

Mennonite Observer

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

★
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Deeper Life Campaign at South End

By D. D. Duerksen

Rev. B. J. Braun, president of the Mennonite Biblical Seminary at Fresno, California, was the main speaker at a Deeper Life Campaign held at the South End Mennonite Brethren Church in Winnipeg during the week of April 14 to April 21.

In a series of challenging messages Rev. Braun expounded biblical truths that touched the hearts and probed anew into the lives of believers. Through these messages from the Word of God Christians were challenged to a closer fellowship with God, to a greater faith in God, to cleanse their lives and to surrender fully to God.

In his first message, based on Rom. 15:29-33, Rev. Braun spoke on the "Spirit-Filled Church". The apostolic church, as a spirit-filled church, had both outer and inner marks whereby it could be recognized. The unity of the believers, their attitude towards material possessions, and the prayer for courage to testify stood out as inner marks of the first spirit-filled church. The fearless testimony of the believers as well as the salvation of many souls were some of the visible outer marks of the spirit-filled church. Rev. Braun concluded his message with the questions: "Do we need a revival in the church? Is every church member filled with the Holy Spirit?"

"What is a Christian?" was the theme of Rev. Braun's message on Monday. Rev. Braun pointed out that Christians are followers of Christ. Christ was prophet, priest, and king. Similarly, everyone of his followers should fulfill his duty as prophet, priest, and king. As prophet the true Christian should show others to Christ, as priest the Christian should intercede for others through prayer, and as king the Christian should begin with the rule of self—self conquest and self-control. Again Rev. Braun concluded with a question: "Are you a Christian?"

In his message on "The Secret Sin" (Psalm 32:1-6) Rev. Braun described fully the poisonous influences of sin, the consequences of secret sin, the psychological and spiritual sufferings resulting from sec-

ret sin. On the positive side he pointed out that true repentance and belief in Christ's sacrifice were the means of cleansing from sin. The Christian, however, can be protected from falling into sin. "A child of God will never fall into big sins if he does not tolerate little sins", Rev. Braun stated.

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Annual Bible Conference

St. Catharines, Ont. — This year the Mennonite Brethren Church here again had the privilege of holding their annual Easter Bible Conference. Rev. J. A. Toews and Rev. D. Ewert had come from Winnipeg to serve at the conference.

Rev. Toews and Rev. Ewert spoke to the church here on the book of Ephesians, which so clearly points out the relationship of the church to Christ. It also reveals the state of the non-Christian and what the Christian should strive for. In the practical daily life of the man and wife, father and child, master and servant, the spirit of Christ should be revealed.

The congregation was reminded anew of the weapons needed to fight the spiritual battles. In particular, Rev. Ewert emphasized that, "The propagation of the Gospel is a vital part of the spiritual armour listed in Ephesians 6. Where this is lacking there will be defeat."

47th Canadian M. B. Conference at Herbert

Winnipeg, Man. — The 47th conference of the Mennonite Brethren churches in Canada will meet in Herbert, Sask., from July 6 to 10, according to an announcement by Rev. D. K. Duerksen, conference secretary.

In previous years the conference was held from Saturday to Thursday, but this year's program has been altered so that the conference can conclude on Wednesday evening. Business sessions will start Saturday morning, July 6, and con-

tinue in the afternoon. Business sessions will then continue on Monday morning, and be held daily morning and afternoon until Wednesday.

Devotional services at the conference will be under the over-all theme, "The Word of God as the Guide in the Church's Service". The Sunday morning service in the auditorium at Herbert will concentrate on the church's witness in home missions, while the afternoon service will be devoted to messages on foreign missions.

The M. B. Bible College will present a program on Saturday evening, July 6. Sunday night a special song and youth program will be presented. Monday night there will be reports from foreign missionaries present at the conference, Tuesday night the Canada Inland Mission will report, and Wednesday the

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Bethesda Home and relief will be spotlighted.

Shareholders of The Christian Press, Ltd., will meet between the afternoon and evening sessions for the annual meeting.

Christian Business Men Hear President

Winnipeg, Man. — Christian business men of Winnipeg and other parts of Manitoba who gathered in the Royal Alexander Hotel on April 27 for their annual banquet heard the international president of CBMC, Waldo Jager, declare, "God has raised Christian business men, ordinary fellows like you and me, to speak to their fellow business men on their level about Christ."

Chairman of the banquet's program was Mr. D. E. Redekop, president of Winnipeg's Christian Business Men's Committee and member of South End M. B. Church. He introduced the visitors, which included Art Wallace, the regional committee's representative, the Brandon CBMC president, Manitou, and Steinbach Christian Business Men's Committee representatives. Also present were Mayor Barkman of Steinbach and Alderman Goodman of Winnipeg, who presented the city's crest to Mr. Jager in behalf of Mayor Juba and the city of Winnipeg.

Offering for Mission Work

Music at the banquet was provided by Pete Enns, cellist, the Eureka Jubilee Singers, a negro quintet serving in Winnipeg at the time, and a trumpet trio. Pianist for Mr.

Enns and the congregational singing led by Walter Voth was Richard Horch. The offering was introduced by the CBMC treasurer, Walter Voth, and went to support the Child Evangelism Fellowship and the Union Gospel Mission work partially sponsored by CBMC.

"There is too much talk about the grace of God, while we fail to realize our responsibility," Mr. Jager asserted in his address to those assembled in the Colonial Room at the Royal Alexander Hotel. He stated that Christian Business Men's Committee was founded because men who taught Sunday school and were active in the church in other ways had a vision for the men they worked with. Mr. Jager declared, "I believe there are a host of business men looking for reality in this life. They are not satisfied with the security offered them in this world. They are looking for the reality of the Christian experience. This is a great opportunity for Christian business men."

"Normal Way of Life"

Mr. Jager maintained that the Christian way of life is the normal way of life. Yet so often we fail to see the man whose heart God has

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EDITORIAL

Shocking Facts Demanding Action

Most of us are a little afraid of statistics because we think that they will be dry. But the statistics concerning the mental health problem in Canada tell a story—a story of light and darkness, but above all a story of suffering and neglect of such a magnitude that it should shock everyone of us into action.

Let us look at the dark side of the story. The Canadian Mental Health Association reports that nearly one-half of the 150,000 hospital beds in Canada are filled with mental patients. One out of every five families was, is, or will be affected by mental illness. One out of every 12 children born will some day enter a mental hospital, while one out of every 16 Canadians are now suffering from some form of mental disability. Twenty thousand patients are admitted to mental hospitals each year.

What makes these facts more significant is that mental hospitals are 12 per cent over-crowded and turning many patients away. They are badly under-staffed. The average mental hospital has only five doctors for every 10 it needs, six registered nurses for every 10 it needs, four social workers for every 10 it needs, and six clinical psychologists for every 10 it needs. The CMHA also reports that there are only 90 mental health clinics, while the need is for 150 such clinics.

The brighter side of the story is also told by CMHA. People are beginning to admit that mental illness is a condition needing prompt treatment. This is shown by the fact that the number of voluntary admissions has increased from 8.4 per cent in 1945 to 37.4 per cent in 1955. The length of stay in mental hospitals for patients in some categories has also decreased by one-third in some cases and one-half in others. In all, discharges have increased by 196 per cent during the last 10 years. This is attributed to the improved methods of treatment and to the number of people who are re-admitting themselves sooner when their problem reappears after discharge. Research is constantly improving treatment, although much needs to be done yet in this field.

What can we as Christians do to help? In the first place, many of us need to change our attitude toward mental illness. This can be done through a program of mental health education. Parent-teacher associations, home builder clubs, men's groups and ladies' sewing circles can help immensely in this by doing what some groups have already done, inviting representatives from our Mennonite mental hospitals to speak or lead in discussions. The Canadian Mental Health Association also offers the use of a free film, "Out of Darkness", and offers to send a psychiatrist or other speaker if such is desired. We need to make use of every opportunity to become better acquainted with the field of mental health.

As Christians who are convinced that the love of Christ is the answer to many of the problems of mental illness, we should also be willing to serve in hospitals where we have the opportunity to prove our point. Bethesda Mental Hospital in Ontario, an M. B. institution, is always in need of volunteers willing to serve in the name of Christ with His love. Young people who are interested in a worthwhile career should seriously ask themselves whether God doesn't want to use them as social workers, psychiatric nurses, doctors and psychologists in mental hospitals. If we, who have the love of Christ within us, are not willing to serve patients in a mental hospital, who will be?

Our mental hospitals are also in need of financial support. Everyone of us can help by giving of that which God has entrusted to us as stewards. If someone in our immediate family would be affected by mental illness we would soon be willing to support our mental hospitals—but why wait until then?

The picture of a mental patient with her back to the camera appears on one of the pamphlets issued by CMHA. The caption states: "She has turned her back on life. Please don't turn your back on her." Can we, as disciples of the Christ who healed so many afflicted with devils, turn our back on those afflicted with mental illness?

DEVOTIONAL

The Light of the World*

After Jesus had discomfited the scribes and Pharisees who brought the woman caught in adultery to him, He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Facing those who would condemn a woman while their own hearts were still full of darkness, Christ announced that He was the Light, the light that drives away the darkness in this world.

Darkness has enveloped the moral scene since the fall of Adam and Eve into sin. Spiritually, men and women walk in darkness until Jesus, the Light of the World, shines into their hearts and illumines them. This moral and spiritual darkness is recognized in man's rebellion against God, in man's unwillingness to recognize his obligations towards God, and in his rejection of the salvation that God has prepared for him in Christ Jesus. Man wants to follow his own will, not realizing that the darkness enveloping his spiritual nature is so great that he is incapable of finding his own way. Christ said: "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

That some who are walking in darkness seem to be enjoying this world and to be radiant with light and life should not confuse us. Satan is an arch deceiver, and although he cannot produce light and life, he strives to get his victims to show the characteristics of light and life. Any one willing to dig beneath the surface will uncover the true darkness. One of the most successful actresses that ever lived made a most startling confession after a stage performance. When admirers found her after a brilliant performance, in which she had been applauded enthusiastically and called back to the stage many times, they discovered her sobbing like a broken-hearted child. Her admirers were astonished and exclaimed, "Why,

you ought to be happy, unspeakably happy, yes, the happiest woman alive after such applause." She replied amid sobs, "Oh, my heart is broken, my heart longs for something else, something better and surer than this. It longs for light."

