

Mennonite Observer

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

★
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This is inside the tent during the Brunk Revival Meetings in Osler, Sask. The picture was taken on July 15. Though only pasture-land, the area became holy ground to many who felt their burden of sin roll away.

Brunk Tent Revival in Osler

By Mrs. N. Fehr

Warman, Sask. — When reporting on a revival, one hesitates, for it is impossible to estimate the extent of spiritual blessings poured out by the Lord upon people. May we not underestimate the work of God even in this short account.

The Brunk tent revival was anticipated by many in the Osler area for weeks, even months, before the poles were set up. Many also were the prayers that ascended to the Throne of Grace for an outpouring of God's Spirit upon sinners and saints.

The day came, July 12, when the huge tent, 4 center poles, numerous side braces of poles, chains and pegs was erected and furnished with chairs and song books for well over 1000 people. The platform that the Brunk team has is a side wall of a tractor van and presents a very impressive sight. No one can miss the two huge pictures of Christ to the right and the left of the pulpit and microphone. Behind the stage and its side curtains is the spacious prayer room in which many a spoken and unspoken prayer ascended before and after the meetings.

The theme of the messages preached by Rev. George Brunk, from Denbigh, Virginia, was suspended in bold letters above the stage, **LOSE YOUR SINS AND FIND YOUR SAVIOR.**

Each of the 15 evening services was opened with lively congregational singing, led by the oldest of the Brunk boys, Gerald. Rev. J. Schmidt, the moderator of the General Conference Mennonite Church in Rosthern, and Rev. P. Sawatsky of Saskatoon, assistant moderator, presided at the meetings. Since it was holiday time Rev. Brunk brought his family of four boys, one girl and his wife along. Then too, Miss Ella Ruth and Miss Alma Keyser served at the bookstand and other secretarial duties, while Mr. and Mrs. Merle Eicker supervised the maintenance.

To relate contents of messages preached would be difficult. However, each one was founded on the Holy Scripture and presented with the blessing of God's Spirit. What

an impact it had on the congregation when they were asked to repeat in unison: "God hates Sin", "I hate Sin", and "I hate all Sin". May this become a fact and practice with all believers.

In the message, "Numbered with the transgressors", Rev. Brunk stated, "When I get to heaven I want to ask the one thief, 'What made you change your mind so suddenly?'" Two messages directed to Christians were: T.V.—Total Victory, and Being Spirit-Filled.

Results will be seen in heaven as to what happened during these meetings. There certainly was rejoicing in heaven among the angels as souls accepted their Saviour. Many Christians were restored to joy and fellowship and it is certain that the various churches represented will feel the repercussions of such blessed services.

Two Nurses in Korea Drown

Akron, Pa. (MCC) — Two nurses serving with the Mennonite Central Committee in Korea accidentally drowned August 2, according to a cablegram received at Akron. Further details will be reported when they are available.

The nurses are Katherine Dyck of Rosthern, Sask., daughter of Mr. and Mrs. Jacob G. Dyck, and Bertha Kornelson of Abbotsford, B.C., daughter of Mrs. Bertha Kornelson. They served in two different hospitals for children in

Pusan, Korea.

Miss Dyck began service in Korea in October 1953. Prior to that she was a nurse at Brook Lane Farm at Hagerstown, Md.

She studied a year at Canadian Mennonite Bible College at Winnipeg, Man. She had previous nursing experience at Quill Lake (Sask.) Union Hospital and Saskatoon (Sask.) City Hospital. She was a member of the General Conference Mennonite Church at Rosthern.

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Miss Kornelson began service with MCC last September. She is a graduate of the Mennonite Educational Institute, N. Clearbrook, B. C. Her nurse's training was at Vancouver (B.C.) General Hospital. She had post-graduate study in surgery.

She had six years of nursing experience at Abbotsford General Hospital and at Vancouver General Hospital. She was a member of South Abbotsford Mennonite Brethren Church at Abbotsford.

Song Festival at Winkler

Winkler, Man. — The five M. B. Church choirs of the southern Manitoba district climaxed a week of rehearsals with a program of songs in the M. B. church here on Sunday, July 29, at 7:30 p.m. The mass choir was composed of singers from Manitou, Morden, Krons-gart, Grossweide and Winkler.

The visitors which filled the church were treated to the following numbers by the choir: "Onward Christian Soldiers", "Hear My Prayer O Lord", "O Come Let Us Worship", "Glockenge-läute", "Beautiful Saviour", "Siehe, siehe, er kommt", and "The Heavens Are Telling".

During the course of the program, smaller groups also served with vocal and instrumental numbers. The Manitou Ladies' Vocal Duet sang "Be Still and Know"; the Winkler Male Quartet rendered "For God So Loved the" (Continued on page 12-4)

EDITORIAL

Devotional

"Walk Before Me"

By Rev. P. R. Toews *

Were Their Lives Wasted?

Service "In the Name of Christ" has claimed two more living sacrifices by death. They were willing to sacrifice all to serve "In the Name of Christ", so they are now in the presence of Christ. They are seeing Him whom they lived for here below.

It is only a few short months since the newspapers reported the death by drowning of Larry Kaufman, an I-W man working under the Congo Inland Mission in the Belgian Congo. The stark tragedy of his death when he wanted to live for Christ in Africa is still fresh in our memory—and again the news is flashed around the world that death by drowning has claimed two more victims.

Miss Bertha Kornelson of Abbotsford, B.C., and Miss Katherine Dyck of Rosthern, Sask., left the amenities that life in Canada offers to serve those for whom bare existence is a struggle. Their work in Korea has been cut short. But the fruits of their self-denying service in Korea will continue to manifest themselves.

The unbeliever and the cynic might say that their lives have been wasted. Why, they had been out on the field but such a short time. Look how many years they could have served if they had stayed at home. But who are we to say when our lives are most fruitful, in life or in death? God's highest purposes are inscrutable to man.

Has it been in vain that the five well-trained and talented young men perished in the Ecuadorian jungle in their effort to reach the Aucas with the Gospel? No, indeed! Hundreds, yes thousands of Christian young people have been stirred up to live for Christ. Volunteers for missionary service have stepped out in large numbers. Instead of five serving, there will now be multiplied five serving. On top of that, the efforts to establish a missionary base in Auca territory are proceeding. New volunteers have stepped in to fill the gap—unshrinking in the face of a possible like fate.

The death of these two MCC nurses should challenge us to step out into service for God. They demonstrated such a sense of responsibility toward service to others that we cannot but feel guilty for our lethargic efforts to spread the Good News.

The death of these two nurses leaves gaps in Korea. Who will fill the gap? Will we be willing to serve "In the Name of Christ", or will we let ourselves be frightened by the prospect of meeting the same fate?

No, their lives were not wasted. But the challenge God has for us in this example can be ignored. What are you doing about this challenge to self-sacrifice? The Mennonite Central Committee at Waterloo, Ont., will be only too happy to give you more information on Voluntary Service.

Inspired Holy Living

Every sincere pastor and earnest Christian is concerned with living a holy life which is separated unto God. This concern also constrains him to assist his fellow Christians in attaining holy Christian living.

There are two approaches that can be made to our fellow Christians and to the unsaved in order to achieve that goal. The first is to set up a rigid code and demand obedience. The other is to present the glories and blessings of holiness in such a way that men and women will be eager to do anything within their power to achieve it.

The first method, that of demanding obedience, is by far the easiest but in the end actually the least effective. Most assuredly you can at least acquire a majority conformity to a rigid pattern. How-

ever, is that the goal we are striving for? Is it not rather a condition of the heart which will be expressed in a holy way of life? Which is better to achieve, a group of insincere "compliers" or earnest-minded, dedicated "livers"? Forced obedience has little if any value at all because it does not come from the heart. We rather force them to become hypocrites.

Inspiring holy living is more difficult because it takes more effort on the part of the one who is teaching. The Bible is centered around the story of grace. It is filled with exhortations to abundant, victorious living. Yet why is it that at times it seems as if the Bible is filled mainly with negativisms? Plenty of instructions are given from the pulpit on what we should not do but how many in comparison on what we should do? It is the proclaiming of a positive

Some people are born followers, they seldom take a step or two on their own initiative. They must be told, coaxed and commanded.

This is also true in the realm of the Christian life. They are born to follow. Mind you, my dear Christian, this is a good trait and should be highly recommended. The Bible speaks of following Jesus: "Follow me and I will make you fishers of men", or, "If any man will come after me let him deny himself, take up his cross and follow me", or, "... ought himself so to walk even as he walked" (1 John 2:6). If someone has learned this lesson he has learned the basic principle in obedience to the command of Christ.

Abraham, to whom the above command came (Gen. 17:1), had followed the ways of the Lord. This way had led him from Ur to Haran and then to Canaan. He had not been committed to aimless wanderings even though he had gone by faith into the unknown. His walk had been a following the commands of the Almighty God with a definite purpose.

Now in the midst of this he received a new command, very simple—yet how deep and rich in meaning. "Walk before me." Not that the new command eliminates the obedience to the old, or that the new is so much greater than the old, but in the course of his obedience there appears to be a new charge. This seems to be a step forward, forward with greater responsibility, in greater faith. It seems that this new command puts the child of God under a new test: "My child, I want you to go ahead, to go alone, to go before me and I will follow."

You may think it to be an obscure interpretation of the text. Yet how often have you received new responsibilities from our Master when He has said to you as to Peter of old, "Walk!" And Peter stepped out of the boat and walked on the water. Or as in the early days of the Christian Church, "When they had laid their hands

Gospel that will inspire men and women to leave the things which do not fit a Christian life. To teach a rigid code is to set a low standard. Our aim is low and consequently what we achieve is less than what we desire. To set a high standard of a positive Gospel is to inspire people above and beyond the code.

How often have our teachings been more "Thus saith the Menno- (Continued on page 11-4)

on them they let them go." Then follow the path of Paul and Silas. Was it a following—the Lord just for loaves and fishes as so many are doing today? Surely they were following Christ, but nevertheless it was a going ahead. It seems as though the Lord also said to them, "Walk before me."

