

# Mennonite Observer

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

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YOUR CHRISTIAN  
FAMILY WEEKLY

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## Mennonite Disaster Service Aids Fargo

Winnipeg, Man. — Less than 24 hours after a tornado hit Fargo, N.D., 230 miles south of Winnipeg, a crew of Mennonite Disaster Service workers from southern Manitoba was on the scene to help in the clean-up operations.

Disaster in the form of a tornado struck Fargo early Thursday evening, June 20. The tornado damaged about 80 blocks in the city of 45,000 and left many homeless. Twelve persons were killed and hundreds injured in the city, which had only a short warning. Damage is estimated to be between 40 and 50 million dollars.

Jake Loewen of Morris, Manitoba Mennonite Disaster Service co-ordinator, travelled to the scene on June 21, taking a crew of men with him in five cars. They contacted Red Cross and Chamber of Commerce officials and began clean-up operations. The group returned on Saturday.

On Sunday morning a call went out over radio station CFAM for volunteers. Approximately 75 men gathered in the Morris Bergthaler church that afternoon to discuss the situation. In his report Mr. Loewen stated that the work of Mennonite Disaster Service had been gratefully received. At the meeting it was decided to send five cars full of men to continue the

clean-up and to increase the crew when reconstruction began. A call for more volunteers was issued later in the week, with some trucks also going to Fargo.

Elmer Ediger of the Kansas Mennonite Disaster Service also came to the disaster scene. A phone conversation between Rev. Wm. Enns, chairman of the executive committee of Manitoba Mennonite Disaster Service, and Menno Wiens, co-ordinator for Minnesota Mennonite Disaster Service, revealed that the latter group will send men as soon as reconstruction begins.

As this is written 35 men are in Fargo helping to clean up the wreckage and helping to provide cover for those whose roofs have been torn off. Through consultation with Red Cross officials those who are not covered by insurance and who are in great need are being helped.

The Mennonite Disaster chairman, Rev. Wm. Enns, envisions a period of one month to six weeks of help with reconstruction. It is hoped to rotate crews regularly. Mr. Loewen, the co-ordinator, is serving as foreman during the first week. He has set up an office in Fargo to facilitate the work.

basis of I Corinthians 3:9. He declared that if we are a co-labourer with God: the love of God constrains us; we are debtors to all men; our evaluation of gain is changed; and we triumph daily through Christ.

## DVBS Teachers Meet at Vineland

Vineland, Ont. — During the month of July the M. B. churches of Ontario place special emphasis on home missions work. For several weeks now most churches have given lectures and other types of instruction to those who are going forth as daily vacation Bible school workers.

On Sunday, June 23, the annual DVBS Conference took place in the Vineland M. B. church. We were pleased to welcome very many friends, some from distant churches. From Leamington, a distance of nearly 200 miles, one car-load had arrived in time for Sunday school. The St. Catharines group arrived just in time for the church service, having served in their Sunday school classes before that.

Rev. Henry Penner, pastor of the St. Catharines church and member of the Home Missions Committee, served with a short sermon. His thoughts, taken from I Sam. 30:24, concerned those who "tarry by the stuff". Rev. Jacob Epp, Hepburn, Sask., currently serving as evangelist at Niagara, was the guest speaker. His theme, "Keeping Pace With God", was based on the story of King Asa, 2 Chron. 14ff.

The afternoon session began at 2 p.m.; Rev. Henry Penner again serving as chairman. The various items were: a testimony and prayer meeting, the showing of a film regarding the teachers' manual, the placing of the teachers in the various schools, and other important details. Those taking part in the afternoon program were: Rev. John B. Epp, John Unger, Rev. J. J. Toews, Rev. H. Warkentin and John Andres.

Sixty-four teachers (a few more are applying) are willing to go out this summer to serve the Lord in reaching the children with the Word of God.

## Missionary Conference at Dalmeny

By Mrs. M. Wall

Dalmeny, Sask. — Dalmeny had the privilege of sponsoring a missionary conference in the EMB church from Thursday, June 20, to Sunday, June 23.

Missionary speakers present for the four-day conference included: David Wirsche, Colombia, S.A.; David Nightingale, Ecuador, S.A.; Art Janz, Africa; Herb Friesen; Russel Hughes, South Africa; Henry Werner, Wynard Islands; Dorothy Page, China Inland Mission. Friday speakers include Russel Jenkins, Gospel singer; Herb Hepp-

ner, West Indies Mission; Dr. Oswald Smith, Toronto People's Church, and Mr. Paulson, chairman.

The Lord is using these missionaries in their respective fields. It was a challenge to hear them reporting what great things the Lord has accomplished among the natives who have believed in Christ. Our hearts burned within us as we heard the messages.

In his message on Thursday forenoon, Rev. David Nightingale outlined the four distinguishing marks of a co-labourer with God, on the

## Canadian M. B. Conference in Herbert, July 6 — 10.



Automobile styles change but the church goes on, the first picture seems to say. The picture at left was taken at the Conference of the Mennonite Brethren Church of North America, held in Herbert, Sask., in 1921. This year's Canadian Conference of the Mennonite Brethren Church will meet at Herbert, too, but not in a tent, for an auditorium has been built for conference purposes. Dates for the conference are July 6-10, with more than 300 delegates expected from the 78 churches in the conference. The picture at right shows the Mennonite Brethren church at Herbert as it appeared in April of this year before it was moved to make way for the new edifice. (More pictures and articles on page 5.)

## EDITORIAL

### That Money Question

"Will that project raise the conference membership fee?" is a question often heard at Mennonite conferences when a new relief or mission project is outlined. If the treasurer then announces that the project has been included in next year's budget, there are audible sighs of relief from many delegates.

Some would say this phenomenon is the result of traditional Mennonite frugality. They would insist that we must be careful with the money the Lord has entrusted to us. Yet judging by the frequency with which this question is asked—and by evaluating the spending habits of most of us—the only conclusion that we can reach is that we are displaying a materialistic outlook, even in considering the Lord's work. We do not judge a project primarily upon its merits or the need for it, but as to how it will affect our pocketbook. We need to ask ourselves, "Is this the leading of the Lord? Has He opened another door for service? Will this project appreciably increase the effectiveness of our witness?"

Sometimes it almost seems as though we are willing to let a mission group meet in a dance hall, where the prelude to the morning's service includes cleaning up beer and whisky bottles, rather than pay one dollar more a year to help build a small church. Or we are willing to make a mission couple invite their callers into a sagging and leaky house and to ask them to sit down on broken down sofas, rather than pay one dollar more a year (which would hardly prevent most of us from laying down a hardwood floor or buying a new chesterfield suite).

But look at the expansion plans and the new projects just recently accepted by provincial conferences, some are already saying. It is a matter of great rejoicing to see the initiative being taken by mission committees and conferences, but in most instances no appreciable increase in the budget was involved. There are still many places crying for a permanent mission station. We are also not yet giving nearly what we could give, generally speaking. A true sense of stewardship is present in but a few.

This condition calls for a basic education program on stewardship in our local churches and upon an individual basis. Pastors, Sunday school teachers and youth workers need to band together to saturate our church membership with stewardship teaching. Relief and mission committees need to increase publicity on the local church and individual church member level. It is not enough to send a missionary to a church—nowadays only a fraction of the membership attends these services. Those who do not come also need to be reached—with literature and through teaching in worship services, Sunday school and youth meetings.

The Lord's work must not be fitted into a budget trimmed to accommodate our habits of giving. Neither should the budget be cut back to agree with actual or anticipated income. This makes the power of the Spirit of God depend upon the state of the national economy or the varying wage levels in different localities. It does not teach us to give sacrificially, nor does it leave room for God to do the impossible. Yet as Christians we have the unlimited resources of God at our disposal. As Dr. A. W. Tozer writes in the *Alliance Weekly*, "Anyone can do the possible; add a bit of courage and zeal and some may do the phenomenal; only Christians are obliged to do the impossible. If we could rise in faith like Samson and break the ropes that bind us we might see again that a church's outgo can be greater than its income, as much greater as God is greater than circumstances. We might have demonstrated before our eyes how God works wonders when His people leave a margin for miracles."

Thus when evaluating new projects suggested by mission or relief committees let's not evaluate them as to their effect upon the treasury, but as to their effect in the propagation of God's work. Then alone will we be able to cross Jordan and conquer Satan's territory!

## DEVOTIONAL

### "It is the Lord"

By Paul J. Wiebe \*

When the boy Samuel had conveyed his God-given message to the high priest, Eli, the reply came, "It is the Lord; let Him do what seemeth Him good." With this reaction the aged servant of God indicated that he was ready to accept any God-directed circumstances without complaint.

When the house of David realized that the ten tribes were ready to break away, they prepared to take action in order to forestall such a move. However, the Lord said to the two faithful tribes, "... return every man to his house, for this thing is from me." Here also there was an acceptance of God's pronounced plan for His people, after He had told them that He was directing the circumstances. At first they placed the responsibility upon Rehoboam's hard-hearted action, but when they saw the hand of God in it, they changed their attitude.

King Pharaoh of Egypt, who had had ample opportunity to see God working through varied circumstances, hardened his heart and dared to follow Israel into the Red Sea. He simply refused to hear and see the voice and hand of God. But when his life was in danger he cried out, "Let us flee, for the Lord fighteth for Israel."

"Hath thy God, whom thou servest, saved thee?" was the acknowledgment King Darius gave God for His ever-abiding presence in a believer's life.

Another incident that confirms the fact that God guides 'behind the scenes' was the encouragement King Darius of Persia gave to the Jews to return to Palestine to rebuild the temple. Ezra acknowledged this and gave the Lord thanks for such guidance.

Let me bring this thought a little closer to home with the words of the Psalmist in 139:5: "Thou hast beset me behind and before and laid thine hand upon me." David was not referring to any particular experience; he had a strong consciousness of God's hand in his life at all times. He states in verse three of the same Psalm, "Thou compassedst my path and my lying down, and art acquainted with all my ways."