As in the world of nature life is not possible without light, so there is no spiritual life apart from Him who is the Light of the World. Man is naturally "dead in trespasses and sins", but he need not remain so. The light is come, the Light that gives life to all who will let Him illumine their sin-darkened and spiritually dead hearts. Oh, how great is the love of God that sent Christ to the cross that He might make light and life available to all who want it.

He who is the Light will also illumine the pathway of life. Though in the darkness of our heart we cannot find the way, He will brighten the dark corners and light up the rough places. As the light on a car always precedes the car, so He will always shine on the path ahead of us. This gives us the confidence to face the future without fear. It enables us to walk in faith until some day we shall see Him face to face.

Yes, Jesus is the Light of the World. "He that followeth me shall not walk in darkness, but shall have the light of life."

* Adapted from a radio message by Mr. W. E. Thiessen, director of the Gospel Hour, broadcast over CHWK, Chilliwack, KABI, Ketchikan, Alaska, and KJNO, Juneau, Alaska. The Gospel Hour is sponsored by the young people of the M. B. Church in B.C.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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

Find the Time

By Dorothy C. Haskin

Elizabeth Fry could not even take the time to complain that she didn't have time to help others. She had 11 children and the responsibilities of a large home. But she lived in England in an age when there were 200 crimes for which a man might be hung. The expression, "I might as well be hung for a sheep as a lamb," originated in those days because it was the truth.

All prisoners, convicted or not convicted were locked in the same cell—whether their crime be murder

(Continued on page 5-4)

New Missions Project Undertaken

By Alvin Philippsen

Black Creek, B.C. — The month of April has been another busy and blessed one for the Mennonite Brethren Church here.

A program was presented by the Ladies' Aid of the church on April 6. It consisted of recitations, songs by the group and a trio. The main item was a play entitled, "Das beste Teil". The ladies discussed, "How can we as busy housewives find a quiet time alone in prayer and meditation?"

The young people of the church held their annual mission sale on April 8. Articles made by the young people were sold, as well as coffee and doughnuts. The total earnings amounted to over \$400, all of which is to be used for the new foreign missions project planned by the young people.

The choir presented its Easter program on April 14, since the choir leader planned to attend the choir directors' course in Winnipeg. Some of the selections were, "God So Loved the World" from Stainer's "Crucifixion", "Christ the Lord is Risen Today", and "Alleluja". Quite a number of visitors attended the program, which was enjoyed by all and proved to be a blessing.

Guests from the Strawberry Hill M. B. Church arrived on Saturday afternoon, April 20. They came to compete in the province-wide contest on the book of Mark sponsored by the provincial M. B. youth committee. The final score was: Strawberry Hill, 42; Black Creek, 39. Congratulations, Strawberry Hill!

Saskatchewan Families Settle on PFRA Land

Rosthern, Sask. — Opportunities on Prairie Farm Rehabilitation land in the Bow River irrigation district of Alberta, near Hays, have attracted about a dozen families from this district.

Four families left the Scarpe and Milner districts in early April and the others are to follow from dried out areas in the Hague, Harris and Battleford districts. Most of these families come from areas where PFRA payments are an almost annual need. The land they leave will be incorporated into community pastures.

Land can be purchased in the area they are moving to for \$20 an acre, which may be paid over a ten-year period at 5% interest. Payments will commence in the third year after settlement is established on the project.

In Hays, Alta., area there is sufficient irrigation to settle over 300 farmers. The town of Hays, in the vicinity of Vauxhall, is part of the Bow River irrigation project comprising 27,000 acres.



These four pictures show various scenes from the dedication of the new Clearbrook, B.C., Mennonite Brethren church. At the top left is the building committee (with the old church in the background). Members of the committee are J. Fast, F. Klassen, D. Peters, H. Hiebert and his brother, Mr. Hiebert. In the second picture Mr. H. Hiebert, the contractor, is handing the church key to Rev. A. H. Konrad, leading minister. The picture at top right was taken during the lunch period, with Rev. A. H. Konrad and Dr. A. H. Unruh visible on the right.

The congregation that gathered for the dedication is seen inside the new church in the picture below. Mr. John Suderman is leading the church choir in a song. Dedication services were held on April 14. (The pictures at the top are by Rev. H. A. Toews, while the lower picture is by A. H. Neufeld.)

Farewell Service for Derksens

Hepburn, Sask. — A special missionary farewell service was held in the Mennonite Brethren church here on Sunday night, April 21. It was held in honor of Rev. and Mrs. Otto Derksen and family, who left on April 24 for their second term as missionaries to the West Indies.

In addition to the friends from the Hepburn district, several had come from Borden, Rev. Derksen's home church, for the service.

Rev. Is. Block of Borden delivered a German message directed especially to the Derksens. He spoke on the experiences of a missionary as seen in the experiences of the Apostle Peter (Acts 10).

Rev. Walter Wiebe, local pastor, spoke especially to the home church, stressing the responsibilities of the home church: praying, giving, and keeping in touch with the missionaries.

Rev. and Mrs. Derksen each gave a word of testimony, thanking the congregation for the kindness and hospitality shown during their furlough and asking for continued prayer support as they leave.

The local church choir and high school trio sang several songs. A fellowship lunch was served in the church basement.

Two Dead in Chaco Accident

Filadelfia, Fernheim Colony, Paraguay. — A serious truck accident took the lives of two persons and injured others on Saturday, April 6. The accident occurred on the newly-constructed highway leading from Filadelfia to Kilometer 145, the nearest railway station.

Fernheim Colony and neighboring colonies were much disturbed by these sad developments. It is thought this is the first accident on Mennonite colony roads which claimed human lives.



Those killed were 14-year-old Alice Bartel, a Fernheim high school student, and Mrs. Tina Thielman, mother of six children. Mr. David Thielman, husband of the deceased woman, was still unconscious on April 8. He suffered a fractured skull.

Among the injured was Rev. Martin August who received a broken arm. Rev. D. Janzen and Jacob Friesen were also seriously injured, but several persons were uninjured.

A group of young people, accompanied by several married couples and two ministers, were traveling via truck to a wedding in Neu-Moelln—a village east of Fernheim. Traveling at a fairly fast speed, the driver failed to make a proper turn at about 8:30 a.m. and lost control of the vehicle, which overturned with wheels upward. As a result of the accident, the wedding was postponed a day.

According to Paraguayan law and because of climatic conditions, burial was made the next day. Oldest son of the deceased mother had left several weeks ago to attend the Montevideo seminary.

Following the burial, the bridal couple was married on Sunday. Missionary J. H. Franz drove to Neu-Moelln.

Information in this news report was provided by Andreas Balzer, a teacher in the Fernheim high school which the young lady attended. Brother Balzer attended Tabor and Goshen Colleges in further preparation for service among the Mennonites of Paraguay.

English Hymnary To Be Printed

Winnipeg, Man. — The song book committee of the Canadian Conference of Mennonite Brethren Churches announces that the planned English hymnary is now ready for type-setting.

The conference in Coaldale, 1955, approved the plan to use the English translations of the songs in the German "Gesangbuch" and translate those from the German into the English that had no translation as yet. In this way it is hoped to preserve many of the fine German songs as yet not available in English.

All churches of the Canadian Mennonite Brethren Church are to take note of the progress made. They will shortly receive an inquiry as to the number of these proposed English hymnaries they will want.

Light in the East

Russian Mennonites are Scattered

By H. S. Bender and David B. Wiens

(This is the second in a series of four articles reporting the official visit to Russia by Mennonite Central Committee.)

Mennonites in Russia are widely scattered today and have not yet fully found each other. The North American offices which receive and digest letters from Russia know more about the location of Mennonites in Russia than they themselves know.

This was information gathered on our 20-day official visit last October and November to Russia as commissioners of Mennonite Central Committee.

So far as we can determine most or all of the old settlements east of the Volga River (Samara, Orenburg, Davlekanovo) and east of the Ural Mountains (Omsk, Issilkul, Pavlodar, Slavgorod, Barnaul, Novosibirsk, Akmolinsk, Semipalatinsk, Malino, Ozero, Tobolsk, Mintusinsk, Tomsk, Jenisseysk, Dzhabul and Talas) are still relatively intact. New ones have been added such as Aktyubinsk.

In these places Mennonites live basically in rural villages, no doubt organized into collective farms. There might be 125 such villages with 15,000 to 20,000 population, according to our best information.

All the remaining former settlements in the Ukraine, Crimea, Alt-Samara and Caucasus have been eliminated and the people resettled northwest of the Ural Mountains or

in Siberia, Kazakhstan, Uzbekistan, Kirghizistan and Tadzhikistan.

There seem to be no Mennonites in the Ukraine or in White Russia and the west in general. There are some Mennonites in two lumber areas north of Moscow—Sverdlovsk and some still in the region of Archangelsk.

Northeast of Moscow about 500 miles are three small settlements in lumbering areas east of Vologda. Other groups are north of Molotov in the factory towns of Borovsk, Solikamsk and Krasnovishersk. These might number 800 persons.

Another 10,000 to 15,000 Mennonites are in the Ural Mountains region, in Kazakhstan and the south and a large number at Karaganda—which seems to be developing into a major Mennonite center with probably 1000 Mennonites.

Others are in more remote places where they were resettled or exiled. Some are scattered as individual families or small groups.

Economic Conditions

The present economic condition of Mennonites in Russia depends upon the general economic situation of the nation and the industry of individuals.

The latter is proverbial for Mennonites and there is already evidence that it is raising the income of the group. Mennonites often excel in the competitive situation and the

Soviet system provides for bonuses through piece work in factories and on collective farms. One Baptist pastor asserted that Mennonites in Karaganda are "prosperous" above the average.

There is now a minimum wage law guaranteeing 300 rubles a month. The lowest wage we found among Mennonites was 430 rubles for two women working in Karaganda hospitals. A man working in a small shop at the same place earned 600-900 rubles monthly.

The average factory wage varies from 600-900 rubles although this can exceed 200 rubles in special cases. One Mennonite earned 600 rubles a month at Norilsk in northern Siberia.

No Material Aid

All the Mennonites we met insisted they were "getting along well" and had no need of material aid. They said there is no need for sending packages of food or clothing as they have sufficient food, clothing and shelter.

We did not have reports from Mennonites living on collective farms, although we did meet two men from villages engaged in lumbering.

We believe the traditional industry and spirit of the Mennonites, which is not broken, will guarantee their economic advance within the limits set by the gradually expanding Soviet Union productivity.