Notice that it is a Way *before* the Lord. Not away from him or without him. It is a way that is perfect, perfect in all respects. It is also a way out of darkness into his light (John 8:12). It is furthermore a walk of faith (2 Cor. 5:7), which of course has as its logical outcome a walk in newness of life (Rom. 6:4). But above all it is a walk designated to us by God, a walk according to the will of God (Isa. 30:21), a voice saying, "This is the Way, walk ye in it."

The outcome of such a walk will not be a slavish servitude, a forced, half-hearted affair, but it will be an energetic, graceful walk, an effort that is latent with energy and vitality. A life that is not only latent with energy but a life which expresses and demonstrates that very thing. Then too, such a walk will launch out ahead, will go forward at the command of Christ. What we need today are men and women, young and old, who will go ahead for the cause of Christ and his kingdom.

*Pastor of the Fraserview M. B. Church, Vancouver, B.C.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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BUILDING PARSONAGE AT BEECHY

By J. Schellenberg

Beechy, Sask. — The sound of many hammers has been ringing on the summer air as church members and adherents of the M. B. Church here joined in the construction of a home for the pastor. Free will donations had been received and this gave added impetus to the project, for the willingness to work was noted. To date the outside shell is finished and the roof laid.

The combined choirs of Lucky Lake and Beechy presented a song festival on Sunday, July 22.

Sunday night, July 29, the choir from Turnhill presented a program here. Arnold Dyck is the choir director there and Mr. Eugene Martens is the pastor. A real season of blessing and fellowship was enjoyed by all.

This past week one of our Sunday school boys was stricken with polio in both feet and both arms. He was rushed to hospital in Saskatoon, where his condition is reported as favourable. Much prayer, care and doctor's supervision is needed at a time like this to uphold spirits and to say, "Speak, Lord, for thy servant heareth."

Youth Drowns at Ernfold

By Ed. Loewen

Ernfold, Sask. — An expedition to get water ended in tragedy here when a 19-year-old youth lost his life in a swimming accident.

On Sunday, July 22, Wilmer Seibel, 19, and his younger brother went to their neighbour's farm to get some water from his dugout. Since it was a very warm day Wilmer decided to take a dip in the cool water. Not able to swim, he took a fence pole along for safety sake, but the pole slipped from his hand and Wilmer sank beneath the surface. His younger brother drove the truck for help, but before he could be rescued Wilmer had passed into eternity.

The funeral services were held in the M. B. church at Gnadenau on Wednesday, July 25. Rev. Wm. Buller, leader of the Gnadenau M. B. Church, and Rev. Ed. Lautermilch of Herbert, Sask., were the main speakers. Both brethren gave a clear-cut message, warning the congregation that there is but a step between man and death. Now is the day of salvation, and today is the time to prepare.

Rev. Lautermilch also conducted a week of evangelistic services in the M. B. church at Gnadenau. The Lord blessed the services in a special way.

The young people of the Gnadenau M. B. Church are taking part in the mass choir practises being held in the M. B. Auditor-



These were the baptismal candidates of the North Kildonan M. B. Church. The baptismal service was held on Sunday, July 29, with Rev. Wm. Falk officiating. Those on the picture are: left to right, front row, Hanneliesel Unruh, Hedy Peters, Viola Wilms, Mrs. H. DeFehr, Mrs. Elizabeth Unger, Helen Gretschmann, Elenore Friesen, Erna Falk, Adelheid Martens; second row, Helen Friesen, Ruth Krahn, Lilly Rempel, Adeline Loewen, Rev. Wm. Falk, pastor, Elfrieda Klassen, Lillian Neufeld, Margaret Redekopp; third row, Herbert Klassen, Bruno Toews, Jakob Mantler, Leonard Peters, Ben Unruh, Jim Friesen, Jakob Klassen, Corny Krahn, Herby Buller. (Photo by Walter Toews)

ium at Herbert. Brother Henry Voth, music director at the M. B. Bible College and the M. B. Collegiate Institute, Winnipeg, is directing the practices. We trust that the Lord will reveal Himself as the young folks sing praises unto the Lord.

INVESTIGATE MISSION POSSIBILITIES

Altona, Man. — Rev. H. J. Gerbrandt of here and Rev. George Groening of Winnipeg, executive officers of the Mennonite Pioneer Mission, visited the Cross Lake area by plane July 24 and 25, to investigate the possibilities of mission work there.

Located about 100 miles north of Lake Winnipeg, the area has an Indian Reserve with a population of about 1,000. All speak the Cree language and many have no knowledge of English.

Mr. Gerbrandt reports that the Indian Chief, Henry Beady, was very co-operative in helping them find a location for the new mission station being planned.

Mr. and Mrs. Otto Hamm, formerly of Altona, have been accepted to serve as missionaries at this station. Miss Helen Wilms, R.N., presently stationed at Matheson Island, will also be transferred there. She is employed by the Department of Indian Affairs.

Rev. Brunk to be Invited to Manitoba

Altona, Man. — After a deputation returned from a trip to visit the tent evangelism meetings at Osler, Sask., a representative group of deacons and ministers from four Southern Manitoba church groups voted to extend an invitation to Rev. George R. Brunk to conduct two tent evangelism campaigns in Southern Manitoba in 1957.

Meeting on Friday evening, July 27, the representatives of the

Blumenorter Mennonite, Rudnerweider Mennonite, Bergthaler Mennonite, and Mennonite Brethren groups took steps to make the campaigns possible, according to a report in *The Canadian Mennonite*.

Several ministers attended part of the campaign at Osler and held a personal interview with Rev. Brunk. He expressed a willingness to come if invited. Those attending the meeting at Osler were Rev. J. M. Pauls, Winkler; Rev. J. H. Friesen, Altona; David Funk, Rosenfeld; Rev. David Schultz, Altona; and Rev. J. H. Quiring, Winkler.

At the meeting in Altona a five-man committee was appointed consisting of the bishops of the Blumenorter, Rudnerweider and Bergthaler churches and the pastor of the Winkler Mennonite

Brethren Church. This committee will be responsible for extending an official invitation to Rev. Brunk and to complete organizational arrangements.

It was thought that the tent campaigns would probably be planned for three-week periods at two locations, in all likelihood, Winkler and Altona.

For purposes of the campaign a large tent seating up to 5,000 people will be erected in the respective areas. This will make possible some of the largest religious gatherings ever held in the West Reserve of the Red River Valley.

"Although we cannot disregard and neglect our regular church program of evangelism and teaching, we need special times of stirring and awakening," one of the men attending the meeting stated.

Baptism at Vineland M. B. Church

Vineland, Ont. — Sunday morning, July 29, dawned clear and bright, but cool—exceptionally cool for this time of year. We had our misgivings when we thought of our baptism, which was planned for that morning.

When we arrived at the site, Port Dalhousie on Lake Ontario, the sound of the waves pounding the shore filled our ears, and the fresh lake air beat about our faces. But a little distance from the lake it was quieter and warmer and the water near the breakwater was also more calm.

We rejoiced that ten young people were willing to profess their faith and follow our Lord in baptism. They are: Helen Hildebrandt, Katie Hildebrandt, Elsie Dyck, Margaret Koop, Hertha Isaac, Monica Janzen, John Boldt, Abe Klassen, Henry Koop and John Koop.

Rev. Gerhard Epp, endowed with a suitable voice for the occasion, spoke at the lake. He read

Mark 16:16 and spoke on the meaning of baptism, whereupon Rev. H. P. Wiebe baptized the candidates.

That evening the newly-baptized believers were received into the church, as were also Rev. and Mrs. Gerhard Epp and Miss Elizabeth Ach; who transferred their church memberships from St. Catharines and Germany respectively. Rev. Peter Goertzen gave the message for the evening, using Heb. 10:33-39 as his text. "Our walk in faith had a beginning, a period of progress and will have a grand climax," he stated.

Rev. Wiebe performed the ceremony of receiving the ten believers into the church, and then, as usual, a number of church members came forward to extend a welcoming hand to the "newly added".

Partaking of the Lord's Supper brought this rich day of spiritual blessings to a close.

HERE AND THERE AND EVERYWHERE

Saskatoon Church Has Sunday School Picnic

Saskatoon, Sask. — The Mennonite Brethren Church here held its annual Sunday school picnic on August 1 at Rosewood School, near Saskatoon.

Children and parents, young people and older folk—approximately 240 in all—gathered for an evening of recreation. Races, games, softball and volleyball kept the crowd busy.

After a wiener-roast and a hearty sing-song, Rev. George Braun, who for the past few years has been serving the Regina M. B. Church, presented a sermonette on Philippians 4:4, "Rejoice in the Lord alway: and again I say, Rejoice."

* * *

Dies in Hospital After Shooting

Mrs. Susan Penner of Winnipeg was in fair condition in hospital on Friday, August 3, as the result of what police said appeared to be an attempted murder and suicide.

Mr. Penner, who had been receiving psychiatric treatment for three years according to detectives, missed work on Thursday. On Friday morning he was roused for work by his wife at 5:45 a.m. When she returned to the bedroom she was shot in the face. Bleeding profusely, she walked the 200 yards to the Concordia Hospital.

A daughter, 18, heard the commotion and discovered her injured father. She notified police, who took him to hospital. He died a few hours later of gunshot wounds.

Other children sleeping at the time of the shooting are aged 15, 13 and 12.

* * *

Baptism at South Abbotsford

Abbotsford, B.C. — The South Abbotsford Mennonite Brethren Church conducted a baptismal service on July 29, with 15 believers following the Lord in baptism, Rev. J. J. Stobbe, the pastor, performed the baptism.

The baptismal candidates were: Julia Fehr, Leona Cornies, Eva Mueller, Lorina Friesen, Hilda Froese, Katie Friesen, Mrs. V. Thiessen, Alice Enns, Rosa Heidebrecht, Helen Epp, Selma and Walter Willms, Herb Stobbe, Alfred Sawatzky, and Rudy Voth.