In observing the everyday life of the average Christian, it seems to me that such God-consciousness is a great need today. In much of

our planning we proceed as though it all depends on our foresight. When plans fail we are prone to blame our shortsightedness. Some people have had the blessing of almost unbroken health and are perhaps inclined to boast about their good physique. During this season of the year farmers are quite concerned about favorable weather conditions for good crop yields. Will they be able to say, regardless of the outcome, "It is the Lord; let Him do as seemeth Him good"?

Another attitude that is quite common is that we are more ready to acknowledge the working hand of God when adversity strikes than when anticipated blessings materialize. Haven't we often looked upon successes, accomplishments, favorable weather, healthy conditions, etc. as being the normal outgrowth of things? Do we spend as much time in prayer and praise about them as we do in times of great need? Many a time the Lord has answered our prayers in a way we had not anticipated. We had prayed for more faith; as an answer He permitted a trial in order to strengthen it. We prayed for more humility; He allowed a humbling experience to come our way. We prayed for more patience, and God sent a circumstance requiring us to wait.

Dear reader, young or old, have you learned to say with the many saints of old: "It is the Lord"?

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## Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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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.

— An ordination in Montevideo, Uruguay, this fall is planned. God willing, Brother Johann Siebert and Brother Daniel Prochnau are to be ordained as minister and deacon respectively in the M. B. Church.

## Parents and Friends Fill Chapel

By J. E. Klassen

**Oliver, B.C.** — The closing program marking the end of four weeks of Kindergarten was held on June 14 in the Gospel Chapel here. By seven o'clock the chapel was filled to capacity, with some standing. It was encouraging to see so many parents out, especially the fathers.

God blessed the dedicated service of the teachers: Ruth Harder, Gladys Cridland, Serena Peters and Anna Pauls, sent out by the West Coast Children's Mission. With an average daily attendance of 60 children and over, each day held a great challenge to present Bible truths to these young children. Each day also had its own problems and required full dependence upon God for strength and wisdom to make every moment count for the Lord. We are confident that the real value of this work, which was greatly appreciated by the parents, will be evident in eternity.

We praise God for His blessing and protection during Kindergarten. We want to be faithful in praying for the children and also the teachers, as they continue their ministry to the children during the coming months.

## Children's Choir Visits Springstein

By Frank Froese

**Springstein, Man.** — Who says that Canada lacks an Obernkirchen children's choir? Then you must not yet have heard the children's choir of the Gospel Light Children's Hour, which can be heard on CFAM, Altona, Man., every Saturday night.

This 20-voice children's choir paid the Springstein M. B. Church a welcome visit on Sunday, June 23. It was accompanied by its director, Miss Frieda Duerksen, and the personnel of the Gospel Light Children's Hour: Toby Voth, director (who grew up in Springstein), Miss

Kay Wiens and Bertha Pauls, pianist.

Although everyone present enjoyed the singing and the rest of the program, none did so more than the choir itself, it seemed. No doubt the fresh country breeze and mellow sunshine was as inspiring to these Winnipeg children as their singing was to us. In addition to the fine singing by the choir, we were treated to two interesting stories, told by Miss Duerksen and Miss Wiens (the story-teller on the radio program), and a Bible lesson by Toby Voth.

After the program the whole group, together with the local Sunday school teachers, travelled to Rev. P. P. Dueck's farm, there to enjoy warm companionship and a hearty meal.

Those of us who have seen this group in person and have seen the fine service that they are performing will undoubtedly support this ministry better by listening to the programs, praying for the work, and helping financially to make the broadcast possible.

## Baptism at Clearbrook

**Clearbrook, B.C.** — Ten young people followed the Lord in baptism in the Clearbrook M. B. Church on Sunday, June 16.

Rev. David Friesen delivered the message and Rev. A. H. Konrad officiated at the baptism. Candidates for baptism were: Ann Rempel, Sylvia Schmidt, Madeline Friesen, Elvira Driediger, Selma Dyck, Gilbert Brandt, Ed Dyck, Dave Friesen, Ernie Schmidt and Rudy Thies-sen.

## Outing Well Attended

**Grosswilde, Man.** — The Grosswilde M. B. Sunday school had a picnic at the Winkler Bible Camp grounds on the afternoon of Sunday, June 16.

First of all a short program took place in the Camp chapel. Mr. Nick Neufeld led the congregation in some hearty singing. Then Mr.

John Duerksen, S.S. superintendent, made the opening with Scripture and prayer. This was followed by recitations, group songs, a musical number and a story. Mr. John Wiebe had a short message, directed to the children.

After the program the youngsters enjoyed playing on the swings, slides and merry-go-round while the juniors and young people each had a game of soft-ball.

When the games were over, everyone enjoyed a lovely picnic lunch of sandwiches, cakes and ice-cream, which the ladies had spread out on blankets under the trees. Though the afternoon was cool and cloudy, the well-attended outing was enjoyable.

## Piano Recital at Hepburn

**Hepburn, Sask.** — The piano students of Miss Marjorie Wiens were heard in recital on the evening of June 18 in the Bethany Bible Institute auditorium.

A large audience of parents and friends were in attendance at the recital. Guest soloists for the evening were Sharlene and Marilyn Sperling from Dalmeny. They sang selections by Bach and the modern composers. Their last selection was a duet, "Sweet Afton." Mrs. George Dyck of Dalmeny was the accompanist.

The students that performed the various solos and duets were: Danny Schroeder, Joanna Wiebe, Judy Goossen, Blanche Jost, Evelyn Amendt, Evangeline Willms, Sandra Regehr, Donna Attwater, Bernice Adrian, Glen Harder, Margaret Siemens, Eileen and Margaret Sawatsky, Edith Willems, Sandra Goossen, Ethel Doerksen, Josephine Schmidt, Carolyn Adrian, Patricia Van Nes, Doreen Hinz, Myrna Brucks, Janice Epp, Carol Epp, Clara Andrés, Diana and Geraldine Wiens, Reginald Van Nes and Caroline Wiebe.

Miss Wiens concluded the recital by playing the Chopin Tarantelle.

## Four Enter New Nurses Training Course

**Friesland, Paraguay.** — Four girls have entered in a new two-year nursing course initiated here by Dr. Kaethler, Mrs. Kaethler, R.N., and nursing sister Theodosia Harms.

This is the maximum enrollment possible in this hospital, since it is only small. In addition to the two graduate nurses working in the hospital, Miss Mary Wiens from Paraguay, a graduate of the Bethel Deaconess Hospital School of Nursing, Newton, Kans., has joined the staff. She is the head nurse now and will assist in the training program.

Sister Theodosia Harms from the Bethel Deaconess Hospital helped set up the program and is assisting in the teaching. She has previously been the director of the school of nursing at Newton, Kans., for many years. She came here a few months ago and is presently teaching Nursing Ethics and helping with Nursing Arts.

The program is rather limited, by North American standards, but it will be quite adequate for the present needs. A two-year course with 20 subjects has been set up. About half of the subjects are being taught by the physician, and the rest are taught by the graduate nurses.

Evening classes in Spanish and Bible, in which all participate, have also been arranged.

Due to the present shortage of nursing personnel, the students have only a very brief "pre-clinical" period. After two weeks they will each have to be on duty regularly. Sister Theodosia and Miss Wiens will work along with them to help them.

Although this not the first effort in training nurses, for previous doctors have given some lectures to the working practical nurses, this is the first regular training course aiming at giving a unified standard of nursing.



To close off the year's activities the Senior Ladies' Auxillary of the Elmwood M. B. Church travelled by chartered bus to Morden, Man. They arrived early enough in the afternoon to make a tour of the Dominion Experimental Farm there (picture at left). After that they proceeded to the Tabor Home for the Aged, their primary destination, where they presented a program of songs, recitations and a short message. The 45 ladies had brought their lunch along, which they shared with the residents of the home, visiting informally with the elderly folks living there. The group is seen in the picture at the right, with Mrs. B. B. Fast, president of the auxillary, standing at the extreme right.

(Photos by Dave Reimer)

## Discuss Joint Production of S.S. Materials

Winnipeg, Man. — Representatives of the Sunday school committees and the publishing houses of the three major Mennonite conferences met in Chicago last week to discuss the joint production of Sunday school material that will be suitable to all three conferences.

Represented were the publishing houses and Christian Education committees of the Mennonite Church (Scottsdale, Pa.), the General Conference of Mennonites (Newton, Kans.) and the Mennonite Brethren Church. Mennonite Brethren representatives from Canada were Rev. A. P. Regier, chairman of the Sunday School Committee of the Canadian Conference, Rev. I. W. Redekopp, executive secretary of the committee, and Mr. H. F. Klassen, managing director of The Christian Press, Ltd.

Discussion centred on the outlines for the writers of the material, possible differences in content for the different conferences, the imprints of the conferences and

the distribution of the material. The ultimate translation of the material into the German language was also under discussion.

This is not a new project, for a Joint Curriculum Committee of the Mennonite Church and the General Conference of Mennonites has been working on objectives of Christian Education, curriculum aims, and curriculum outlining since 1952. The two editors supervising the steps in the development of graded Sunday school material have been Willard Claassen, executive secretary of the Board of Education and Publication of the General Conference Mennonite Church, and Paul M. Lederach, executive secretary of the Curriculum Committee of the Mennonite Church.

The first lesson books are due to appear in 1959. They will incorporate Mennonite principles and will take into consideration the differences between the various conferences.

## On the Air Four Years

Matsqui, B.C. — The Bible School Hour, a half-hour program of Christian witnessing conducted weekly by the Mennonite Brethren Bible Institute of Clearbrook, B.C., has been on the air for four years now.

At the present time the broadcast can be heard on Thursday evenings at 10:30 p.m. from KPUG, Bellingham, and on Sunday afternoons at 5:05 p.m. from CHWK, Chilliwack. The Chilliwack broadcast was begun early this spring.

The broadcast is supported by the prayers and free-will offerings of God's people.

The group that prepares the broadcasts during the summer months visited the Matsqui M. B. church on Sunday, June 23. Rev. A. H. Wieler, principal of the institute, was in charge of the fine service. The theme of the program was "Heaven".