Reunion of Families

Many Mennonite families in Russia have close relatives now living in Canada and South America. One purpose of our visit was to investigate what steps might be taken

to reunite broken families.

Both the Soviet Union and Canadian governments are agreed in principle to take steps toward reuniting broken families. In fact all actual submitted cases are being processed as rapidly as possible. We could do nothing more than this while in Russia.

These measures have been confirmed with the embassies of Canada and the United States as well as with the Russian, American and Canadian Red Cross.

We secured from the Embassy of Canada a list of all Mennonite cases of broken families numbering about 200 (we picked the names from their general list which has no religious designation). These are being actively processed.

In Alma Ata we met two of these persons on the list and confirmed with them the correctness of the procedures and the stage of progress of their cases. There is good hope, the Embassy of Canada says, that more rapid progress will now be made—unless international developments prevent—and at least cases of older men and women may within a year be cleared for emigration to Canada.

The proper formal channel for locating missing family members who cannot be located through direct Mennonite channels seems to be through the Canadian Red Cross to the Russian Red Cross and vice versa, but not the German Red Cross which has no right to work in Russia for people going to countries other than Germany.

This concerns only first degree relationships (husband-wife and parent-child) and must be kept completely separate from other types of emigration.

Is Emigration Possible?

General emigration from Russia appears to be out of the question at the present time. Such permission is entirely a decision of the Soviet Union.

Mennonites of Canada and elsewhere should under no circumstances encourage relatives in Russia to expect emigration permits, except in family reunion cases.

In 1955 Russia promised the republic of West Germany to repatriate all German citizens now in Russia. However it has refused to recognize the unilateral German naturalization of 1945 and reckons all so naturalized as still only Russian citizens.

The strong Russian note to Germany of October 30, 1956, confirms this position. We learned that German authorities understand this fully and believe that only top-level political negotiations can change this. There is little prospect for success on this high level in the immediate future.

Probably the majority of Mennonites now in Russia never were in the West and were not naturalized in 1943.



This Map shows the route taken by the MCC delegation to Russia.

Overland to Downed Plane

By Jake A. Loewen *

Cali, Colombia. — After search planes had sighted the downed plane on which Missionary John A. Dycks were passengers, rescue efforts were initiated quickly.

Almost simultaneously with the arrival of the helicopter on March 12, a land party was dispatched. There were three reasons for this. First of all, there was uncertainty as to what the helicopter would be able to accomplish; secondly, not all relatives and friends could be transported by helicopter to the site; and finally, should the helicopter need a prepared landing field, the ground party was to prepare such a place.

Various Groups Set Out

The first group dispatched by land was composed of five policemen, who were to prevent inquisitive people from entering the area. Then came a detachment of 20 soldiers and officers. Avianca, the airline whose plane was down, sent their engineer and several investigators. There were also several private expeditions. I joined the commission on Sunday, March 17. Not counting the many who turned back or were turned back, there were finally 67 people in the group.

The expedition started from Darien, a small town north of Cali and close to the mountain range. The first lap, from Darien to Rio Bravo, was traversed on horse-back and required close to six hours. At Rio Bravo the actual climbing of the Cerro Militar began. The ascent involved some seven to eight hours of steady climbing for experienced mountaineers up an incline that averaged about 60 degrees and ended at about the 9,000-foot level (coming up from 5,300 feet).

The next lap of three and a half hours led across several smaller peaks more or less the same height. All the trail just described was cut two years ago to a plane that crashed on March 9, 1955. From this point a new trail had to be cut.

Sunday to Thursday were fully occupied with carving out a trail up and over some lesser and major mountain peaks varying from 7,000 to 11,500 feet above sea level. The policy was to follow the mountain ridges so as not to get lost on the slopes.

Plane Guides Commission

To aid the group cutting the trail, the commission received general directions from an Avianca plane. Using the compass the commission leaders then proceeded along the various ridges in the direction of the crashed plane.

The terrain was most difficult. There is no wildlife at all. The vegetation is very rugged because of the cold and damp climate. Most of the ridges are rocks covered by a layer of moss, roots and vines up to six feet deep. By the time about

20 men had crossed it, the trail would have settled about two feet, which meant that the "cardos" (plants some 12 to 15 inches high that catch water and store it) were about waist high along the trail. With every movement they drenched the passer-by with water.

Where the peaks were too steep to ascend or descend directly, by-passes had to be made. These by-passes (some with sheer drops of 10 to 15 feet) had to be negotiated with roots and vines as almost the only support. Other cliffs were passed by means of rope railings. In time our hands became so badly lacerated that even now while writing this report I have some difficulty holding the pen.

Atmospheric Conditions Impede Progress

Atmospheric conditions were equally difficult because of the watershed through which we travelled. As a rule there were only two hours of good visibility daily, from 6 to 8 a.m. After 8 a.m. a dense fog settled. This was often so heavy that it condensed in large drops of water on a person's clothing. After 2 p.m. it generally rained. This rain continued sporadically until the next morning.

It was thus no wonder that everyone was totally wet during all the hours of daylight and partially, if not entirely, wet during the night. This led to cramped muscles and rather difficult nights of shivering. One could hear teeth chattering throughout the tent. The excessive moisture also meant that it was next to impossible to start a decent fire. This was the reason why we had only one hot meal during the whole stay on the mountain.

Some Food Dropped From Air

To provide food for such a large group was a difficult task. Both land carriers and air drops were employed. In spite of this, our day's ration on several occasions consisted of some Zwan (Dutch spam), a slice of melba toast and a piece of "penela" (brown sugar lump). There was no shortage of water because of the many "cardo" plants. However, such water was far from attractive, for it was dark green in color and had a rather strong plant taste in addition to the moss and dirt particles it contained. But there was no way out than to drink it—and drink it we did.

Sleep Almost Impossible

Even in high mountain areas I have always found my jungle hammock and my rubberized cape sufficient protection from weather and cold, but the two nights I attempted to use them on this trip I found my teeth chattering during most of the night. The other nights I tried to sleep with the rest under the tent,

but the change had little advantage. The warmth gained by the neighbor's body was dissipated by the leaking of the tent.

Most of us had no change of clothes, so when we did get a fire started we first had to scrape off a thick layer of slime and mud from our clothes so as to be able to dry—or at least smoke—them somewhat. It was really an answer to many prayers that I was one of the few who contracted no cold during the difficult days.

The day before we reached the plane, Peter Bostock, a free-lance journalist, joined us. He brought me dry clothes, a blanket and an air mattress, which made at least one night more comfortable. However, by next morning these clothes and blankets were damp also.

At the Accident Scene

The plane seemed to have turned towards Cali too soon, which meant that it entered the Calima River canyon instead of the Dagua River valley. When the canyon ended abruptly, the pilot apparently banked left and tried to climb to escape, but the left wing caught a tree and broke. The next tree took part of the right wing, while the third tree stopped the motor on that wing. Since the body of the plane was in a banked position, the right motor plunged through the passenger cabin, killing all the passengers, most likely instantly. The motor finally came to rest opposite the tail. There was no explosion and no fire. The rear gas tank was still full at the time of the investigation.

The passengers were still in their seats. Injuries received by the John A. Dycks indicate that they were probably killed instantly by the passage of the motor through the cabin.

Burial on Location

The conditions for the burial were difficult. There were no tools, so with the help of two men, a Choco negro and a white Colombian—representative of the two groups for whom John and Mary Dyck sacrificed their lives—we made a grave, using the machete, a sharpened stick and our hands. It took every bit of two hours to dig the grave. By that time it was raining heavily, but we concluded the burial. Then Peter Bostock, the journalist, and I paid the last tribute to them as we stood at attention by the grave to read II Corinthians 4. We closed the brief ceremony with prayer.

To mark the grave we partly buried an aluminum sheet, on the upper end of which we carved the name DYCK. We also carved their name into the tree at the head of the grave.

Having done what we could, Peter Bostock and I asked permission to return home immediately. It was difficult to secure such an early release because they feared "news leaks", but our request was granted.

On Friday at 3:45 p.m., after one

more farewell at the jungle grave of our beloved co-workers, we began the return home. That afternoon we walked for about four hours, part of the way by flashlight. When we reached a dangerous place we camped for the night. At six next morning we began to lift camp, and then walked, climbed, stumbled, fell and slid on as steadily as our bodies permitted. We arrived at Rio Bravo at 9 p.m. that night. We were happy to arrive home at Cali on Sunday at 6 p.m. Only the grace of God and the prayers of His children sustained us in this arduous march.

* M. B. Board of Foreign Missions missionary at Cali, Colombia.

MORE ABOUT

Find the Time

(Continued from page 2-3)

or a minor offence. The women brought their children with them. They were given straw for a bed; their food had to be brought to them by their friends; and their days were spent in idleness.

When Elizabeth heard about these conditions, she decided to do something about it and went to the jail.

The jailor refused to let her into the women's cell, afraid they might attack her and steal her watch. But Elizabeth had obtained permission from the governor of Newgate prison to go in and she insisted on doing so.

Once inside, she won the women's hearts by picking up a filthy child, and saying, "Women, do you want your children to grow up and become real prisoners as you are?"

"No," they shouted. So, Elizabeth and the women made plans. She taught them to sew so that they might earn a living when released. She arranged for a teacher for the children and she herself read the Bible to them.

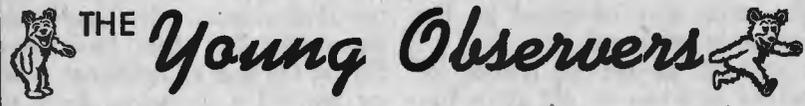
Elizabeth Fry found time to help others because she knew God would have her do it. Her first thought on waking in the morning was, "What can I do today for Jesus?"

All of us have more time than we realize. There is a story told of a reporter who interviewed a self-made man. He asked, "You have educated yourself while you fought your way to success. Tell me, how did you do your reading during those busy years?"

"It is quite simple," the man explained. "I kept a good book open on my desk, and whenever someone on the phone said, 'Just a moment,' I read my book."

And there are other spare moments. A friend of mine knits an average of five pairs of wristlets a year for the patients in a TB sanitarium. She only knits when she is waiting for a street car, or when riding in their automobile with her husband driving. Take a look at your life. If you wish to help others you will find that there is time.