* * *

New Storm Hits Leamington

Leamington, Ont. — Leamington and district was again struck by a severe electrical storm on August 4. Damage was particularly noticeable in the corn crop in the district, much of which was leveled by the high winds and tor-

rential rain. The trees in the Blythswood district north of here suffered severe mutilation. Many trees are down. The chimney of a house owned by a Mennonite was blown off by the wind.

Sunday afternoon another storm struck the district, adding more water to the already flooded fields and ditches.

In storms like this man must realize how puny and small he is. One can do nothing to help himself out of trouble when it comes from all sides.

* * *

DVBS at Justice

Justice, Man. — Daily Vacation Bible School was conducted here between July 30 and August 3. Three local church members, Miss Betty Driedger, Mrs. Mary Driedger, and Miss Agnes Loewen were active in the work. Approximately 45 children were enrolled, with 80% of them coming from non-Mennonite homes.

A one and a half hour program, attended by the majority of the parents, brought to a close the very successful term of school. Guest speaker at the program was Lawrence Warkentin, who is now serving at the Brandon Gospel Light Mission. His message, based on Mark 10:13-16, was directed especially at the parents. Jake Harder, Sunday school superintendent, acted as chairman of the program.

* * *

Overturn on Way to Youth Bible Camp

Coaldale, Alta. — One of the cars on the way to the Youth Bible Camp held at Vauxhall by the M. B. Church in Alberta, overturned between Taber and Vauxhall, injuring two.

While rounding a curve before a bridge, the car hit some loose gravel. In the process of turning from the soft spot, the wheels locked, somersaulting the car forwards. The driver at the time, Miss Heidi Schmidt, and her sister, Helga, were thrown from the car. Both received injuries to their legs, but were released from hospital the next day, August 5.

Rudy Kornelson, the owner of the car, escaped unhurt.

* * *

Rev. J. A. Toews to Ottawa

Winnipeg, Man. — Rev. J. A. Toews, president-elect of the M. B. Bible College here, left for Ottawa, Ont., last week to engage in research in the archives of the department of labor and in the parliamentary library for his M.A. thesis, whose subject is, "History of CO Alternative Service During the Second World War". He re-

ceived a research scholarship to do his work, which will take about a month.

ON THE WAY TO RECOVERY

Knowing that many Christian friends have heard about my recent operation, I would like to inform them that on July 12, I underwent a gall bladder operation.

By the grace of our dear Heavenly Father, the operation was

performed successfully and on July 21 I was discharged from the hospital. I am at home right now and well on my way to a full recovery.

With these lines, I would like to thank all those friends who have so faithfully stood by me in prayer and have also sent me their good wishes in writing.

Yours, in the blessed service of the Lord,

Henry H. Janzen

A Missionary's Soliloquy

By Rev. William E. Boyes

While returning from the Intermission Fellowship Retreat held in Quito, Ecuador, May, 1956, Rev. William E. Boyes, a missionary of the Christian and Missionary Alliance, gave vent to his feelings in this soliloquy. While written by a missionary, it should cause serious thought and prayer among ministers and laymen as well.—Editor.

Though I can speak the foreign tongue like a national or can preach like a flaming evangel but do not speak in love, my message is empty.

If I can teach and educate people but do not realize that my object is to direct men's minds toward Christ, it would be better not to teach, because worldly wisdom is vain.

If I can heal bodies or pull teeth but do not understand that the most important part of my patient is his soul, it would be better to go home and have a good private practice.

If I can milk cows and show people how to farm but do not interest people by giving them the sincere milk of the Word, it would be better to leave farming to the Point Four Program.

If I can preach over the radio or know all the science of radio but do not realize that the vast radio audience is composed of individual souls that need salvation, it would be better to save the time spent and do something else in His work.

If I am a great administrator or a council member and can think through and solve all problems but do not remember that the missionaries and nationals with whom I deal are men and women as I am, whose problems are physical, psychological and spiritual, and who need patience and care in handling them, it would be better that I get a job in industry and run machines instead of men.

If I can work with the nationals and take them on great and wonderful evangelistic trips but really do not have love for lost men, it would be better for me to take a nice sightseeing trip.

If I give all my property to the poor and never discipline the national, I am helping to make rice Christians instead of strong soldiers for Christ.

True love in missionary life and work is kind and considerate. Real

love for mankind does not make me puffed up and feel that I alone am right.

True love for souls helps us bear with the national, suffer through our tribulations, believe that the Lord will make all come out right if we trust Him and Him alone.

This love hates sin but is patient in dealing with sinners and with those who err in their ways even though they be our fellow missionaries.

Love never fails. If I have a radio, it will get out of order; if I have a car, it will get flat tires; if I have other instruments to help me preach, they may get rusty; but love will never fail.

I think I know how to do missionary work but really I know only in part and my work is only half done. But when I am really guided by the Holy Spirit and do my work in love, what I do will win souls into His kingdom and bring glory to Christ.

When I was a new missionary I felt that my method and my work was the only thing worth while and that the rest of the missionaries did not do much for the Lord. But when I became older and had more experience, my vision widened and I saw the usefulness of the methods of others. I saw that each and every missionary has a place to work and a part to play in the great task of building the Church of Jesus Christ.

At this time we cannot see the results of our combined efforts but eternity will reveal to us the importance of close cooperation in love.

And now we have radios, amplifiers, cars, camps, farms, hospitals, schools and many other things to help us spread the gospel, but we must admit that they will all perish and that only true wholesome love of God and man in our hearts will make our work last throughout eternity.

The Alliance Weekly

Work Growing at Matende, Bel. Congo

In the last prayer letter sent out by the Ernest Dycks, M. B. missionaries from Abbotsford, B.C., at Matende in the Belgian Congo continuous growth in the work is revealed.

The medical work on the station, with Miss Elsie Fischer as supervisor, is growing rapidly, with people coming from great distances to receive treatment. Most of them are raw heathen from the villages. The missionaries are praying for a full-time evangelist to serve these people.

During the past year there were 15 schools in the villages supervised by the missionaries, with 18 teachers active in 18 classes. Out of a total enrollment of 450, there is an average attendance of about 300 to 350. The Dycks write:

"It was my work to inspect and give examinations in these schools in May and June. How it thrilled one's heart to see the progress that some had made. A little over a year ago many of these children could not read nor write and knew nothing of God's Word. Now a goodly number could read and write and many had some knowledge of God's Word. A few of these children already had made profession of salvation."

In the school on the station, Miss Mary Toews of Abbotsford, B.C., has been supervising the work since she arrived in November, 1955. This school has an enrollment of some 180 students in grades 1 to 5, with 19 students finishing their work in the fifth grade this year.

An outstanding occasion was the graduation day of the first class from their own teacher training school. On June 30 these men, who had finished their one year of practice teaching successfully after completing two years of theoretical training, received their teaching certificates. The casualties are heavy in teacher training. Of the 29 who entered the school in 1953, only 24 remained at the end of the first school year. When school reopened, only 20 returned for the second year of studies, and of these only 16 remained at the end of the year. Of these 16, three did not complete their "stage" successfully, leaving only 13 to receive the certificates.

During the year starting in September, the missionaries expect to have 16 students doing their practice training, with 36 students taking the first year of theory and from 22 to 24 returning for their second year. That means a student body of 58 to 60 in the teacher training school and 16 in the villages needing supervision.

The school system in the Belgian Congo is organized somewhat differently from here in North America. The village schools only give the very first years to the chil-

dren, with the school on the station taking them through grade 5. At this level they have either of two alternatives. They may stay at Matende, for instance, and complete the teacher training at "Ecole d'apprentissage pedagogique", which means two years of theoretical studies and one year of practice teaching. Or they may take grades 6 and 7, which are preparatory for "high school".

Those graduating from grade seven may enter the "Moniteurs School" at Nyanga, which is operated in conjunction with the Congo Inland Mission. In Moniteur's school they receive three or four years of additional training, including teacher training. Presently there is a three or four year course, with the eventuality that in

time there will be only a four-year course.

Those graduating from EAP at Matende are granted a teaching certificate recognized by the government, which entitles them to teach the first and second grades of the primary school. Since the mission lacks teachers, the more intelligent ones are permitted to teach in the third, fourth and fifth grade until there will be graduates from the Moniteur's School. Those graduating from Moniteur's School are permitted to teach all the grades from one to five in primary school. Those who complete the four-year course are also entitled to teach in the sixth and seventh grades.

It will be a few years yet before the station at Matende will receive its first graduates from the Moniteur's School.

medicine which entitles them to certification to practice nursing in the Belgian Congo of Africa. We want to thank all those who have stood by with intercession in behalf of these missionaries, who acknowledge the Lord's help in this matter and send a word of appreciation to all of those who have prayed for them. At this occasion we might also commit to the intercession of the readers Ivan Elrich of Bakersfield, California, who is in the midst of the examinations, and Mathilda Wall of Orland, California, who will be taking her state nursing examinations at Leicester Hospital, Leicester, England, beginning August 8.

Mexico Couple to Study in U.S.

In the Mexico work, efforts are being made to obtain the necessary papers for Brother and Sister Walter F. Pastre to enter U.S.A. for study at Tabor College. These are promising Spanish-speaking young people who offer themselves for mission work in Spanish-speaking countries. However, they lack the necessary Bible training. It is for this reason that they are being assisted to enter Tabor College, where Brother Pastre will first acquire the English language and where both of them will take their preliminary Bible training before advanced Bible study and future service.

Sunday School Picnic for Vineland

Vineland, Ont. — Next to the Christmas program the children of the M. B. Church here enjoy the annual Sunday school picnic. This was held on Saturday afternoon, July 28, at Queenston Heights this year.

For weeks the children had practised running and jumping, and on one occasion my five year old niece confided to me, "I think I'll win the race." Unfortunately, even the little ones have to experience defeat and failure. Nevertheless, the picnic was a success.