## Canadians Return on Furlough

Hillsboro, Kans. — Several Canadians serving under the Mennonite Brethren Church Board of Foreign Missions have returned home recently for furlough or medical reasons.

Rev. A. J. Esau, Matende, Belgian Congo, arrived in Vancouver late in May to seek medical aid for his eight-year-old daughter Lois. Lois fractured her elbow in a fall and complications set in.

On May 27 Congo missionaries, Miss Susie Brucks and Miss Katy Penner, departed from Leopoldville. On May 29 Miss Penner was met by her parents in Regina, Sask.

Miss Brucks continued the flight to Vancouver and then traveled to her home in Yarrow, B.C. Both served as medical missionaries. Their recent locations were at Kipungu and Kajiji stations. Last November Miss Penner became ill, but had recovered sufficiently to make the plane trip at this time.

Returning from Colombia for furlough are Miss Annie E. Dyck, Winkler, Man., and Miss Herta Voth, Virgil, Ont. According to a telegram received by the Hillsboro office on June 18, they had arrived in Miami, Florida. Both served in the Colombia Choco which was also the field of service of the late John A. Dycks.

Also returned from Colombia are Rev. and Mrs. David Wirsche, their two children Joanne and Anthony and three of the late John A. Dyck children—Roland, Rodney and Nancy. They arrived in Wichita, Kans., on June 4. The Wirsches are originally from Saskatchewan. At present they are with Mrs. Wirsche's parents at Linden, Wash., where they will spend a good part of their furlough.

## To Celebrate 30th Anniversary of School

Hepburn, Sask. — For 30 years the Bethany Bible Institute here has enjoyed the blessing of the Lord. Many young people have had the privilege of receiving Bible instruction in this institution.

Anniversary celebrations have been scheduled for both the afternoon and evening of August 11, announced Rev. J. H. Epp, principal of the institute, recently. All former students and teachers, as well as all school friends, are invited to

gather at these special services to praise the Lord for His past blessings and to invoke His continued blessing upon the work.

The services will be held in the large auditorium at Hepburn at 2:30 p.m. and 7:30 p.m. (MDT). Dr. G. W. Peters, former teacher and principal of the school, will be the main speaker. Graduates who are on furlough from the mission field will also take part in the programs. Besides this there will be an interesting program presented by former teachers and students.

Rev. Epp commented, "If you cannot be here in person, be sure to

send us a letter. We have lost track of some of our former students. If you are not getting our regular bulletins, mention this in your letter so that we can bring our mailing list up to date."

## Announce Engagement

Matsqui, B.C. — The engagement of Lillian Hooge, daughter of Mr. and Mrs. H. P. Hooge of Greendale, B.C., and Bill Klassen, son of Mr. and Mrs. J. C. Klassen, Matsqui, B.C., was announced on Sunday morning, June 23.

## A Boy Hears God's Call

By George Burnham, News Editor, Christianity Today Magazine

NEW YORK CITY. — The eight-year-old boy sat on the second row for the Billy Graham service at Madison Square Garden. He was a little uncomfortable, as all boys are when they are freshly scrubbed and made to wear a tie.

Sitting with him were his mother and ten-year-old sister. His four-year-old brother, with devilment written all over a smudgy face, had been there but escaped from the squirming when the father took him on an inevitable trip to the room all little boys use as a secret weapon. It probably was just as well, if other members of the congregation were not to be distracted, but the eight-year-old looked after them longingly, kicking himself mentally for not having thought of the oft-used excuse first.

The ringing songs of the big choir were pretty good, partly because of the music and partly because they made so much noise that he didn't have to be as quiet as usual.

Finally, all the singing was over and Billy Graham walked to the front of the platform where the boy could see him plainly. He looked him over closely before deciding that he didn't look old and stern enough to be a preacher. Maybe the fact that the evangelist used to be a baseball player had something to do with it, because baseball players were something special.

The message was about Jesus. The boy had heard about Jesus from his father and mother and in lots of Sunday schools. He had a mental picture of Him as a somewhat crochety old man whose name was mentioned everytime he had done something bad. But Billy described Jesus as a man who loved people so much that He willingly died on a cross for them. The agony and the suffering of dying on a cross were described. "They drove nails into His hands and spikes through His feet," said the speaker. The boy had accidentally stepped on a nail one day. It hurt.

"Jesus didn't have to die," continued Billy. "With a flick of His finger He could have destroyed all the people jeering and mocking him." A flick of the finger. Even Roy Rogers wasn't that strong.

"Don't lay all the blame on the wicked people around the cross," Billy said. "The sins you and I have committed helped nail Him there. We crucify Him afresh every time we do something wrong. And I want you to understand this; you can never go to Heaven, I don't care who you are, until you come to the cross, confess your sins and receive Jesus into your heart. I am giving you an invitation to do that. Get out of your seat and come right now."

The little boy thought it over. He wanted to go to Heaven but being good all his life didn't sound like much fun. Then he figured, "I'll go to the platform because it will make my Mommy and Daddy proud of me." Billy paused for a moment as people came. Then he added, "God knows your most secret thoughts. He wants to forgive and forget your sins and bury them in the bottom of the sea."

The painful cross and sins that had helped nail Jesus there flashed across the boy's mind. He felt sorry in his heart for the bad things he had done and wanted to be forgiven for a more important reason than making his Mommy and Daddy proud. He walked to the platform and stood there with his head bowed. There were some things he did not understand. He didn't know any big words. He had never heard about the talk of a few grown people, some of them called Fundamentalists and some of them called Liberals, who said God could not be present in Billy Graham's meetings because the evangelist was either too Fundamental or too Liberal.

The boy just knew that he had heard "the other voice" and felt in his heart that he wanted to belong to God. He explained it to me later. My little son had made a big decision.

# Pioneer Church Now Site of Canadian M. B. Conference

Herbert, Sask. — The congregation of the Herbert Mennonite Brethren Church must exclaim with the prophet Jeremiah, when he writes: „It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning. Great is Thy faithfulness.”

The first Mennonite Brethren pioneers came to this district in 1904. These few families gathered in various homes for fellowship until 1905, when the group organized as a church body and held their meetings in a school building. Rev. Jacob J. Martens, who had been ordained by Bishop David Dyck, became the leading minister.

## Erect Church Building

More settlers arrived in 1906 to strengthen the progressive little group. Among them were Rev. J. W. Thiessen, who served as minister, and Brother Johann Thiesesen, who served as deacon and worked in the Sunday school and with the choir. Until 1907 services were held together with the Main Centre group in a neighboring Mennonite Brethren settlement. In 1907-1908 a church building was erected in the town of Herbert. This was dedicated in October of 1908. An influential minister in this district at that time was Rev. Benjamin Janz.

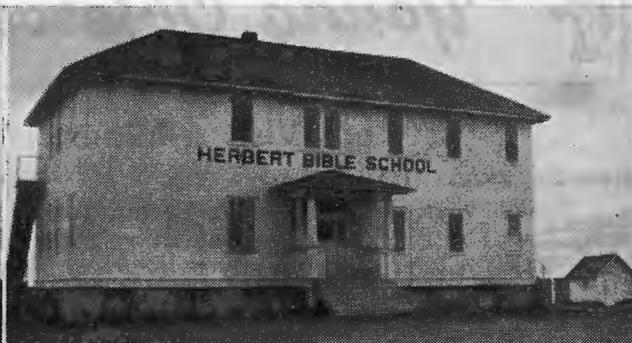
During the period of 1916 to 1924 the young church fellowship expanded and grew under the spiritual leadership of various brethren, one of them being the outstanding leading minister, Rev. H. A. Neufeld, who worked with a church-elected council. By 1924 it was necessary to rebuild and renovate the church building, whose sturdy and neat condition has been maintained. It is now going to be replaced by a new building, under construction at the present time. Brethren who were active in this work were I. J. Gutwin, Peter Epp, B. F. Redekop and others.

## A Difficult Time

Although the church was still growing and becoming established from 1925 to 1947, Satan succeeded in sowing the seeds of discord within the fellowship. Leading brethren who worked with the aid of a church council at this time were Rev. W. Bestvater, Rev. F. Janzen, and Rev. J. P. Wiebe.

A gradual internal division within the church led to a formal split within the fellowship in 1947, when a group seceded to form the Herbert Gospel Mission (Interdenominational Tabernacle). Brethren who labored in the period preceding this break and immediately after it were: Rev. H. Regehr, Rev. J. P. Wiebe, Rev. Isaac Epp, Rev. J. Wiens and Rev. J. M. Neufeld.

Since 1948 the church began to grow again, so that at present its membership is considerably larger



The picture at top left shows the auditorium erected by the Southern Saskatchewan M. B. Conference for conference purposes. Sessions of the Canadian Conference of the Mennonite Brethren Church will be held in this building. The picture at right is the present Herbert Bible School. In the dormitory there will be lodging for the various conference committees, as well as a dining-room.

than prior to the unfortunate division. Membership now stands at 225, including the 20 members of the affiliated groups at Eyebrow and Loreburn. Leading brethren during this period have been Rev. J. M. Neufeld, Rev. Dan Wiebe, Rev. Alfred Kroeker and Rev. C. Braun. At present the leading minister is Rev. R. Janzen.

## Construction of New Church

In the fall of 1956 the church body felt led of the Lord to build a new and larger sanctuary. After moving the old structure over to the east side of the church lot on May 1, 1957, the ground-breaking ceremony was held on May 13. Construction on the original corner lot is now underway. The dimensions for the new structure, which is to seat up to 400 people, are 40' x 68', compared with the 30' x 50' size of the old building.

The Herbert M. B. Church is looking ahead and praying that the Lord will bless its testimony.

## First M. B. Bible School in America

The first Mennonite Brethren Bible school of its kind in North America began its work at Herbert, Sask., in 1913. It is thus no wonder that the brethren who laid the foundation encountered much opposition and that patience and perseverance were needed to introduce such an important innovation. The first leader of this project was Rev. J. F. Harms, who came to Canada from Kansas, U.S.A. An empty school building was purchased from the town of Herbert and moved to its present site in the west end of Herbert, where it still stands. Classes began with much sacrifice, with Rev. J. F. Harms as teacher.