(Copr. ERA, 1957)



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

As you walk through the fields, the woods or parks, don't you notice many wonderful things happening? It is spring-time. The grass is green, the buds on the bushes and trees are opening, and things seem to be stirring on the ground. The song of the birds is much brighter and everything around us has taken on new life.

All those things which have been dead for the winter months are awakening to new life. The world around us seems to be putting on new clothes. What has brought about this wonderful change? Yes, the warm sunshine and the rain have done this. God sent rain and then sunshine to bring all those things back to life and make things beautiful again.

Boys and girls, we are just like the world around us if we do not take the Lord Jesus into our hearts and let Him give us new life and change us. We are ugly and dead because of the sin which is in our hearts. Only if the sin is taken away can we become beautiful and alive again.

"Therefore, if any man be in Christ he is a new creature, old things have passed away, behold, all things are become new."

Isn't that a wonderful promise, boys and girls? It can become a reality in your life if you accept Jesus as your personal Saviour.

Aunt Selma.

MIGOA

Far away in Africa missionaries start schools for the black boys and girls so that they, too, will learn to read and write. At one of these schools many happy children daily rushed to the school when the bell rang. They waited eagerly in front of the school until the missionary came and began classes.

One day the missionary came to the group of boys and girls gathered in front of the school. Without stopping he walked right through them to a boy standing against one of the trees.

"Good morning, Migoa," he said to the boy. The boy looked up, startled by the approach of the teacher.

"Good morning, teacher," he replied hesitantly.

"Migoa," said the missionary, "how are we going to teach you anything when you never come to school? This time you've been gone for three weeks. You know that I like punctuality."

Migoa hung his head in shame. His teacher had never talked to him like this before. But he just could not tell his teacher where he had been during these past three weeks. It had been a matter of life and death. How easily something could have happened that would have prevented him from ever coming back to the village and his beloved school. No one would have known what happened to him. Even now Migoa had come back only to prepare himself better for service. Longingly he looked at his teacher and said, "Please don't send me away. I promise to come to school all the time."

"Fine," the missionary said, his

voice a little softer. "If you keep your promise you may stay and I will forget the past."

Many weeks passed. Migoa faithfully attended the school. Then one day the chief of a neighboring tribe came to the missionary, asking him to send them some native missionaries and teachers. As the missionary thought of it, he was reminded that up until now only one native missionary had been trained. And to send Nakascha alone to this dangerous tribe seemed too risky. Nakascha himself was ready to go, but the missionary said, "You are not going until I have found a helper for you."

When Nakascha left the missionary's house he went and told what had happened to his much younger friend, Migoa, who, it seemed to Nakascha, wasn't even listening. In reality, the opposite was true, for as soon as his friend Nakascha left him he made a beeline for the missionary's house.

"Teacher, I must tell you something. Do you have some spare time?"

"I always have time for you," the missionary smiled at the serious young face. "What's on your mind?"

"Teacher, I would like to ask you to let me go with Nakascha." Migoa stammered.

"You? No, Migoa, I cannot allow that. You are much too young and not able to cope with all those dangers," the missionary told him.

"Please, please, teacher, let me go with him. I am not afraid, and anyway . . ." Migoa stopped.

"Well, Migoa, what about 'anyway'?"

Breathing deeply, Migoa said, "I'll tell you about it. Do you re-

member the three weeks when I was gone? At that time I was in this tribe."

"You were in the territory of the enemy?" the missionary exclaimed astonished.

"I was sitting in front of our hut," began Migoa. "Everyone else was out working in the fields. Suddenly the chief of the enemy tribe came into the village with a few of his warriors. I didn't hide, because I wanted to see this chief so much. No wonder that they grabbed me, tied me securely and took me with him.

When we arrived at their village the chief told me that he needed exactly me. He needed a human sacrifice for the feast on the morrow. In spite of what he told me I remained calm. This infuriated him. Why are you not shaking with fear, he shouted at me. Everyone must shake with fear in my presence. I told him I did not need to fear him, for I was under God's protection. Who are you that you have the courage to speak to a chief like that, he then asked, somewhat more calmly. I told him that I was a child of God and that my Father would not allow anything to happen to me. The chief then threw me into a hut and put up a guard around it.

On the day of the feast no one bothered me. Finally, after it was over I had to come to the chief. Your fearlessness made me think, the chief told me. Tell us more about your Father in heaven, the great God.

I had complete freedom from that time on. One day after another I could tell these people the things that I knew about God. I was under the protection of the chief and could tell the whole tribe about God. When I left I had to promise the chief that I would return. He wanted to know still more and become a true child of this great God. That's why, teacher, I have asked you to let me go with Nakascha."

The missionary couldn't get over his amazement. Finally—to Migoa it seemed like an eternity—he said, "Migoa, if that is true then I must let you go. The Lord bless you."

Migoa did not stop to hear any more. Shouting happily he dashed off. The thought that repeated itself over and over again in his heart was, "I may go. I may go."

Already the following week Nakascha and Migoa took leave at the neighboring village. All their relatives and friends were there to say good-bye to them. The centre of attraction naturally was Migoa, for the news of his heroism had spread very quickly. And those who had not heard by word of mouth, heard it by means of the news drum.

Migoa was very happy when they finally reached their goal. With tremendous zeal and energy he began to work among the people that had at one time kidnapped him and

threatened to eat him. Everywhere he went Migoa testified of the Lord Jesus, teaching the children songs and Bible stories. He even opened a school and served in it faithfully for many years. He had the privilege of leading many people to the Lord Jesus.

One day, however, war broke out again. A poisonous arrow hit Migoa and he was killed. His last words were: "Father, I am glad that I am coming to you now—and please forgive them."

Mark's Sketchbook of Christ

By Helen J. Tenney

"Personal Bible study is more rewarding than any other. But how does one with little or no Biblical background get started? Or, how can the sincere but untrained teacher lead his pupils into the satisfying experience of discovering for themselves what the Word of God says?" the author asks in the Preface, stating that this book is her answer to those questions.

This is not a commentary. It is a workbook, but not the usual type of workbook where there are selections from multiple choice, true or false designations, and the finding of a five-letter word beginning with the letter "g". This workbook is so planned that its users will go directly to the Bible for all the answers. When the workbook is complete, the skeleton outline will be padded with "meat", and will furnish a satisfying account of Jesus' ministry on earth.

The primary aim is to stress facts rather than interpretation. Because of this, and the workbook technique, the book can be used as a short course to be covered in three or four weeks in a summer camping program, or for once-a-week religious instruction. Research projects can be added and it could be used for study in a Bible school. The person who really wants to study Mark for himself will find this book an invaluable aid.

Price: \$2.25

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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(8th Installment)

Liesbeth left the garden and walked toward the house. She had some thinking to do, and she would have to be alone for it. She could not understand how Vater had found out what she had done that afternoon. Had the Russians already complained to him? Franz could not have told him; he was not even three years old and could not possibly have understood what it was all about or found words to tell it. Most likely, Vater was awake in the shed, when she thought he was asleep, and through one of the cracks in the eastern wall he must have seen what she did. "That doesn't matter," she consoled herself, "he won't tell anyone. The worst part is that my plan of being a pious Mennonite in an easy manner has come to an abrupt end. I wonder what Vater meant when he said that I should learn all I could, at home and elsewhere." After a moment, she grinned. "Don't worry, Vater, there will be no more crimes. I'll keep my eyes open," she reflected, as she walked into the house.

CHAPTER III

"... The Earth Shall Teach Thee"

The month of May was an odds and ends month. The spring chores of planting and weeding were being completed, and the heavy work of the harvest was still a thing of the future. In a few months Liesbeth would be in school. She calculated that now was as good a time as any to finish the many nature projects that she had started or contemplated. She enjoyed nature study and hoped that in addition to giving her enjoyment, it would also help her to store up intangible resources of value in the solution of personal problems.

She had just come in from watching the cattle come home. Every morning before dawn, the village shepherd walked in the middle of the street blowing his bugle as he proceeded from the Anwohner end of the street to the village church. The purpose of the bugle was to awaken servants and farmers so that they could milk the cows, water the stock and have the cattle and the horses ready for the pasture. When the shepherd reached the church and cemetery, he turned around and chased before him the livestock that the villagers had driv-

en down their yards. Around sunset the shepherd returned with the flock, and the animals plodded to their respective driveways as they came to them. Then the shepherd walked back to his home, a small hut just outside the village.

Liesbeth liked to sit on the high wooden board fence in front of her place as the big herd returned from pasture. Helena, from across the street, frequently joined her. Helena was a farmer's daughter and knew all about farming and animals. She was a very interesting person to talk to. She had been over on Liesbeth's fence that afternoon. While the two had talked, a big white stork had flown over their heads in the direction of the river that ran parallel to the street north of the villagers' home gardens. The two girls had heard the flapping of the powerful wings and had discussed storks in general. "A stork couple is building a nest on the roof of the big barn of the Abrahams place across the street from the school," Helena had said. "That must have been one of those birds," she had conjectured.

Later in the day David told Liesbeth, "In school last year the teacher told the class some interesting facts about storks."

"What?" Liesbeth asked.

"Oh, among other things, he said there are black as well as white storks. Sometimes the white ones are seen fishing for insects and frogs in the Apanlee dirt dam south of the cattle road and in the reservoir near Rueckenau which the Mennonite Brethren folk of the surrounding villages during the summer months use for baptizing."

"What else did he say?" Liesbeth urged.

"He said storks can't make any sounds, and the adult birds are between three and four feet high."

Liesbeth shuddered at that immense height. Although she, a human being, would soon be eight years old, she was only three and one-twelfth feet tall.

"The storks must be nearly as big as the African ostriches or the Australian emu," she deduced.

"I guess so," David agreed.

"Some day I'll go to the Abrahams place just to watch the storks," Liesbeth told David. However, one thing, was certain, she

could go nowhere outside of her own fence unless she had special permission. She would have to wait and watch for a favorable situation.