Each class enjoyed a time of games with the teacher. Even more enjoyable were the races with the accompanying prizes, but enjoyed most of all were the ice-cream, pop and delicious lunch.

The site, Queenston Heights, is Ontario's renowned playground. It is situated along the Niagara River, about five miles from the Niagara Falls, and boasts several ball diamonds, spacious tree-bordered playgrounds, eating facilities, tennis courts, wading pools and other features.

On these Heights the battle of 1812 was fought. Young Canada was victorious over the Americans, but they lost their Major-General, Sir Isaac Brock. A 185-foot-high monument, erected in his honor, today stands sentinel over the fertile Niagara fields.

Mennonite Brethren Mission Notes

Bible Camps in Japan

In Japan two Bible camps are being held by the Mennonite Brethren Church this summer. A camp from July 28 to August 1 had as its theme, consecration, based on Romans 12:1-2. Radio evangelist Akira Hatori, and tent evangelist Kitano-Sensei, were the speakers. The junior camp from August 8 to 11 has as its theme, the life of Abraham, with 1 Corinthians 6:20 as the key verse.

To Continue Education at Tabor

Three sons of missionaries in India are expected to arrive in America in August to continue their education at Tabor College in September. They are David and Paul Wiebe, sons of Brother and Sister John A. Wiebe of Mountain Lake, Minnesota, and Harold Dick, son of Brother and Sister J. J. Dick of Coaldale, Alberta.

Oklahoma Relocation Project

At Post Oak Mission, documentary preparations are currently being made for the relocation of Post Oak Mission Cemetery. To move the graves and markers it is necessary to construct a complete blueprint giving all the locations and names of those buried on that cemetery with the proper classification and numbers in order to make it possible to relocate every individual grave successfully to a new location. Alton F. Wiebe of Corn, Oklahoma, is also preparing a blueprint for a new church building for the Indians to be situated within the town of Indianoma, Oklahoma.

At Lawton View in Oklahoma the missionaries are spending a great deal of time in visitation work and are also concentrating on the work among the children and young people in that area of the

city. Since considerable housing is developing in that part of Lawton, the area of the mission field over there is constantly expanding.

To Purchase Property in Austria

A permanent site for Mennonite Brethren work in Linz, Austria, seems to be available. A. J. Neufeld of Niverville, Manitoba, has located a plot of ground between the city of Linz and its outskirts which appears to be a good site to erect a church building and is available at a reasonable price. The Board of Foreign Missions office has authorized Brother Neufeld to purchase the ground. This property is almost directly across the main thoroughfare from the "Gasthaus", where services are held at present. Construction of a church building on this site is estimated to cost approximately \$8,000. Funds for this purpose are not yet available. A large share will need to come from the churches in the homeland.

Brazil Church Nearing Completion

The new church building for the National Mennonite Brethren Church of Brazil is nearing completion. The national Christians as well as missionaries in Brazil are looking forward to the month of August when it is believed the church building can be ready for dedication and use. This will represent the first Mennonite Brethren Church among the nationals of Brazil. These believers are in need of our intercession and interest.

Successfully Complete Courses in Belgium

From Belgium comes good news that Nettie Berg of Coaldale, Alberta, and Sarah Peters of Winkler, Manitoba, have successfully passed their course in tropical

THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

Do you know the Ten Commandments without looking into your Bibles? Do you know what the fifth commandment is? There is something about it that makes it different from any of the ones before it. It is divided into two parts, commandment and promise. That is, part of it tells us what God wants us to do, and the other part tells us what we receive for doing it.

Now, can you divide it? The part that God tells us to do says, "Honour thy father and thy mother." Then what will we receive for it? "That thy days may be long upon the land which the Lord thy God giveth thee." Long life—isn't that a wonderful promise? Do you think this promise really works out? Well, you probably have not lived long enough to know yourselves, but if you will look in the last verse of Genesis you will discover that it worked for Joseph. He lived to be one hundred and ten years old. It always pays to obey God, both because He says we should, and because we will be better off if we do.

But suppose your parents are not living? Can you honour them anyway? Surely. We honor or dishonor our parents all our lives, long after they are gone, by the way we live. If we have godly parents, they have taught us the right way of life, so let's honor them by living that way, shall we?

Aunt Selma

Who Else Was Crucified With Jesus

"Papa, who else was crucified with Jesus? Of course, I know the thieves were. Was anybody else?"

"Yes, Eddie, there was indeed; but what makes my little boy ask such a question?"

"Why, papa, I heard it read the other day at meeting—something about 'our old man being crucified with Jesus'—and I couldn't think what it meant; I thought none but the two thieves died with Jesus."

"You will think it stranger still when I tell you that this 'old man' the Bible speaks of, died on the cross with the Lord Jesus, too."

"Why, papa, I never heard of that. Who was it?"

"I think you know something of him, my dear boy. At least, if what you tell me is true, that you believe in Jesus. Are you sure of that?"

"I am quite sure I am a sinner, papa, and Jesus, you know, died for sinners. And I do trust Him."

"Well, Eddie dear, 'blessed are all who put their trust in Him'. But is your heart quite changed, then, now? Have you a new heart that loves Jesus?—Is it all, all new?"

"Why no, papa, not all. I do so wish it was. But I sometimes think it's as if I were two people now. There's one Eddie still, that doesn't seem to love Jesus after all; and there's another one that does."

"So there's an old Eddie, and a new one. There's one Eddie, a new Eddie, that God has made,

and who loves Him; but the old Eddie that didn't love Him isn't gone. Well, even the apostle Paul found that. He found he had in him an old Paul still. That's what he calls his 'old man', and that's what was crucified with Christ."

"How, papa? Hadn't Jesus died before that?"

"Yes, my dear, He had. But you know, for all who believe, it is just as if when He died they died, too. When God saw His dear Son hanging on that tree for us, He saw us there in Jesus. It is just as if we had been all put upon that cross with Him. Now, when He looks at you, He sees the Eddie He has made—not the old Eddie that you feel in you. The old Eddie, God says, is dead and gone. The blood of Jesus has blotted it all out. It is all put away. 'Our old man was crucified with Christ.' One day it will be gone, so that you will never find it any more. But, even now, while you do find it, God says, that is not you. The old Eddie died upon the cross with Jesus. The new Eddie is all He sees."

"And that is how God can go on and bless us, in spite of all we find in ourselves. He has put all our sin away. And Jesus, who has gone up to God for us, is really what God sees. So, when He looks down at us, He sees only what is like Jesus in us. All the rest is put away."

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

"Ye are dead, and your life is hid with Christ in God." Col. 3:3.



"This is the picnic", one little girl said to the other one as they were enjoying this delicious lunch at the Sunday school picnic of the Vine-land M. B. Church. The teachers of this class are Mrs. Vern Koop and Miss Anne Koop. In the centre foreground is Irma Baerg, one of the students. (Photo by Martha Janzen)

WAS IT FOR "BIG" OR "LITTLE" ONES?

Carrie was a happy little girl, with a pair of black, sparkling eyes and bushy hair. She attended a Sunday school held by a Christian lady, who told the little children the story of Jesus and His love.

One day Carrie came to the school downcast and sad. The kind teacher took the little girl apart from the other children, and said to her,

"My dear Carrie, you look very sad today. What is the matter with you?"

The little girl looked up mournfully in her face and said,

"Because, teacher, I've been thinking about what you said."

"What were you thinking about, Carrie?" said the teacher.

"O, I was wondering whether Jesus cares for me or not—do you think He does?" asked the little girl, the tears coming to her eyes.

"Yes, Carrie, Jesus loves you. Did He not come down from His happy home to show His love for sinners? And did He not say, when He was down here, 'Suffer little children to come unto Me?' How then can you doubt whether He loves you? Can you repeat the verse that tells you so, Carrie?"

Carrie repeated the verse slowly which she had learned,

"Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God." Mark 10:14.

"Well, Carrie, who do you think that means, you or me? Is it big folks like me, or little ones like you He invites?"

The little girl clapped her hands with delight, and said,

"It's for me, teacher, and not for you; for you are not a child; it's for me, for me! Jesus loves me. I know it now!" From that day Carrie believed that the Lord Jesus loved her, and she loved

Him in return.

Now, if this little girl was so anxious to know if the Lord Jesus loved her, why should not you? Perhaps you have often sung:

"Jesus loves me, this I know,
For the Bible tells me so."

Well then, let me ask you, have you, like Carrie, believed the glad tidings and received His love into your heart? Have you said, "It's for me, for me!" and come to Him trusting His love, and accepting Him as your own and only Saviour? If you have you will love Him in return, and follow Him, saying,

"I love Him, because He first loved me." 1 John 4:19.

Bible Stories

Naaman the Leper

This is the first of three beautifully coloured picture books, with Cliff Barrows, children's story-teller in the Billy Graham team, telling the story of General Naaman, the Syrian general who had leprosy and was healed by dipping in Jordan seven times. An excellent application of the story is made, calling for a decision for Christ. 15¢

Daniel in the Lion's Den

The upright character of Daniel is vividly portrayed, the vicious scheming of godless men is shown powerless because of God's intervention, and the glorious reward of those who remain true to God is shown. Again a very practical application is made. 15¢

David and Goliath

In this story, as told by Cliff Barrows, the indomitable courage of David is clearly portrayed. His faith in God is lifted up as exemplary—and he does kill the giant. Various situations in life where Christian faith and courage is tested are shown. The victory of faith is complete. 15¢

The CHRISTIAN PRESS, Ltd.
159 Kelvin St., Winnipeg 5, Man.

The School of God By Peggy Arbogast

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(3rd Installment)

"What time will I have to get up, Bob?" asked Ruth as her brother held the door for her.

"Well, tomorrow's Saturday. Dad's the only one who has to get up. Oh—but I forgot. I don't think he'll be going into work tomorrow so you might as well sleep as long as you want to. You'll have enough of getting up early starting Monday."

Ruth was about to inquire why their father would not be going to work the next morning but the strained noise had returned to Bob's voice and somehow this caused her to remain silent.