## Building Enlarged

Under the leadership of Rev. W. J. Bestvater this building was enlarged in 1923 to almost twice its former size. From year to year major and minor improvements have been made, both inside and



This picture shows the M. B. Church building at Herbert as it was in 1907-08. At left is the school building that later became the Bible school.



Construction was begun this spring on a new church edifice after the present church building was moved off its old foundation. Much volunteer labour is going into the erection of the new church.

This is the Herbert Bible School building of 1915. It was a former public school that had been moved to this site and converted into a Bible school. Rev. J. F. Harms from Kansas, U.S.A., was the first teacher and principal of this pioneer effort to train Mennonite Brethren young people for Christian service through intensive Bible study. The present school is seen at the top right.



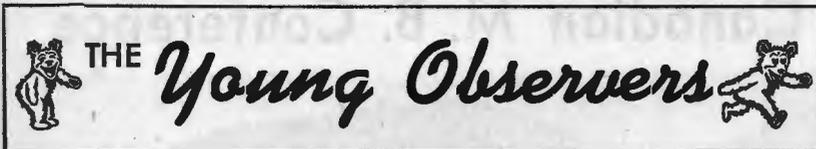
## Key Leaders

Key figures in the school's spiritual influence have been the following principals: Rev. J. F. Harms, 1913-1920; Rev. W. J. Bestvater, 1921-29; Rev. H. Regehr and Rev. J. F. Redekop, 1930-1943; Brother H. Voth, 1945-47, 1948-51; Rev. J. S. Adrian, 1947-48; Rev. A. Kroeker, 1951-52; Rev. C. Braun, 1952-56; and Rev. E. J. Lautermilch, 1956-57. Rev. J. J. Thiessen, Rev. R. Janzen and Rev. W. Kornelson have been assisting as instructors during the last years.

Brethren who have served faithfully as president of the Board of Directors include such men as: Rev. S. L. Hodel; Rev. J. E. Priebe; Rev. John Siemens, and recently Mr. P. G. Martens.

outside. In 1947 a men's dormitory was erected, which was renovated in June this year to become a gymnasium on the top floor and a main dining hall for conference purposes in the basement. In 1951 the M. B. churches in South Saskatchewan erected a large auditorium near the campus, which has served as a recreational centre for the students during the past winters when the building was not in use for general meetings. This June it has also received several improvements, including a much-needed nursery.

Over 1,000 students have had the privilege of attending this institution. Many are now faithfully serving the Lord in the home churches, home mission stations and on the foreign mission fields.



### Let's Visit a Minute

Dear Boys and Girls,

Today when you go outside, I want you to look for something that you think is very beautiful. Some of you will probably look for a pretty butterfly or a pretty flower. Some will likely look for leaves or you will look up in the air at a beautiful bird flying there. All round us there are beautiful and wonderful things to see. God made a very beautiful world. Only too often we do not see it because we do not keep our eyes open.

For this wonderful world that God has given us we want to be thankful. Do you ever forget to thank for your food? No, indeed! You thank God every day for the wonderful food He gives us. Yet how often do we think to thank God for the sunshine, for the trees, the flowers and the birds that He has made to delight us?

If God would take away all of these things the world would not be a very good place to live in. It would be so drab that we would all want to go somewhere else. Sometimes, however, we act as though God had not made our world beautiful. We may see a beautiful flower garden or a lovely mountain scene, yet we take it for granted. A children's song reminds us:

He gave us eyes to see them,  
And lips that we might tell  
How great is God Almighty,  
Who has made all things well.

Aunt Selma.

## Letter From Polly Parrot

(These are letters from Polly Parrot, who lives with a missionary family in Nigeria, Africa.)

Dear Little Friends:

I am terribly busy these days, but I want to take time to write to you. I think I told you before that the school children are my special friends. Since school opened there are nearly three hundred of them here. It really keeps me busy shouting at them as they pass by on their way to school. When they shriek at recess play time, I shriek too, for pure joy.

I understand that in your country the children carry lunch to school. Here in Nigeria, in Africa, all who are able to read come to school carrying their Bible on their heads. The African teachers are good Christians. They want their pupils to learn all they can about the Lord Jesus and His wonderful Word. They say you can learn better and faster while you are young. I often listen to them reciting memory verses. I love to hear them say, "Gama Allah ya yi Kamnar Duniya." That means, "For God so loved the world." I hope my little friends who read this will remember to learn their memory verse each week. When you get older it won't be so easy. When I was younger I learned lots of new words, but now, well—I just can't remember them.

With all these different lang-

uages around I sometimes wonder how a parrot can learn to talk. When the Jaba people come to greet you, they say, "Kwara." The Hausa people say, "Sanu." I hear the white people say, "Hello." I am afraid that some day I am going to get things all mixed up and give my greeting to the wrong person in the wrong language.

Little Likita who is in Malama's English class seems to have his troubles. He wanted to say, "I see a car with four wheels," but he said, "I am see car; he have four leg." Don't forget to pray for missionaries who are learning to speak a new language over here in Africa.

I am almost jealous. Yesterday Malama's brother and his wife came to stay with us for a while. They brought a dear little baby girl, just three weeks old. You'd think there was no parrot in this house today. No one bothers about me. Everyone talks to and about the baby. She is a pretty little thing, but then, I'm not bad-looking either. I have bright red feathers in my tail. She can't even talk, but I can certainly do that. In fact, Kande says I talk too much.

With much love,  
Polly Parrot.

Dear Little Friends,

There goes Buzu, late for school again! If his teacher says anything, he'll say he didn't hear the bell.

The "bell" is not a regular bell, but a large railroad iron, hung from a tree. To "ring" it you beat it with another iron. There are no clocks or watches in the African homes, so the bell is rung to call the people to church, prayer meetings, school and every other important get-together.

Although they have no clocks, my little friends have many ways of telling time. Buzu knows that when the shadow of father's house reaches a certain place it is time to start for school. The boys working out on the farms can tell by the sun when it is time to start home. However, most of the farming is done during the rainy season, when the sun is often hidden behind the clouds.

In the evening, there is a little bird that starts calling at six o'clock. To my little friends it sounds as if he were saying, in their language, "Hurry up, you'll be late! Hurry up, you'll be late." So when the boys hear that bird, and they see the leaves of the peanut plants folding up and going to sleep, they pick up their hoes and start for home.

The cony (rabbit) cries and the donkey brays exactly at midnight; that is what the children tell me. I, being a parrot, close my eyes when it gets dark, and sleep until morning.

When Daddy wants to start really early on a journey, he gets up at the first cock crowing. When Mother has a hard day ahead she rises at the second cock crowing. Do you remember that verse in Mark 13:35: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning"?

Speaking about clocks—I must tell you about Sarki. He can't tell time, but he has lots of money. He thought it would make him look important to wear a wrist watch. He bought one, with numbers that show in the dark. Soon after he was called away to a large town. That night, preparing for bed, he laid his new watch and a big stick by his side, just in case he needed it.

Sarki awakened in the night and saw something close to his mat with bright and shining eyes. He remembered with horror stories he had heard of snakes in that town, snakes that give off light in the dark. He picked up his stick and gave the thing several good whacks. Then he lay down and went to sleep, thankful that he had gotten the snake before it got him.

When Sarki awakened in the morning he saw, not a dead snake, but his shiny, new wrist watch all smashed!

I saw Kande coming home from one of the village churches where she had been telling the people about Jesus. She was so hot and tired that she could hardly push the bicycle up the rocky hill. Just then two of my little friends came

running out to the road. They were only four and five years old, and far too small to push a bicycle, but they did what they could. "Let me carry your books," said La'u, taking the bag with the Bible and hymnbook. "Let me carry something," said Habu, reaching for the water bottle. I wish you could have seen the three happy faces as they turned into the mission compound. Kande didn't even look tired any more.

I hope my little friends who read this remember often to help tired people "up the hill". Perhaps even today there is something you could do for Mother.

It's time to stop, but I'll write you again some day.

Your loving friend,  
Polly Parrot.

\* \* \*

These letters from Polly Parrot are but two of the many very interesting letters from her. They tell about the everyday experiences of missionaries, the little black children in Africa, and sometimes even the animals in Africa. The book, "Polly Parrot", costs only 50 cents. It can be ordered from:

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

## Victory on the Mission Field

(Continued from last week)

Then that happened which no one had believed possible: the medicine man sent for Oscar, the missionary. Immediately Oscar went to the hut of the sick man. As he entered an overpowering stench assailed him. In one corner lay the wives of the medicine man, as sick as he was. Yamboli was a pitiful sight; he had shriveled to skin and bones during his disease. His hands jerked nervously beside his body. "Help me," he growled angrily, his eyes glaring at the missionary.

"First promise me. . ." the missionary began.

"What?" the sick man cried in despair.

The two talked together for a long time. Finally Yamboli promised to destroy his hut in the forest and not to erect it near the village again. Then he pulled out four steel claws, giving them to the missionary. And the missionary promised not to tell the authorities of the multiple deaths caused by Yamboli.

Then the missionary told Yamboli of Jesus Christ. He tried to show him how his idols had failed and that the God which the missionary served was much stronger. The missionary also told Yamboli of the forgiveness he could have when he confessed his sins to God. Through it all, there was no sign from Yam-

(Continued on page 11-4)

# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(16th Installment)

As one reached a high point, one or more strings of six or seven villages nestling more or less closely together among forests at the foot of the hills were visible. The elevation of the hills was so gradual that neither horse nor man, walking or riding, appeared to notice the incline. When one knoll was mastered; another one lay ahead and so on and on, with more villages in the low places between the hills. The elevation between Margenau and Alexanderwohl was really twin hills or one with the top slightly scooped out. Bright patches of buttercups and dandelions dotted the road, and once in a while the children spotted a violet or a daffodil.

When they came to a patch of clover, they knelt in the grass, each trying to be the first to detect a four-leaf clover for good luck. Liesbeth spotted two bees in a violet and expressed surprise that they ventured out so far.

David informed her that that really was nothing, because for one pound of honey a bee had to fly a distance equal to that around the world.

