt and sin;
And as the piercing nails drive
in
I see the blood—
The flow of death—
Which in its healing
Lendeth breath
To dying man,
The flow which can
In cleansing, give new life,
Eternal hope, to live
I see the blood
Which washes white,
Which brings the dawn from
Sin's dark night,
Which gives a joy where
Once was pain,
The blood which cleanses every
stain.

Three crosses
There against the sky, and I
Have found the answer
which I sought;
For on the centre cross was
wrought
The sacrifice
His perfect life to give,
That I in finding Christ . . .
Might henceforth live.

The Primitive Mind and Famine Conditions

By John Thiessen *

Many of our churches and communities in America have heard of the famine in the Kamayala area of the Congo Inland Mission field in Africa. I have now visited the area, and also spoken to some Belgian officials.

We were told that some 60 thousand people suffer hunger. The government has 23 trucks hauling in food for these needy people. On our mission station of Kamayala and in neighboring Christian communities are some 2,000 school children and Christian families who are in need.

Now I wish to share with you an observation. Why do Africa's people in southern Belgian Congo suffer? Their answer is that the manioc (Kasava) plant is stricken with a blight that attacks the leaves and destroys the root, which is the food of the people. The African feels that manioc is the only food that fills his stomach. If he cannot get that, he wastes away.

Now, in the same area where the manioc is destroyed, the following crops are good: millet, corn, beans, peanuts, some sweet potatoes, rice, vegetables like tomatoes, cabbage, and fruits like oranges, papayas and bananas.

Reading this our readers will say, why should we then bother about sending help to Kamayala's hungry people? My reply is that we should and we must send help because the primitive mind is not free until that mind is freed by Christ, and fellow-Christians help that mind to use God's great variety of gifts. In my observation in India I have learned that if the primitive mind cannot get rice, his stomach will not fill.

What then, is our real long-range task? The Belgian government set us an example in this. This government supplies the hungry with food on condition that every family cultivate some fields with crops that yield and start eating those crops.

Our Christian task is to send out more well-trained, consecrated missionaries who will supplement the gospel by patiently convincing the primitive mind that other foods also satisfy his stomach and are often better than manioc. Such devoted and agriculturally trained missionaries should then persistently and fraternally keep on inducing people to use God's gift, the soil, for the kinds of food crops the soil will produce.

Yes, famine is a challenge to the Christian church to help release the primitive mind from bondage.

* Executive Secretary, Board of Missions, General Conference of Mennonites

THE RELIGIOUS KALEIDOSCOPE

Report Active Youth Movement, Revival in Soviet Union

Repeated and persistent reports that a mighty Christian youth movement is active in Soviet Russia have been confirmed by a young German woman who escaped from behind the Iron Curtain after seven years of imprisonment. According to this witness, "several million" Christians are behind a spontaneous movement which has come into being through Bible reading and is rapidly spreading all over the USSR—even into the Soviet prison camps! Birgitte Gerland, a 35-year-old German woman, the first prisoner to reach the free world from the forced labor camp at Vorkuta, claims that "a religious revival is taking place over the whole of Russia". (Her report, in all details, agrees with the facts revealed by an American, John Nobel, who was the second escapee from Vorkuta, where 8,000 young Christians were sentenced to periods varying from 10 to 25 years for opposition to the Soviet regime.)

Frau Gerland's story, as reported in *Vart Land*, a Christian daily newspaper published in Oslo, Norway:

"The revival began during the closing phase of the war, and has been going on ever since. It has found expression in the official church communities, but it is still stronger in 'God's underground movement', which arranges more services and meetings in secret than are held in the churches. These secret services are very well attended, and the addresses given are in the highest degree practical.

"Vorkuta is a camp where exclusively political prisoners are assembled. The prisoners belong to four different opposition movements, and they have been sentenced for taking part in them. The largest and the strongest is the organization of Christian youth who call themselves 'the believers'. They have been given by the wardens the nickname of 'monashki'—the little monks, and this appellation the young Christians have proudly accepted. The movement is now known over the whole of Russia as 'monashki'. In the seven years Frau Gerland has spent in prison she has been moved from one camp to another, 20 different ones in all—and in every one of them she met the monashki.