Bob snapped on the second floor hall light as he closed the front door behind them. "No use lighting up down here when we're going right to bed. Better not light up or be too noisy in your room either, or Betty will be sore. She hates to have her sleep disturbed," he cautioned. "Use the den if you want to do some unpacking."

"I'm not going to do much unpacking tonight, Bob, but I do want to read my Bible. I couldn't go to bed without that," responded his sister.

"Oh, yea—I guess not. Well goodnight," called Bob.

"Goodnight, Bob, and thanks."

Ruth sank wearily into a soft chair and opened the Book upon her knee. With a brief prayer for help and guidance as she read, she began to slowly and thoughtfully read the thirty-second Psalm. Over and over again she read verse eight as she realized how it fit in with the thought that both Dean Edwards and Mrs. Smith had left with her.

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."

Ruth read no further. She felt that here was the message for the troubled heart. "Oh Father," she cried as she knelt by the chair. "I want to enter Thy great school and be taught by Thee. I don't know why Thou hast brought me home now or what lies ahead of me here, but Father wilt Thou teach me through each happening to know Thee better, and Father might I make Thee known to others while I'm here. Oh help me Father to learn from Thee the lessons Thou hast planned for me. May I be a willing pupil in the School of God."

CHAPTER 3

When Ruth finished praying, she turned out the light and

quietly entered her bedroom. Gently, so as not to disturb her sleeping sister, she climbed into bed beside Betty. Her time alone with the Lord had calmed her mind and spirit. Her body was greatly fatigued by the hurry in packing, followed by the long journey, so that only a few moments passed before she was sleeping as soundly as the younger girl.

Although she had retired so late and had been so tired, Ruth awoke early. They breakfasted at eight at the Institute and Ruth was accustomed to rising much earlier in order to have her time alone with the Saviour before meeting what the day would bring forth.

Before her eyes were fully open, she began to affectionately shake her sister, murmuring sleepily, "C'mon Nancy. It's time to get up."

Her eyes opened wide and she sat up and stared about her, when instead of hearing the usual reply of "O.K. Honey. I'll beat you to the shower," she felt the other girl pull away from her, and cry, "Oh, let me alone. You needn't think you're going to get me up this early." With a feeling of dismay Ruth realized that she was no longer at the Institute, and that the girl beside her was not the gentle, loving Nancy Wright, but her own sister.

Ruth groaned. She had certainly started out well. What was it Bob had said about Betty hating to have her sleep disturbed? "Sorry Betty. I thought I was still at school," she apologized—but her sister had already returned to the land of slumber.

Ruth sat on the edge of her bed and hesitated. She was tired, she admitted to herself. Should she take Bob's advice and sleep as long as she wanted to on this her first morning home? She began to pull the cover back over her, but before her head had reached the pillow she changed her mind and bounded out of bed.

"Ruth Arnold," she chided herself. "You have a lot of responsibilities ahead of you, and there's no use trying to escape them in sleep. You've got to face them and do something."

She shivered slightly as she reached for her robe and hastily slipped into it. "Pretty cold for so late in April," she muttered as she picked up her Bible and hurried toward the den. "It will be warmer here, and then I won't have to close the window in our room while Betty's still sleeping," she decided.

Bob lying just across the hall, had heard her stealthy footsteps. He had left his door open on a crack for reasons only known to himself. He opened his eyes and peered out. He was pleased with the picture his older sister presented as she sat with the open Book. "Looks as young Betty," he mumbled as he surveyed the small, slight figure almost engulfed in the huge chair. "She ought to wear her hair that way instead of up in a knot," he mused as he noted with pleasure the dark wavy locks as they hung about her shoulders forming a pleasing contrast to the deep rose of her robe. There was a look of quiet seriousness in the large brown eyes, as they turned to the contents of the page before her.

Bob glanced with approval at the tiny lips—gentle yet with an unmistakable air of determination in their appearance. There was also a firmness about her chin that he liked. He summed up his thoughts briefly. "Tiny, looks like a child, but there's something firm about her. I don't think she'll stand for any nonsense and Betty needs a firm hand. Guess I do too—and Dad. Ugh, poor kid. She doesn't know what she's in for. Don't know what she sees in the Bible. Doesn't she know that's out-dated now? But then, if she thinks it'll help her, let her have it. She's going to need lots of help here." With these thoughts tumbling over in his mind, Bob dropped off to sleep again.

Ruth closed her Bible and knelt by the chair where a few hours before she had entered a new School. For many minutes she poured out her heart before the Throne of Grace, pleading the Lord's blessing and guidance for the students at the Institute, mentioning them by name, remembering special problems of various ones. Each of the teachers was remembered. Then followed a long list of missionaries and Christian workers, and she added the two whom she had just met the night before. Mrs. Smith and Keith Stuart. She pleaded for the salvation of her family, and last for her own readiness to accept His Lessons and for a life which would radiate the Lord Jesus to her family as she began her new tasks.

When she returned to her room, she was humming the little chorus, "Every day with Jesus is sweeter than the day before." She paused before the open window, and resting her palms upon the sill, thrust her head out into the morning air, sniffing eagerly at the delicate odors ascending from a garden run riot with early spring flowers.

Then she turned to her as yet unpacked suitcase which she had just brought with her from the den. She searched among the con-

tents, wondering what would be the most suitable dress to put on. With a smile, she pulled forth a little summer cotton print which was folded neatly in one corner. "Dear old Nancy, I should never have thought of that, but Nancy thinks of everything," she murmured as she slipped it over her head.

"Ouch," she murmured a few seconds later as a pin scratched her cheek. After close investigation she found a tiny scrap of paper pinned to the collar of the dress. "What in the world?" she began as she removed the pin and held the paper in her hand. Then a chuckle escaped her lips as she recognized Nancy's familiar scrawl in the little verse which met her eye.

*"I've tried my hand at packing
And hope you will agree,
That this is just the very dress
That'll fit you to a T."*

A few minutes later, a neat, trim figure descended the steps with a feeling of anticipation as she thought of the new mode of life ahead of her as an opportunity to make her Saviour known.

Meanwhile out at the Bible Institute of Dansbury, Barbara Hand and Joyce Brown had gathered in the room which, until the night before, Ruth had shared with Nancy Wright. They too had just come from their separate periods of devotions and were, like Ruth, ready for the day before them. They still had a few moments before the bell announcing breakfast would ring.

Their thoughts immediately turned to the absent one. Although none spoke a tear rolled down Nancy's cheek. Then Barbara put her hand and laid it upon Nancy's shoulder. "You're going to miss her more than any of us, aren't you? Four years together at college, then almost two years here, no wonder you feel it. But it's going to be a lot harder for Ruth than for any of us. We at least are still able to finish school and then we each have the field before us to which we have been called. For the time being all that's gone for Ruth. I hate to think how I should feel if suddenly I were told I'd have to leave the Institute and then not be able to go to China."

The other two nodded, then Joyce softly interrupted. "You know I was thinking last night how I might feel if such a thing happened to me. She was getting so much out of our classes. It seemed a shame that those blessings had to stop. Then the thought came to me that they don't have to stop entirely. It's true she can't come to class anymore and hear the Words of Life as our teachers break them to us, but we can send the classes to her."

(To be continued)

'The Pink and Blue' in Newfoundland

Nurses' aides in the hospital on Twillingate island in Newfoundland are distinguished by their uniforms—pink and blue.

Aides wearing blue uniforms are those who do the greater part of the nursing care. Those dressed in pink have had more experience and assume more responsibility such as working in the nursery or giving medicines and treatments.

This hospital is located at Durrell on one of the Twillingate islands in the province of Newfoundland, off the eastern seaboard of Canada. Mennonite Central Committee has a voluntary service unit in this hospital, while some members of the unit teach in public schools there.

Other MCC units in Newfoundland are at Bae Verte and Wild Cove where members serve in medical, religious and educational capacities. Newfoundland's population is made up of English-Irish

descendants who engage in fishing and lumbering for a living. The economy is low. Young people interested in direct Christian service find a big challenge in developing better community and religious life.

Mrs. Maurine Regehr, R.N., one of the members of the Twillingate unit, says there are only three registered nurses at the hospital at present. Because of a shortage of "pinks" the head nurse often takes charge. "A Herculean task," she comments.

There is more than 50 per cent turn-over of aides annually so that much time is required to teach new ones. She reports, "I find the experience to be most valuable and challenging."

MCC would like to furnish this hospital with more registered nurses and nurses' aides. Inquiries are invited and may be addressed to MCC Voluntary Service, Waterloo, Ontario.

Shift in Emphasis Noticeable

In a recent conversation, Ron Marr, full-time assistant-director of Youth for Christ in Winnipeg, expressed genuine appreciation for Mennonite participation in YFC activities in the city.

Youth for Christ does not want to work in competition with the churches or any other evangelical organization, he emphasized. Rather, YFC visualizes itself as the "left arm of the church", reaching those for Christ who presently are unreached, especially students in public schools.

For many this appears to be a shift in emphasis. Statements by national and international leaders also imply this. Billy Graham, one of the founders of Youth for Christ and still active in it, declared at a breakfast for ministers in Toronto: "Youth for Christ International is now insisting that every person participating in this has to be first and foremost loyal to his own church. None of this business of another church or even a Saturday night church—as has been accused in some places—which was a wrong direction. But now the emphasis is on the church."

This shift in emphasis, and a less emotional type of evangelism in some cities, seems to be bringing a change in attitude in some Mennonite churches toward YFC. In some centers Mennonite choirs, quartets and soloists are singing at rallies. The YFC choir in Winnipeg was directed by a Mennonite Brethren youth leader, and several Mennonite ministers were on the advisory committee in Winnipeg.

There are others, however, who still look askance at participation in Youth for Christ. They believe that because of the organizational set-up the international and national leadership do not have enough control over the local committees to assure a sound program. They also feel that there is so much work to be done in the local church and in the Mennonite missionary program, that we would be spreading ourselves too thin by participating in yet another field of service.

