

Mennonite Observer

"For I decided to know nothing among you except Jesus Christ and him crucified." 1 Cor. 2:2.

★
YOUR CHRISTIAN
FAMILY WEEKLY

February 1, 1957

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. III, No. 5

Disaster Service Spotlighted in Manitoba

Winnipeg, Man. — The visit of Harry E. Martens of North Newton, Kans., to the Red River Valley and Winnipeg spotlighted Mennonite Disaster Service and the part it can play in catastrophes for residents of these areas.

Audiences at Winkler, Altona, Morris, Steinbach and Winnipeg heard the assistant to the president of Bethel College give illustrated reports on the operation of Mennonite Disaster Service in other regions. A planned organizational meeting on Thursday afternoon, January 24, heard Mr. Martens give a brief summary of the type of organization utilized in Mennonite Disaster Service. They also heard tributes from civic organizations, individuals, and the Red Cross after MDS had stepped in to help in several stricken areas.

"It Is the Lord's Work"

"You tell them that it's the Lord's work and that no organization is stronger than its parts," the Kansas co-ordinator for the MDS in that area told Mr. Martens before the latter began his tour through the U.S.A. and British Columbia last year to organize disaster service units. Elaborating on that statement, Mr. Martens pointed out that this type of service provides a personal witness at a time when people are discouraged, and often without hope. This witness in deeds has proved effective not only in witnessing, however, but it has also done something for the one participating. That alone makes the service worthwhile, Mr. Martens contended.

"We are not only sending dollars, food and clothes. We are sending people. More than that, we are going ourselves in Mennonite Disaster Service," asserted this former MCC worker in Europe and Puerto Rico. "This is not always glamorous work. There is no feeding of the masses and distribution of clothes, for the Red Cross does that, but we go . . . to clear out debris . . . shovel out the mud . . . wash down the walls. This type of service has a message not often found in Christian people."

Mennonites have always been ready to help the stricken. However, in major disasters organization is necessary to prevent confusion. Mr. Martens cited one instance where several carloads of Mennonites had gone to help a stricken city, only to be turned back because the "curious" were not wanted and they had no identification.

(Continued on page 4-3)

Rev. C. N. Hiebert Serves at Clearbrook

North Clearbrook, B.C. — The North Clearbrook M. B. Church was richly blessed through a week of Bible study and evangelistic meetings by Rev. C. N. Hiebert of Reedley, Calif. In spite of the inclement weather, many people came to hear Rev. Hiebert every

morning and evening.

The junior and senior choirs of the church and a ladies' trio supplied the music for the evening services. Mrs. Hiebert had a story for the children each night. The topic for the morning Bible study was "The Second Coming of Christ".

As a climax to the evangelistic services, the missionary challenge was thrown out to the church by Rev. Otto Derksen, missionary on furlough from the British West Indies. The Derksens have been doing pioneer missionary work on several islands in the West Indies. With the aid of coloured slides, Rev. Derksen told of the ministry among the natives, and of the founding of churches and Bible schools.

The Lord has been pouring down His blessings upon the work, but this is possible only as we at home are faithful in doing our part in praying and giving.

AMUS Discusses Ethics in Business

Winnipeg, Man. — "Can Christian Ethics Be Reconciled With Business Ethics?" served as the topic for a lively discussion at the monthly meeting of the Association of Mennonite University Students. Held in the Elmwood M. B. church on Sunday night, January 27, the meeting attracted approximately 40 participants.

The third round of the Public Speaking Contest occupied the students during the first part of the program. Competing for the right to enter the finals at the annual banquet were Elfrieda Toews, who spoke on the need for creative writers, Bernard Stobbe, who spoke on Bismarck, and Peter Peters, who outlined foes of faith. Judges Rudy Klassen, Waldemar Janzen and Leslie Stobbe unanimously declared Peter Peters the winner, making him eligible to enter the finals.

In the discussion that followed, John Enns, a fourth-year law student, gave a qualified yes to the question whether Christian ethics can be reconciled with legal ethics. Mr. Wilbert Loewen, formerly of Steinbach and now a high school

teacher in Fort Garry, declared that love must be the guiding principle also in business. He raised several questions, such as "How many superlatives can a Christian businessman use in advertising?"; "Is the profit motive a legitimate one?"; "Should a Christian employer have a higher standard of living than his employees?" In his talk Mr. J. H. Unruh, real estate man in Winnipeg, stated that if a Christian took his business ethics from the Bible there would be no discrepancies.

The open discussion that followed the talks revealed that some of the students had done quite a lot of thinking about the topic already. Several insisted that the principle of Christian stewardship should be basic for a Christian businessman and that the profit motive should not be the guiding one. To gain a profit by paying substandard wages, for instance, could not be harmonized with Christian ethics, nor could dealings at the expense of others, it was asserted.

John Dirks, president of AMUS, was chairman at the meeting.

IN THIS ISSUE

	Page
• A Testimony in Deeds	2
• He Leadeth Me	2
• Reports on Radio Ministry	3
• One Hurt as Fire Topples Chimney	3
• Refugee Students in the Netherlands	3
• Brides Get Different Treatment in Peru	4
• Providing for the Sunset of Life	5
• The Cradle of Congregational Singing	8
• Church Choir Sings Over CBC	12

Young People's Rally Held at Kitchener

By C. J. Rempel

Kitchener, Ont. — A regional young people's rally under the sponsorship of the Mennonite Brethren Conference was held in the Kitchener M. B. church on Saturday, January 19. Young people from the Port Rowan, Leamington and Kitchener M. B. churches were present for afternoon and evening meetings.

Under the general topic of "Worldliness", the meetings consisted of appropriate talks, panel and group discussions. Special music was brought by representatives from the various congregations.

Rev. David Neumann, principal of the Eden Christian College, spoke on the topic, "Worldliness as Seen in History". Rev. John Wall, instructor at the Mennonite Brethren Bible School of Kitchener, Ontario, spoke on the topic, "Worldliness as Taught in Scripture". The workshops were under the direction of Rev. J. J. Toews, Rev. Henry Voth, Rev. C. Braun, Rev. Henry Warkentin, Rev. John Wall and Mr. William Redekopp.

The discussion leaders formed a group representing a panel, and answered many questions which were asked by the general chairman, Mr. Henry H. Dick, instructor at the Eden Christian College. A meal was served in the Sunday school auditorium of the Church. Similar district rallies are being planned by the Youth Committee of the Province.

EDITORIAL

DEVOTIONAL

He Leadeth Me

By Henry Klein

A Testimony in Deeds

One would think that those who had experienced the disastrous effects of a flood would show a real interest in an organization such as the Mennonite Disaster Service. Yet the attendance at the planned organizational meeting in Winnipeg—and the attendance at the evening service—revealed a real lack of interest. Either most of us are not informed as to the real purpose of a disaster service, or we have lost sight of a cardinal truth in the concept of discipleship.

The principle of Mennonite Disaster Service is not new. Over 3,000 years ago Abraham set a co-operative disaster service rolling when he called his servants together to rescue Lot from the hands of the enemy. Some time later Nehemiah organized a giant disaster service when he saw the ruins of Jerusalem. And Jesus told the story of the Good Samaritan, who showed the true spirit of disaster service when he risked his life in stopping to tend to the wounds of the man beaten by bandits.

We are so used to giving money, clothing and food, that the appeal to give ourselves in service does not seem to make the impact that it should. And yet the essence of true discipleship is not giving of what we have, but giving ourselves completely to Christ and His service. We may try to appease our conscience by giving from our over-abundance, but we will never be really happy in the Christian life until we have given our total self to Christ.

This principal is operative in Mennonite Disaster Service. It was felt that we have been giving and sending overseas, but we have done little at home "in the Name of Christ". Thus Mennonite Disaster Service does not institute food and clothing distribution. Nor does it ask for financial contributions to help the stricken. It asks for much more—for the giving of ourselves in service that most men will not do even if paid for it. In Mennonite Disaster Service you do not reach into your pocket for a contribution, but you give your hand to wield a shovel . . . to swing a hammer . . . to manipulate a water hose. You do not give the clothing off your back, but you give your back to stoop down and pick up debris . . . to carry out broken and water-soaked furniture . . . to bend over a mud-covered floor with a shovel. You do not send a representative, but you go on your own feet to clamber over stinking wreckage . . . to stand on scaffolds and rebuild a home . . . to walk into attics and fumigate them. And, finally, you do not send a package "in the Name of Christ" with a tract in it, but you go yourself in the Name of Christ and testify in deeds that the love of Christ is active in you.

That Mennonite Disaster Service is truly a testimony in deeds has been proved in scores of instances in the United States and in parts of Canada. Civic organizations, private individuals, the Red Cross, have testified that this type of help not only strikes the eyes—it strikes the heart. The gift of 322 dollars by the people of Udall, Kans., to the reconstruction of the Gnadenu M. B. church (recently destroyed by fire) is only one of the demonstrations of gratitude for assistance rendered through Mennonite Disaster Service.

Thus when Mennonite Disaster Service again calls for our co-operation and assistance, let us not be found wanting. Some people are willing to give clothing. Many find they can give financial assistance in relief projects. But are we willing to give ourselves?

OUR READERS SAY

Enjoyed It While in North

I have been teaching at Port Simpson for over a year. Port Simpson is an isolated Indian Reserve about 30 miles—a three-hour boat trip or a fifteen-minute airplane trip—north of Prince Rupert. I have been receiving the *Mennonite Observer* most of the time while up there and have en-

joyed reading it very much, since it kept me up-to-date on Mennonite news at home and elsewhere and also contained the essential devotional columns.

Since I have to be at home now because of the sudden passing of my mother, I would like the address changed. Thank you, and greetings for the new year.

Agnes Konrad,
Matsqui, B.C.

"He leadeth me in paths of righteousness for His name's sake." The world could better afford to lose many a volume, than this testimony of the psalmist's experience.

We are struck by how some people spend their lives. There are those who drift through life, following the path of least resistance, swept along by the current of the world. Others are fleeing, trying to escape some unseen reality. Of a good number it could be rightly said that they are pursuing. No time, no time. Only a mad rush to gain knowledge, possessions, fame, glamor—fading, corruptible things. Others are wandering, finding no definite purpose in life, carelessly wasting their lives. Amidst all these we find some who have a deep, inward calmness, a firm confidence, and a glowing joy. The difference? **They are being led.**

Led by a Lord. Not one of mere human nobility or upon whom the honorary title has been bestowed, but rather by the LORD of heaven and earth. He is LORD of all: the seen and the unseen; the physical and the spiritual; the passing and the eternal. He is Lord by the nature of His being. He is the Lord Almighty, Always-present, who knoweth all: past, present, future, motives, thoughts and intents. He rules and over-rules kingdoms, nations, men. He is the Lord with whom there is no variableness nor shadow of turning.