"The Christian youth movement is recruited from all grades of society, but chiefly students, clerks and shop assistants. They gather for Bible study in their districts. It is difficult in Russia to get hold of Bibles, and the few copies obtainable are hand-written. These Bible manuscripts are distributed by monashki, even among the prisoners in the Vorkuta camp.

"The monashki have no ritual or ceremonies. Their services are much like those of the Quakers. Anyone who feels led to do so reads from the Bible and gives a short talk, in which he or she always tries to apply the words of the Bible to life and the community today. Similar services are held in the prison camps, and almost all the prisoners attend. At first the guards tried to prevent these meetings, but when they failed, they contented themselves with keeping the prisoners away. Now, the services are only interrupted when bigger contingents of guards arrive.

"Among the 'monashki' there are a number of conscientious objectors, who without exception are sent to the prison camps. The sentence used to be 10 years, but this has been increased to 25 years. But this does not scare the young men, and every year a new year's class brings its quota of conscientious objectors.

"The movement has also made contact with the illegal remnants of the *Russian Mennonites*, Stundists, and other pacifist religious groups. The numbers of those attached to the monashki are given as several million.

"The Christian youth proclaim the method of passive resistance. They will not hear of any violence, and do not therefore co-operate with groups who are preparing a new revolution. Instead they support all strike action (Frau Gerland says this actually does occur in Russia) and advise people not to work for the godless state.

"Young people are also leaving their situations and going out as evangelists to the remotest parts of Russia. There they preach the Gospel among collective farm laborers and organize special agricultural Christian communities. As a rule such an evangelist can reckon on carrying on for a year before he is arrested. They are all quite clear about this, but they count the year as well worth 25 years in the slave camp.

"Inside the camp walls the young Christians continue to carry on the struggle. This revival movement began as a purely Russian movement, without preachers and without help from churches abroad. The only thing that has brought the young people into this movement is the reading of the Bible, and the desire to carry out the principles of Christianity in their communal life.

(This report originally appeared in *Vart Land*, a Christian daily newspaper published at Oslo, Norway. It was reproduced in the *Pentecostal Evangel*, *Korsets Seire*, Oslo, from which it was translated for publication in *Redemption Tidings*, London. Editor Robert

C. Cunningham republished it in *Pentecostal Evangel*, March 11. Ed.) (ERA)

CANADASCOPE

Four Billion for Foreign Aid

More than \$4,000,000,000 has been spent by Canada in financial aid to foreign countries since the end of the Second World War, government officials disclosed last week. Some 37% of this amount has been spent in the military field under Canada's mutual aid program for European partners in the North Atlantic Treaty Organization.

* * *

Loan Ceiling Boosted

The ceiling on federally-insured housing loans has been raised from 5¼% to 5½% by the government. The rise, which follows a general tightening of credit, brings the rate back to where it was in February, 1955, when it was dropped to the present rate.

* * *

No Strawberry Jam in B.C.

Agricultural Minister Kenneth Kiernan of British Columbia predicted last week that no strawberry jam will be produced in western Canada this year as a result of November frosts.

In B.C. between 3,500 and 5,000 tons of strawberries are used for jam making every year. The minister indicated there would not even be enough fruit to satisfy the fresh fruit market for strawberries.

Some 16,000,000 strawberry plants, nearly all in the Fraser valley, were killed off by frost and cold weather late last fall.

* * *

Too Many Villages in Newfoundland

Opening a conference on southern Newfoundland affairs, Premier Smallwood suggested that 1,000 of the 1,300 communities scattered along Newfoundland's 6,000-mile coastline be scrapped.

The premier said that if the population was resettled in 300 large communities "they could have conveniences—electric lights, paved streets, more schools, doctors, hospitals, nurses, finer churches and church halls. They could have the many advantages they should have."

* * *

Feed Supplies Low

Feed for Manitoba's livestock will be in "critically short supply" unless there is an early spring break-up, agriculture department officials said last week. Only excellent feed reserves have kept the situation from becoming alarming by now. The long, cold winter has drained supplies and deep snow has made it difficult for many farmers to get more.