But what exactly is Youth for Christ? Many of us think of it only in connection with Saturday night rallies—which often seemed to produce more entertainment than spiritual nourishment. Youth for Christ is much more widespread than this, however, for there are actually nine fields in which it is active.

Next to the rallies, Youth for Christ Bible clubs in high schools receive the most attention. There are 1500 such clubs in high schools across the USA and Canada, with a membership of over 300,000. Youth guidance is active in 19 institutions, with 14 workers trying to reach 5,000 youngsters in trouble with the law. Gospel Films Inc., the film branch of YFC, produces evangelistic films, available to missionaries free of charge, complete with foreign language sound track. Other areas of work are extended evangelistic campaigns and overseas evangelistic activity.

The all-pervading emphasis in the Youth for Christ program is the individual responsibility of be-

lievers to win others to Christ. Bob Cook, international president, writes in the June, 1955, issue of the YFC magazine: "Win a teenager this week, and then teach him (or her) how to win somebody else. Make a disciple of him. Then when he wins his first soul, teach him how to teach the other person to win souls, and so on. . . Our churches are full of kids who are infected with this do-nothing spiritual snobbery until their systems are crawling with toxic piety. The only way to do something about it is to introduce the note of reality and vitality. Give a kid something to live and die for and he'll not only rise to the challenge—he'll take the ball right out of your hands and run with it for a touchdown."

Youth for Christ has been accused of propagating a happy-go-lucky type of Christianity, typified in the snappy choruses that so often characterized YFC rallies. Bob Cook, international president, today strikes a very different note, when he writes in the YFC magazine, "You can be sure of this: *this easy believ-ism* is not of God. . . . The true Gospel includes a highly important element virtually unknown by today's pagans: Repentance—real sorrow for sin." In the same article he asserts, ". . . it is not God's plan that I be saved IN sin, but saved FROM it, as I truly repent, and then truly trust in this living, resurrected Christ." It is to be hoped that this emphasis and an emphasis on discipleship will more and more characterize local rallies.

YFC clubs in high schools began ten years ago. They "set about to put the Bible back into our schools

through the lives of Christian young people." Students are challenged to be soul-winners and to direct the new converts to an evangelical church. They organize among themselves, but have an adult sponsor, often a teacher in the school.

A unique emphasis is that of carrying the Bible to school—reading it and using it there. Another innovation is the bell prayer-meeting. At this unusual "meeting" one burdened student prays for the salvation of that one person he is trying to win every time the class bell rings.

In Winnipeg club work was begun last winter. By the time school closed four clubs were in operation, meeting in churches and the YMCA—always within a block from school. Ron Marr, the assistant-director for Youth for Christ is their sponsor, and really lives for the club work. "If it were not for the club work I wouldn't be in YFC," he declared.

On the whole, Mennonite support of Youth for Christ has been restricted to a few centers, where control of the local committee rested in men known as sound evangelical leaders. In Winnipeg, for instance, where Baptists, and the Alliance church provide the leadership, Mennonites can be found on the finance committee, the advisory committee, and as representatives in the local church.

This much is certain, a certain amount of reappraisal of the Youth for Christ movement is underway. Whether more support will be forthcoming will hinge largely on Youth for Christ activity in the local area.



The Mennonite Encyclopedia

Published by the official publishing houses of the three largest Mennonite churches in America, the (Old) Mennonite, the General Conference of Mennonites, and the Mennonite Brethren.

Here is the first reference work in English that covers comprehensively more than 400 years of history, faith, life, and culture of Anabaptism in Europe and world Mennonitism.

The first volume of this four-volume edition is now on sale.

The other three volumes are to follow. When completed they will contain 3,200 pages in which appear 10,000 articles, 400 illustrations, and over 100 maps of Mennonite communities in Europe, North America, South America, and other parts of the world. Over 400 writers have contributed articles.

Volume I has 812 pages, each 6 1/4 x 10 inches, and sells for \$10.00. If the four volumes are purchased and prepaid now their total price is \$33.75, as against \$40 if the volumes are purchased singly as they will come from the publishers.

— Ask for free descriptive folder. —

159 Kelvin St.

THE CHRISTIAN PRESS LIMITED,

Winnipeg 5, Man.

THE RELIGIOUS KALEIDOSCOPE

Philadelphia Gospel Program to Lose Long-Time Morning Spot

Evangelicals in Philadelphia are concerned because a weekday morning gospel program will be replaced by other programs early next year. The hour-long Morning Cheer broadcast, conducted for the past 25 years by Pastor George A. Palmer, has been advised that it will not be permitted to purchase time after the end of the year by radio station WIBG.

The program, heard in portions of Pennsylvania, New Jersey, New York, Maryland and Delaware, provides a devotional and missionary program which has become part of the daily life of many evangelicals in the area it serves. (Morning Cheer listeners in recent years provided the funds necessary to build and equip Rimmer Memorial Hospital in Quito, Ecuador, first evangelical missionary hospital in that country.)

Unlike the situation in some other areas, there is apparently no anti-religious motive behind the station management's unpopular decision. A representative declared it to be the result of "a realignment of program scheduling to meet the changing pattern of radio listening." (ERA)

Newsboys Refuse Immoral Literature

In Australia, Melbourne newsboys have joined a fight against immoral literature. They have refused to handle 21 magazines—mostly issued by American publishers—on a list which they, themselves, compiled as being "too filthy to handle". When news agents give them copies of the blacklisted magazines the boys return them without displaying them or offering them for sale. News agents are complaining, even threatening legal action, but the newsboys just grin every time they hear that sales of their self-censored periodicals have fallen off sharply. (ERA)

Bible Story Program on Playgrounds

Bible stories form an integral part of the recreational program on sixteen white and five Negro playgrounds in Knoxville, Tenn., this summer for the fourth straight year. The Bible story playground program is sponsored by the Knoxville and Knox County Council of United Church Women. Individual congregations are responsible for it at some playgrounds and council members at others.

Hoover Urges Religious Probation Officers

Children in danger of becoming juvenile delinquents ought to have

a "religious probation officer", former President Herbert Hoover said in an interview at San Francisco. Pointing to weak home life as a source of much delinquency, he said: "Religious organizations ought to see what they can do in broken homes and about disturbed home conditions wherever the conditions appear."

Report Could Encourage Heathenism

A leading Dutch Reformed theologian warned at Capetown, South Africa, that proposals in a government report would result in a "return to heathenism" among South Africa's 12 million Bantus (Negroes). Dr. Barend J. Marias, professor of theology at the University of Pretoria, attacked recommendations in the Tomlinson Report calling for development of the Bantus "along their own lines and against their own background."

Large Average Attendance

The Billy Graham evangelistic crusade in Oklahoma City attracted a total of 501,000 attendance, an average of 19,300 a meeting. Total decisions for the crusade were 7,148.

CANADASCOPE

Wheat Exports Third Highest Since War

Wheat exports during the crop year ended July 31 will total about 310,000,000 bushels, third largest figure since the Second World War, Hon. C. D. Howe told the Commons in Ottawa this week.

He informed the Commons, as it approved the new International Wheat Agreement, that exports and domestic sales in the crop year will just about meet the crop of 494,000,000 bushels that was harvested last fall.

Criticize Church Participation in Politics

A report of two clergymen of the Roman Catholic Church, both Laval University professors, contained a sweeping condemnation of election campaign methods in Quebec. The study accuses politicians of:

1. Waving the scarecrow of Communism in the recent campaign.
2. Buying votes, corrupting election officers and using violence.
3. Raising the method of using myths and lies into an electoral system.

The report also investigated polls where religious orders are located and found that in many cases they voted as a block for one party. They added that parish priests—who wield wide influence

in their areas—took an active part in the recent campaign.

The two priests said the situation in Quebec Province has reached an "acute stage" and no "lucid Catholic" can remain "indifferent".

CCF Hammers Out New "Manifesto"

In spite of the opposition of diehard socialists, the CCF party's "new look" was approved at its national convention in Winnipeg last week.

The Regina Manifesto of 1933 is to be replaced officially by the new resolution, which admits the need for private enterprise in conjunction with state-owned business. Premier T. C. Douglas of Saskatchewan stated that complete state ownership is just "not desirable", and the role of private enterprise in the Co-operative Commonwealth is not just of a "transitory" nature. He declared that complete state ownership would "destroy political democracy". Both freedom and security can exist only in a mixed economy.

Manitoba Cracks Down on Drunk Drivers

A motorist in Manitoba convicted for the third time on a charge of driving while intoxicated—or of driving while impaired—will lose his driver's license for life, R. B. Baillie, Manitoba's registrar of motor vehicles, warned Wednesday.

Mr. Baillie noted also that drivers convicted of drunken driving have their liability insurance increased from 20 per cent to 100 per cent.

The World Today

Answers to Invitation Slow

In spite of the fact that by the middle of the week half of the invited powers had accepted the invitation to attend the proposed 24-nation conference on August 16, the response was considered slow. Egypt and Russia, two key powers in the list of countries invited, had not accepted the invitation by Wednesday. India, who at one time appeared hesitant to accept the invitation, announced her intention of attending the conference in the middle of the week.

The Suez crisis is shaping up as one of the most critical since the Second World War. Troops are being mobilized in Egypt, while both Britain and France are sending thousands of reinforcements to the Mediterranean area.

May Have Found Sunken City

Dispatches from Associated Press indicate that skin divers may have found the legendary sunken city of Conca, waiting out the centuries beneath the Adriatic Sea.

Members of the Rimini Under-

water Sports Club rowed 900 yards offshore between Cattolica and Babicce. After several dives they found an area about 600 feet long, at a depth of "several fathoms", in which were scattered pieces of ruins. Aldo Piva said he saw parts of a wall about 150 feet long, an arch nearly buried in the sand, and a column 25 inches in diameter surmounted by a stone eagle, symbol of ancient Rome.