Led by a Shepherd. The Lord of hosts, a personal Shepherd of immortal souls. Lord and Shepherd, what a contrast of position. "Lord" speaks of authority, dignity, power; whereas "Shepherd" speaks of meekness, gentleness, compassion. The Shepherd tenderly cares, goes ahead, taking the blow at every turn, giving his life in service for his own. Jesus, Son of Man, is the Shepherd, and Christ, the Son of God, the Lord.

He leadeth me. Such personal guidance every moment, every hour, every day. Nothing befalls me that His watchful eye doth not see. He is there to counsel, warn, protect, comfort, encourage, to lift up. Such blessing and privilege is mine, for He leadeth me. What more could I wish for? My life rests in his hands. His love has cast out every doubt and fear. He loves me, not for what I've done, or may be able to do, but for what I am—one immortal soul.

Life lies before me, the future dark, unknown, uncertain. Yet I may walk with Him in firm confidence, in simple trust, for "He leadeth me in paths of righteousness." Not on a wide road of self-confid-

ence and ease, but on a narrow path, so narrow that He goeth before and I may follow. The path of Exodus leads from darkness unto light; from death unto life; out of the world and into divine fellowship. "Fear ye not, stand still and see the salvation of the Lord." What comfort and refuge after having been led down the path of Dead End Street.

Often He leads o'er the Hills of Difficulty to humble, to have me follow a little closer. At times He chooses to lead along the path of Separation. Concern for the future troubles me. Gently I hear, "What is that unto thee, follow thou me." Again He may choose to lead me along the path that leadeth on the Edge of Poverty, to test my contentment, to depend upon Him for my needs. It may be that the path leads over the Sea of Affliction, where I am tossed about by the billows and the tempest and have to face the contrary winds, only to discover that all the while He saw—heard—walking the waters, willing to prove himself Master of every sea. The path of Unseen Service "that goeth down from Jerusalem unto Gaza which is desert", demands immediate obedience for the sake of one seeking soul. To quicken my faith and to trust His ability, He leads me along the path of Uncertainties; often to be followed by being guided into the path of Ebenezer. Then I am led to praise Him, for victory has been won by grace through faith.

(Continued on page 11-4)

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

The MENNONITE OBSERVER is being published every Friday by

The Christian Press, Ltd.,
159 Kelvin St., Winnipeg 5,
Manitoba, Canada.

Address all correspondence to the above address.

Managing Director — H. F. Klassen
Production Manager — J. K. Neufeld

Subscription rate: \$1.75 a year; in combination with the Mennonitische Rundschau — \$4.50 a year, payable in advance.

Authorized as Second Class Mail, Post Office Department, Ottawa.

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

Reports on Radio Ministry

By Eleanore Willms

Chilliwack, B.C. — Members of the Mennonite Brethren Church here had the privilege on Jan. 21 of hearing Rev. David Nightingale give a report on his radio ministry in Quito, Ecuador.

Rev. and Mrs. Nightingale have been serving at Quito, Ecuador, for about 3½ years and have recently been relieved by Mr. and Mrs. Hugo Jantz, formerly of Chilliwack.

In his talk Rev. Nightingale read Isaiah 52:7 and compared this to the mountainous region around Quito. He mentioned the fact that HCJB was the first radio station in Ecuador. It is situated on the mountain, like a watchtower, bringing good tidings of salvation to many. This station operates on 60 Kilowatts and broadcasts are in nine languages.

Rev. Nightingale then showed a short film which portrayed the majestic mountains, dense jungles, and countless rivers of Ecuador. It also showed the great contrast in Ecuadorian homes—the very rich and the very poor. Once again we have seen the great need of the world—Christ.

Rev. and Mrs. Nightingale plan to go back in August.

RECEIVES MULTIPLE LEG FRACTURE

Abbotsford, B.C. — Mr. I. M. Baerg, operator of Baerg's Service Station, underwent surgery on Wednesday, January 23, for a multiple leg fracture he received at Mill Lake on January 21. Mr. Baerg had been skating on the lake. He is believed to have caused the injury when he stepped into a hole while on shore.

ONE HURT AS FIRE TOPPLES CHIMNEY

By Marjorie Wiens

Hepburn, Sask. — Ben Loewen, 35-year-old district farmer is in serious condition in a Saskatoon hospital as a result of injuries incurred when helping to fight a fire Tuesday night, January 15. The fire destroyed the farm home of Jacob Unruh, who lives four miles south and a half mile east of Hepburn on No. 11 highway.

Mr. Loewen was injured when the chimney fell on him. He is suffering from fractures and possible chest injuries.

The fire, believed to have been caused by defective wiring, broke out at about 11 p.m. It was discovered by 15-year-old Jennifer Unruh, who awakened her four young brothers and two sisters and led them in their night clothes to shelter and safety in the farm

barn. Mr. and Mrs. Unruh were in Saskatoon at the time.

By the time neighbours arrived the fire was too advanced to save either the building or its contents. The house was a two-storey frame structure about 24 by 32 feet in size. The loss of the buildings and contents was estimated at about \$12,000. Some insurance was carried.

Since the fire left the Unruh's destitute, except for the clothes that they were wearing, donations in cash and clothing have been made from this community.

Dalmeny Student Wins Regional Final

Hepburn, Sask. — Arnold Voth, son of Mr. and Mrs. John Voth of Dalmeny, won the Rosthern Superintendency Speaking Contest finals held in the Hepburn Town Hall on Friday, January 25.

Participating in the contest were finalists from the various high schools in the district. They were: Lorna Fischer of Rosthern Junior College speaking on "Nursing as a Career"; Helen Gable of Rosthern High School speaking on "Mental Health"; Deanna Neufeld of Waldheim speaking on "Freedom"; Arnold Voth of Dalmeny speaking on "What's in a Laugh?"; Margaret Sawatzky of Hague speaking on "Franz Schubert"; and Victoria Peters of Hepburn speaking on "Making the Best Out of Life".

The winner, Arnold Voth, will compete in the Saskatchewan zone finals for the Bryant Oratory Cup in Saskatoon next month.

The judges were Mr. Wilson and Mr. Farrell, instructors at the Teachers' College in Saskatoon.

MENNONITE TRUSTEES UNITE

Winnipeg, Man. — One hundred and twenty Mennonite school trustees attending a banquet meeting in the Marlborough hotel here on the eve of the annual provincial trustees convention organized for more effective work in areas of mutual concern.

Guest speaker at the occasion was Rev. P. J. Schaefer, principal of the Mennonite Collegiate Institute, Gretna, who spoke on "The Importance of Religious Instruction in the Public Schools". Other speakers were J. M. Froese, president of the Stanley municipality trustees, and A. J. Thiessen, president of the Manitoba School Trustees Association.

An appeal to the trustees to finance the publication of a suggested curriculum for the instruction of German and Religion in the schools was made by J. Janzen, speaking on behalf of the curriculum committee of the Mennonite Teachers' Conference.

Elected to a committee that is to work in close cooperation with the committee of the Manitoba Mennonite Teachers' conference were: A. Wiebe, Steinbach; D. Bueckert, Gnadenthal; H. Wiebe, Winkler, W. Giesbrecht, New Bothwell; A. Enns, Reinland; J. Stoesz, Rudnerweide; J. Hildebrand, Landmark.

START MENNONITE UNIVERSITY STUDENTS' ASSOCIATION

Toronto, Ont. — A small group of Mennonite university students met at the home of Mr. and Mrs. Herb Fransen in Toronto on Saturday, January 19, to organize a Mennonite university association.

Interest in the organization was high and a tentative constitution outlining the purpose of this association was drawn up and adopted. Reinhardt Vogt, former president of the Manitoba AMUS, was elected president of the four-man executive, which is to represent the three Mennonite groups at the universities.

The first regular meeting was scheduled for January 26, with a discussion on the topic, "What is a Mennonite?" Two students volunteered to compete in a public speaking contest. It was expected that between 20 and 30 students would attend the first meeting. It is hoped to have at least three meetings of the association before the close of this university term.

VISIT BAPTIST CHURCH HOMEMAKERS

Winnipeg, Man. — A mixed octet from the Elmwood M. B. Church and Rev. I. W. Redekopp, the pastor, followed the invita-

tion of the Homemakers group of the McDermot Str. Baptist Church to serve at their monthly meeting.

Subject for Rev. Redekopp's talk was "The Home". He gave seven guiding principles for a happy and Christ-centred home, emphasizing that the family altar and joint projects in the family were especially necessary. Using a variation of the theme, "The family that prays together, stays together", Rev. Redekopp insisted that it was also true that "the family that plays together, stays together".

Singing in the octet were Mr. and Mrs. Ernie Isaak, Mr. and Mrs. Wm. Neufeld, Mr. and Mrs. Leslie Stobbe, Harry Thiessen, and Mrs. J. Bergmann. This group sings weekly at the Bethania Old Folks' Home several miles north of Winnipeg.

NEW CHURCH PLANNED FOR HERBERT

Herbert, Sask. — A new church, costing \$35,000 and 40 x 80 feet in size, is to be built by the Mennonite Brethren Church here. The new church is to be erected on the site of the one built in 1908. It is expected that work will begin by May 1.

CALL SPECIAL SESSION OF MANITOBA CONFERENCE

Winnipeg, Man. — The Mennonite Conference has been called into special session on Monday, Feb. 4, in the Sargent Ave. Mennonite church, according to an announcement by Rev. Jacob Toews, secretary of the Manitoba Conference of Mennonites.

Two of the main items on the agenda are related to the radio ministry and the future of the camp program.

Refugee Students in the Netherlands

By Paul Bender, MCC Netherlands

The 1956 Christmas season at Heerewegen, Netherlands, had deep feelings. The Hungarian refugee students were here and together we celebrated with joy this Christian festival of light and peace.

It was a time of new hope for the refugees who are beginning a new life in a strange but friendly country. But also they remembered with sadness their families and friends in their home country who are in trouble.

The people of the Netherlands are eager to help these new friends, remembering their own experiences of occupation and oppression during World War II.