The World Today

Soviet Leaders in London on April 18

Soviet Premier Nikolai Bulganin and Communist party chief Nikita Khrushchev will arrive April 18 in London for a stay of 10 days. During their visit they will hold talks with Prime Minister Sir Anthony Eden, be received by the Queen, and tour farms and industrial plants.

CHANGING STANDARDS IN CABBAGE VARIETIES

The development of improved cabbage varieties, according to C. Walkof, Morden Experimental Farm, Canada Department of Agriculture, is closely associated with changing human food habits. For many years cabbage was used mainly as a cooked vegetable and in sauerkraut production. The varieties available were satisfactory although they produced large plants, thick leaves and a leaf skeleton that was coarse and hard. In recent times a change to greater use of raw vegetables, including cabbage, in the form of salads necessitated the introduction of varieties with finer plant parts.

Eye appeal has had an effect in developing cabbage varieties with a deep green foliage color; red cabbage is becoming popular because of the distinctiveness color gives to salads.

Recommended cabbage varieties, for first early use are Canadian Acre; for second early use, Viking Golden Acre; for mid season purposes, the non-bursting Bonanza; for late season, Danish Ballhead; and the red variety, Red Acre.

Mission Sunday

Morden, Man. — The Mennonite Brethren Church here had special services ("Vierteljahresfest") devoted to the cause of missions at home and abroad on Sunday, March 5.

The guest speakers for this day were Rev. H. H. Janzen, president of the M. B. Bible College, and Rev. J. J. Thiessen, pastor of the Greenfarm, Sask., M. B. Church.

Three foreign missionaries reported at the afternoon service. They were Miss Margaret Suderman, home on furlough from India and whose home church is Morden, Miss Linda Banman, Winkler, due to leave New York for her second term in Brazil on March 16, and Miss Elsie Peters, Vancouver, on her way to Johannesburg, South Africa, for her second term of service. At the evening service Miss Peters showed a film and gave a report of her work in South Africa.

Weddings

OLFERT — ENNS

Betty Enns, daughter of Rev. and Mrs. Henry Enns of Yarrow, B.C., and John Olfert, son of Mrs. Aganeta Olfert, Steinbach, Man., were married on Saturday, March 10, in the Elmwood M. B. church, Winnipeg. Rev. J. P. Neufeld officiated, while Rev. I. W. Redekopp spoke in English.

Obituaries

JACOB WIELER

Funeral services for Coaldale's oldest male resident, Mr. Jacob Wieler, were held on Tuesday, March 13, in the Coaldale Mennonite Brethren church. Rev. J. J. Siemens officiated, assisted by Rev. David Pankratz and Rev. Jacob Dueck.

Born in August, 1865, in South Russia, Mr. Wieler at 90 was Coaldale's oldest man. From Russia he went to Switzerland as a young man to study at the interdenominational Bible school at Krischona. He served the Mennonite Brethren Church as minister for 40 years.

Because of the revolution in Russia, Mr. Wieler left in 1921, going to Germany. After two years there he emigrated and came to Canada. For two years he served as minister at the Laird, Sask., M. B. Church. He then moved to Coaldale, where in 1926 he became the first leader of the M. B. Church here. He farmed near Tempest, retiring in 1931.

He is survived by his widow, Mrs. Maria Wieler; two sons, Frank of Saskatoon and Gerhard of Vancouver; three daughters, Mrs. D. Enns of Vauxhall, Mrs. Henry Gossen of Vancouver, and Mrs. Jacob Quapp of Coaldale. There are also 32 grandchildren and 16 great grandchildren.

Mrs. John Wahl

Mrs. John Wahl, 44, formerly of Warman, Sask., passed away in the Saskatoon City Hospital on March 6, 1956, when infection set in after a liver operation. The funeral was held in the M. B. church at Warman. Rev. Norman Fehr officiated.

Born on November 17, 1911, in the Waldheim district, Mrs. Wahl moved to the Warman district with her husband later. At the present time they were living near Saskatoon.

Mrs. Wahl was very active in Ladies' Aid work during the last few years. She belonged to two such organizations and also sponsored a Girls' Club for a short while during this time.

She is survived by her husband, five sons and one daughter, five sisters, six brothers and her father.