Ever since Pliny the Elder, a Roman writer, legends have passed among fishermen that the old city, known as Crustumium, is out there fathoms down.

Indonesia writes Off Debt

Indonesia wrote off more than \$1,000,000,000 in debts to the Netherlands on August 4, and then announced that "in fact, the Netherlands is in debt to Indonesia". The move left observers wondering whether the Suez Canal nationalization had precipitated the act.

The action came exactly seven months after the government severed its last economic tie with the Netherlands and more than seven years after Indonesia, then the Dutch East Indies and a Dutch colony, broke away and became an independent state associated with the Netherlands on a voluntary and equal basis.

GOLDEN WEDDING FOR FASTS

Saskatoon, Sask. — Mr. and Mrs. Henry Fast of Saskatoon, Sask., celebrated their golden wedding anniversary in the Saskatoon M. B. church on Sunday, July 15.



Mr. and Mrs. Henry Fast
1906—1956

Followed by all their children and grandchildren, they entered the church to honor and praise God for His goodness and faithfulness through the years. The program, led by their son, George, included music, songs and poems by family and friends. The speakers were Rev. Art Martens and Rev. H. S. Rempel.

For the first time in 20 years the whole family was together. Present were Mr. and Mrs. Henry Fast of Montreal, Quebec; Mr. and Mrs. George Fast of Winnipeg; Mr. and Mrs. Dan Fast of Saskatoon; Mr. and Mrs. Friesen of Salem, Oregon; Mr. and Mrs. George Balzer of Saskatoon, and sixteen grandchildren.

Weddings

SIEMENS — BARTEL

Katie Bartel, daughter of Mr. and Mrs. P. P. Bartel, and John Siemens, son of Mr. and Mrs. P. J. Siemens, were married on August 1, 1956, in the M. B. church at Glenbush, Sask. Rev. A. H. Pauls officiated.

* * *

KLASSEN — DOERKSEN

Elsie P. Doerksen, daughter of Rev. P. P. Doerksen of Gem, Alta., and Herbert Klassen, son of Mr. and Mrs. Klassen of Coaldale,



Mr. and Mrs. Herbert Klassen

Alta., were married on June 30, 1956, in the M. B. church at Gem, Alta. Rev. P. P. Doerksen, father of the bride, officiated.

Mr. and Mrs. Klassen are residing in Lethbridge.

* * *



Mr. and Mrs. Raymond Kroeker. The bride is the former Helen Baerg, daughter of Mr. and Mrs. John P. Baerg, St. Catharines, Ontario. The groom is the son of Mr. and Mrs. John D. Kroeker of St. Catharines. They were married on July 20, 1956, in the Calvary Church, Lake St. (Photo by G. G. Epp)

PENNER — PETERS

A double-ring ceremony was solemnized at 5 p.m. on July 28, 1956, in the South End M. B. church, Winnipeg, when Anneliese, daughter of Mr. and Mrs. C. J. Peters, exchanged wedding vows with William Penner, son of Mrs. Mary Penner and the late Mr. John Penner of Osborne, Man. Rev. J. P. Neufeld officiated.

Miss Helen Epp was organist, John Klassen, violinist, and Mrs. Viola Falk, soloist. Mr. and Mrs. John Duerksen of St. Catharines, Ont., the bride's uncle and aunt, sang a duet. Miss Elvira Reimer was maid of honor, while Miss Clara Horch and Miss Olga Peters were bridesmaids. Best man was Irvin Pauls, with Neil Peters, brother of the bride, assisting with the ushering.

Mr. and Mrs. Penner will reside in Osborne, Man.

* * *

LOEWEN — GUENTHER

Elizabeth Guenther, daughter of Mr. and Mrs. Isaac Guenther of Altona, Manitoba, and Henry Loewen, son of Mr. and Mrs. Andrew Loewen of Moore Park, Manitoba, were married on July 29 in the M. B. church at Justice, Man. Rev. D. D. Derksen officiated, assisted by Rev. J. J. Loewen, uncle of the groom, and Rev. A. J. Froese, who spoke in English.

Special music included two solos by Henry Thiessen of Alexander, Man., and two songs by a quartet from Justice.

Mr. and Mrs. Loewen will reside in Brandon, Man.



ALLOCATION FOR KINGS-VIEW HOMES

The hospital advisory board of the state of California has allocated state and federal funds amounting to \$160,018 to help in the expansion program of Kings View Homes at Reedley.

This is two-thirds of the total amount needed for the expansion program. This leaves the remaining third (\$80,000) to be raised by the west coast constituency. The MCC executive committee in its August meeting will discuss plans for raising the funds.

These funds are granted under the Hill-Burton Hospital Expansion Act which provides a third of any hospital expansion program. California is one of the few states which matches the federal grant. Funds were appropriated for 19 other hospitals and public health agencies in the state.

The expansion of Kings View when completed will add 10 beds and double present out-patient facilities.

APPROPRIATION FOR PARAGUAY ROAD

The United States government has appropriated another \$100,000 for the Trans-Chaco road in Paraguay for the purchase of road-building equipment.

This is in addition to an earlier appropriation of the same amount. Construction of this road is to begin this autumn and will ultimately provide the first farm-to-market road for Mennonite colonists extending from the Chaco to Asuncion, capital of the country.

It is a joint project of Mennonite colonies, MCC, the Paraguayan and U.S. governments. Six Paxmen currently are in training at the Caterpillar plant in Peoria, Ill., prior to going to Paraguay to be mechanics and instructors with the project.

CAMP IN JORDAN

North American children and young people are not alone in summer camping experiences. Workers in Jordan provided the same privilege for Arab youngsters.

They pitched a tent near the unit house. Arab children came in groups of ten to 14 for a week at a time—both from Jerusalem and from Jericho.

Each day they were told stories, had recreation and handicrafts. Boys made leather purses and belts while girls sewed little aprons. Field trips took them to the airport, the telephone exchange, the old city of Jerusalem and to the Mount of Olives.

Teaming as instructors were Leona Yoder; Ernest and Mary Lehman; Paxmen Lavern Unruh and Vernon Frey; Arab workers Sophie Farran, Hennieh and Salem; and Esther and Florence Hoover, Mennonite teachers on vacation from a school at Sidon, Lebanon.

LEFEVERS SAIL FOR VIETNAM

Harry and Esther Lefever sailed for Vietnam where they will join the relief unit at Banmethuot.

Harry is the son of the Harry S. Lefevers and a member of Mellingers Mennonite Church at Lancaster, Pa. Esther is the daughter of the Shem Peacheys and a member of Bart Chapel at Quarryville, Pa.

CAMP PAIVIKA SUMMER UNIT

Summer Service unit members at Camp Paivika in California are kept busy from early morning until night in their effort to minister to the social and spiritual needs of crippled children.

Ten girls compose the unit. The camp, sponsored by the Crippled

Children's Society of Los Angeles County Inc., serves approximately 600 crippled and handicapped children in five two-week sessions.

One of the unit counselors, Jane Graber of Pretty Prairie, Kans., reports one of her experiences:

"Before I tucked Helen comfortably in her bed for the night she said, 'I want you to pray for me tonight. I had such a terrible day today, I feel I don't have a friend in the world.' I told her I would pray for her. The following day she said 'God does answer prayer, things went better today. I am glad I have a counselor who knows Christ and can pray for me.'"

NEW WORKERS

George Janzen of Dominion City, Man., is the new administrative assistant in the regional office at Reedley, Calif. His wife, Katherine, formerly of Niagara-on-the-Lake, Ont., will be a nurse in Kings View Homes.

He is a graduate of Canadian Mennonite Bible College at Winnipeg and Bethel College of North Newton, Kans. He is the son of the Jacob Janzens and a member of Arnaud Mennonite Church. She is a graduate of Canadian Mennonite Bible College and St. Catharines (Ont.) Hospital school of nursing.

Mrs. Wilma Steiner of Orrville, Ohio, joined the staff at Brook Lane Farm at Hagerstown, Md., as a cook. She is the wife of staff worker Tillman Steiner and a member of the Wisler Mennonite Church.

New at Akron, Pa., headquarters are Robert Rigal of Nimes, France, a trainee, in maintenance responsibilities, and Twila Hershey of Lititz, Pa., serving at the clothing center.

Biographies

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John Paton

By Winnifred M. Pearce. 96 pp.

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A Message to Our Home Churches

(A statement prepared by the Brethren-Friends-Mennonite Conference)

About 150 of us—Brethren, Friends, and Mennonites—came together on July 24 to 27 at Manchester (Ind.) College to consider the theme, "The Experience of Christian Love in the World Today". We met by invitation from the continuation committee of the Historic Peace Churches, which in 1954 had sponsored a similar study conference at Bluffton, Ohio.

Throughout our meetings for worship and discussion we were sustained by a clear vision of Christian love, although, its full meaning was as unsearchable as ever. The world of today with its problems and need was also very real to us, however, we realize that our insights were limited. When we came to consider the expression of Christian love, we found ourselves in still greater need of the Spirit's guidance and the sharing of insights from the three groups. It was indeed humbling to recognize how often we fail in representing God's love to mankind. Because of these experiences which we had together we are moved to share with you some of the concerns arising out of the conference:

We note a growing sense of meaningful fellowship and mutuality among members of the Peace Churches. This experience was a significant part of our conference. We recommend that in our home communities more be done to establish fellowship across peace-church lines. We particularly cherish this experience for many of our young people in college, I-W service, and in our communities in general.

We sense an urgent call for a renewed examination of the basis of our pacifism. Within our churches there are developments which make for uncertainty. From without has come chastening in recent years, particularly regarding the theological basis of our beliefs. We must accept these challenges and devote more careful thought to the doctrinal aspects of our position.

The situations in our American life where Negroes and other minority groups are discriminated against lie heavy on our conscience and are of great concern to us. It is urgent that we first set our own houses in order, in the North as well as in the South. The problem is most obvious in many of our own churches at 11 a.m. on Sunday morning. An acceptance of this challenge to open our churches completely to interracial membership is surely the first step towards the larger tasks of race reconciliation to which we must

also devote our energies, and to which we must call and train others to assist.