Liesbeth had considerable unfinished business to complete—a leaf collection and an album of pressed wild flowers, among other things. Both were still deficient in many respects. For some reason unknown to her, Vater never had interfered with her pressing of leaves and flowers and with Franz's assemblage of pressed grasses that she had helped him to plan and start. She remembered David's egg collection. One day, or night rather, the collection had mysteriously disappeared. Did Vater disapprove of live pets and collections? she wondered. Eggs actually were life in its earliest stage. Mennonites would not kill people. They were what some ministers called non-resistants, or peace-loving people. Under no circumstances would they kill a person. There was not a gun in the whole village, or, for that matter, in any of the four hundred or more Mennonite villages in Czarist Russia or among the hundreds of thousands of Mennonites in the world. If anyone slapped a Mennonite on one cheek, he was expected to offer his other cheek to be slapped. Perhaps Vater's idea about non-resistance somehow extended to animals and birds. Anyway, Liesbeth was glad that her hobby met with his approval. She was certain that he approved, because Sunday afternoons he frequently had accompanied her, and anyone else who came along, on walks to the woods, rivers and dams. On many such occasions, he had drawn her attention to a flower or a leaf that might still be missing from her collection. She remembered that it was Vater who had shown Franz some timothy grass and a patch of crested wheat grass. He had suggested that, in addition to the blades, Franz should also press the flowers and fruits of each kind of grass.

The next day would be Sunday. When he had finished his Sunday afternoon nap, Liesbeth would look, at her leaf and wildflower books and she would have Franz look at his grasses. Seeing their interest in plants, Vater might suggest a walk. If he permitted her to select the place, she would choose a hike to the forest, the cemetery or the grade halfway to Rueckenau. On either one of these walks they would have to pass the Abrahams barn and would be able to see the storks.

Liesbeth's plan materialized. Sunday afternoon she and Franz seated themselves in the Grosze Stube where Vater could see them and leafed through their plant collections. They hesitated and seemed worried whenever they came to an empty space. When they had finished, sure enough, he asked them if they would like to go for a walk. Delighted, they jumped up, put their

books away and in a few minutes were ready to go.

As the hikers had done many times before, they crossed the Penner yard next to the Kasdorfs, walked up to the riverband, down through the dry river-bed, past patches of pumpkin, potato and beet plants and to the road between the vegetable patches and the forest. Along the way they spotted some sweet grass, pulled off several broad blades and ate them. Liesbeth had in her apron pocket a witching stick which she had made during the week before from a willow branch. Every once in a while she and Franz stopped, took one of the forks of the divining rod in each hand and waited for the single joining rod to dip to the ground, indicating the presence of underground water. She felt she might not have cut it properly. When they passed a willow, Liesbeth cut off a short piece of wood for another divining rod. The next time she made a witching stick, she would consult David. He might know how to make a better one than hers. She did not really believe that the divining rod had the power to locate water, but she was going to find out by experimenting.

The Margenau forest was a wonderland of trees, shrubs and birds. There were hardly two trees of the same kind or of the same size. The majority of them were in neat, straight rows. Many shrubs with edible berries and trees with a luscious red fruit were scattered through the woodland. The forests dated back to the first half of the nineteenth century, when a Mennonite leader by the name of Johann Cornies had realized the effect of trees and forests upon the barren steppes and had been instrumental in planting millions of trees and shrubs in the Molotschna colony. The planting of the poymotti and krushki trees along the street of Margenau, of hedges of thousands of mulberry and acacia trees throughout the village, of fruit trees near the homes and in the spacious gardens, of shade trees along country roads and of forests above one side of each village had their beginnings in Cornies' endeavors of a century before to preserve moisture, adorn the colony and increase the farm income of the Mennonites.

Many of the trees and shrubs in the forest glowed with splendor. Fluttering butterflies, humming bees and flying birds added life to a colorful woodland pageant. Numerous cawing crows, chattering magpies and chirping sparrows flitted about or darted in and out of the vast white, pink, blue and yellow bouquets of flowering shrubs as their part in the unending pageant of the forest. Cooly, a black starling, performed acrobatics over a group of green and orange-red bushes.

(To be continued)

A Brief History of Springstein

By Frank Froese

The Beginning

Because of the disturbing revolution in Russia, 20,000 Mennonites emigrated to Canada during the years 1924 to 1930. Ten families from this group chose as their site for settlement a place now called Springstein, but on October 14, 1924, when these settlers arrived, it was only a 3000-acre farm owned by F. A. Bean, of the Midwest Property Co. of Minneapolis. Previous to this a Mr. Springstein had owned the farm.

The Mennonites bought the farm, including the buildings and livestock, for 240,000 dollars, or 60 dollars an acre, on so-called "Mennonite Terms", worked out by the Canada Colonization Association Board. The terms were made more lenient after the depression and the purchasing price halved.

During the first few years there was much moving of houses and barns and construction of new ones; many of which still stand. The CPR ran through Springstein when the settlers arrived, and the land had already been divided into municipalities. Of the original settlers only Mr. G. Dueck is still living in Springstein.

First Years Were Difficult

One of Springstein's first school inspectors, Mr. Parker, recalls that in his youth Springstein was one big swamp and that he and a friend of his used to go duck-hunting there. The land was low and poorly drained, and the clay-type soil presented difficulties in cultivation.

Although 1926 was an exceptionally good year, the crops were generally poor at first, especially during the depression, when the price of wheat was a meagre 50 cents a bushel. However, by 1937 the price had soared to \$1.60.

Since then the farmers have been fairly prosperous. Among the early difficulties were: grasshopper plague, 1932-1933; rust damage, especially in 1935; frost destroyed the crops one year and drought seriously damaged the crops another year; muddy roads; lack of power to work the land.

In 1934 John Deere tractors replaced the horses, and combines replaced the two community-owned Case threshing machines which had been kept in good running order by John Delesky, Springstein's first blacksmith. The first car purchased by the community was a Model T Ford, and was used for taking pleasure (?) trips. In 1950 Springstein obtained its first gravel road; transportation and communication facilities are now quite satisfactory.

John Martens, one of the original pioneers, owned the first machinery and started the first store, although

he soon opened a garage and left his former occupation. The garage was later transferred to Oak Bluff. In 1950 Mr. A. Harder opened a store, beginning with \$300 worth of merchandise. The value now has climbed to over \$2000.

German and Religion in School

The first school year was 1925-1926, with classes being held in a summer kitchen, which also served as post office. Instruction was given by Mr. C. F. Penner to 11 students, grades 1-4. Previous to this a French lady had come from Winnipeg twice weekly, to give instruction.

In 1927 the first public school was built by Mr. Jake Thiessen, for grades 1-8, and in 1938 a separate high school was constructed. A new three-room \$30,000 school became a reality in 1953 and the old buildings were sold, Mr. G. Isaak buying one of the schools.

The school has always had good Christian teachers, who also instructed in German and religion. About 20 teachers have taught in Springstein School, an average of three years each. Perhaps the most prominent teachers have been: Mr. B. B. Fast, 1927-1928 and 1930-1938, teaching grades I-VIII; G. Lohrenz, 1938-1947, grades IX-XI, now teaching in CMBC; Mr. G. N. Janzen, 1940-1953, grades V-VIII, now teaching in Kane; and Mr. G. H. Peters, grades IX-XI, 1949-1954, for 26 years teacher in MCI and now instructor in MBCL. Mr. and Mrs. David Froese and Art Toews are the present teachers.

Approximately 210 students have attended the school. The peak in enrollment occurred in 1944-1945, when 88 attended; at present approximately 60 attend. Springstein has produced many distinguished people: one lawyer, William Martens; one minister, Rudy Goertzen; two doctors, Bernie Fast and John Lohrenz; one missionary, Hertha Voth, Colombia; one engineer, Frank Penner; scores of teachers, nurses, and successful farmers and businessmen.

The school provides much of the entertainment in the community through its concerts, which are still held in German. The church provides the rest of the cultural activity.

Two Mennonite Churches

The first church services were held together in the farmhouses and then in the school. In 1938 the present M. B. and General Conference churches were constructed. Rev. P. Penner, Rev. B. B. Fast and Rev. W. Enns ministered during the early years.

In 1938 the General Conference church, approximately 35 feet by 52 feet, was one of the best Mennonite churches in Manitoba. At

first it was closely allied with the First Mennonite Church in Winnipeg, but since 1941 it has had its own pastor and other leaders. At present Rev. W. Enns is pastor (he has been leading minister since 1941). Rev. Rudy Goertzen, ordained in 1952, is assisting him in dividing the Word of Truth. Alfred Dahl directs the choir and Bill Schlichting is youth leader. The church draws Mennonites from Oak Bluff, Sanford, Starbuck, Domain, Brunkild, Culross and Elm Creek, and at present has a record membership of 200, causing overcrowding.

Rev. Kliewer, uncle to Rev. P. P. Dueck, was the first pastor of the M. B. Church, which is approximately 28 feet by 52 feet and cost about \$2500 to build. Rev. A. Froese, Rev. J. Friesen, and Rev. P. P. Dueck served in that order as pastors; Mr.

N. Redekop and Mr. J. Penner have also served as ministers. Mr. H. Derksen was the first choir director, followed by our present pastor and Peter Friesen. John Isaak is the present conductor and Sunday school superintendent. Mr. H. Esau, Mr. H. Penner and Mr. I. Bergen have served faithfully as S.S. superintendents in past years. The present youth leader is Mr. D. Froese.

The average membership in the M. B. church has been between 40 and 60, but at present is at a low of 33.

At present approximately 20 families call Springstein their home, and the population is around 150. Recently a number of families have come to Springstein from Mexico, and some young married people have settled down here, so that there is hope for an increase in population.

Nettie Berg Writes From New York

(Sister Nettie Berg, R.N., missionary under the Mennonite Brethren Church Board of Foreign Missions, is currently enroute to Belgian Congo where she will serve at Matende. Sister Berg is from the Coaldale, Alta., Mennonite Brethren Church.)

Dear Friends at Home:

New York—yes, it is the city of ships, skyscrapers and foreigners. Anyone coming from the quiet, more humble interior would not be quick to choose this teeming metropolis for a home. But it is the harbor that is attractive to some of us missionaries, and a certain ship that promises to take us "home" to the land of our appointment. For me that ship is the freighter "Lubilash", and the land the Belgian Congo.

Furlough is over. Never shall I forget its blessings, nor the many occasions it presented to look up to the Lord for help and wisdom, and then to prove that He is never far nor slow to answer. The Sunday services, when my hungry heart could once more "take in" instead of give out; the singing of God's praise with a throng of other Christians, and that last Lord's Supper with fellow members of my home church—these and others shall remain fond memories.