PAX HOLY LAND TOUR

By Susan Krahn, Pax Matron
(Second of three articles)

From Damascus our road led beyond the Syrian border into Jordan territory. Our first stop in Jordan was at a little town called Jerash. Here we explored the interesting ruins of one of Alexander the Great's cities, built in order to keep his expanding empire from falling apart.

Above the humble looking mud huts that compose present day Jerash, and facing the ruins of the once great city, we found a park-like spot where we ate our picnic lunches. We drank some strong, hot, very sweet tea which several native lads served from a nearby hut and consumed our large sack of fresh tree-ripened oranges in short order.

We continued driving across the Jabbock River, past ancient Gilead and through the picturesque Jordan Valley into Jericho. All of us remembered Joshua and his conquest of this city as we sang "and the walls came tumbling down".

Mr. and Mrs. Ernest Lehman and other members of Jordan's MCC staff joined us for dinner and a short period of fellowship and devotions later. We went to bed early, for we had discovered by that time how essential a good night's rest is to an enjoyable day of sightseeing.

Early next morning we visited the Arab Development Society (ADS) project. Jordan has countless Arab refugees who exist in indescribable poverty in tents, caves or mud huts. They face a future as bleak as the present, unless something can be done to help them.

ADS is one attempt at a solution, and according to my impressions really looks promising. Hitherto unproductive land is being irrigated and made productive, while an agricultural school trains Arab lads in better methods of farming. Unfortunately this project, like MCC, suffered a real setback during December when Arab rioters looted and destroyed.

We continued our tour by climbing the Mt. of Temptation where, according to tradition, Christ was tempted by Satan. The magnificent panorama of olive groves, cypress and palm trees, orange and banana plantations and the city of Jericho spread out before our eyes. Though nothing remains of old Jericho, we saw the

excavations that are bringing to light fairly authentic portions of the walls as well as other objects.

And then we were off to much-looked-forward-to swimming in the Dead Sea! Though the salt made our eyes sting, and our hair become absolutely sticky until washed with plenty of soap and water, we just couldn't sink. So persons who didn't know how to swim had fun.

Then we drove down the original Jericho Road to Jerusalem where the Good Samaritan in Jesus' parable rescued the beaten man from death. We also stopped at Bethany—the home of Mary, now marked like most other Biblical places by a Greek or Roman Catholic church, or even an Arab Mosque in some cases.

It was late when we finally reached Dung Gate, the only gate in the walls of Jerusalem that is wide enough to admit buses. Even at that we made a most dramatic entrance by pressing half our suitcases flat and holding up all traffic for a good 15 minutes when the gate proved too low for our baggage-loaded buses to pass through.

We could hardly wait for the next morning to dawn to begin our tour of the old city of Jerusalem. We walked along the narrow streets, gazing curiously at the shops and passers-by and stopping at various points of significance in the history of Jesus' life. The realization slowly came upon me that I was actually in the city over which Christ had wept and was walking where He had walked! During the next few days we visited Gethsemane, Calvary, the Garden Tomb, Jacob's Well, Bethlehem, the Shepherd's Fields and countless other places. The Bible literally came to life for all of us in a wonderful way.

We were very fortunate in securing the services of an excellent tourist agency and guide, all of whom did their utmost to make our stay in the Arab section of the Holy Land pleasant and profitable. It was with real regret that we said goodbye to them as we crossed over into Israel to see New Jerusalem and other points of interest in the Jewish State.

The moment we crossed the border one thing became very obvious — we had left the eastern way of life behind us and were in western civilization again. Absent were the peculiar headdresses and flowing robes, the donkeys and mules, swarming outdoor market places, tents and mud houses and beggars (especially the little children coming up in hordes to request a coin). Instead there was visible prosperity, good homes, orderly streets, shop windows featuring electrical appliances, fashionable clothes and sanitary food. But absent too was the reverent approach to Biblical historical

places; instead we found a very matter of fact recital of old legends and stories.

If so happened that we arrived in Israel during the observation of Purim, a feast that commemorates Queen Esther's saving the Jewish people from Haman's wicked plot to destroy them. All shops and businesses were closed and no buses or taxis were in operation. Children on the streets were decked in gay costumes in keeping with the religious and traditional customs of the Jews.