Everywhere the roadside and the fields were filled with bird song. There in the countryside there were no dogs to chase the birds, no cats to frighten them and no cages to entrap them. They were free, free to sing or chase each other, to build nests in the tall grass and to sun themselves on a clump of weeds.

As the adventurers walked along, with the smell of the hills about them, they grew tired of chasing and looking and soon turned their thoughts to their goal—a kurgan in Alexanderwohl. They had already reached a point in the road where they could see two windmills. One was at the west end of Gnadenheim, the other between two forks of a road to the north of Alexanderwohl.

In the wood lot south of that village the children sat down to give Franz a chance to rest and to eat a Zwieback. To their surprise he told them that Mutter had stuffed his trouser pockets with cookies before they left home, and he had been nibbling during the walk. Liesbeth and David had been so occupied with their new surroundings that they had failed to notice it.

While they were resting, David asked Liesbeth, "Have you read Vater's two new books yet?"

"What new books?" she asked puzzled.

"The two new Mennonite history books."

"How in the world did I miss seeing them? Are they on Vater's shelf above his corner desk?"

"Yes. One of the books was written by a Mr. Regehr of America and the other by a gentleman in Germany."

Liesbeth moved to a grassy spot, leaned against a tree and waited for David to tell her more about the new books.

"According to those writers, Alexanderwohl was settled about 1821, two years after Margenau came into existence," David explained. "The settlers originally came from Groningen in Holland. Some of the Mennonites had fled there to escape severe persecutions in other lands."

"I have read about those oppressions in the Martyr's Mirror," recalled Liesbeth. "They were gruesome; I shudder just to think of them. For about two centuries the Mennonites were persecuted, first in Switzerland in the 16th century, then a little later in Holland and finally in Prussia. The only thing those poor people wanted was a plot of ground on which to make their living, to serve God according to their understanding of the Bible and to obey their rulers. Everywhere it was agreed that the Mennonites were peace-loving and upright people who were living up to their civil duties. Somehow one country after another persecuted them, though. The Mennonites finally left everything and moved on. I have read those stories many times."

"They didn't exactly leave everything behind them," David corrected Liesbeth. "They took with them to their new country some of the best parts of the culture of the land in which they had lived. They took to Holland some of the Swiss love for independence and freedom from tyranny and appreciation of the food value of the potato, wheat, beets and fruits. The women transferred to Holland some of their craftsmanship in embroidery and the making of lace, as well as their skill in spinning. Probably Swiss Mennonites carried to Holland some of the Swiss love for education and for music too."

"Did we get anything from Holland and Prussia?" Liesbeth interrupted.

"Yes, we did, far more than you might imagine," David told her. "Our Low German language goes back to the Dutch. Most of the Frisian vocabulary was incorporated in the Mennonite everyday speech."

"You are not kidding," said Liesbeth. "The Dutch magazine or yearbook called *Doopsgezinde Bijdrage*, that Vater has in his library, is written in Dutch; yet I can understand practically every word and sentence; I hardly need to use Vater's dictionary to translate what I am reading."

"That's right," David continued. "Then there are the windmills. They are all about us. We have one in Margenau. Gnadenheim has one. Right over there is one that belongs to Alexanderwohl, and down yonder to the east is the Gnadenheim mill. Our own Gnadenfeld district of about twenty-seven villages has several so-called Dutch windmills and close to forty ordinary ones like the mill adjoining our own place."

Franz had consumed a Zwieback or two and several more cookies. He was uninterested in the conversation, but asked, "Will we stop at one of these windmills?"

"Yes, to please you," David silenced him.

"What else did you read?" Liesbeth inquired. "What else did the Mennonites bring with them from the countries that persecuted them?"

David appeared puzzled. "There is something that I have not figured out yet," he said. "One of the books states that in Holland the Mennonites were educated people, just as they had been in Switzerland at the time the group separated from the prevalent faith. Many of the Dutch Mennonites turned to medicine, to teaching and to writing. They even graduated from universities. Their ministers were trained men."

Liesbeth frowned.

David continued. "One of those Dutch Mennonites was the personal physician to Czar Peter the Great. He was the head of Russia's first medical school also."

"A Mennonite?" Liesbeth asked in astonishment.

"Yes," David said. "His brother, also, a Mennonite, was the personal physician of a king in England. The writer of one of those books believes that Rembrandt was a Mennonite."

"Why then are the Russian Mennonites or Mennonite Brethren against higher education?" Liesbeth asked interestedly.

"That is what puzzles me, too," David said, "but actually it shouldn't." After a moment of headscratching, he added, "This is what must have happened. When persecuted in Holland, thousands of Dutch Mennonites left the Nether-

lands and settled in the Prussian Vistula lowlands. To be sure, they took with them a great deal of the Dutch culture. For example, there was the architecture of our Mennonite homes. They carried with them a newly-learned knowledge and skill in clearing swamps. The wooden shoes we wear in the winter are Dutch in origin and the style of the aprons women use is supposed to have come from Holland."

Liesbeth was thoughtful.

"This is what I believe happened," David said, after some hesitation and thinking. "The Prussian Mennonites built their homes and churches in secluded places. They became persecution-conscious and more or less withdrew themselves from the world about them. At least they did this at some stage of their Prussian sojourn. They retreated to their own homes and farms. They sought to train their offspring only sufficiently to enable them to carry on the father's and mother's work of agriculture and to maintain a home."

"And they have been doing that sort of thing ever since, even here in Russia, where there is no persecution," Liesbeth said, as she arose, plucked a blade of grass, broke it in two and snapped, "That is being narrow-minded and unreasonable. It's the Old World idea of leaving well enough alone and keeping the common people ignorant."

"What are you getting all perturbed about?" asked David. "Those things took place long ago."

Liesbeth sat down again as she said, "I know, but our Ukrainian Mennonites should not have brought to us from Prussia that idea of setting themselves apart from the other people. What else did they bring from Prussia?"

"Just about everything that they had learned there and in Holland, and, indirectly, in Switzerland."

"Except education itself."

"From Prussia we got the idea of orderliness, neatness and thoroughness," David continued. "We learned from them to build churches and elementary schools. We learned to make furniture and farm machinery and to breed animals."

"Did the books say anything more about Alexanderwohl?" Liesbeth inquired.

"Almost the entire population of this village came here as a group. They were of the same Old Flemish stock as the settlers of Gnadenfeld and Waldheim, two other important communities of the Molotschna. Their Low German tongue differed slightly from that of the other settlers."

"How did they happen to give their settlement the name of Alexanderwohl?"

(To be continued)



**MISSIONARY FAMILY TO INDIA** — Under the blessing and providence of God, J. J. Kaspers should have arrived in India by this time for another term of service for the Lord in that land. They were scheduled to sail from San Francisco late in May. Brother and Sister Kasper's family includes Betty, David and Jackle who has remained in British Columbia to continue his education... Their home address is Chilliwack, B.C. Their field address will be Mennonite Brethren Mission, Nagarkurnool, Andhra Pradesh, Deccan, India.

### Reflection on the

## Study of the Telegu Language

By Henry Krahn

Narayanpet, Andhra Pradesh, India. — Missionaries entering into the Lord's work in the A.M.B. Mission field in India must learn a new language. Some mission organizations have attempted to propagate the Gospel by using Telegu interpreters and thus have sought to by-pass the difficulties involved in the study of a new language. This method has not been too successful.

Dr. Henry H. Jessup of Syria says: "If the recruit could plunge into his work on his first arrival, knowing the language, but knowing nothing of the habits, prejudices, customs, courtesies, proprieties, religions, tenets, superstitions and national tastes of the people, he would make more enemies in a month than he could unmake in years." (Brown, Arthur J., "The Foreign Missionary", page 93) After having studied the Telegu language with a converted Brahmin for one year, I am beginning to see the wisdom of these words expressed by this man of God. The Christian ambassador who is commanded to carry the message of life to a strange people must of necessity make a prayerful study of the language. Through the language it is possible to get a deep insight into the very life of a people.

### A Life Time Task

It is very evident that one year of study will not give complete insight into the complexity of the Telegu people and their way of life. To acquire a foreign tongue as difficult as the Telegu, and to obtain a knowledge of the com-

plex Telegu culture, is a life time task. Therefore the greatest benefit in studying the language and life of the people in a concentrated manner, even for one year, is that the new missionary becomes aware of the radical differences existing between our way of thinking, our standards, our entire outlook on life, and that of the people of an eastern nation.

It is the practice of our missionary brethren in India to permit new missionaries one year of intensified preparatory study before they enter into the work. We certainly have found this year a profitable introduction to mission work in India.

### Over 400 Compound Characters

To study a new language is a task to try men's souls. It has been the privilege of some missionaries to have received preparatory training in the skills of linguistics. This greatly assists in the acquiring of a new language. Some missionaries also have special aptitude in learning a new tongue. The majority of missionaries, however, find the study of a new language a difficult task. It is a difficult task, because the ear must learn to interpret new sounds, the memory must be trained to hold them and the vocal organs must be trained to express them accurately.

The task is difficult, for the ear must be trained to recognize new sounds. The Telegu language has over 400 compound characters. All are written in a different way and produce different sounds. We have, therefore, in the Telegu language

a variety of sounds which are strange and new to English or German-speaking missionaries.

Another factor which makes the study of Telegu difficult is that the many new sounds, words and sentences must be retained in the mind if the language is to be spoken. Excellent grammar text books have been written to assist the student. We have on hand a Telegu dictionary which holds some 1500 pages. Thus the grammatical rules and the entire Telegu vocabulary are available to Telegu students in books. But when speaking Telegu it is impossible to halt in the middle of a sentence in order to consult the dictionary for a word or the grammar text for a construction which has slipped the mind. In the study of a living language, that is, a spoken language, the new sounds, vocabulary and grammatical structures must be stored in the mind so as to be ready for instant use. If a foreign language is to be spoken fluently, it must be studied until it becomes part of the motor learning.