Worship Together

On Christmas Eve we gathered around the large decorated tree in

the hall and sang Christmas carols—alternating between Hungarian and Dutch. The Lord's Prayer spoken in Hungarian by the students was the prayer of each of us.

At midnight we had a worship service for both Roman Catholic and Protestant Christians. There were morning worship services together on both the first and second days of Christmas. God's gift of Christ is the same to the people of all nations and in recognition of this gift we are all brethren.

Dutch Generous

These refugees are in Heerewegen because the Dutch have made it possible to receive a few of the many thousands of Hungarians who fled into Austria. About 3000 students came for permanent

(Continued on page 10-2)

Brides Get Different Treatment in Peru

By Mrs. Milfred Wall

Dalmeny, Sask. — A pre-wedding practice among the Amuesha Indians of Peru would find but little favour among Canadian brides.

Before a girl is given in marriage in Peru her mother and aunt hold her while the grandmother pulls out all her hair one by one. The prospective bride faints again and again, but is revived with cold water so she can be further tortured. She is then placed into a dark hut for a few months, during which time she receives but little in the way of food. When she comes out she is "ready" to take on the responsibilities of married life.

This is but one of the customs revealing the deprived nature of the Peru Indian, the Pete Fast told me when I interviewed them. They are home on furlough from their second term in Peru, where they serve under the Wycliffe Bible Translators.

There is also a brighter side to life in Peru. A description of the tropical fruits, including bananas, made my mouth water.

Many Kinds of Fruit

"We have a dozen different kinds of bananas," Mrs. Fast told me. "Some are short and thick, others are long and slender; some are red or orange, while others are green. Each kind serves its own purpose. One tastes better eaten raw, while another kind must be cooked. Banana fritters are tasty, too. The green banana is prepared like potato chips."

"Don't you ever get tired of them?" I asked.

Mrs. Fast laughed and said, "When I serve them at breakfast my husband enjoys them as much as you do."

Pineapple is another common fruit. Since, however, the Indian does not know how to care for it, the missionary grows them—and the Indian eats them.

"Those are not the only foods, however," Mrs. Fast continued. "The main food is Yucca, the root of a tree. We also have some wild meat, like the peccary, which is a wild pig. Then there are wild fowl and fish as well. All of this meat is preserved by smoking—and then it will keep for only a week."

It Really Rains There

When it rains in Peru, then it pours. A thunderstorm does not come up, it comes down. The clouds hang so low that they cover the tips of the trees. Thunder sounds like a tremendous explosion, while the sheet lightning "makes us feel like the shepherds, when, suddenly, they saw a great light."

"We move into our house for shelter when a thunderstorm ap-

proaches," the Fast told me. "Visibility is zero, just like in one of our snowstorms. Shortly we know what the rain feels like—it is coming in on one side of the house and going out through the other side."

"Rivers rise as much as 30 feet in one night during such a rain storm," Mr. Fast commented. However, the rain stops as suddenly as it has come.

"Do you have many such rains?" I asked.

"Well, our rainy season lasts a few months, beginning in September or December and lasting through to April. Some years we have many rains, while at other times they are more general," I was told. The climate is hot and humid at all times, except for two weeks of cooler weather in June. Kenny interrupted the conversation to say that he could have a free shower whenever he wanted to.

Much Disease Present

When Indians come to the mission they always bring many visitors—small black gnats that swarm around them by the thousands. These suck blood and get into the eyes of the Indians, causing eye disease. The Indians have no way of protecting themselves against these persistent insects, while their uncleanness encourages the spread of the eye disease.

"You will see a mother taking a dirty rag to wipe the boy's eyes and then, using the same rag to clean the baby's eyes—which were uninfected until then," the Fast explained.

Many of the Indians have tropical ulcers and boils. They also have worms of every size and description. When natives contract our western diseases, like whooping cough and measles, they die like flies, because of their low resistance, the Fast stated.

The spiritual condition of the Indians can be compared to their physical condition; they are corrupt. It seems that they are living in constant fear of their gods or of the spirits of the dead. They say that the soul of the dead goes into the deer. As a result they refuse to eat venison. They also vacate a house immediately after someone has died in it.

Amuesha Indians Need Gospel

"These Amuesha Indians need the Gospel of Jesus Christ," they declared. "They need to know that Jesus died for their sins and that He lives to set them free. But how shall they believe without the Word? That is why we are in Peru. We are helping the natives to help themselves to the Gospel. Our first believer was trained to be a teacher and a preacher to his own people. Now we have six

trained teachers who go to the villages and testify of God's power in their lives."

Life is not a bed of roses for Amuesha believers. One of the Fast's helpers has been imprisoned. But they are active in Christ's service in spite of such treatment, and two of the Fast's helpers have translated the book of Mark into the Amuesha language. The Fast's themselves have translated records of Gospel messages, hymns and Bible stories for them.

The Bible Today

Collectors' items of the future, may be the term applied to Bibles now being used by IGY personnel.

As a much travelled book, the Bible has been circling the globe from east to west for generations. It has been used in the environs of the North Pole for many years. Due to "Deepfreeze II", the current expedition to the South Pole in connection with the activities of the International Geophysical year popularly known as "IGY", this book has now entered Antarctica.

In addition to the two main bases five outlying stations are scattered over this area of the earth least known to civilized man. In one of these sub-stations fifteen men will live right at the South Pole, where, as far as is known, only two trail parties have ever set foot. This band of volunteers will brave the isolation of a wild Antarctic winter making scientific observations, calling the South Pole "home" for nearly a year and a half.

They have, as have other such outposts, a Lectern Bible with the name of their station especially engraved in gold on the cover and a personal copy for each of the staff provided by the American Bible Society.

A letter of appreciation for these Bibles recently reached the New York headquarters of the Society.

MORE ABOUT

Disaster Service Spotlighted in Manitoba

(Continued from page 1-2)

tification that they belonged to a group dedicated to help the stricken.

Organization Needed

Mennonite Disaster Service today provides all workers with a button identifying them. They also get a leaflet explaining the "why" of MDS to hand to those who ask the reason for this type of service. A co-ordinator in each district organizes volunteer labour groups, while a foreman on the job sees to it that the right jobs are tackled. Volunteers are contacted by the contact man in each church upon instruction from the co-ordinator.

Let us pray for the Fast's as they labour among this needy tribe, that the Lord may give them wisdom and power for this work. Let us especially remember Mrs. Fast, who is not in the best of health now.

"And lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne. . . ." I'm sure the Amuesha Indians will be represented there if we pray, give and go.

Relation to Civil Defence

The relation of MDS to Civil Defence was also explained. Since in Canada Civil Defence is under the jurisdiction of the Department of Health and Welfare, there is no special difficulty in co-operating with it. The Winnipeg co-ordinator for Civil Defence, Mr. de Wilden, stated the case aptly when he said, "You have your job and we have our job. I can see no reason why we should not be able to work together."

Because representation at the meeting was incomplete the planned organization could not be carried out. But a resolution was passed asking each church to send at least one delegate to another organizational meeting planned for a month from the first meeting. This next meeting will be held in Rosenort.

Chairman at the Winnipeg meeting was Wm. Enns of Winkler. Secretary was Jake Loewen of Rosenort. The other member of the temporary committee is Corney Loewen, Steinbach, the vice-chairman. A permanent executive is to be elected at the organizational meeting in February.

Team's Korean Radio Station Now Broadcasting Gospel

A new radio station HLKX at Incheon, Korea, sponsored by the Evangelical Alliance Mission, went on the air noon Sunday, December 23, 1956. This word was received by Dr. David H. Johnson, General Director of the Evangelical Alliance Mission, in a cablegram from Mr. Tom Watson, director of the station.

The station begins its broadcasts with three hours of Chinese daily, and three divided between Korean and English. One of its aims is to broadcast the gospel widely throughout the Far East. As the station develops, broadcasts will increase to a full schedule of twelve hours daily.

Dr. David Johnson was quoted as saying that it was "particularly fitting that the first broadcast should proclaim the Christmas message, bringing the story of God's provision of the Saviour for this needy world." (ERA)

PROVIDING FOR THE SUNSET OF LIFE

By D. K. Schellenberg

A vital need in the community is filled by the Mennonite Invalid Home at Steinbach, Man. In operation 11 years now, it is a nursing home devoted to the care of the aged and infirm.

To take care of the helpless is scriptural. To provide this care has always been a Mennonite characteristic. Thus in 1946 a group of men who were burdened for this class of people got together and organized the Mennonite Invalid Home. At the time a small nursing home in Steinbach was for sale. This was purchased in due time and operation of the home begun.

By 1951 it had become evident that more room was needed, so an extension was built. A large nurses' residence was also added to the property in 1954, raising the total number of patients that can be admitted to 40. With the exception of a bed or two, this is usually filled.

Non-Profit Institution

The home belongs to the Evangelical Mennonite Church and is operated by them as a non-profit organization. That it is a benevolent project can be seen from the fact that the last financial statement showed a deficit of \$248.88 per patient per year. This deficit is covered by church contributions from the various churches of the Evangelical Mennonite Conference.

Although the home is denominational in ownership and operation, it is interdenominational in receiving patients. This is proven by the fact that at the present time nine denominations are represented among the patients, among them the Lutheran and Catholic Churches.

A large staff is needed to take care of the 40 patients, many of whom are bedridden. At the present time there are a manager, Mr. D. K. Schellenberg, an orderly, Mr. Gus Toews, a head nurse, six nurses' aides and seven domestics.

Active Religious Life

The religious life of the home provides for the spiritual care of the patients. Every morning there is a devotional period for the staff and patients. Bible study is held once a week, while on Sundays and holidays church services are conducted by various ministers. In addition, a variety of groups of young people come in to sing, usually in the evening.

Even though this work has its difficulties and there are setbacks of various kinds, by God's grace we want to keep our doors open for those who for reasons of health or expedience seek refuge under our roof.



The Mennonite Invalid Home is seen at above left. The administrator of the home is seen at top right. He is Mr. D. K. Schellenberg, who was active in home mission work before taking over the management of the home.



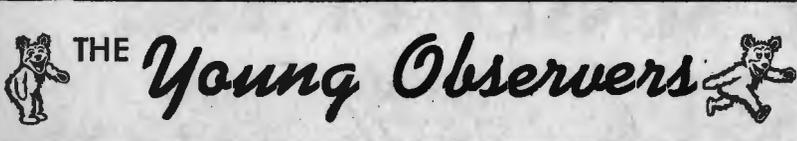
Above you see three types of handwork engaged in at the Mennonite Invalid Home. At left one of the ladies is making some artificial flowers. In the centre Mrs. Schellenberg is obviously enjoying her work on a rug, while at right Mrs. Ben Dueck is clicking her knitting needles (Is that for some granddaughter?).