New Jerusalem is growing by leaps and bounds, but it has lost the character of old Jerusalem. Instead it is symbolic of the new growth and development of an aggressive nation with a remarkably strong nationalistic spirit and fervor.

(To be continued)

ELEVEN PAX MEN SAIL

Eleven young men embarked on the ship "Seven Seas" March 19 enroute to Germany and Pax service. After orientation at Frankfurt MCC headquarters they will receive assignments to Pax units at Backnang, Enkenbach, Wedel or Bielefeld.

Included in this group are Herb Wiebe, Abbotsford, B.C.; Owen Hess, Mt. Joy, Pa.; Johnny L. Hiebert, Hillsboro, Kans.; Otto H. Horst Jr., Clearspring, Md.; Allen Kaufman, Fredericksburg, Ohio; James W. Lambright, La-Grange, Ind.; Harold M. Nissley, Elizabethtown, Pa.; Herbert J. Roth, Stryker, Ohio; Walter W. Schmucker, Archbold, Ohio; Paul E. Stuckey, Archbold, Ohio; and John E. Wenger, Wayland, Iowa.

* * *

PRAIRIE VIEW HOSPITAL TO RECEIVE FORD GRANT

Prairie View Hospital at Newton, Kans., the newest of the three MCC sponsored hospitals for mentally ill, was notified March 13 of its eligibility for a grant of \$15,900 from the Ford Foundation.

The other two hospitals, Brook Lane Farm at Hagerstown, Md., and Kings View Homes, Reedley, Calif., received similar notification from the Ford Foundation in December, 1955.

* * *

I-W SERVICES AND VS SECTION TO COMBINE

This spring the I-W Services administration and the Voluntary Service Section will be combined under the administrative leadership of Bro. Ray Bair. Bro. Glenn Esh, who had directed Voluntary Service along with his pastoral work at Monterey Mennonite Church, will continue in a consultative relationship to VS. Ray has directed the I-W Services since April, 1955.

COLLEGES

CANADIAN MENNONITE BIBLE COLLEGE

As we near the end of the winter term the weeks seem to be filled with increasing activities. On Tuesday, March 6, the Music Society sponsored a concert. The guest soloist was Holda Reimer and her accompanist was Lenora Dyck. Both are students at the Mennonite Brethren Bible College.

We were favoured with a visit by a delegation of four men from Indonesia in Chapel on March 8. They are making a study of Canada's educational system in an effort to improve their own system.

Rev. I. I. Friesen said good-bye to the college family on March 12 as he left for Princeton Theological Seminary in order to take a course there. Rev. G. Lohrenz will be taking over his duties during his absence.

Elmer Ediger, who was in Winnipeg for a conference put on by the University students, was a guest at our college on Monday, March 12th. At noon he had a meeting with some of the students and discussed the topic of a Church vocation for women.

MENNONITE BROTHERS BIBLE COLLEGE

Itinerary for Choir Announced

On Monday, March 12, Rev. Richardson from Tuscan, Arizona, visited the college and spoke on the theme, "Preservation of Knowledge".

During that week the Child Evangelism Fellowship, with whom the Home Missions Committee cooperates in holding Good Tidings clubs in the city, sent us three missionaries who are now on furlough. Mr. and Mrs. Johnson, working in Sao Paulo, Brazil, gave us an interesting report on Tuesday. On Friday morning Miss Carmichael told of her experiences among the natives of South Africa.

Rev. I. T. Ewert, Kitchener, Ont., a member of the College Board, spoke to us on Wednesday morning. He is principal of the M. B. Conference of Ontario Bible School at Kitchener and took time out in order to be present at the annual sessions of the College Board, which met on March 9 and 10.

The graduate testimony on Thursday, March 15, was given by Miss Elsie Falk from Arnold, B.C.

The Friday evening "Student Night" was devoted to social activity, and included a game of "broom-ball", music, a film, a message from Rev. I. W. Redekopp, and a delicious lunch.