We are humbled to reflect on how solidly ethnic our groups remain and how few members are added to our churches from other cultures and backgrounds. It is our conviction that both evangelism and social service should be motivated by the love of God and therefore ought to be characterized by a deep love and continuing concern for persons. Both are part of the same task and we find no basis for separating them. Do we love all people as genuinely as we should? If so, surely it should be reflected in a greater goal in behalf of the outreach of the church.

We are concerned about the militarization of the minds of our youth, which proceeds apace in our public schools and through various forms of mass media. Ways and means need to be found to counteract these detrimental influences.

These are some of the major concerns which we have felt during these days together. May the Holy Spirit lay them on the hearts of all our people.

Mennonite and Brethren in Christ delegates expressed their appreciation for this conference and indicated they thought it a worthwhile experience which is the kind of thing that should be done periodically.

Nearly all churches in the constituency of Mennonite Central Committee were represented in the Mennonite delegation which numbered 34 persons. Church of the Brethren representatives totaled 47 and delegates of the Friends constituency numbered 38.

The first conference of this kind was in 1935 at Newton, Kans. Another conference was held two years ago at Bluffton, Ohio.

Mennonites among the principal speakers were Don E. Smucker of Mennonite Biblical Seminary at Chicago, who gave an address on "Strategies of Christian Love", and Paul Erb of Scottsdale, Pa., who presented the closing address on "Spiritual Resources for our Task".

Delegates were very much impressed with the large area of basic agreement on these questions among their various groups. At the same time they were challenged to personal soul-searching and a deeper study of the questions which confront all Christians today.

the College for Chapel purposes.

Within the next three years Goshen College will raise \$175,000 as its share toward the construction of the \$350,000 building.

The structure will accommodate 1,000 persons in the sanctuary and also will include a fully equipped Sunday school wing attached to the main building. Construction is expected to start some time in 1957.

INSPIRED HOLY LIVING

(Continued from page 2-3)

nite Church Polity" rather than a "Thus saith the Lord"? I believe most sincerely in the teachings of our dear church but I believe that they have their roots in the Bible and not in the church constitution and bylaws. I would not advocate throwing aside these directives; however, I would advocate that they be taught directly from the Bible. Which is the final authority?

A man who recently accepted the Lord remarked how many individuals had come to him before, telling him he was headed directly for hell and began telling him to stop smoking, drinking, and all the other catalog that is usually given with that. This, he said, only made him more bitter toward both the one speaking to him and toward God. Somehow it seems we at times become confused into thinking that it is the bylaws of the church that save a man rather than faith in the atoning work of Christ.

God's Word has a wonderful way of explaining, convincing, and convicting men. But how much easier we seem to have found it to try to reason with logic or demand a legalistic obedience to some code we have established rather than to lead them to God's Holy Word. This takes more effort and also requires a knowledge of the Bible and a proper use of Scripture. Yet if we cannot teach the "why" of our beliefs directly from the Bible we are treading on dangerous ground.

We hear cries from all over the church "The church is slipping". Yes, it is true. We are losing many capable people and far too many of our young people. But why? Precisely because we have been trying to demand a holy life rather than to go to the trouble of inspiring it with the great and marvelous truths from the Bible.

Some will say that you must demand obedience because people will not respond to an inspiring appeal. If it is impossible to inspire holiness then holiness is not worthwhile striving after. Demanded holiness is not holiness. It is conformity in its shallowness. Inspired holiness is real because it is voluntary and the result of a heart conviction and striving for the goal of Christlikeness.

By David Mann in *Gospel Herald*

Behind the Bamboo in Vietnam

By Margaret Janzen

MCC Nurse in Vietnam

The road became more narrow until finally we seemed to be driving through a green tunnel of graceful bamboo which arched above us. We could never have found the village without guides.

Dr. Willard Krabill and I were on a village call to Raday tribesmen in north-central Vietnam. This is one phase of our work as a medical team of the Mennonite Central Committee.

The headlights of our vehicle beamed on the porch of a house in the village. About 30 men, women and children were crowded around the house waiting for us.

The scene was dramatic. Men stood in loin cloths with knives at the waists, women in black skirts and blouses, many children naked—all those bronzed figures glistening in the lights of our vehicles.

We climbed the notched log up to the porch and went into the longhouse. The whole group followed us. They stood in a circle around us as we examined and treated patients.

Only two very dim oil lamps burned, reflecting on the big brass gongs on the wall and accenting some of the smoke-blackened gourd bottles and other utensils hanging from the posts. Without our flashlight it would have been impossible to see what we were doing.

A baby had been stillborn a half hour before our arrival and was already buried by the time we came. While we were there the drums began to beat in a nearby longhouse joined by the syncopated beat of gongs. They apparently were preparing a tribal sacrifice.

I assure you that it is impressive to kneel on a bamboo floor preparing a hypodermic injection by flashlight surrounded by a circle of primitive people.

NEW CHURCH CHAPEL FOR CAMPUS

Goshen, Ind. — More than the \$175,000 goal has been subscribed for the construction of a church building for the Goshen College Mennonite Church congregation in a solicitation campaign climaxed July 29 in a Fellowship of Thanksgiving held in the College Union.

The Goshen College Mennonite Church of over 500 members has never had the privilege of using a church building of its own. It has always worshipped in the Goshen College buildings and facilities.

For the past number of years the College congregation and the College have been working together and have agreed to build jointly a Church-Chapel building to be used by the congregation for all its religious functions and by

New Church Taking Shape

From MSA News

One of the MSA district's largest churches is rapidly taking form at North Clearbrook, B.C. It is the North Clearbrook Mennonite Brethren Church at the corner of Clearbrook road north and Old Yale road.

Carpenters have completed the framing of the giant structure.

The new church is being erected on adjoining property to a church which was built some years ago and is no longer large enough to accommodate the steady growth in the congregation. The new church, built of frame construction, will

have a main floor area of over 7000 square feet, with a large basement area extending almost full length of the building.

Church auditorium is 56 feet wide and over 80 feet long, and will have a seating capacity for approximately 800 worshippers. Front entrance is 64 feet wide, with washrooms to each side. Three doors constitute the main entrance. Included are two doors of normal size at either side of double width centre door.

Balcony above the front entrance includes a nursery room for mothers where they can tend their young children while listening to the service. Also in the balcony are washrooms and Sunday school rooms.

One of the greatest features of the roomy edifice is the space allotted to Sunday school classes. Total of 22 rooms are being provided, on the main floor and in the basement.

To the rear of the church is the pulpit, choir loft, Sunday school rooms and a raised baptismal room which is visible to persons seated in the main auditorium.

The basement, in addition to Sunday school rooms, has a large area set aside for a dining hall.

Exterior finish will be of stucco, and the interior will be plastered.

Two sets of steps each 4.5 feet wide, and one set 12 feet wide, lead from the street to the front entrance. Brick flower boxes will add to the exterior decorations.

Contractor is Henry Hiebert of Hub Construction. Building committee members are Dan Peters, chairman, Jacob Fast and Frank Klassen. Rev. A. Konrad is the leading minister.

The old church is to be demolished and removed from the site.

SLIPS OFF DIVING BOARD AND DROWNS

A 14-year-old youth drowned Monday, July 30, when on a swimming excursion in the Red River at Elm Grove Beach, 10 miles south of Winnipeg.

The victim, Benny Wiebe, 14, son of Mr. and Mrs. D. M. Wiebe of Four Mile road, St. Vital, was sitting on a diving board between 7 and 7:30 p.m., when he slipped and fell into five feet of water.

An attempt to rescue him failed, since the current was quite strong and the water in some places 20 feet deep.

Besides his parents Benny is survived by five brothers, Dick, John, George, Henry and Cornelius, and seven sisters, Mrs. Margaret Reimer, Mrs. Helen Dyck, Mrs. Betty Bartel, Mary, Ann, Nettie and Eva.

Police said that Elm Grove Beach was a favorite picnic and swimming area for many residents of Greater Winnipeg. Drowning hazards are considered at a minimum in this section of the river.

SONG FESTIVAL AT WINKLER

(Continued from page 1-4)

World"; and the Morden Male Voice Choir under the direction of Mr. Isaac H. Voth followed with "Glorious Things of Thee Are Spoken". Mrs. Jacob P. Redekop played a violin solo, "O Seele, geh rüch Golgatha". She was accompanied at the organ by her daughter Karen. Another instrumental that was well received by the congregation was the trumpet duet by two Kronsart boys.

Rev. C. D. Toews, Abbotsford, B.C., who conducted the mass choir, spoke briefly on the blessings and duties of the Christian choir member.

"It is not the uniform of the singer, but the daily life in the service of the Lord that impresses the congregation. The members of the choir should sing in harmony as a group and live in harmony with the church," declared Rev. Toews as he addressed the 110 choir members.

The song service was opened by Mr. Wendolin Mann with the reading of Psalm 82, and Rev. D. K. Duerksen, Winnipeg, spoke the closing prayer.

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On the Horizon

August 12 — The Youth Workers' Conference of the M. B. Church in Manitoba will be held on Sunday, August 12, in the South End M.B. church, Winnipeg. The afternoon session begins at 2:30 p.m. CDT, and the evening session at 6:30 CDT.

August 15 to 22 — Triennial meetings of the General Conference of Mennonites in North America in Winnipeg, Man.

August 20 to 26 — Christian Leadership Camp for all young people over 18 at the Lake Winnipeg Mission Camp. For further information write D. E. Redekop, 966 Portage Ave., Winnipeg, Man. John Regehr is director.

August 10 to 12 — The annual Youth Conference of the Mennonite Brethren churches of Ontario is planned for the week-end of August 10 to 12 on the campus of Eden Christian College. The guest speaker will be Rev. J. H. Quiring, pastor of the Winkler M. B. Church and part-time teacher at the M.B. Bible College. The over-all theme is, "The Will of God in My Life."

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