When men get older they relive the past. In the above picture Mr. David Kroeker of Morris, Man., seems to be saying, "And then I went. . ." His listeners are Mr. Schweiz of Beausejour and Mr. P. F. Hiebert of New Bothwell, Man. Flowers add to the attractiveness of the rooms at the Mennonite Invalid Home as can be seen at right, where Mr. Jacob Martens of Steinbach is posing.

To keep everyone happy is a real task. At the extreme left the matron of the home, Miss Sarah Dueck, is explaining something to her aides, while in the centre some of the kitchen staff and the domestic help can be seen. At right Miss Eva Doerksen and Miss Margaret Reimer see that the beds are kept supplied with clean linen.





Let's Visit a Minute

Dear Boys and Girls,

How many of you have had a toothache? I'm sure that many of you have. At such a time Mother tries many things to make the ache less painful. The pain may then stop for some time, but it comes back again and usually makes you feel miserable all over. The best way to get rid of the pain is to have the bad tooth pulled out, isn't it?

Sin is very much like a bad tooth. Whether the bad tooth is large or small, it hurts just as much. Your sins may be "big" or "small", but they all have to be taken away. Like a little hole in your tooth that gets bigger and bigger if it is not looked after, so a little sin in your life will get larger and larger if it is not looked after. One little lie can lead to many bigger lies. Sin can make you feel miserable all over, too. The Psalmist David describes how he felt when he would not confess his sin in Psalm 32:3-4: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer."

There is only one way to get rid of sin, and that is to be washed in the blood of the Lord Jesus Christ. There is a verse in the Bible which states, "The blood of Jesus Christ cleanseth us from all sin." Then we will not have that bad toothache, for the sin is gone.

Boys and girls, let's not try to cover up sin. It just does not work—and it will only make us miserable. Let's confess our sin, tell our Father and Mother about it or ask the person whom we have wronged for forgiveness, and then we will have a good conscience again.

Aunt Selma.

Mack's New Shoes

By Marjorie Dick McGuffin

Laddie stood in the first autumn snow, looking across Yellowknife Bay. He could see the black forest on the opposite shore, where only Indians were allowed to hunt. Now and then he heard a faint wolf-cry echo from the wilderness. Each distant wail was quickly answered by the huskies in the town behind him.

He was no more interested in the howling of dogs and wolves than city boys are in the hooting of automobile horns. He had heard such noises all his life. Yellowknife, where he lived, is a small gold-mining settlement in the northwestern part of Canada. The only way to get there from the South is by plane.

Laddie loved Yellowknife, with its full-blooded Indians and log cabins. But he was very lonely and sad that day. His best friend, Mack, could not go out to play because he did not have any shoes to wear. The soles were falling right off his old shoes and his parents could not find enough money to buy him a new pair. They were very poor. Besides, things cost twice as much up North as they do down South. Even a bottle of pop costs a quarter of a dollar.

As Laddie stood there on the

shore of the bay, which would soon be frozen, he wondered how he could earn the money to buy Mack a pair of shoes so he could come out and play in the soft fresh snow. Maybe he could run errands for the ladies of the town! He would try! Off he ran to Mrs. McLean's cabin and rapped on the door. When she opened it he asked: "Can I run an errand for a nickel?"

Mrs. McLean was very much surprised as he had never asked her that before. She pondered a moment and answered: "Well, I need a sack of flour, but you're too small to carry it."

Sadly, Laddie went to Mrs. Edward's cabin and asked the same question. She needed a new wash tub, but of course he was too little to carry that, too. Next, he went to ask Mrs. Towne if she could let him run an errand for a nickel. She needed a sack of potatoes, but he was way too small to carry that.

Poor Laddie! He cried all the way home and sat down in the woodshed. It was no use! He was too little for everything and everybody! He must get shoes for Mack, somehow! He knew his own parents had plenty of mon-

ey but they never bought things for poor people. They just gave the poor people old things they did not want. His old shoes would be too small for Mack, he knew, and his father's would be way too big.

Suddenly, a grand idea struck little Laddie. His birthday was coming soon and his parents had promised him a sleigh. He would ask them for shoes instead, for Mack. He ate his supper very politely that night. He even ate his turnip without grumbling. He did not want his parents to be a wee bit cross, or Mack would not get his shoes. He waited till his parents were finished eating before he plucked up enough courage to speak.

"How long is it till I'll be eight?" he asked his mother.

"Nearly a month, darling," smiled his mother.

"Aw! That's awful long!"

"I guess you want your sleigh now, on account of the snow," suggested his father, without even looking over the top of his newspaper.

"I want my present now, but not a sleigh. I'd rather have a pair of strong boots, with soles that can't fall off and with fur inside. Real warm ones, you know."

"Why, Laddie, you don't need new shoes yet. You'll have lots more fun with a sleigh," said his mother sweetly.

"I know," answered Laddie, "but I'd rather have shoes."

"All right, son, I'll get them tomorrow," said his father, from behind the paper.

"Get them good and big, please, Daddy."

"Not too big for your feet," insisted his mother, "loose-fitting shoes always wear socks out. You know I hate mending!"

Laddie was silent for a moment, then he said timidly: "But Mack's feet are lots bigger than mine."

"Mack!" exclaimed his father, laying down the paper, "What on earth are you talking about?"

Laddie's heart sank. His father looked very stern. Even his mother was frowning. "Poor Mack can't come out and play, 'cause he hasn't any shoes to wear."

"So you want to give your birthday present away, eh?" snapped his father.

"I knew you wouldn't buy them for Mack, even if I said "please" lots of times. So I tried to earn some nickels, but everybody said I was too little. You'll let poor Mack have my present, won't you, Daddy? My Sunday school teacher says Jesus wants us to be kind to the poor, the aged and the sick."

Laddie's mother pulled him over to her and kissed him. He saw that she was crying. "Where did we get such a dear little boy?" she asked softly.

"Mack shall have his shoes tomorrow as soon as we go to the store

opens," announced his father, humbly.

Laddie was very happy for a while, then he burst into tears. His surprised parents begged him to tell them what was wrong. "I just remembered that if I don't have a birthday this time I'll have to wait a whole long year more till I'm eight," he sobbed. He didn't hear his parents chuckle. Still sobbing, he added: "I don't care, I'll wait!"

"People keep growing older each year, whether they get birthday presents or not," his father explained gently, "You'll be eight next month and nine next year."

Laddie stopped crying and wiped his face off on his sleeves. He was happy again. "When will I be big enough to find jobs so I can buy shoes for poor boys?" he asked eagerly.

"Not for a few years, son," answered his father, "but I'll buy the shoes if you'll find the poor boys."

Next morning Laddie went to the store with his father to buy Mack's shoes. His father picked the size he thought would fit. Of course they could be exchanged if they did not fit. Laddie thanked his father and started for the door.

"Hey, son, what's the hurry," shouted his father, "I haven't forgotten your sleigh! Come back here and pick it out!"

How Well Do You Know Your Bible?

Can you place the person and his occupation with the number in front of the occupation?

- | | |
|-----------------|----------------|
|Maid | 1. Joseph |
|Judge | 2. Zacharias |
|Centurion | 3. Peter |
|Prophet | 4. Paul |
|King | 5. Lydia |
|Shepherd | 6. Luke |
|Carpenter | 7. David |
|Deaconess | 8. Samuel |
|Physician | 9. Abel |
|Seller of | 10. Augustus |
| Purple | |
|Priest | 11. Bartimaeus |
|Fisher | 12. Phoebe |
|Beggar | 13. Cornelius |
|Tent Maker | 14. Gideon |
|Emperor | 15. Bilhah |

Answers—

1. Carpenter, 2. Priest, 3. Fisher, 4. Tent Maker, 5. Seller of Purple, 6. Physician, 7. King, 8. Prophet, 9. Shepherd, 10. Emperor, 11. Beggar, 12. Deaconess, 13. Centurion, 14. Judge, 15. Maid

The School of God *By Peggy Arbogast*

— Used by permission of Wm. B. Erdmans Publishing Company —

(26th Installment)

The girl scarcely caught the remainder of the words as the one word "test" registered with sudden force in her mind. Her parting words of encouragement to Bob returned to her. "The same Lord Who gave you this job and Who can take care of you there can take care of Connie and me here. Did she really believe that?" she asked herself. "Could it be that this experience was a test, an examination sent by her Teacher to prove her trust in Him? Now, even after repeated lessons, was she going to fail to pass the examination? Oh, Father, give me grace to trust Thee now. Show me what to do," she breathed inaudibly.

As the prayer left Ruth's heart she instantly grew more calm. She now became conscious of the Presence of Another in this room and she knew that this man, cruel as he was, could not harm her unless her God saw fit. "Oh, Father," she prayed from her heart as the man still waited for her to speak, "Thou art stronger than this man. He can't do anything unless Thou dost let him. Why, Thou didst even use his words to draw my thoughts unto Thee. Keep me calm, Lord, help me to glorify Thee in the way I come through this test."

CHAPTER XX

"Well, are you ready to talk yet?" growled the man.

In a calm steady voice Ruth repeated her former answer. "I do not know where my father is, and I don't know what you mean about the money."

"Well you are a cool one," ejaculated the man. "But I'm not through with you yet. I'll get you to talk."

Ruth sent another quick prayer to her Saviour for help and guidance. She knew that a scream or noise of any kind would be of no avail. The only house very near was Aunt Sally's. She could tell by the darkened rooms, that the kind old saint had already retired. Ruth knew that Aunt Sally's room was on the side of the house farthest away from the Arnolds. "No, it would do no good to cry out. It would accomplish nothing other than awakening and frightening Connie."

Most of the residents of Briarwood retired early. The church alone stood opposite the house. "Whoever this man is, he has planned his attack well," thought the girl.

Meanwhile a train puffed into

the station a mile away. One passenger alighted, suitcase in hand. Keith Stuart hurried toward his old car, which he had left at the station on Friday. He had not intended to return until Tuesday, but on Monday afternoon following the funeral, he had felt impelled by some strange force to get to Briarwood as quickly as possible. Believing this to be the leading of the Holy Spirit, he had boarded the first train.