Saturday evening marked the climax of many hours of practice for the Oratorio Choir. Under

the direction of Mr. Henry Voth, and accompanied by Dr. F. C. Niermeier on the organ, the choir presented parts two and three of Handel's "Messiah". Soloists were: Rita Langemann and Holda Reimer, soprano; Mr. and Mrs. Dav. Falk, bass and contralto respectively; and John Pauls, tenor.

The A Cappella Choir of the college is preparing for its tour of the Ontario churches. The itinerary is as follows:

Friday, March 30:

Leamington M. B. church—morning.

Port Rowan M. B. church—evening.

Sunday, April 1:

Kitchener M. B. church—morning.

Hamilton Mission—afternoon.

Kitchener M. B. church—evening.

Monday, April 2:

Bethesda Home—afternoon

Vineland M. B. church—evening.

Tuesday, April 3:

Virgil M. B. church—evening.

Wednesday, April 4:

St. Catharines M. B. church—evening.

HIGH SCHOOLS

MENNONITE EDUCATIONAL INSTITUTE, NORTH CLEARBROOK, B.C.

What Has the "Religious Emphasis Week" Meant to Me?

Students

During the Religious Emphasis Week at MEI many people got right with God. We thank God for bringing us to MEI and that we could be among the many who could accept Christ as our personal Saviour. We are thankful for the many Christians who prayed for us, and made this spiritual awakening possible.

We are deeply grateful to the Lord for His grace; we are thankful that he saved us from the miserable grip of sin, and that he made life worth living. We want to rely on the Lord for strength to testify for Him and to live holy lives for Him.

Dave Friesen
Helmut Dyck

* * *

God has done wonderful things in our school and community. When we think of the past two weeks we can only say, "Lord, forgive us our unbelief," God's Word states, "Ask, and it shall be given you." We as Christians have prayed for the unsaved in our school, but we never expected such a bountiful harvest.

Evangelistic meetings had been

held in the surrounding churches, with only a few accepting God's salvation. The meetings in our school seemed to be the culmination of all the other services.

Joy filled our hearts when we saw the new-born Christians talking to the unsaved, pleading with them that they too would accept Christ. Pray for these new-born Christians that they may not merely stand, but that they may grow in grace.

Elmer Stobbe

* * *

Teacher

"This day is salvation come to this house", we can shout joyfully and happily as we look upon the rich, uncounted harvest of souls God has given the MEI. We have prayed singly and in groups for weeks, months, yes, some of us for years for just such an experience. "I have waited for thy salvation, O Lord," is a true statement of the teachers' attitude and also many a Christian's. We were somewhat doubtful about the success of a "Religious Emphasis Week", we confess it humbly, but God has strengthened our faith immeasurably.

A week like this (and we have completed 9 days) has a two-fold purpose: to bring sinners to the cross of Christ, and to strengthen the faith of the Christians. Christians who had lost the strength to overcome evil, who had become "lukewarm" in their love for Jesus, who had changed their aims and therefore had lost all joy, surrendered completely to the will of God "being cleansed from all unrighteousness". Young people for whom our hearts had been burdened, who walked the way of sin, who scoffed and sneered at things religious, who wilfully and knowingly flaunted their preference for worldly pleasures, or who simply had thus far been disobedient to the call of Christ, contritely and repentantly knelt at the foot of the cross and rejoiced in their salvation.

We of the staff of the MEI are fully aware of our responsibilities, now more so than ever before. As we before performed them often with repressed sighs, we shall glory in them now for the honour of our Lord.

"Sanctify them through thy truth."

Wm. I. Neufeld.

MENNONITE BROTHERS CONFERENCE IN SOUTH AMERICA

(Continued from page 5-4)

like these were the inspiration and life of the conference.

It was encouraging to notice that several of our local churches have the vision for the lost natives of our countries. Curitiba has an extensive program of work in a jail, in an institute for the blind, in a hospital, and in a soldier's camp.

The work is largely looked after by Hans Schmidt. Bage is ministering to the Brazilians in a work that has already resulted in the baptism of several converts. Then there is the conference work of Albert Enns in Asuncion among the Paraguayans; of the Jacob Franzes and others among the Indians of the Paraguayan Chaco, and the Erven Thiesens with the orphans of Brazil at Curitiba. Besides these there is city mission work in Sao Paulo, Montevideo, Buenos Aires and Asuncion. A mission program with reports from all these fields was presented Sunday night. Choir selections were all in Brazilian.