Nor shall I forget the many deeds of kindness motivated by a loving heart within. In that way my worn Bible received a new binding; many a mile was covered in the car of a willing chauffeur (even though it meant shoveling snow at times); also many a baby garment was sewed to gladden the heart of an African mother. There were the tables invariably spread for a queen; the many tithers' gifts—some great, some small, each helping so much to fill the barrels when packing time came around and to pay for the costly trip across the ocean. Then there are those special gifts—an in-

strument cupboard, quite special because my father fashioned it so carefully, so lovingly and because it will certainly brighten its corner in my humble African dispensary. A song too can be a special gift. The following was that to me when sung so from the bottom of every heart in the congregation in dedication to the missionary:

"Jesus will walk with me all through the valley,
Jesus will walk with me over the plain.

When in the sunshine or when in the shadow,

If He goes with me I shall not complain."

God too loves to shower His children with gifts, with good things like promises, one after the other. Proverbs 3:5 is to be one of my guiding stars during the coming term—"Trust in the Lord with all thine heart . . ." (Romans 4:20-21). The thought of our last prayer meeting together at the Board of Foreign Missions Office in Hillsboro, so well expresses my need and desire for the coming years—"He (Abraham) staggered not at the promise of God . . . but was strong in faith. . ." Nothing less than a strong faith will win victories on our field in the Congo. Will you lift holy hands up to God asking Him to grant such faith in large measure? Knowing that you will give joy and courage to bid you all farewell, "Aufwiedersehen".

Your sister in Christ,
Nettie Berg.

Ivan V. Neprash, founder and director of the Russian Missionary Service, died last April 14 at his home in Philadelphia. He was 73 years old. He was a pastor at several churches in Russia before coming to the U.S. 40 years ago. He was editor of several religious papers.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Graham Urges Evangelicals to Steer Middle Course

Evangelist Billy Graham urged evangelicals to "steer a course between the extreme fundamentalism that God has by-passed, and too much of a position of tolerance". Addressing nearly 600 delegates at the annual convention of the National Association of Evangelicals in Buffalo, New York, the evangelist said that he saw "an emergence from the extreme theological liberalism" of the last few decades. He said he also saw "a genuine spirit of inquiry on the part of the average American" into religion.

He appealed to all evangelicals to support his crusade team in its great New York effort which will open May 15th. "A spiritual awakening in New York City could touch the world," he said, "because New York, in a sense, is looked on as the capital of the world."

Answering critics who say his New York campaign is costing too much, the evangelist said, "One million dollars is being spent on the crusade in New York, but I've never heard anyone criticizing the government when it spends that much for a fighting plane."

Grateful to Missions

Accra. — At this one press conference, the Prime Minister of the new nation of Ghana was asked "Now that Ghana is independent, will you encourage missionary activity?" Prime Minister Kwame Nkrumah replied, "Surely. We have what we have because of the missionaries." When asked to explain his statement, he said that Ghana's leaders all went to mission schools and they are "grateful to the church."

Mission Group Spreads Gospel in Prisons

A non-sectarian mission group with headquarters in Georgetown, Texas, is spreading its influence into 27 different state and federal prisons. Known as the Prison Mission Association, Inc., the group uses sound films, Bible study courses and personal visitation to bring the gospel to men behind bars.

Joe B. Mason, the association's executive secretary, said, "We send our missionaries out like well-trained salesmen." He said that one missionary in Fort Worth, Texas, has a regular monthly route of 40 to 50 county jails which he covers on schedule. "This evangelist once was a prisoner himself, and

found Christ in a state penitentiary." Mr. Mason said. "He covers this monthly route, welcomed into jails by officials, in addition to his regular five-day work week." Other missionaries, he said, work full time in prison evangelism.

Criticizes Public School Textbooks

A Virginia educator, speaking at Dallas, charged public schools with partial responsibility for the present high rate of juvenile delinquency because of their "constant emphasis of animal stories, exclusive of any great, guiding principles of life." Dr. Ullin Leavell, director of the McGuffey Reading Clinic at the University of Virginia, made this charge at the annual meeting of the Texas Baptist Sunday School Convention.

He told the Sunday school teachers that the average elementary school has been "stripped of virtually all material worthy of a child's thinking". He said, "You can teach a child to recognize a pony, or a duck, but when he has finished reading the stories in today's school books there is nothing to be remembered, no great lesson left for him to live by." He added, "We may not be atheists but we've got a lot of atheistic materials in our textbooks."

Sudan Government Begins Nationalizing Mission Schools

The Sudan government began a program of nationalizing the country's mission schools last April 1. Affected were a sizeable number of Protestant, Anglican and Roman Catholic institutions. A mission leader said the program was launched despite vigorous protests from Christian leaders. He said the government had rejected all claims of the right of the churches to teach, and the right of parents to choose which school their children should attend.



The World State and Peace

By James H. Hunter, Noted Author, Editor and Commentator

The development of a world state in which law and order would be recognized and accepted is the only way to avoid the destruction of the world. This was the statement made by Canada's leading nuclear scientist, Dr. O. M. Solandt, at a meeting of engineers in the Province of Quebec.

The idea, of course, is not new by any means. It is something that has been talked of for a long while, and something like it was foreseen a hundred years ago by Tennyson when he wrote of the battle-flags being furled "in the Parliament of men, the Federation of the world." But dreams, poetic visions, and realities are different things, and while it is true that every castle in the earth was once a castle in the air there is not the slightest chance whatsoever of this dream of universal peace being realized in this dispensation. We might as well be frank about that, no matter how desirable the end is and how much such a consummation of the hopes of man is to be desired. Tennyson's dream was based on what he conceived to be the one increasing purpose he sets forth in the same poem by which the thoughts of men "were widened with the process of the suns". The distinguished scientist goes on to say:

"We can only avoid destruction by the rapid evolution of the social organization of the world to keep pace with the realities of the hydrogen bomb."

It is all very well to talk like this, but the establishing of a world state and universal peace is not a matter of the evolution of the social organization. This is just where the wise men of the world deceive themselves, assisted by preachers of the social Gospel and the theory of evolution. The hope of mankind for the attaining of peace is resting on a broken reed if it depends on such processes as these. It is strange how great men will refuse to recognize the basic problem of the world is spiritual, that it is out of the heart of man that wars come and that no social changes of evolutionary concepts can ever bring to pass the universal peace we all desire. It is changed hearts, not changed thoughts, that the world needs, and that not of man that can bring this to pass. So the world groans and creation travails, waiting . . . waiting . . . waiting.

(Copr. ERA, 1957)

Chandu Ray, Christian leader in Pakistan, calls for "less reliance on techniques and gadgets" in evangelism and more on demonstrations of Christian living. The "best audio-visual aid", he says, is the example of Christian communities and individuals manifesting in their lives the true spirit of Christianity.

CANADASCOPE

New Speed Mark Set

One of Canada's first auxiliary RCAF pilots to crack the sound barrier, Flt. Lt. Douglas H. Stobbs, 26, flashed over the Rocky Mountains at more than 640 mph Sunday in a record-breaking flight from Vancouver to Calgary.

Flying the 428 miles in a Sabre jet, he completed the distance in 39 minutes, 40 seconds. The previous record time of 54 minutes, 13 seconds was set in 1948.

Six Die in Labrador Blaze

Fire took the lives of six children of Mr. and Mrs. Henry Gear on April 27 in the little village of Hopedale on the wild and lonely coast of northern Labrador. Mrs. Gear and a surviving child were badly burned, Mr. Gear less seriously.

"Skim" Milk on Sale in Winnipeg

On April 29 Winnipeg dairies began retailing a new "low butterfat" milk with two per cent butterfat instead of the normal 3.5 per cent.

In Saskatoon meanwhile, it was announced that the University of Saskatchewan is working on an ice cream with a 30 per cent reduction in calorie content. Dr. D. L. Gibson of the veterinary science department says that students tasted the product and liked it.

Rowdyism and Vandalism in B.C.

Two weeks ago the Prince George, B.C., police were taken to task for failing to stop vandalism by the city's teenage gangs. Now Victoria, B.C., school board authorities have had to call in city police in an effort to stamp out rowdyism at the schools. It is understood incidents occurred when former students of various high schools returned to the grounds and defied teachers. On one occasion a principal was struck in the face by a juvenile.

Voluntary Restriction Accepted by Hutterites

A committee headed by Hon. W. Morton, minister without portfolio in the Manitoba government, has gained the agreement of Manitoba Hutterites for a voluntary curbing of their colonies. Reeve Smith of the rural municipality of Portage la Prairie, said it was a "gentlemen's agreement"—and the most feasible solution to the problem.

Under the agreement the Hutterites will be allowed one colony of about eight sections in each municipality of less than six townships. In municipalities of more than six townships they'll be allowed two colonies. Boundaries of the colonies must be at least 10 miles apart.

In municipalities where there are already more colonies than this, the Hutterites have agreed not to expand their boundaries.

Obituaries

Mr. Peter D. Welk

Mr. Peter D. Welk, 50, of Rosthern, Sask., passed away on April 20 in the Rosthern Union Hospital. Funeral services were held from the Mennonite church at Rosthern on the afternoon of April 24.

Mr. Welk was born in Rosthern, Sask., in 1907. He was a member of the Laird Mennonite Brethren Church. A sister and his parents preceded Mr. Welk in death.

During the last years Mr. Welk needed medical attention often and was frequently hospitalized, spending many hours in severe pain. He was released of all suffering on Saturday morning, April 20. Interment was in the Rosthern Cemetery, with the Rosthern Funeral Home in charge.

He is survived by his wife, Ruby; two daughters, Shirley and Marlene; one son, Wesley; one brother and four sisters.



English Classes In Indonesia.

Thirty persons attend English and music classes at Djepara, Java, taught by MCC worker Wilbert Shenk (Sheridan, Ore.).

The classes are sponsored by Chinese Mennonites and also attended by some Javanese Mennonites (the Chinese and Javanese Mennonite synods are autonomous in Indonesia).

The class includes several church school teachers. Each church prepares its own Christian educational material as there is no published material available in the Indonesian language at the present time.

Shenk says the people of the Djepara Church are unusually enthusiastic and aggressive, consequently the church is growing. Djepara is located on the coast where many Chinese residents have furniture and woodcarving businesses, for which the town is noted in Indonesia.

Shenk also reports a new English class being formed for a club of Moslem students in Kudus, location of MCC Indonesia headquarters. He teaches other English classes in nearby Christian schools. These classes present a big opportunity for Christian witness.

Orphans in Korea

The plight of the abandoned and orphaned children of Korea is pathetic, writes MCC nurse Arlene Zimmerman (Bareville, Pa.) who has begun service at Pusan Children's

Charity Hospital.