Now as he started his car, and drove toward home, he wondered why the Lord had brought him back just now. "Aunt Sally would be asleep, and he'd probably disturb her." As he turned into the driveway, he noticed with surprise the light burning in the Arnold's living room. Then he remembered that Janet usually came over on Mondays and that sometimes the girls probably talked pretty late.

Ruth and the intruder heard the car. The man started uneasily. Ruth could have jumped for joy. She recognized the sound of Keith's car. "Oh, help him to look in and see this man. Help him to be able to do something," she prayed.

Before her prayer had ceased, she heard the welcome sound of rapid footsteps approaching the house. The man looked frantically about for a way of escape. It was true, he was armed, and whoever was coming might not be, but he was a coward at heart.

Ruth had backed against the front door. The footsteps still sounded at the side of the house, although they were rapidly nearing the front. Neither man knew that the door was locked and could not be opened from the outside without a key. Ruth herself, had forgotten this.

The intruder brushed Ruth aside brutally, and grabbed at the door. There was a clatter of broken glass as Ruth lost her balance and fell against a small table on which had been a glass vase filled with autumn flowers. The door opened from the inside, and the intruder kicked Ruth aside roughly and darted out into the still night, slamming the door behind him.

"Stan," gasped Keith as he caught a glimpse of the man's face. He was so surprised at the identity of the man that he stood still for a moment. This was all "Stan" needed to make his getaway. Keith started after him, but he had reached the car which he had left hidden further down the road. The pastor managed to

make a mental note of the license number, before he again turned toward the house. He realized that it would be useless to attempt to follow the man in his old car. He would phone the police immediately after making sure that Ruth was all right.

He ran up the steps and turned the knob, but the door would not open. "Ruth, Ruth," he cried. "It's Keith. I've come to help you." His only answer was the quiet of the September night, for Ruth lay in a still white heap on the floor.

Keith again rapped upon the door. When there was no answer this time, he stooped and peered through the glass. A gasp of horror escaped his lips when he saw the broken pieces of the vase and Ruth's limp arm outstretched beside it. He could glimpse no more of the girl of his heart, for the door hid her from his view. What he did see, however, was enough to make him shudder. For a moment or so he wondered just what he was going to do.

He sent up a swift petition to the Throne of Grace, and immediately there came to his remembrance the long door-like window which opened from the dining room into the garden. "Oh, dear Father might one of those windows be open," he pled as he lost no time in hurrying toward them.

A moment later, for the second time that night, a man entered the Arnold residence through the same window. Keith did not proceed to the living room quietly and cautiously, however, but with a few quick steps was beside Ruth. His heart thumped rapidly as he knelt and gently turned her over upon her back.

An exclamation of horror escaped his lips when he noticed the blood trickling down her white face from a cut in her forehead. For a moment he was panicky as the pallor of her face brought fresh terror to his heart. But the great God Who in His wondrous mercy and providence had brought these two from death unto life through the blood of His Son, was watching over them now. Their every action was ordered by Him in love. Now, as Keith knelt beside his sweetheart, the One Who had bought them, directed his thoughts and actions, causing the anxious man to do the correct thing.

Although it seemed like hours to Keith, it was really only a few moments before he had successfully stopped the bleeding. Then he hastened to the phone and dialed Ted's number. The doctor gave him some additional instructions to follow until he arrived.

Keith repeated the instructions to himself. "Keep her warm. Put several blankets or coats beneath her and at least one on top." He

hastened to the closet and came back with his arms laden with coats. Carefully he spread three of them on the couch. Then he tenderly lifted Ruth in his arms. How he longed to just hold her tight, but he dared not for he did not yet know the extent of her injuries. He was reluctant to place her upon the couch, but he did so gently. After he had covered her snugly with two more coats he suddenly remembered that he had not yet notified the police.

Again Keith stepped to the phone. Swiftly and clearly he related what he had seen as he had driven up a short while before. He described "Stan" accurately, revealing his identity, and also repeated the license number of the car he had driven.

Following this, Keith sat down to wait Ted's arrival. For the first time it occurred to him to wonder where Betty and Bob were. He was certain that had they been home and in bed, one at least would have been awakened. He did not have long to think for he had pleaded so with Ted to hurry, that the doctor had defied all speed laws in rushing to Briarwood.

Keith was immediately dispatched for Aunt Sally. "I don't think Ruth is seriously hurt, but we can't leave her alone all night with Connie. I wonder where the twins are. They ought to be home at this hour," said Ted.

Aunt Sally once aroused, was not slow in responding to Keith's urgent plea to hurry. She was enabled to enlighten him as to Bob's whereabouts, but she did not know about Betty either.

When they entered the Arnold residence together a few minutes later, they found that Ruth had regained consciousness. The girl started as she heard their footsteps, then as she recognized them a sigh of relief escaped her lips, and she forced a weak smile.

Ted greeted them heartily. He was satisfied that Ruth's injury was slight and hastened to assure the others of this. Aunt Sally soon had the girl's bed prepared for her, and Keith rejoiced in the permission to carry her to it, for the doctor would not allow her to walk.

When Keith returned to the living room with Ted, the doctor explained more in detail concerning Ruth's condition. "The cut was fairly deep. It was necessary to take a few stitches in it. Her wrist is badly sprained and her body bruised. She will have quite a bit of pain, and she is suffering from severe shock, but there is no real danger. Betty is away for the night, so Aunt Sally will stay here. Ruth will have to be kept in bed for a few days."

(To be continued)

The Cradle of Congregational Singing

J. Mark Stauffer

"I wonder what would happen to psychoanalysis as a paying business if once again we could get together to sing hymns in each other's homes, sharing not our fears and frustrations but our faith through the great affirmations of Christian song. What reminds us better than a hymn that we are sons of the living God!" With these prophetic words, Harrison Davis approaches the conclusion of his article, "Luther and Our Hymnbook", published in the *Christian Century*, October 24, 1956.

Old-time family life appears to have taken flight; just occasionally do we find a home that is sheltered from the fun and fury of our age. Many of our homes have been invaded by a foreign enemy and, as a consequence, families are fleeing. Where are they going? When and where can our homes and family life be recovered? Elton Trueblood refers to "the withering away of the family" in his excellent book, *The Recovery of Family Life*. Our homes have been the vital concern of many great religious and national leaders.

We, as Mennonites, have not been unaffected; we need to face fairly and squarely the current problems which involve us and the maintenance of our family life; I am convinced that our churches and our nation are at stake.

It may be that we have got interested in building Christian schools and churches at the expense of our homes—the very bedrock of worthy schools and churches. Let us together, my courteous readers, spotlight our homes to discern their potential in sustaining family life.

The center of the ordinary home is the child; this is to say that homes exist primarily for our children. Children add promise to a home; the only hope, from a human standpoint, of improving our churches lies in our children. In this serious little treatise, I want to speak of three child needs: a home, a friend, and a song.

Children Need a Home

Good churches, good schools, good activities, and recreation are fine for children, but none of these can ever take the place of a home. Children need a home as a frame of reference; they need to have the feeling of "belonging". Surely God pities the child whose parents both have a job outside the home. If children need the services of a baby-sitter, they should secure either one of their parents.

The child's home should be attractive; the members of the family, the house, and its setting ought

to interest the child. Family activities that can be enjoyed together are highly recommended; working in the lawn or in the garden is a good example for family activity.

One of the best family activities is singing together; it sweetens the atmosphere of the home; family ties are ennobled. Congregational singing is promoted and strengthened when families sing together.

Children Need a Friend

Someone has well said, "No man stands so straight as when he stoops to help a boy." This is a slogan of the "Big Brothers of America," a national organization dedicated to befriend boys who have been cheated out of a home and a friend. The parents, according to divine order, should be the best friend of the child; where the parent is loving and intelligent, no one could possibly be a better friend.

Children need understanding. While admitting that children are often quite impossible at certain stages and times, I believe it is a serious indication of parental weakness to say, "I don't understand the child." Children often incarnate the characteristics of their parents, in which case, if parents understand themselves, they ought to be able to fathom their offspring.

One of the best climates for the child's enjoyment of friendship is found in the family; the happy family is a society of friends; friends often sing as an expression of their love. Congregational singing is promoted and strengthened when families sing together.

Children Need a Song

Every normal, beautiful character rejoices at the sound of a child's song; children were made to sing and they are miserably short-changed if we fail to encourage and teach them.

You ask me . . .

What is the supreme happiness here below?

It is listening to the song of a little girl

As she goes down the road
After having asked me the way.

—Wang-Wei (699-759)

The normal child's voice is free, light, and beautiful; it is not made to sing loud or too long; it should function within a safe pitch range. Children should feel free to sing at any and every suitable occasion; family singing ought to be as natural and expressive to the child as family conversation.

Children should hear their parents sing; this contributes a feeling

of wellbeing to the child. The father or mother need not be a college voice major to feel qualified to sing; what we do insist is that the parent allow this cup of joy to overflow; in the simplest form this will constitute a joyful noise.

Some parents think they cannot sing; don't let your children hear that; they may begin to think that they have inherited their parental delusion. It would do some parents good to sit down with their child and learn the tune from him; only a completely ignorant parent would admit that his child cannot teach him something.

When a child is old enough to own a Bible, he is eligible to have access to a hymnbook—maybe before. One of the finest expenditures a home can make is to buy enough hymnals for the entire family; this is an investment that promotes personal joy and domestic tranquillity.

Our children are growing up in a world that is sinful and troubled; the radio, newspapers, and maga-

zines are pouring into our homes the current stories of war, suffering, and fear. What are we doing to relieve the minds and hearts of those we so dearly love? Our children must be taught to "light a candle rather than curse the darkness." Other children and families must see the Christian home unit living sacrificially and sympathetically in light of the ills of our world. Beyond this, we need to live our daily lives joyfully and without fear.

Now, as always, we need warm, productive family altars; now, if ever, we need the dynamic, saving witness of prophetic discipleship; now, as never before, we need strong, singing families.

One of the best blessings we can give our children is a song; it will make them happy and courageous; it will prepare them for singing in the family unit. Congregational singing is promoted and strengthened when families sing together.

Gospel Herald

He Spoke Their Language

By Jake Bergen

(This section of the article, "He Spoke Their Language", was inadvertently left out of last week's issue. Thus this is the continuation of the report on Takashi Niwa's ministry at Port Edwards described on page 3 of the January 25 issue.—Ed.)

Gain Valuable Information

During these visits I learned to use chop-sticks a little and developed a taste for several Japanese foods, notably rice cakes and green tea! They seemed very pleased to see a white man take an interest in their foods and eat the way they do. We also discovered an organization among them through which it is proper to approach them on any business—the Japanese Ladies' Club. (It meets once in six months to elect officers or when some special matter demands attention.) This information will be invaluable in future work.