One newly-formed local church was accepted into the conference—Clevelandia, Brazil, with a membership of 55. Reports from all the churches presented quite a colorful picture. Several have increased their membership considerably. Others again have lost heavily, largely due to the emigration factor. The overwhelming majority of the members in the conference are women. All the churches are visited once a year by a traveling minister (Reiseprediger). Last year this work in Paraguay was done by Brother Victor Toews; in Uruguay and Brazil by Peter Klassen of Fernheim, Paraguay. Expenses for this work are met by the district conference through an annual assessment of every member.

The South American Mennonite Brethren District Conference has five Bible schools—one each in Friesland and Fernheim, Paraguay; one each in Bage and Curitiba, Brazil, and one in Montevideo, Uruguay. Last year's total enrollment was 236, which comprises from 50 to 75 per cent of our youth. To prepare workers for more responsible church offices, a two-year theological course, designed for those who have completed Bible and high school work, is given in Fernheim. These schools are the character- and worker-building institutions of our conference.

Four evenings of the conference days were devoted to evangelism. Services were held in two buildings—the Bage church and a small schoolhouse in the outskirts of the colony. Quite a number of souls were saved, including a Brazilian. The main evangelist was Brother Victor Toews of Fernheim.

Officers for the next conference year were elected as follows: Kornelius Voth, Friesland, Paraguay, moderator; Gerhard Balzer, Fernheim, Paraguay, assistant moderator; H. B. Friesen, Fernheim, secretary-treasurer. Members selected for the Committee of Reference and Counsel were Kornelius Voth, Paraguay; Hans Legiehn, Brazil; G. H. Sukkau, Paraguay; Gerhard Balzer, Paraguay, and C. C. Peters, Uruguay.

Bible Conference at Dalmeny

By Walter Wiebe

The annual district Bible Conference of the M.B. churches of northern Saskatchewan was held in the Dalmeny M.B. Church, March 11 - 14. The Rev. H. H. Janzen, President of the M. B. Bible College, Winnipeg, was guest speaker. Attendance was exceptionally good.

The bilingual ministry of the guest speaker found ready reception in the hearts of old and young. Highlighting the conference were the themes of the messages delivered each evening to capacity audiences: The Dangers Confronting our Christian Youth Today; The Dangers Threatening our Homes Today; The Dangers We Face In Our Churches Today.

The Sunday School in our churches is highly organized and very efficient; its goal is that every child be won to Christ. That goal is often achieved to a great extent, but "has it sometimes led to a superficial spiritual life in our children and young people?" the Rev. Janzen queried.

"For our young people there is also the danger of over-activity crowding out the deeper spiritual life," the Rev. Janzen asserted. Another danger lies in the area of youth's education: a secularized instruction in higher institutions of learning creates faulty moral, spiritual and ethical bases in youth.

"The pulpit has not kept pace in its presentation of the gospel message, with the developments which have taken place in our

congregations during the last few decades," the Rev. Janzen stated as he surveyed the dangers which we face in our churches today. He was referring to the fact that today we have in our membership and in our congregations many people with advanced academic training, professional people, and a general raising of the educational status of all people. Yet we have failed in many respects to train a clergy for a ministry to our changed congregations.

In the morning and afternoon sessions the Rev. Janzen delivered a series of messages on the church: its origin, purpose and organizations, church discipline, the ordinances of the church, and the consummation of the church. The Rev. P. R. Toews, district chairman of the North Sask. Conference of M.B. Churches, delivered a series of messages on the regeneration of the soul. Other speakers that served were the Rev. H. Baerg, Dalmeny, the Rev. A. J. Sawatzky, Saskatoon, and the Rev. Art Martens, Saskatoon. The Rev. G. B. Dyck, pastor of the host church, welcomed guests and invited visitors to the meals graciously provided by the host church and served in the cheery basement.

Choir Travels to Sing at Morris and Winkler

The 65-voice choir of the Elmwood Mennonite Brethren Church in Winnipeg traveled to Morris and Winkler Sunday afternoon and evening, March 18, to present a program including a few selections from Stainer's "Crucifixion" and the sacred cantata, "The Seven Last Words of Christ", by Dubois.