"Every day an old man, employed by the city, brings at least one baby to the hospital," she said. "These babies are found on the street and in various places. It is not unusual to find an infant clad only in rags lying on the street in below-freezing temperatures."

She tells of a little girl brought to the hospital covered with sores, frightened and only a little taller than the average newborn infant.

"The girl was with us about two weeks and could walk and feed herself," relates the nurse. "She hardly ever cried, but when I wrapped her in a blanket to take her to an orphanage she started to scream. She probably remembered lying on the cold street in her tattered blanket."

"She sobbed the whole way to the orphanage but soon she became happy sitting on the warm floor of the mission orphanage playing with other orphan babies."

Miss Zimmerman is chiefly concerned with the teaching program of the hospital at the present time. Margaret Wiens (Vancouver, B.C.) also serves in Pusan, at the German Red Cross hospital.

Children With Wrong God-Concepts

Children who are ill-treated by their parents are still the object of the concern and love of God, writes Betty Jane Barkman (Hillsboro, Kans.) who is one of nine MCC workers at Junior Village in Washington, D.C.

"Here at Junior Village," she states, "we see how children are mistreated by their parents. Yet the same God, who gave us a secure and love-filled childhood, cares for these children."

She says many of the more than 240 dependent and neglected children in the Village have a small concept of God. "To them He is not a God of love, but a God to fear; one who watches every action and punishes any wrong act."

She concludes, "There is a great field here with lives ready to receive God. We must do our part."

Pax Recruits for Germany

Six new recruits for Pax Services have begun work in Germany. They are: Benjamin B. Brubaker, son of Mr. and Mrs. Jonas E. Brubaker of Mt. Joy, Pa., member of Marietta Mennonite Church; Philip Buskirk, son of Royal A. Buskirk of Brutus, Mich., Maple River Mennonite Church; Eugene Kurtz, son of Mr. and Mrs. John Kurtz of Pacomoke City, Md., Holly Grove Mennonite Church; Amos E. Mast, son of Mr. and Mrs. Enos Mast of Thomas, Okla., Mountain View Amish Mennonite Church at Salisbury, Pa.; Philip Waltner, son of Mr. and Mrs. Wilbert J. Waltner of Hurley, S.D., Salem Mennonite Church at Freeman; Harry B. Zimmerman, son

of Mr. and Mrs. Harry W. Zimmerman of Manheim, Pa., Manheim Mennonite Church.

Personnel

Elizabeth Penner (Inman, Kans.), for more than two years the secretary in the Peace Section office in Akron headquarters, has entered the voluntary service unit at National Institutes of Health, Bethesda, Md.

Succeeding her is Elaine Klassen, daughter of Mr. and Mrs. John Klassen of Kitchener, Ont. She is a member of First Mennonite Church and formerly worked in the Golden Rule Book Store, both in Kitchener.

Marie Hallman, daughter of Mr. and Mrs. Edgar Hallman of New Dundee, Ont., succeeded Doreen Beel (Stayner, Ont.) as bookkeeper and secretary in the regional office at Waterloo, Ont.

A member of the Blenheim Mennonite Church, she attended Loughheed Business College in Kitchener and was formerly employed by the Waterloo Trust and Savings Co.

Harry Dean Schmidt, son of Mr. and Mrs. Frank F. Schmidt of Greensburg, Kans., has entered the voluntary service unit at Denver. He will continue work as an x-ray technician at Presbyterian Hospital where he began I-W service. The Denver unit participates in community service and hospital ministries.

Mennonite Brethren Board of Welfare

— Three persons in Volendam Colony, Paraguay, were baptized by the Mennonite Brethren Church on Sunday, March 17. The obedience of these three souls in taking this step was a special cause for rejoicing. One was a mother more than 50 years old who had grown up as Greek Orthodox and another was a 62-year-old brother. Volendam Mennonite Brethren Church membership is now 115, according to this report by Brother Henry C. Born, Board worker from Chilliwack, British Columbia.

— An effort to reach young people for Christ who do not attend Sunday school has been launched in Volendam Colony, according to Brother Born. The effort is a woodwork period for youth 13 to 16 years, connected with a brief Bible study. This and other youth work in Volendam is made possible by a \$100 allocation from young people in Canada.

— Funeral services for Brother Peter Janz, oldest deacon in the Fernheim Mennonite Brethren Church in Paraguay, were held March 30. He was father of Brother Willy Janz and had been seriously ill for some time.

— Twenty souls in Fernheim have expressed the desire to follow the Lord in baptism, according to a report by Brother Gerhard Balzer,

leading minister of the Fernheim Mennonite Brethren Church. These believers have been receiving instruction in the Christian life from Brethren Jacob Franz and Gerhard Giesbrecht. Among the candidates are several married men. Brother Balzer writes: "We need an evangelist and evangelistic meetings and many would accept the Lord Jesus Christ. The Holy Spirit is working. Perhaps that would be possible in the winter of 1958."

Again Available

Mere Christianity

By C. S. Lewis, 189 pp.

Our first shipment of this excellent pocket book sold so fast that we re-ordered it in an increased quantity. We now can assure you of prompt mailing.

This fine book by one of today's most popular writers, C. S. Lewis, is extremely helpful in strengthening the faith of Christians and awakening an interest in those not yet Christians, especially agnostics. In this book the author of *Screwtape Letters* has consolidated three series of radio talks, *Broadcast Talks*, *Christian Behaviour* and *Beyond Personality*. Of himself, the distinguished Fellow of Magdalen College, Oxford, writes, "I am a very ordinary layman of the Church of England . . . but ever since I became a Christian I have thought that the best, perhaps the only, service I could do for my unbelieving neighbours was to explain and defend the belief that has been common to nearly all Christians at all times. . . . I was not writing to expound something I could call 'my religion', but to expound 'mere' Christianity. . . ."

In the first place, we recommend this book to all young people with doubts about the faith—in God, in Jesus Christ, and the over-all plan of God's salvation. Secondly, we recommend it to those who want an inexpensive pocketbook to give to their unsaved, doubting and atheistic friends (C. S. Lewis was an atheist until the age of 35)—it opens many doors to personal work. Thirdly, we recommend it to those who want to clarify their thinking on basic issues in order to witness more effectively.

Price: 35c

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

COLLEGES

Mennonite Brethren Biblical Seminary

Mission Appointments

Of the six seniors, the first to graduate in the history of the Mennonite Brethren Biblical Seminary, three have been accepted for missionary service by the M. B. Foreign Missions Board. Two of these, the Walter Friesens and the Alfred Schmidts, are Canadians.

Walter Friesen has received an appointment to serve at the Post Oak, Oklahoma, mission station, where he will teach in the parochial school and take responsibilities for the church work. After a year's service, Mr. Friesen will take the duties of superintendent of the school. Mr. Friesen, who hails from Yarrow, B.C., is a graduate of Tabor College. His wife (nee Helen Dyck) also attended Tabor. The Friesens are looking to the foreign field after a period of home mission service.

The Alfred Schmidts have been accepted as missionaries to serve in a Bible school in the Belgian Congo. Plans are now being made for their language study. Mr. Schmidt, from Hepburn, Saskatchewan, has attended the Hepburn Bible School, graduated from Pacific Bible Institute and is now a candidate for the Bachelor of Divinity degree.

The Paul Hieberts have been advised to prepare definitely for work in India. Mr. Hiebert, who completed his residence work at the Seminary last year, is at present pastor of the Minneapolis Mennonite Brethren Church. Mr. Hiebert is a candidate for graduation with the degree of Master of Arts in Missions.

First Seminary Annual Off the Press
"The Palm", the name of the first Seminary Annual, is ready for distribution. Dave Plett, the editor, officially presented the annual in chapel recently. While of modest size (approximately 30 pages), students expressed their satisfaction in its good quality. "We trust that through 'The Palm' the Conference will be enlightened on activities and life of the Seminary," the editor said. Copies are available for the price of one dollar, it was announced.

* * *

Mennonite Brethren Bible College

On April 15 Rev. J. B. Toews, deputation secretary of the M. B. Board of Foreign Missions, met one of the missionary candidates here in Winnipeg. Mr. Walter Sawatsky and his wife, who come from Yarrow, B.C., were visiting with relatives here. They are preparing to become the teacher-parents of the missionary children at Ecole Belle Vue, Belgian Congo. Mr. Sawatsky gave a testimony in

chapel that morning and Rev. J. B. Toews presented a short message from God's Word.

On Easter Sunday most of the students attended the Sunrise Service in the Elmwood M. B. church. Rev. B. J. Braun, president of the M. B. Biblical Seminary, spoke to the congregation. The college quartet composed of Rudy Wiebe, Roland Sawatsky, Rudy Baerg and Jake Dueck, sang.

From April 22 to 26 a conductors' course was given in the college chapel. Many of the leading personalities in the field of music in our M. B. churches in Canada were present for the course sponsored by the music committee of the M. B. Conference of Canada, under the chairmanship of Rev. C. D. Toews. Mr. and Mrs. Ben Horch, Mr. Corny Balzer, the college music staff, and others assisted in the instruction.

During the week two lecture-recitals were presented. On Tuesday night Mr. Peter Koslowsky sang, while Mrs. Whitehead, former teacher of voice at the college, made interesting remarks concerning the songs presented, as well as about music in general. On Wednesday evening Miss Wanda Dyck gave

a piano recital, again interspersed with explanatory remarks. The major point of interest in this recital was a performance of Beethoven's 4th Concerto (the first movement). The accompaniment was provided by Mr. John Melnyck on another piano. Mr. Melnyck has been Miss Dick's teacher in piano.

On Thursday night Mr. Ben Horch rehearsed parts of Handel's "Messiah" with a choir composed of the A Cappella Choir, former singers in the Oratorio Choir, and visiting conductors.

During the week several of the visitors spoke in chapel services.

It was our privilege to meet friends and to make new friends from across Canada, since we had the privilege of having them with us in our dining-room. We wish them God's blessing as they continue their ministry in song.

On the week-end of April 28 Jake Dueck and Rudy Wiebe travelled to Coaldale to assist in the presentation of the "Messiah" by the Oratorio Choir of the M. B. Church there. Mr. and Mrs. David Falk and John Pauls accompanied them. H.W.

BIBLE INSTITUTES

Closing Conference, Oratorio at Hepburn

Hepburn, Sask. — The annual closing Bible and Missionary Conference of the Benthany Bible Institute was held from April 14 to 16.