One night a good group of young people came to the chapel to see pictures of Japan and to hear a testimony of God's power in Takashi's life. What a thrill to see numerous benches filled with people who do not usually come, listening to the gospel. We planned a special meeting for older folks strictly in the Japanese language. Before that evening came they had planned a meeting of their own to which they invited us! It proved to be one of the most valuable and interesting meetings as far as contacting the Japanese is concerned. Attendance was not exceptionally good but most of the leading persons were there. Takashi spoke of his conversion and why he left the

Buddhist faith. Since many of these Japanese are Buddhists they listened with keen interest. How we thanked God that these people were hearing the way of salvation in their own language.

Many Contacts

I studied their faces. They were smiling at first, then became serious as Takashi talked about Christianity. After this the slides of Japan were shown again and discussed eagerly. Then they served a delicious meal of chow-mein, rice cakes, bean jelly, fruit jelly and green tea. The following day the president and vice-president came to our house to present Takashi with an offering which they had taken for him.

The few remaining days in which Takashi was here were filled with dinner invitations, house calls, children's and young people's meetings, group discussions and personal contacts. On Jan. 6 we again visited Sunnyside, where there are a number of Japanese families. Here, too, a witness was given of the greatness of Christ our Saviour. During the evening service here, a goodly number of young people came to church and again Takashi challenged to live the Christian life by showing what it costs to be a Christian in Japan.

Youth Meeting Successful

Monday was our last meeting with the young people. Approximately 19 attended—all Japanese except 3, who were white, but no natives! After a brief talk Takashi led an informal discussion on

(Continued on page 9-4)

THE RELIGIOUS KALEIDOSCOPE

Evangelicals Threatened

In Mexico, a Baptist minister's life was threatened because he refused to deliver the corpse of a member of his congregation to Roman Catholic leaders who insisted the deceased should be given a Catholic burial. Lorenzo Montero Baeza, pastor of the First Baptist Church of Puebla, is a converted Roman Catholic priest. Announcing the death of Nicolasa Gutierrez last December 16, Baeza warned his congregation that Labor leader Eleuterio Ascension had declared he would "kill them" if they held an evangelical meeting in connection with the lady's burial. In spite of the threat, three gospel services were held at the home of the deceased. (MNS)

New Plane for Missionary Pioneering

In Australia, Missionary Aviation Fellowship leaders have been promised the use of a new plane for the purpose of additional pioneering in New Guinea. Fifteen months ago there was not a single airstrip in the mountains of Dutch New Guinea, but now five air strips have been built by MAF and local missions. (Latest air strip at Mitala was established as a memorial to Violet Derr, young wife of a young MAF pilot who died last year on a South Africa mission field.)

Exclude Recordings from Colombia

In South America, a new law in Colombia prohibits the importing of any kind of discs, records, tape recordings, etc. This is a measure taken to exclude a list of approximately 400 articles which are considered luxuries, in an effort to meet the grave economic crisis confronting the nation because of the lack of credit drafts abroad. The law affects the sending of recorded evangelical programs into Colombia from other countries.

(MNS)

London Newspaper Reports Sunday School Decline

The *London Times* has surveyed the place of children in the church and concluded that the name "Sunday school" is no longer in favor. It has discovered some attempts to find such substitutes as "children's church", "junior church" and "family church". But no new designation can hide the bare fact that attendance at British Sunday schools is steadily dropping.

In 1900 there were 3,302,000 children enrolled in the 20,000 free church Sunday schools in England and Wales. By 1939 the number had dropped to 1,930,000; by 1948, to 1,519,000. In 1953 the total rose to 1,597,000—a figure still not high

enough to keep pace with the increase in child population. Last year again saw a decrease to 1,533,000, with 230,000 teachers.

In the Church of England, the decrease in attendance at Sunday school has been accompanied by a decrease in the number of teachers. In 1929, Anglican Sunday schools reported 162,910 teachers and 1,788,468 pupils; in 1939, 126,102 teachers and 1,420,106 pupils; in 1953, 98,206 teachers and 1,317,596 pupils. The *Times* insists, however, that Sunday school will always have a distinctive value. "The best Sunday schools are not failing," it declared. (WCID)

CANADASCOPE

28,000 Hungarians to Come

Immigration Minister Hon. K. W. Pickersgill has said that the Federal government is committed to bring between 25,000 and 28,000 Hungarian refugees to Canada. He told the Commons Canada has agreed to accept between one-sixth and one-seventh of the 170,000 Hungarians who have fled to Austria.

Juvenile Delinquency Increasing in Winnipeg

Juvenile delinquency in Greater Winnipeg is growing slowly and steadily, according to A. J. Kitchen, chief probation officer of the juvenile court. He told a conference of 68 city organizations on juvenile crime prevention that the largest number of delinquents lived in the slum area of the city, with the number decreasing as one moved into the suburbs.

Slightly more than three boys to every teenage girl were convicted of major offences during the year ending last March 31. A total of 1,053 boys and 317 girls committed offences which, if they had been adults, would have resulted in their being charged under the criminal code.

Most of the girls got into trouble for shoplifting or sex offences. Boys were convicted on charges of theft, breaking and entering and theft, fraud, obtaining goods by false pretences, disorderly conduct, receiving stolen goods, robbery, possession of offensive weapons, wilful damage, liquor and sex counts.

Plight of Hanna Arouses National Interest

The plight of a man without a country has aroused national interest in Canada. His difficulties in obtaining residence in Canada have awakened the sympathy of many—even members of the House of Commons.

Christian Hanna, 23, a short, dark-eyed man, says he was born at sea in 1934 aboard a Liberian freighter. His father, whom he does not remember, was a Liberian and his Somali mother died when he was six. Fifteen months ago he stole aboard a Norwegian freighter at Beirut, Lebanon, and he has had to stay aboard ship since then.

Ports in Europe, Africa, Asia and the United States have refused him entry, for he has no birth certificate, no passport, no citizenship papers.

He was granted nine days of freedom—until February 1—in Canada. On that date his case is to be decided by the B.C. Supreme Court.

THE WORLD TODAY

Israel Declares Armistice Agreement Dead

Israel has served notice that the Armistice Agreement of 1949 with Egypt was now totally defunct and would no longer serve as the basis of a peace settlement as suggested by UN Secretary-General Dag Hammarskjöld in his report to the General Assembly.

Moslems Strike in Algeria

Most Moslem shops throughout Algeria shut tightly on Monday, Jan. 28, at the start of an eight-day general strike designed to influence the United Nations against France in a forthcoming UN debate. Every Moslem store in Algiers was closed until French troops began forcing some to open.

The troops were among 15,000 soldiers and police on duty in Algiers, a port city. Tanks blocked all roads leading out of the city, while armored cars were stationed at all crossroads. Barbed-wire barricades ringed the Arab quarter of Algiers.

Britons Helped to Emigrate

The British government has agreed to assist emigration as thousands of Britons continued to line up at Commonwealth emigration offices. Under the scheme Britain pays part of the fares of Britons emigrating to some Commonwealth countries. It does not cover passages to Canada.

It has been suggested that Britain could not afford to lose young skilled and vigorous men and stands in danger of being left with an unsupportable residue of the aged and infirm, but a government minister announced that of the 140,000 persons who emigrated to Australia on the assisted or free passage plans between 1951 and 1956, only 56,000 were wage earners, and the rest were dependents.

Light Versus Heavy Birds

Changes in poultry farming in Canada are bringing a reduction in the number of small farm flocks and the appearance of large commercial flocks. This is accompanied by decreasing profit margins

making the poultryman ever more conscious of production costs. These changes have brought about a reappraisal by egg producers of breeds and crosses, says T. M. MacIntyre, Senior Poultryman, Experimental Farm, Nappan, N.S.

The heavy, dual-purpose breeds and crosses which have been popular among poultrymen for many years now appear to be losing favor to light breeds and crosses. There are two reasons for this: (1) The price of fowl has been low in recent years, thus reducing the meat value of the carcass; (2) Light birds require less feed for maintenance and hence, when compared on the basis of equal egg production, produce eggs more economically than heavy birds. A four pound bird producing 200 eggs per year consumes about 78 pounds of feed, while a six pound bird laying at the same rate consumes about 98 pounds of feed. On this basis the light bird produces one dozen eggs on 4.7 pounds of feed, while the heavy bird requires 5.9 pounds of feed for one dozen eggs. This represents a saving of about one dollar per bird per year for the light birds.

Since many heavy breeds are popular, have good growth, liveability, and production records, there is a natural reluctance on the part of producers to switch to other breeds. But low fowl prices have decreased the income from this source, emphasizing the necessity for economical egg production. Present trends indicate that profit from the laying flock must come largely from egg production.

HE SPOKE THEIR LANGUAGE

(Continued from page 8-4)

problems suggested by the young people themselves. We discovered several who are seeking and one high school student, Don Tasaka, who is counting the cost. He wanted to know if smoking is sin. This led to an interesting discussion and gave us opportunity to urge the young people to give themselves, soul and body, to the Lord.

Brother Takashi has now returned to Winnipeg, but we here in Port Edward shall not forget his visit. Moreover, we are left to carry on the gospel witness begun among the Japanese people. For this we need God's wisdom and patient faithfulness which we can get only as we pray and keep in close touch with our Lord.



HUNGARIAN REFUGEES

Approximately 150 Hungarian refugees are living temporarily in three MCC homes in Austria while they wait to be admitted to another country.

Many families have been disintegrated through the sudden exodus from Hungary. Some refugees living in the MCC homes have only one or more members of their family with them.

Workers report that two families were reunited at one of the homes. A mother found her three grown children and a father found his wife and daughter when he went to the home.

In the home an attempt is made to not only care for physical needs but also to provide spiritual consolation and edification. Devotions are conducted twice daily, with refugees participating freely. Many of them are grateful for the opportunity of free religious expression.

Participants in the European Mennonite Voluntary Service program the last two summers contributed toys, games and money for the refugee home.

South German Mennonites also have generously donated food for the refugee homes, workers report.

It is hoped that facilities in Austria by MCC can be expanded to give direct Christian care to more refugees. Contributions for this work may be sent through conference offices.

NEWFOUNDLAND

Volunteers serving as teachers on the picturesque little Twillingate islands off the northern coast of Newfoundland say they are thrilled with the challenge of educational and religious service.