Two Thiessen Transportation chartered buses left during the noon hour on Sunday for the trip to Morris. Aboard was the choir, its director, Rudy Boselman, and the pianist, Peter Klassen. Upon their arrival in Morris they assembled in the Emmanuel Baptist

church, the largest church in Morris. A capacity congregation greeted them and listened to the choir sing. Miss Adeline Willems also sang "Grief for Sin", from Bach's St. Matthew Passion, as a solo. Mr. John Regehr delivered a ten-minute message.

After the meal, served by their Morris friends, the choir headed for Winkler. Another large congregation had gathered to hear them sing the cantata. John Regehr again spoke. Lunch was served after the program in the Winkler M. B. church.

The choir will sing "The Seven Last Words of Christ" in the Elmwood M. B. church, Winnipeg, on Sunday evening, March 25, at 7:00 p.m.

EVANGELISTIC SERVICES CONTINUED AT MEI

North Clearbrook, B.C. — Since God's Spirit was evidently at work, the directors of the MEI felt that the evangelistic services in the evenings should continue after their first week. They were thus extended for almost a week, with the final service on Thursday, March 15.

Capacity crowds of approximately 1500 attended the services and many more came to a saving knowledge of Christ. Many more Christians also re-dedicated their lives to God. God truly blessed during these days. We have grown to love Rev. Unrau and wish him God's blessing in his service for Him.

To Sing "Messiah" at Winkler

Winkler, Man. — The Winkler Philharmonic Choir, directed by Dr. K. H. Neufeld and accompanied by a large string orchestra of professional musicians, will sing "The Messiah" in the Winkler Collegiate Auditorium on both Monday and Tuesday evening, April 2 and 3.

Many parts of Handel's oratorios, such as "Judas Maccabeus" and "Saul", are simply operatic scenes based upon Old Testament subjects. Only in one of his oratorios, "The Messiah", did he abandon the operatic style and manner altogether. Here he used both solos and choruses as a means of meditating upon the facts of the story. And this oratorio is recognized as his greatest work.

The soloists in this presentation of "The Messiah" will be: Justina Wiebe and Elizabeth Labun of Winkler, soprano; Peggy Anne Truscott, the outstanding contralto soloist from Winnipeg; Peter Koslowsky, well-known Mennonite tenor from Niverville; and Bert Whiteman, bass, who is well-known for his CBC performances.

The proceeds will go toward charity.

On the Horizon

March 24. — The Mennonite students at the Manitoba Normal School will present the German play "Der Segen des Wohltuns", which depicts the life of Christian Gellert, in the Tech. Voc. auditorium, Winnipeg.

March 25 to 27. — Closing conference of the Coaldale Bible School at Coaldale, Alta. Rev. J. A. Harder of Yarrow, B.C., and Dr. G. W. Peters of Fresno, Calif., will be speaking. Accommodation for guests will be provided.

March 25, 26 and 27 — The M. B. Bible Institute at North Clearbrook, B.C., will have its annual closing Bible Conference, with Rev. J. J. Toews of Kitchener, Ontario, the guest speaker.

March 25 to 29 — Rev. Frank C. Peters, president of Tabor College, will speak at evangelistic services in the Elmwood M. B. church in Winnipeg.

March 27 — The M. B. Collegiate Institute will present an Easter program in the South End M. B. church, Winnipeg, at 8 p.m. The cantata "Alleluia", by Stults, will be sung by the choir.

March 30. — Closing program of the Elim Bible School in Altona at the Bergthaler church.

April 1 — A new German radio program, sponsored by the M. B. city mission in Winnipeg, will be broadcast over KFNW., Fargo, North Dakota, at 8 to 8:30 a.m. every Sunday, beginning April 1.

April 6 to 8. — The annual closing Bible Conference of the Herbert Bible School will have Rev. Frank C. Peters, president of Tabor College, as guest speaker. Graduation exercises will be held Sunday, April 8, at 2:00 p.m. in the M.B. Church auditorium. Guests will be accommodated by the school.

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