### Train Vocal Organs

It is one thing to store away the many new sounds, words and grammatical structures. It is another thing to produce them accurately. Therefore, the production of sounds which in their co-ordinated form consist of words and sentences intelligible to the natives of the language, constitutes the greatest problem in language study. Thus one important task for the Telegu student is to train the vocal organs to accurately produce sounds.

The brethren of our mission have found it advisable to hire a trained Indian native to assist new missionaries in the training of the vocal organs. The vocabulary and grammar of a language may be studied in groups or in a classroom. For the mind to interpret new sounds accurately and then for the vocal chords to produce them accurately requires intensive concentration and individual student attention. For this reason students learning the Telegu language require the help of a native of the Telegu who can produce these sounds naturally and accurately, and is also able to guide the students in the reproduction of Telegu words and sentences. These at first may sound extremely nonsensical, but with continued drill and hard work these new sounds begin to take on meaning. It is most rewarding when the Telegu student suddenly realizes that Indians respond to some of the sounds he can produce.

### Progress Is Slow

Progress in a new language is slow. If the student seeks to measure progress in terms of days or weeks he will be discouraged. The student must be content to measure progress in terms of months or years. Among the missionaries

in India one is classified as a first, second or third year language student.

However difficult the language study may be it is a necessary task if God's kingdom is to be correctly built in heathen lands. Next to the holy walk of the missionary his oral witness still remains the most effective means of spreading the message of life. In order to learn the specific need of the individual native it becomes necessary to understand him. There is no better way than to permit him to unburden his loads. This he can do only in his own tongue. If the native's need is to be correctly met the missionary's knowledge of the native's language is the only channel through which the message of life may be given.

Although it is a difficult task to learn a new language—with the Lord's help it is possible. What a blessing that the missionary need not rely on his resources alone, but may claim the many promises which give assurance of the Lord's help. "I can do all things through Christ who strengtheneth me" (Phil 4: 13). The prayers of God's people also greatly assist missionaries in acquiring new, difficult languages. We trust these words will encourage Christians in the homeland to pray more earnestly for missionaries endeavouring to acquire a foreign language.

## Sewing Circle Aids Missions

By Mrs. M. Wall.

Dalmeny, Sask. — The Junior Ladies' Sewing Circle held their mission sale from 2 to 10 p.m. on June 18 in the M. B. church basement. They received a total of \$290, which will be used to support a native teacher and his village school in Africa.

The display included home baking and a lot of handwork. Doughnuts and coffee were also served.

The average attendance at the sewing circle is eight, with the meetings scheduled for every second Tuesday in the homes of the participants. It is the hostess' privilege to open the meeting with Scripture reading and to call for prayer requests. At this point letters from missionaries are often read. We must realize again and again that without the Lord's blessing our labour is in vain.

After prayer there is the roll call, when each one answers with a Bible verse. After a short business meeting the evening's work is begun. Sometimes a few chapters of a missionary book are read. Our meetings conclude with a cup of coffee or tea and a light lunch. These informal gatherings have drawn us closer to one another and it is our prayer that our work may result in the saving of sinners.



## Round-Up of

# World-Wide

## RELIGIOUS NEWS REPORTS

### Presbyterians Term Segregation The Most Urgent Social Issue

The General Assembly of the Presbyterian Church in the USA, without a dissenting voice, approved a report that declared racial segregation to be a problem "of such magnitude and urgency that it takes precedence over the other social issues in American life today." The report added that "in the area of race relations America is facing a moral crisis such as it has not faced since the Civil War."

Meeting in Omaha, Nebraska, the delegates voted to reinforce the Church's already firm stand against segregation in the face of a challenge from the all-white Presbytery of Birmingham, Alabama, which requested the Assembly to "refrain from making recommendations in the area of racial and cultural relations." The Assembly expressed "deep sympathy" with the Birmingham Presbytery's problems but said it believed that "with God's help they can be overcome."

### Feed 1,800,000 Yugoslav Children

Children in Yugoslavia are hurrying to school these days with a new eagerness. Their haste is motivated less by a hunger for knowledge than by the hunger in their stomachs. At school they get a piping hot breakfast, provided by local Yugoslav community groups from food furnished by U.S. Protestant churches.

Believed unique in overseas welfare work, the program provides breakfast each school day for 1,800,000 children in 14,000 public schools, or approximately three-quarters of all Yugoslav youngsters under 13 years of age. The food, donated by the U.S. government from its surplus stocks, is shipped to Yugoslavia by Church World Service and Lutheran World Relief. There's enough to fill a mile-long freight train every month.

### Britain's Anglicans Irked By Roman Catholics

The Roman Catholic Church's current campaign for conversions from among Church of England parishioners has burst out into open and bitter protests. Last month the controversy, which has long been violent at the parish level, drew fire from the Archbishops of both churches.

Dr. Geoffrey Fisher, Archbishop of Canterbury, said at a diocesan conference at Wolverhampton, "There is a lot of direct hostility to the Church (of England) led,

I am sorry to say, by the Roman Catholics in this country. The Roman Catholic Church in Britain is waging an open war against the Church of England, unlike its friendly counterparts on the Continent."

Retorting to the Anglican charges, Dr. William Godfrey, Roman Catholic Archbishop of Westminster and the highest-ranking Roman Catholic in Britain, said: "Rather than make any statement, I prefer to leave it to the good sense of the British people to judge who is waging open war."

### No Baptist White Supremacy

State Baptist officials demanded that a group of laymen who have organized for the avowed purpose of fostering white supremacy drop the word "Baptist" from their name. The group is the Baptist Laymen of Alabama, Inc., which was organized to fight "philosophies foreign to our beliefs as Christian white men."

## CANADASCOPE

### Parents Not to Operate "Taxis"

In a Canadian Press report from Vancouver, psychologist A. E. Cox of the University of British Columbia is quoted as advising against chauffeuring children around in automobiles. Other experts asked agreed that it was taken for granted in too many households that parents should supply children with transportation as well as bed and board.

They do not object to the occasional lift, but criticized the "ceaseless hauling" of children and their possessions to and from school, scout meetings—and even shops. Athletic director R. J. Phillips said the tendency of parents to turn taxi-driver is helping to make the youngsters soft and not as physically fit as young people used to be.

### Prime Minister Wants Trade Conference

Upon his arrival in London to attend the Commonwealth prime ministers' conference, Prime Minister John Diefenbaker of Canada declared, "The Commonwealth has a great work to do and its mandate is far from exhausted." He also said he will press for the extension of trade within the Commonwealth, and hoped a Commonwealth trade conference—possibly in Ottawa—might be called soon.

### Four-Year-Old Rescued

Alan Bartley, a 14-year-old from St. Vital, on Sunday proved that he was a good swimmer, when he saved a four-year-old girl from the rushing waters of the Brokenhead river near Beausejour.

He was in the water when he saw the little girl, Shirley Toews, tumble into the river from a rock. Alan grabbed an inner tube to carry

her to safety, but when he reached her she was unconscious. He grabbed Shirley and kept her head above water as they were swept over the rapids. When they got into quieter waters an unidentified man went in to assist Alan.

In a short time both youngsters were back on shore. Apart from being a little wet, they were none the worse for their experience.

### Kitchen Cathedral

## The Acid Test

By Dorothy C. Haskin

A testimony meeting was being held in the south by J. M. Buckley, a visiting Methodist minister. One woman arose and told how much comfort her religion gave her in times of trouble.

"That's fine, Sister," commented Dr. Buckley. "But how about the practical side? Does your religion make you strive to prepare your husband a good dinner? Does it make you keep his socks darned?"

Just then Dr. Buckley felt a yank at his coat tails. It was the local pastor who whispered, "Press dem questions, Doctor, press dem questions. Dat's my wife."

Yes, "press dem questions" to yourself. The acid test of your religion is not that it makes you comfortable, but that it helps you make others comfortable. He "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble" (II Corinthians 1:4). Often, it is such a little thing which proves our religion to others.

A soldier was on leave in Paris during World War II. He was eager to get a good meal and to see the sights. But he saw, getting off the train, an old lady, poorly dressed, carrying three heavy bags. As there were no porters available, he helped her to the subway; then, seeing she could not possibly manage with the bags, he gave up his plans for a pleasant evening. He boarded the train and rode with her to her home in the suburbs. The gratitude of the woman left a lasting impression on the young man. He saw the need of giving a "cup of cold water" in Christ's name.

Yet, how many of us actually put ourselves out for others? So embedded in us is the idea that to help others is an annoyance, that even when we ask someone to pass something at the table, we say, "May I bother you?"

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions" (James 1:27). Pure religion prompts you —

To give Dad a more welcome greeting when he comes home than the dog.

To know if the postman's wife is sick.

To put the hymnals back in the rack to save the janitor work.

To speak kindly to your younger brother.

To iron the dress for your sister. To listen to the troubles of another.

To give away not the unwanted dress but the one you might wear again.

To remind the Sunday school superintendent that Mrs. Smith might like to teach.

To help paint the church basement.

To make benches for the beginner's department.

To call the elevator man by his name.

To be on time for meals.

The acid test is not, "What does my religion do for me?" but, "What does it make me do for others?"

(Copr. ERA, 1957)

### Sunday School Holds Children's Day

Hepburn, Sask. — The annual Children's Day of the Hepburn M. B. Church Sunday school was an outdoor event this year.

A large crowd of people gathered in a pasture out of town to witness the Sunday school parade, which included all the classes from the Nursery to the Intermediates. Each class, carrying a banner, marched in line to the music of "Tis a Glorious Church". After the parade the regular items of the Children's Day were heard, including recitations, songs, instrumental numbers and special features from the various classes.

Rev. Ernest E. Schmidt, missionary on furlough from India, spoke to the boys and girls, telling them about the life and customs of the children in India. Mrs. Schmidt sang a solo in the Telegu language.

Rev. Paul Wiebe, general superintendent of the Sunday school, made the opening remarks and directed the parade. Mr. John Boldt, superintendent of the Junior department, was the chairman of the program.

A lunch was served after the service.