They also find very little time for homesickness. School keeps them extremely busy and their off-school hours are highly occupied. Besides community and church work, they are frequently invited for "tea" in the homes of town residents.

"Tea" in Twillingate is the meal comparable to "supper". It consists of tea, bread and butter, cake, cookies and biscuits (similar to crackers but not salted). The people enjoy visiting.

Christmas celebrations on Twillingate continue past December 25. They have a custom of "mumming", which resembles Halloween tricks-or-treats. One teacher plans to have a Christmas program with her pupils in February, due to so many other activities in December.

A voluntary service worker said,

"I am very happy working among these people. I have learned to really love them. They have an old-fashioned hominess and neighborliness that has almost disappeared in modern civilization."

The Twillingate teachers are Margaret Harder (Winkler, Man.), grades 4-6 at Central School, and Lois Brenneman (Kalona, Ia.), grades 1-4 at Jenkin's Cove School. Teachers at Durrell's Academy are Lydia Beiler (Grantsville, Md.), grade 1 and principal; Noreen Cressman (Guernsey, Sask.), grades 7 and 8; and Anne Voth (Winnipeg, Man.) grades 5 and 6.

Other members of the Twillingate unit serve in Notre Dame Bay Hospital. Other Newfoundland units are at Wild Cove and Bai Verte on the main island.

KOREA

Korean people appear to be slowly getting back on their feet as a nation although humanitarian needs are still very great, reports Margaret Wiens (Vancouver, B.C.) who serves as director of nurses in a Pusan children's hospital.

She said many new buildings are

being erected and the ugly shacks are slowly disappearing. She commented, "Of course it will take years before everyone has a roof over his head, but if Korea does not have another war many conditions will improve."

But in the meantime people are still starving, freezing and suffering, she added. There are still many orphaned babies who lack nourishment, medical care and a home.

"Abandoned children are still brought to our hospital every week," she said. "The orphanages that keep small children are overcrowded but more and more children are being sent there."

FOOD PROCESSING PLANT

A new food processing plant has been constructed at Akron, Pa., by the Lancaster Conference of Mennonites.

Henry Lutz of Mt. Joy, Pa. moderator of the Conference, addressed a gathering of approximately 300 persons in the service of dedication.

The plant will be used to process food for overseas distributions. Operations have begun.

MORE ABOUT

Hungarian Refugee Students

(Continued from page 3-4)

residence and an additional 2000 might come for temporary residence. For the Netherlands this is a generous gesture as it is one of the most heavily populated countries in the world (emigration of its own citizens is encouraged).

Sponsorship of the Hungarian students is assumed by The University Asylum Fund, which has been helping a few students from communistic countries to study in Dutch universities.

The Heerewegen center offered its facilities to UAF and was selected as the site of their processing because it is close to the University of Utrecht, the UAF center.

Crowded but Comfortable

Two trainloads of 85 students were processed in the first group. Heerewegen would have been overcrowded if the community of Zeist had not given aid by preparing the "camp house" for winter occupancy and a meeting room.

With the help of many people and local organizations and the devoted hard work of the Heerewegen staff, the students were given a welcome to comfortable quarters and a friendly atmosphere.

The first group of 30 students was placed in permanent residence after two weeks. Additional students were admitted into the country. A total of about 150 students have been served at Heerewegen.

Weddings Too

The refugees had no legal papers. Among the students were couples who wished to be married and they were advised to marry while the group was together. The local mayor handled legal matters and performed civil ceremonies for four couples.

Later, religious ceremonies for three couples were conducted in the Roman Catholic Church and for one couple in the Zeist Mennonite Church. Local organizations added festivities.

Queen Visits

Queen Juliana of the Netherlands and her four daughters—Princesses Beatrix, Irene, Margriet and Marijke—visited the Heerewegen center and the Hungarian students. They talked with individual students and staff members and we all had tea together. The students entertained briefly with a program.

The warm and friendly spirit of the royal family will long be remembered. Princess Wilhelmina, the Queen Mother of the Netherlands, also remembered the students by sending individual personal Christmas greetings.

Language Hurdle

Language is a real difficulty for these refugees. Eastern European countries do not include western languages in their school curricula, however a few students know a little German, English or French—but not Dutch. The Hungarian language is not Germanic in origin or structure.

The study of the Dutch language was begun at once. Some found their own way to begin the study of language. At Heerewegen each room has a Dutch Bible. Hungarian Bibles were placed in the rooms when the students came. So comparing these two Bibles was an excellent method of language study.

The students as well as various Netherlands organizations dealing with the refugees have been pleased with the reception and care at Heerewegen.

The students' stay was short and the contacts somewhat indirect, but we hope they will carry with them something of the spirit of love "in the name of Christ" with which the Heerewegen staff served.

Toward Maturity

The Christian and His Bible

By Douglas Johnson. 144 pp.

Much of the current depreciation and relativising of the Scriptures stem, the author states, from a misunderstanding of what the Bible itself says, and does not say, concerning its own nature and purpose. Using the Bible as its own interpreter, he answers the attempts of science and scholarship to relativise its authority and inspiration, and sets forth the essential grounds for the acceptance of the Old and New Testament canon. \$2.00

Personality through Prayer

By Simon Blocker. 121 pp.

This book will open up for you wonderfully new vistas in your prayer life. In his introduction Dr. Blocker writes: "... In this day of calls to prayer and tragic needs to pray, you just cannot start to pray for all kinds of grand universal goals without giving thought first to whether or not your personal life is truly in Christ. What use to pray for the coming of the kingdom of God in the world when the sphere of the suppliant's inner life is a citadel of enthroned self-interest? ... It is not selfish to major on one's own life and character first in the matter of praying." \$2.00

Ouch! My Conscience

By W. Maurice Hurley. 96 pp.

In this book the author explores the corrosive effects of fear and guilt on the human heart, and shows what a positive and salutary thing mankind has in the Christian faith. Men and women who suffer unrelieved from this kind of soul sickness, the author says, are doomed to immaturity, and religion for them becomes perverted, a piety based on fear. In eight helpful chapters he traces the inner workings of the guilt-fear complex, and describes how the Christian faith, intimately practical and cleansing in its relations with the heart, frees it of its constricting fears, and brings it relief in forgiveness, love, and a sense of unity with the divine principle of life \$1.50

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

COLLEGES

TABOR COLLEGE

Attend Budget Session in California

Three Tabor College administrators, President Leonard J. Franz, Dean S. L. Loewen, and Raymond F. Wiebe, business manager, left by car Monday for Fresno, California, where they are attending the annual mid-winter session of the Board of Education of the Mennonite Brethren Church.

The deliberations of this session, scheduled for January 23-26, are largely fiscal, with the budget for the coming year to be drawn up and approved. The continued implementation of the "budgeted-giving" plan for campus expansion will also be a topic of discussion.

Classwork Resumed

Second semester classwork at Tabor got underway Wednesday, Jan. 23, with the completion of enrollment Monday and Tuesday.

One new full-time faculty member has been added, with two additional instructors coming in on a part-time basis. Don C. Peters, a 1953 graduate of Tabor, will serve as assistant professor of biology. He has completed residence requirements for the Ph.D. degree in entomology at Kansas State College, where he has been a research assistant for the past three years.

Rev. J. B. Toews, deputation secretary of the Mennonite Brethren Board of Foreign Missions, and Dr. J. Winfield Fretz, professor of sociology at Bethel College, are the two part-time staff members.

MENNONITE BRETHREN BIBLE COLLEGE

It is only natural that many of our college students should be interested in public speaking, since platform fluency is required of most college students. With this in mind, the Literary Committee arranged for a public speaking contest. The two preliminary rounds of speakers have been heard, and the finalists are now preparing speeches to be heard in the near future. The two judges were very favourable in their comments. The finalists are: Walter Unger, Ontario; George Block, Saskatchewan; Edward Friesen and Jake Dueck, Alberta; and Karl Bartsch, British Columbia.

The speeches so far have been enjoyable, while the above list proves that oratorical prowess is well distributed among the provinces.

Miss Nettie Berg, missionary on furlough from the M. B. mission field in the Belgian Congo, is now with us for several weeks. She

has already given us a short report on some of her work, and we hope to hear more. We pray that God will bless her stay with us and replenish her with His power for further work on the field. She will be at college until the missionary conference, February 21 to 24.

The term work has been assigned. With several months of regular classes to look forward to, the various teachers all seem to have felt the same need—to give us essays to work on. It is truly marvelous how God will show us His truths when we work conscientiously. Many of the term papers are most rewarding in a practical as well as spiritual way. They help us to clarify our thinking, express ourselves on many pertinent biblical and ethical problems, and show us where we can live a more consistent Christian life. For most of us, term papers are the most challenging, as well as the most educational, part of our stay here.

The Gospel Light Hour quartet and choir, accompanied by Rev. John Schmidt, director, presented the Friday night program in the new chapel auditorium on January 25. The value of such a radio program impressed itself upon us anew.

Singing groups at the college often receive invitations to serve at churches and special occasions. On Saturday night, January 26, one of the male quartets sang at the Youth for Christ program in Winnipeg.

Rudy Wiebe.

CANADIAN MENNONITE BIBLE COLLEGE

"It is an important event in the history of the Canadian Conference," were Rev. J. J. Thiessen's words to the students and guests, Tuesday, Jan. 15. He was referring to the meeting here at CMBC of the various Boards, which were organized during the July Conference held this year in Ontario. Present were the Boards of Education and Publication, Missions, Service, and the Finance Committee. These were in session from Tuesday to Thursday, planning and discussing various aspects of their responsibilities.

Friday evening the Peace Panel discussion was presented to the student body and a number of guests. The moderator, Peter Letkeman, introduced the panel members and the content of each discussion. The panel was divided into four parts: Scriptural basis for non-resistance, Anne Neufeld; The Early Church, Sue Martens; The Anabaptist View, Henry Isaac; and Service for Peace, Peter Nickel. This initial presentation is to be followed by visits to various churches which have invited the group.

A. Neufeld.

BIBLE INSTITUTES

GRACE BIBLE INSTITUTE OMAHA, NEBRASKA

The cornerstone-laying ceremony for the new auditorium is planned on Wednesday morning, February 6. The Executive officers of the Board of Directors will meet on the campus for their regular mid-year business meeting during the same week and will also participate in the service.

A special "Match the Dollar" rally will be conducted in the evening when reports from members of the Board and Council will be given and further strategy for the drive will be announced.