Morning services during the three days of conference were held in the M. B. church, while afternoon and evening services were held in the M. B. Auditorium. Special speakers for the conference were: Rev. and Mrs. Sylvester Dirks, missionaries from Peru; Rev. and Mrs. Melvin Slack, missionaries from India; Rev. and Mrs. Mark Gripp, missionaries from French West Africa; Rev. D. B. Wiens, Saskatoon; Mrs. Myrtle Wipf; Rev. Paul Boschman, and Rev. Otto Derksen.

"The Holy City", an Oratorio by A. R. Gaul, was sung on Monday night, April 15, by the Oratorio Choir. In addition, the choir sang several selections from the "Messiah". Rev. D. B. Wiens spoke on the subject of heaven. A recently purchased used grand piano added to the performance. Marjorie Wiens was pianist and Myrl Neufeld, organist.

The graduation exercises of the Bible school were held on Tuesday night. The grads chose as their motto, "My Utmost for His Highest". Martha Willems and Isaac Block brought the messages on behalf of the graduating class.

Rev. D. B. Wiens delivered the commencement address. He spoke on, "God's Grace for the Graduate", stressing the source, supply and

surety of God's grace. A special graduation choir under the direction of Mr. J. Schroeder sang. Benedictory prayers were offered by Rev. Is. Block, Borden; Rev. Henry Baerg, Dalmeny; and Mr. Ed. Fischer, Laird.

The graduates are: Isaac Block, Borden; John Braun, Hepburn; Walter Unger, Dalmeny; Alfred Lepp, Dalmeny; Albert Voth, Dalmeny; Elmer Dyck, Saskatoon; John Friesen, Duck Lake; Mary Fehr, Meadow Lake; Martha Willems, Hepburn; Frieda Schroeder, Drake; Tena Hamm, Hague; Ruby Dyck, Lucky Lake; Myrl Neufeld, Waldheim; Eileen Hinz, Waldheim.

Choirs Join To Sing Cantata

Laird, Sask. — The choirs of the Laird M. B. and the Rosenort Mennonite churches presented the cantata, "From Gloom to Glory", by Dale Asher Jacobus, in the Laird Mennonite church on Thursday, April 18.

The choir was directed by Mr. Arnold Fischer. Solists were: Carl Krause, tenor; Dale Friesen, baritone; and Mrs. Nora Janzen, soprano. Mr. Art Pauls was narrator.

Other songs by the choir were, "I Saw One Hanging On a Tree", "I Know That My Redeemer Liveth" and "Ride On In Majesty". Rev. Nick Janz delivered the message.

The cantata was again presented in the Evangelical United Brethren church at Rosthern, Sask., on April 19.

New Arrivals

The Red Lama

By Mildred Cable and Francesca French

A member of the Tibetan religious order known as "The Red Lamas" comes to a Chinese town to transact some business and is robbed. He goes berserk and is rescued from an infuriated crowd by a missionary doctor.

The story of how this Lama found Christ and went back to the Lamasery to tell the other Lamas of his new Master, is told in this booklet. It is a fascinating tale.

Price: 40c.

* * *

The World We Have Forgotten

By D. R. Davies

David R. Davies is no recluse. He has stoked a tramp steamer across the Atlantic; he has known the labour of mining at the coal-face; he has experienced the uncertainties of casual laboring. Through these experiences he grew to be a militant socialist. But then came disillusionment and the realization that there was a world he had forgotten. Of this world, of the city, enduring, founded upon a rock, whose builder and maker is God, the author writes.

The chapters in this book were originally broadcast talks on the BBC.

Price: 40c.

* * *

Solomon Builds a Temple

By Montague Goodman

Father Time turns boys into young men, and the jolly members of the "Wantoknow Family" are no exception. But growing up only increases their marked propensity for asking questions, and what is more natural than that they should bring their growing problems to Solomon, who served them so well at school? So we have another volume in the delightful "Wantoknow" series.

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* * *

Israel's National Future

By G. H. Lang

"Has Israel a national future?" the author asks, and then proceeds to answer the question in the affirmative, in 64 pages of carefully documented proof from both the Old Testament and the New Testament. He traces Israel's history and the prophecies concerning Israel from Abraham to Revelation.

Price: 50c.

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Chilliwack Wins Local Contest

Chilliwack, B.C. — Excitement ran high when the four contestants from the Chilliwack M. B. Church met four members from the East Chilliwack young people's in the contest on the book of Mark on Tuesday, April 23, in the M. B. church here.

At the conclusion of the contest a tie was announced. The following night a tie-breaker was held, with Chilliwack winning 9 to 7.

Another item on the program on Tuesday was a film shown by Rev. David Nightingale on the five martyred missionaries in Ecuador. It was a great challenge to us to give our best for the Master. A trio sang.

This was the first of a series of youth meetings held in the churches during the Easter holidays.

MORE ABOUT

Deeper Life Campaign at South End

(Continued from page 1-2)

Rev. Braun's last messages centered on themes appropriate for the passion week and Easter. As an example of warning to all Christians Rev. Braun portrayed the character of Judas. The character of Judas in the eyes of the apostles was spot-

less. Christ, however, saw his materialistic philosophy, his falseness, and his hypocrisy. In view of the tragic, hopeless end of Judas, Rev. Braun exhorted Christians to heed Hebrews 12:12-13.

On Thursday night Rev. Braun spoke on the theme, "Christ in the Hands of Sinners". When Rev. Braun explained how every Jewish principle of justice was violated, how every type of murder was committed, how every type of wound was inflicted on the master when he was delivered into the hands of sinners, the sufferings of Christ assumed new meaning and significance especially when viewed in the light of Isaiah 53: 5: "He was wounded for our transgressions, he was bruised for our iniquities . . ."

Rev. Braun's message on Good Friday was based on 1. Corinthians 11:24. "This do in remembrance of me". Rev. Braun compared the communion service to a memorial service. At this service we are thinking about the person of Christ, about the theme that we preach, about the return of our Lord, about examining ourselves. On Easter Sunday Rev. Braun spoke at the sunrise service at the Elmwood M. B. Church and again at the morning service at the South End Church.

At the close of the series of meetings on Sunday night Rev. J. P. Neufeld thanked Rev. Braun in the name of the church. After reading Jer. 23:29, "Is not my word as a fire? saith the Lord and like a hammer that breaketh rock in pieces?", Rev. Neufeld pointed out that testimonies, telephone calls received, and personal discussions had indicated

that the power of the Word of God had already manifested itself. The full value of these meetings, however will be revealed in eternity.

MORE ABOUT

Christian Business Men Hear President

(Continued from page 1-4)

prepared and who is willing to accept Christ if he is only contacted. "The Lord needs fellows who have had an experience, but who have become a little careless, to recognize their responsibility toward those about them."

Speaking on Acts 9:1-9, Mr. Jager stated, "What happened to Saul on the way to Damascus changed his life, his friends, and his perspective. When Saul met the resurrected Christ on the road to Damascus it made all the difference."

This changed life should be evident in not only the Sunday habits of the business man, but it should also show in his business habits. Speaking as a poultry and produce supplier, Mr. Jager brought in many timely and pointed illustrations of how the Christ-life will affect business ethics. He also revealed that one of his greatest joys was the Good News Club that had met in their home for about 10 years, with an enrollment between 60 and 90 every year.

The aims of the Christian Business Men's Committee are, as stated by them, to "live consistently . . . to witness individually . . . to assemble for fellowship . . . to engage in public witness as a group . . . to give as God directs. . ."

Minnesota Beckons Summer Workers

Akron, Pa. (MCC) — More persons are hospitalized today because of mental illness than for polio, cancer, heart disease, tuberculosis and all other diseases combined.

One in every 16 persons suffers from some mental disorder, the National Association for Mental Health declares. One state reports more admissions into mental hospitals annually than enter universities and colleges.

About 5000 children and youth under the age of 19 are admitted to state mental hospitals annually.

Medical science is projecting giant efforts to curb mental illness. And there is real hope. It is estimated that 70 per cent of all patients improve or recover after therapy in state or private hospitals where the best and latest techniques are employed.

Too Few Workers

But unfortunately most mental hospitals have too few workers.

This is where a Christian young person can be of almost unlimited service. Patients in mental hospitals often need the stability and assurance a Christian can provide. This is a good opportunity to give

Christian love and understanding, working with medical therapy.

The summer service program of Mennonite Central Committee has arranged to place units of workers in two institutions in Minnesota—at Fergus Falls and Hastings.

Surprisingly, no professional training is required to join these units.

Your service will be as a psychiatric aide—feeding the patient, seeing that he gets sufficient sleep, providing clothing and keeping quarters clean.

Limitless Opportunities

As a resourceful and Christian-motivated worker you have opportunity to serve in the name of Christ in almost limitless ways. The personal conversations and deeds go far in sparking Christian faith for the patient.

Hastings State Hospital is located about 20 miles southeast of Minneapolis and St. Paul near the Wisconsin line. It serves 1000 patients who live in nine cottages.

Fergus Falls State Hospital is 200 miles northwest of the twin cities and serves more than 15,000 patients. Facilities are on an 1100-acre wooded tract.

Summer service workers will receive \$100 a month plus maintenance minus \$15 for unit fee. The period of service will extend from July 1 to August 31.

On the Horizon

May 5-19 — Greater Winnipeg Crusade for Christ in the Civic Auditorium. Rev. J. B. Toews and G. Christian Weiss will speak the first week and Dr. Theodore Epp the second week.

May 26. — The Peace Conference of the Mennonite Brethren churches in Ontario is to be held in the Leamington M. B. church. Rev. E. J. Swalm will speak.

May 26. — Schulfest and graduation at Mennonite Collegiate Institute, Gretna, Man.

May 26. — The Mennonite Brethren Collegiate Institute, Winnipeg, will have its closing program in the afternoon at South End M. B. church. In the evening 31 graduates will receive their diplomas at the graduation service in the Elmwood M. B. church.

June 7 and 8. — The Mennonite Brethren Church in Manitoba will have its annual conference in the Winkler M. B. church.

June 8. — Graduating class program of the M. B. Bible College in Winnipeg in the college auditorium.

June 9. — Twenty graduates of the M. B. Bible College in Winnipeg will receive their degrees at graduation exercises in the Elmwood M. B. church at 7 p.m.

July 6-10. — The Canadian Conference of the Mennonite Brethren Church will meet in Herbert, Sask., for its annual sessions.

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