## Weddings

### Voth—Worms



Esther Worms and Franklin Voth, Manitou, Manitoba, were married on Saturday, May 25, in the Mennonite Brethren church at Morden, Man. Rev. F. H. Friesen officiated. (Photo by Morden Photo Studio)

## Obituaries

### Retired Immigration Supervisor Passes

Winnipeg, Man. — Dr. H. A. Warkentin, 66, passed away on Thursday, June 20, after a lengthy illness. Dr. Warkentin retired from his position as Supervisor of Immigration for the Canada Colonization Association (CPR) only last year.

Funeral services were held from the South End M. B. church on Saturday, June 22. Speaking at the service were Dr. J. J. Thiessen, Saskatoon; Rev. J. H. Enns, Rev. Sturhahn, Dr. A. H. Unruh and Rev. J. P. Neufeld, all of Winnipeg.

During his early years with the colonization service of the CPR, Dr. Warkentin's service consisted largely of meeting incoming immigrants at Atlantic coast piers and in later years at the Winnipeg CPR depot. Since he spoke several languages he was able to understand the immigrants in a way seldom possible.

Dr. Warkentin was born in the Molotschna Colony, South Russia, and graduated with a medical degree from the University of Odessa in 1915. He came to Canada in 1925 and joined the immigration and settlement bureau of the CPR.

He is survived by two brothers, C. C. Warkentin of Winnipeg and

Jack Warkentin of Florida; four sisters, Mrs. C. C. Dirks, North Kildonan, Man., Mrs. I. J. Warkentin, Steinbach, Miss Katherine Warkentin and Miss Martha Warkentin.



### Arab Helpers Appreciated

Sophie Farran of Jordan has been a helper to MCC workers in Jordan the past six years. Another Arab helper, Hennieh Kawas, has served with the relief team the past three years.

Leona Yoder (West Liberty, Ohio) speaking in tribute to the helpers for their important service in MCC relief work stated: "Their loyalty to us and the cause we represent is greatly appreciated."

Miss Yoder's work is primarily with women and children in Arab refugee camps. She works from MCC headquarters in Jerusalem.

She said, "Infant mortality in the Arab refugee camps is high. Feeding centers for weak and undernourished babies have been set up. We distributed 673 three-piece clothing bundles and soap to these babies. The clothing was greatly appreciated and was a means of encouragement to the mothers to continue to bring their babies to the centers."

A Christian women's sewing circle mended 87 new baby comforters and quilts which had been damaged in a recent warehouse fire. Many of the girls in Miss Yoder's needlework classes are leaving refugee camps to work in Jordan grain harvests, which appear to be better than harvests in past years.

### Two Sail For Agricultural Work

Two Paxmen sailed for Indonesia to begin a three-year period of service in agricultural rehabilitation work on one of the eastern islands of the Indonesian archipelago.

They are Maurice E. Hertzler, son of Mr. and Mrs. Owen Hertzler of Mechanicsburg, Pa., member of Slate Hill Mennonite Church; and Edward J. Weber, son of Mr. and Mrs. Ion Weber of Kitchener, Ont., member of First Mennonite Church of Kitchener.

### California Migrant Ministry

Five women workers are serving in recreational and religious teams this summer in the Santa Clara Valley of California as members of the MCC summer service program.

They are Marilyn Frey of Wauseon, Ohio, North Clinton Mennonite Church; Joan Good of Harrisonburg, Va., Mt. Clinton Mennonite Church; Lillian Galle of Val-



This picture shows the bridal couple and helpers at the first wedding at Lar das Crianças in Curitiba, Brazil. On the picture are Mr. and Mrs. (nee Olga Pries) Jacob Dueck, with helpers Sara Rempel, Tina Warkentine, Helen Dueck (niece of the bridegroom), Linda Banman Winkler, Man.) and the two flower girls from the Curitiba children's home. Mr. and Mrs. Dueck were married on March 23, 1957. Mrs. Dueck comes from Alexander, Man., and was ministering in the children's home.

ley Center, Kans., Lorraine Avenue Mennonite Church in Wichita; Jane Graber of Marion, S.D., Salem Zion Mennonite Church; and Violet Keens of Lititz, Pa., Landis Valley Mennonite Church.

### Fairlee Manor

Four MCC summer service counselors this summer will serve at Fairlee Manor, a camp sponsored by the Delaware Society for Crippled Children located on the Chesapeake Bay near Chestertown, Md.

Josephine C. Elsen of Winnebago, Ill., a Presbyterian and teacher at Tabor College, is leader of the unit.

Others are Sara Marie Morse of Harvey, Ill., Federated Church of Harvey; Adele Ann Schmidt of Arlington, Kans., Arlington Mennonite Church; and Lois M. Yoder of Kalona, Ia., Lower Deer Creek Mennonite Church.

### Kings View Homes

Mr. and Mrs. Dean Kliever of Reedley, Calif., are working this summer at Kings View Homes, Reedley, in patient activities and secretarial work. Kliever is a graduate of Tabor College and is doing graduate study in psychology at Fresno State College and Oregon State College. He is the son of Mr. and Mrs. J. C. Kliever of Reedley and she is the daughter of Mr. and Mrs. Waldo Wiebe of Shafter, Calif.

Irene Epsz of Reedley, Calif., is serving as a psychiatric aide this summer at Kings View Homes. She has been teaching at Immanuel Academy in Reedley and will enter a school of social work this autumn. She is a member of Reedley Mennonite Brethren Church.

### New York Migrant Ministry

Fifteen young people are teaching Bible and crafts and providing recreation for neglected migrant laborers at Hamilton and Waterville, N.Y., as part of the MCC summer service program.

Robert Steiner of Pandora, Ohio, a former member of Pax Services in Germany, is leader of the Hamilton unit. He is a member of Grace Mennonite Church in Pandora.

Others in the unit are his wife Janet; Adelia Klassen of Newton, First Mennonite Church; Lois Michael of Goshen, West Goshen Church of the Brethren; Hilda Ann LaNier of Burgaw, N.C., Baptist;

LaVerle Fay Kaufman of Marion, S.D., Salem Zion Mennonite Church; Ardis Mae Fliginger of Hurley, S.D., Salem Mennonite Church; and Doneta Kay Amstutz of Columbus Grove, Ohio, Ebenezer Mennonite Church.

Leader of the Waterville unit for the second year is William H. Simmons of Dayton, Ohio, member of Oak Park Community Church and a student at Hartford (Conn.) Seminary. Clyde Williams of Cordele, Ga., member of the Colored Methodist Episcopal Church, will be associated with the unit as chaplain.

Other members of the unit are Mrs. Marilyn Simmons; Malinda Suderma of Hillsboro, Kans., Ebenfeld Mennonite Brethren Church; Kathleen Imhoff of Washington, Ill., Metamorà Mennonite Church; Vinette Graber of Marion, S.D., Salem Zion Mennonite Church; and Anna Frantz of Reedley, Calif., Mennonite Brethren Church.

## They Search the Scriptures in Japan



Here are the students and instructors at the opening festival of the Japan Mennonite Brethren Bible Institute. Pictured in the front row are American missionaries Brother and Sister Sam H. Krause, Dinuba, Calif.; Roland M. Wiens, Jose, Colo.; Brother and Sister Jonathan Bartel, Hillisboro, Kans.; Rubena Gunther, Reedley, Calif.; and Japanese minister Kitano-Sensel.

Osaka, Japan. — A centre that, once supplied food for the body is now providing food for the soul of the Japanese. The former MCC centre at Kasugade is now the scene of the Japan Mennonite Brethren Bible Institute, which began its first year of classes on April 18.

Six years ago the Mennonite Brethren Board of Foreign Missions began work here. Converts number approximately 100. These have been years of preparation and provision, of studying the customs, problems and ways of thinking of the Japanese people. By now the missionaries have acquired enough of the language to hold all classes in the Bible Institute in the Japanese language. The experience in evangelism and pastoral work has also enabled the missionary teacher to see what problems the young pastors must face.

### Even Music in Curriculum

The Japan Mennonite Brethren Bible Institute started with eight students and eight teachers. The groundwork for the school, including the curriculum and accreditation, was laid by the Brethren Kitano, Bartel and Friesen. Brother Jonathan Bartel has been appointed to serve as principal, while Brother Kitano is serving as dean of students. The Brethren Wiens, Krause, Kitano and Bartel assist in the Bible instruction. Sister Rubena Gunther and Sister Bartel teach English, which enables the students to make use of the many English reference works of the Evangelical Library of London, a branch of which has been set up at the school. Brother David Balzer teaches music (vocal) and Sister Krause gives organ lessons to those who are interested—which includes most of the students.

The school has a consecrated student body. Attending the classes are Kudo-san and Takeda-san from Kasugade, Nagamura-san from Ishibashi, Ashikawa-san and Yagi-san (both girls) and Kurita-san from Tsurugaoka, Sato-san from Naguse, and Miyazaki-san from Minato. Most of them have "left their

nets" to follow Christ into full-time service.

At present about half of the students live in the dormitory. A shift of missionary personnel will enable all students to be housed in school dormitories beginning with the fall term.

### Meet the Students

Mrs. Kudo is a married woman who has been a baptized Christian for several years. She has been a mission employee for about two years, at first as a helper for Sister Rubena Gunther and then as the one in charge of the radio follow-up. Now that she is also a student, the work of radio follow-up is shared by her and the girls from Tsurugaoka. Ashikawa-san and Yagi-san live here. Occasionally Yagi-san spends a night at her home. This is impossible for Ashikawa-san, whose parents are very opposed to her faith. When she resigned from her position to come to Bible school, her parents made it clear that she didn't need to come home anymore, nor expect anything from them.

Takeda-san has also resigned from his position to come to Bible school. He is living here, and Brother Bartel has had Bible study with him once a week for some time. Takeda-san helps out with the preaching here and at Mitano. He is one young man who from the beginning has been willing to be taught from the Word of God and to be obedient. God has also given him the spirit of discernment. Since he is the oldest son in the family he was obligated to keep up the family's idol worship. He has now given up his birthright (inheritance of the family business) and freed himself of all responsibilities to his family so that he might serve God and the cause of Christ. He still has spiritual struggles, however, and finds it hard to study after all these years out of school. Please pray for him.