Miss Mary Penner of Winnipeg, Manitoba, Canada, a former student, received her entrance paper into the United States in sufficient time to assume the duties as school nurse this semester.

The second semester was off to a good start with Leroy Eims, local representative of the Navigators, bringing a series of four messages on the "Christian's Devotional Life". In his first message a definition of the subject was given. He said, the Christian's devotional life is a specific time during each day when our heart's devotion is kindled with Jesus Christ."

A new Sunday school for white and Mexican families was recently started in Council Bluffs, Iowa, by the Practical Work office.

Miss Anna Rieger, instructor in Christian Education, reports that 14 Bible classes for children (9 white and 5 colored classes) are conducted by 29 student teachers each week (Tuesday and Friday) with an approximate total enrollment of 200. The classes meet immediately after school in private homes.

Two students from foreign countries are enrolled for the second semester. They are Matuk Ramtissi, Bethlehem, Jordan (Palestine), arriving in the States December 1, 1956, and reached Omaha on Saturday, January 19. He has worked with American missionaries in his homeland and therefore has some knowledge of the English language.

Abraham Boschman, a native of Paraguay, South America, spent two years in the M. B. Bible College, Winnipeg, Man., before coming to the Grace Bible Institute. He too speaks English fluently.

Mr. Ramtissi plans to complete the three year General Bible course before returning to his country. Mr. Boschman has enrolled in the four year Theology course and anticipates returning to Paraguay after three semesters work here at the Grace Bible Institute.

"Match the Dollar Drive" was begun at the Grace Bible Institute this week when a friend of Chris-

tian education promised a \$25,000 cash gift, if the designated sum can be matched. The money promised is earmarked for the new auditorium that is now under construction. A special letter with an urgent appeal for help was prepared by the President and sent to all members of the Board of Directors and Advisory Council that now total over 100 members. To challenge faculty, staff and students, a special committee was appointed to prepare posters and a visual aid to be fixed in the auditorium indicating the amount now on hand and the balance needed to reach the goal.

HE LEADETH ME

(Continued from page 2-4)

These and many other paths are at His choice, yet in all He remains righteous, for He guides from above, for His names' sake. That others might see Him, praise Him, find Him through my short journey here! All these paths lead to one destination, the portals of Eternity. There to find my Saviour waiting to receive me, angels rejoicing, a reward, a crown, a home, eternal glory. Faith has turned to sight; Hope has become a reality; Love now loves, and loves, and loves again. Are you being led?

Instructive Books

Paul's Prison Prayers

By W. Graham Scroggie. 78 pp.

"Let your requests be made known unto God" is generally understood to refer to things temporal and material, and our prayers are confined largely to that level. But the prayers of the Apostle Paul were on a much higher level, as this book shows.

Paul's prayers show that the eternal is vastly greater than the temporal, and the spiritual than the material. We should study these prayers, we should make them our own, for "the prayer of the upright is His delight." \$1.20

Thirty Years a Watchtower Slave

By William J. Schnell. 207 pp.

This is a much needed book. Like a giant octopus the Watch Tower Society has spread its tentacles to the far corners of the world.

It is the inner workings of this organization which the author lays bare and exposes to public view for the first time in history. Although Mr. Schnell pulls no punches, he displays no rancor or bitterness. This book is his life's story as a Jehovah's Witness. It is his confession of wrongdoing to God and his fellow men. In so doing he reveals the Jehovah's Witnesses and The Watch Tower Bible Society and Tract Society for what they really are. \$2.95

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

Bethany Choir Visits Warman

By Mrs. N. Fehr

Warman, Sask. — A 17-voice choir from the Hepburn Bible Institute, directed by Mr. Jake Schroeder, visited the Warman M. B. Church on Sunday evening, January 27.

The opening song was the "Lord's Prayer", sung in beautiful, soft harmony. In all they must have sung a dozen songs, four of which were in German. Everyone that knows and loves German enjoyed "Nur stille, stille, stille sein" and "Es harrt die Braut so lange schon".

Mr. Waldo Lepp, a faculty member, acted as master of ceremonies and later had a very fitting message on the return of Christ. His

text was taken from Matthew 25. He spoke on the story of the ten virgins, especially emphasizing verse 6, "Behold, the bridegroom cometh." All can see from the signs described in Scripture and evident in the events about us, that the Lord will return soon, he maintained. For the Christians this is an incentive to be purged and waiting for their Lord. For the world this verse is a warning that the Lord would not find them without the "oil", the Holy Spirit that indwells all believers.

Everyone present at the meeting was refreshed by the spirited singing, testimonies, message and the story. We believe this visit will bear eternal fruit to the glory of God.

Church Choir Sings Over "Parade of Choirs"

Abbotsford, B.C. — The 50-voice South Abbotsford M. B. Church Choir is the first Mennonite church choir in British Columbia to sing over CBC's "Parade of Choirs". They motored to Vancouver on Friday, January 25, for this performance.

The theme song, "Fairest Lord Jesus", introduced another of the CBC's weekly programs intended to bring encouragement and recognition to choral groups in B.C. Some of the selections rendered were: "Come Let Us All Unite To Sing, God is Love", "Come Thou Fount of Every Blessing", "Guide Me, O Thou Great Jehovah", and "Out of My Bondage". Included in the German selections were "Wer pflanzte die Blumen", "Seht wie das laufende Jahr sich verjuengt", and "Lenk' Mein Schiff", the latter sung by the ladies' section of the choir. Feature selection was the fine anthem composed by J. Var-

ley Roberts for tenor solo and chorus, with the text taken from Isaiah 55, "Seek Ye the Lord While He May Be Found". Tenor soloist was John Koslowsky.

The choir was under the direction of Albert Dyck, with Rita Mueller as accompanist.

Special Service at Arnaud

Arnaud, Man. — Evangelistic meetings were held in the Arnaud Mennonite Brethren church from Wednesday, January 23 to Sunday, January 27. Rev. P. W. Martens of Steinbach was the evangelist. All the services were in the English language.

Rev. Martens spoke on the topics: The Bible, the Infallible Word of God; The New Birth; The Cross the Only Means of Salvation; The Second Coming of Christ.

The meetings were well attended. To add interest to the meetings Rev. Martens showed some filmstrips. He attracted the children by telling them a story each night. A group from the local church served with songs.

On the last night a short testimony meeting was held and many spoke up, telling what Christ had done for them. The meetings proved to be a blessing to all those who attended.

During the course of the campaign, Rev. Martens also did house visitation work.

Subjects for Minister's Course Announced

Winnipeg, Man. — The subjects to be offered at the Ministers' Course of the M. B. Bible College have been announced by Rev. J. A. Toews, president of the college.

Dates for this two-week course are February 11 to 22, and include the first two days of the annual Missionary Conference, which will be held from Feb. 21 to 24. This will give the ministers an opportunity to hear the missionary speakers and to see the outstanding missionary display prepared by the prayer groups of the college. These displays include eye-catching posters, curios from the field, and a wide assortment of missionary literature.

Subjects offered are: Apostasy in the History of the Kingdom of God, by Dr. A. H. Unruh; A Study of the Principles of Biblical Hermeneutics, by David Ewert; Christian Education in the Local Church, by Henry Baerg; A Study of Modern False Cults and a discussion of missionary principles, by Victor Toews; Canadian Church History, by J. A. Toews; Doctrinal Studies, by I. W. Redekopp; The Witness of the Church in its Community, by J. H. Quiring; The Value of Song in Worship Services, by Henry Voth; and The Christian Worker and His Library, by Herbert Giesbrecht.

Anyone wishing to attend this Ministers' Course should notify the college immediately.

Bethesda Committee Meets

Vineland, Ont. — The annual business meeting of the Bethesda Home, Campden, Ont., took place from January 24 to 26, 1957. The following provincial representatives were present: A. A. Wiens, B.C.; B. F. Redekop, South Sask.; Rev. H. S. Rempel, North Sask.; Rev. D. D. Derksen, Manitoba; C. J. Rempel, Geo. Reimer, and Martin Durksen, Ontario. Mr. C. J. Rempel of Kitchener, Ont., is chairman of the committee.

Beginning with the Sunday morning service on Jan. 27, and continuing until Wednesday, Jan. 30, 1957, Rev. H. S. Rempel of Saskatoon is serving the M. B. church of Vineland, Ont. We appreciate his forceful and inspiring sermons.

Books

By O. Hallesby

Why I Am a Christian

This book is for those doubters who are in distress because of their doubt. They are tired of painful uncertainty. They long for the peaceful rest which calm and impregnable assurance affords. The author does not attempt to argue with those who try to calm their conscience with skepticism. They don't want faith. But for sincere seekers, this book will be a real help.

Religious or Christian

The author contends that the great danger confronting Christianity is the blending and confounding of Christianity with pagan religion. This book is not intended as a theoretical reckoning between heathenism and Christianity, but as an attempt to afford guidance to those who would know the difference between religion and Christianity.

The Christian Life

This is the fifth in the series written by the author and is as powerful as the rest. It contains discussions on "Sin and the Sense of Sin", "Through Death to Life", "When the Gardener Prunes the Vines", "Evangelistic Preaching" and "The Inner Power in Missionary Work", among the 11 chapters.

Under His Wings

"This book has been written for the many believing Christians who from time to time are filled with dismay at the Word of the Lord, and who almost continually feel weary and discouraged in their struggle against sin," writes the author.

Conscience

The author states, "It is my desire to deal in this book with the moral side of the Christian life. I have chosen conscience as my theme because the treatment of this subject affords us a good insight into the nature of the moral life as well as into the practical Christian duties of everyday life."

Prayer

It has been claimed by those who have followed these simple practices that their prayer life has become a holy art, satisfying, soul-enriching, powerful, and freed from that inner anxiety and worry which they formerly had when they prayed.

Each \$1.50
Set of 6, \$8.00

THE CHRISTIAN PRESS LTD.
159 Kelvin St. Winnipeg 5, Man.

LORNE A. WOLCH

B.Sc., R.O., O.D.

Optometrist and Optician
Eyes Examined

272 Kelvin St., Elmwood
Phone: 50-1177

ORDER FORM for the MENNONITE OBSERVER

Subscription rate: \$1.75 per year.

The Christian Press, Ltd.
159 Kelvin St.,
Winnipeg 5, Manitoba.

Please send me the MENNONITE OBSERVER for year(s).

Enclosed please find \$..... in
(Postal money order or bank cheque, including exchange.)

Name:
(Please print)

Address:
(Sample copies mailed free upon request.)