### Gives Up Business

Miyazaki-san is a married man who was blessed with a son since school started. This blessing is,

however, not helping his school work any, because he has to walk the floor at night.

We really marvel at the way God has worked in his life. He was saved during the tent meetings at Minato last August, so he is still a very young Christian. Since his conversion the Lord has shown him that he was unequally yoked with unbelievers in his business, which was a prosperous one. He has severed his connections there and come to Bible school to train himself for more effective witnessing. He feels a special burden to witness to the people who live and work on boats.

The Miyazakis had some land in Brazil, thinking to move there some day. Many Japanese live in Brazil because Japan is so overcrowded. Now that he has become a Christian, he feels that the Lord would have them remain in Japan. Thus they have sold their land in Brazil for a good price and are planning to set up their own business, an agency for an oil company that supplies fuel for boats. This is the same business that he was in be-

fore, but he says that now he cannot go along with the dishonest practices they used to engage in. With four children to look after, he has really stepped out in faith. The Lord honors faith. Pray for him also.

### All-Mennonite Conference

The missionaries here are looking forward to going to Hokkaido, the northernmost of Japan's main islands, during the early part of July. The (Old) Mennonites, whose work is on Hokkaido, are host to the all-Mennonite conference this year.

Because of the responsibilities in connection with the Bible school and because the Japanese evangelist is taking a major share of the load at Ishibashi while the Friesens are on furlough, the evangelistic campaign will not be as extensive this year as last year.

A fact that is causing rejoicing here is that the Japanese government has lowered its tax rate considerably. "It's reasonable now," the missionaries commented.

### Extension Work Featured

Dalmeny, Sask. — A play by the Junior department of the Sunday school on extension work was the main feature of the annual Children's Day celebrated in the M. B. church here on June 16.

The whole program centred around the theme, "We Build Together". After the program all were invited to take part in a fellowship meal in the basement.

### Rotarians Honor Fellowship Winner

Coaldale, Alta. — Coaldale Rotarians honored fellowship winner Rudy Wiebe at a special banquet on Tuesday, June 18. Also present were members of Rotary clubs from Medicine Hat, Cardston, Lethbridge and Raymond.

Present with Rudy at the banquet were his parents, Mr. and Mrs. A. J. Wiebe of Coaldale.

In his speech Rotary District Governor Harry Hutchins pointed out that Rudy Wiebe was the second winner of the Rotary Foundation Fellowship in this district, the first one having been awarded nearly 10 years ago. To date 956 students of 61 countries have been awarded the fellowship at a cost of nearly \$5,000,000. Mr. Hutchins said that he is confident that Rudy Wiebe is the sort of man who would carry out Rotary principles and foster peace and good will among the people of the world. Rudy's fellowship takes him to Tuebingen, Germany.

In his reply Rudy Wiebe paid

tribute first of all to his parents and then to God. He also paid tribute to his instructors, Mr. Baker and Mr. Borgen and to Professor Salter of the University of Alberta. With God's help he would discharge his assignment as an ambassador of good will. He also pleased the audience with two solos, accompanied at the piano by Miss Agnes Dick.

Rudy has attended the Alberta Mennonite High School and the University of Alberta. During the last year he studied at the M. B. Bible College, Winnipeg.

### Victory on the Mission Field

(Continued from page 6-4)

boli that he even understood what Oscar said.

Later Oscar Johnson told his two native boys to bring the medicine man and his wives some good soup and some medicines. Soon Yamboli was well again. He kept his promise to the missionary.

As a result of this incident mission work again progressed in the village. Crowds came to hear the missionary. Zangabai and Baka were baptized and received into the church. Others followed their lead. Later the gospel crossed the Congo river and Zangabai and Baka became evangelists, leading many to Christ.

Yamboli was finished as a medicine man. He grew older and weaker. But seemingly he could not believe the gospel. The evil spirits seemed to have too great a hold on him. Poor Yamboli!

## Seventeen Graduate at Coaldale



This pictures the graduating class and teachers of the Alberta Mennonite High School. Standing are, from left, Peter Nikkel, Rudy Dick, Peter Janzen, Victor Pauls, Ronnie Neumann, David Penner, Alvin Sawatzky, Eddie Boldt, John Regehr, Werner Dick, Walter Dick and John Willms. The teachers in the second row are Mr. Heidebrecht, Mr. J. Isaak, principal, Mr. P. Dick, and Miss Anne Janzen. Seated in front are Lilly Schmidt, Annie Nikkel, Elizabeth Penner, Lydia Pauls and Erna Martens...

Coaldale, Alta. — The Mennonite Brethren church here was well filled on the evening of June 2 when the 17 graduates of the Alberta Mennonite High School received their diplomas.

"Looking Unto Jesus" was the motto chosen by the graduates. The guest speaker, Rev. H. G. Thielman, spoke on this same subject, basing his message on II Timothy 2:8. The message was a wonderful farewell to the graduates. It was worth taking to heart and living out.

The highlight of the evening was the distributing of the diplomas.

Mr. Jacob Isaac, principal, was assisted by Miss Anne Janzen in this.

Two students were awarded scholarships. Miss Lilly Schmidt received the Toews Memorial scholarship, given to the one who did the best work in German and religious subjects. Peter Janzen received the Alumni Association Award.

Eddie Boldt delivered the valedictory address, while Miss Louise Schmidt of Grade 11 gave the reply.

The program closed with two songs from the graduating class, "Fair Adieu" and "I'd Rather Have Jesus".

And I think no one has left the tent the same as he came in.

The co-operation of the participating churches was nothing less than splendid. That, of course, is one of the reasons why the campaign was so effective and why it will be long remembered.

Dismantling the large tent began early on Monday morning, June 24. Some 65 people had rallied for the occasion and by dinner time the tent was levelled and packed away into big vans ready for moving. At 2 o'clock the party bid farewell to Steinbach and started on their trek to Winkler, where their next campaign is to be held.

## Workers Conferences Set for Burwalde

Winnipeg, Man. — Sunday school workers and youth workers of the Mennonite Brethren churches in Manitoba will meet for their annual conferences on consecutive days at the Winkler Bible Camp, Burwalde.

Those active in Sunday school work and others interested in this work will gather on August 3 and 4 at the Winkler Bible Camp for their annual two-day conference. It is hoped that this central location will bring out most of the Sunday school workers in the province for the devotional and inspirational sessions.

### Youth Workers' Conference

The day after the S. S. conference, youth workers and those interested in youth work will meet at the same camp. Since August 5 is a civic holiday in Winnipeg and other centres, it is hoped that

## On the Horizon

June 28 to July 1. — Youth Camp at the Lake Winnipeg Mission Camp, Arnes, Manitoba.

July 3 to 21. — Tent evangelism by Brunk Revivals, Inc., at Winkler, Man.

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

July 25 to August 11. — Tent meetings by Brunk Revivals, Inc., at Altona, Man.

August 3 to 5. — Christian Business Men's Committee Retreat at the Lake Winnipeg Mission Camp, Arnes, Manitoba.

August 10 to 16. — Mennonite World Conference, Karlsruhe, Germany.

August 18 to September 1. — Evangelistic meetings in a tent by Brunk Revivals, Inc., at Winnipeg.

October 13 — The 25th anniversary of the founding of the Conference of Mennonite Brethren Churches in Ontario will be held in the auditorium of the Eden Christian College.

young people's committee members already attending the S. S. conference will stay for the Monday youth sessions and that others will come for the two inspirational sessions planned.

Forenoon and afternoon sessions will convene under the leadership of the youth committee for Manitoba, with the theme set as, "Ye Are My Servants and My Witnesses". At the morning session, due to begin at 10:30 (CDT), there will be a message and a workshop session, where those present will divide into smaller groups to discuss, "The Youth Worker and His Task". After lunch and an hour of sports, the youth workers' conference will convene at 2 p.m. (CDT) for a message on the Christian's witness and a panel discussion on personal witnessing.

It is hoped that all committee members of youth groups, and others interested in this field, will attend these two sessions.

## Prayer Requested for Port Edward

Port Edward, B.C. — An urgent call for intercessory prayer has been issued by Mr. and Mrs. Jacob Bergen, Canada Inland missionaries here.

Their first prayer request is concerning the gospel work among the Japanese people of this community. Takashi Niwa, a Japanese student at the M. B. Bible College, is serving here this summer in an effort to reach his own people for Christ. At the present time his health seems to be suffering, so prayer is asked in his behalf so that he may be able to carry on the strenuous summer schedule that has been planned. He hopes to start services in the Japanese language for the older folk.

Prayer is also requested that an attitude of suspicion and antagonism on the part of the younger people might be overcome.

### For Summer Bible Camp

Summer Bible Camp is to be held in Terrace from July 3 to 13 in co-operation with the work of Rev. A. E. Schmidt. The campers will be a mixed group of natives, Japanese, and whites. Pray for unity and co-operation, and for spiritual results.

### For Daily Vacation Bible School

An influx of fishermen and their families always raises the population during the summertime. Hundreds of children are present and need to be reached for Christ.

The Bergens also state: "Thank the Lord with us for Gerald Lewis, a 13-year-old boy who received Christ at Sunnyside, and for Theresa, the seven-year-old daughter of the school principal. She recently took Christ as Saviour, but although her father has shown some definite interest, he has thus far resisted the claims of Christ."

## Record Meeting Closes Tent Campaign

By D. K. Schellenberg

Steinbach, Man. — "We shall long remember the fellowship we had in Steinbach," said Rev. George Brunk, evangelist, as for the last time he addressed his audience in the tent on Sunday evening, June 23. I think we can say also with assurance that it was the largest gathering under the canvass of the entire three-week campaign.

Some 2,500 people were present.

Already before the meetings had run their scheduled initial two weeks, the committee had decided that they wanted a one-week extension, thus drawing out the original two weeks to three.

The weather was unusually damp and wet for almost the entire three weeks. It always continued to be a new source of wonder to the evangelist to see the faithful attendance, commenting on it more than once.

Many have found peace with God in this campaign, for which we thank Him. Many have consecrated their lives to the Lord afresh.

### LORNE A. WOLCH

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

Optometrist and Optician  
Eyes Examined

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