

Mennonite Observer

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

★
YOUR CHRISTIAN
FAMILY WEEKLY

August 2, 1957

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. III, No. 31



Twenty-six believers followed the Lord in baptism on Sunday, July 21, at the North Kildonan M. B. Church, Winnipeg, Man. Here they are seen with the pastor, Rev. Wm. Falk. Front row, from left, Mariechen Froese, Johanna Reimer, Katharina Janzen, Mrs. J. Janzen, Eleonore Warkentin. Second row, Harry Olfert, Toni Martens, Rev. Wm. Falk, Margaretha Froese, John Wiens, Jake Unger. Third row, Harold Dyck, Henry Ewert, Arthur DeFehr, Jeffrey Reimer, John Wiens, Irvin Rempel, Frank DeFehr, Menno Wiens. Fourth row, Jake Klassen, Alvin Dueck, Robert Wiens, Peter Klassen, John Unger, Corny Martens, Peter Ewert, Arnold Neufeld.

Home Mission Workers Ordained

Hague, Sask. — An ordination service for Mr. and Mrs. Victor Nickel took place at the M. B. Mission Gospel Hall at Hague Ferry, Sask., on Sunday, July 21.

The Victor Nickels have been stationed at Hague Ferry for several years under the M. B. Mission of Saskatchewan. They have served the Lord faithfully and with great zeal. They are moving to Carrot River this week to take over a new work there.

The Gospel Hall was filled with guests from many of the surrounding churches: Dalmeny, Hepburn, Saskatoon, Borden and Rosthern. Other guests had come from British Columbia and the United States.

Three messages were delivered after Rev. Adrian, director of the M. B. Mission in Saskatchewan, had opened the service by reading Philippians 3:10. Rev. A. K. Rempel from Borden spoke on Hebrews 13:7,17. A series of verses from several of the Apostle Paul's epistles served as text for Rev. J. S. Adrian's message. Rev. Henry Baerg of Dalmeny, moderator of the North Saskatchewan district conference, performed the ordination and delivered a message.

After the ordination Rev. Victor Nickel based a short testimony on Romans 10:1. Mrs. Nickel testi-

fied of her heartfelt thanks to God for His love. Members of the congregation also gave best wishes to Rev. and Mrs. Nickel, including verses of Scripture in their congratulations. As a final message the missionary couple was given Joshua 1:8.

The Nickels will be missed at Hague Ferry after their move to Carrot River. The George Reimers of Winkler and Winnipeg are taking their place.

Weekend Retreat Enjoyed By Young People

St. Catharines, Ont. — One of the highlights this summer for the young people of the M. B. Church at St. Catharines was the weekend retreat at Chesley Lake Camp in northern Ontario.

Theme for the retreat was "Seeking God's Favour", with Rev. Henry Penner and Mr. John Eckert as speakers. In his first message Rev. Penner pointed out that to know Christ was a primary prerequisite for obtaining God's favour. John Eckert showed how Abraham had turned from God to go his own way, but how he had also returned and built an altar to the Lord. He exhorted the young people to stay

near to the Lord and look for His guidance. The last message delivered by Rev. Penner, showed the need of God's favour if young people want to serve Christ.

Scripture portions in harmony with the theme were used in the individual cabins for the morning and evening devotions.

A well-organized sports program was a feature of the weekend retreat. Volleyball, softball, shuffleboard, swimming and boating are but some of the games enjoyed by the participants in the retreat.

Happy but tired the group arrived home Sunday night, thankful for the atmosphere in which this camp could be conducted, and hoping for further blessings as that which was learned is lived out.

Honor Youth Leader at Lena

Lena, Man. — The Mennonite Brethren young people of Lena sponsored a social on July 19 that honored the long service of Mr. A. H. Martens to the youth of the local M. B. Church.

All the older folks were invited for this occasion, too. The pleasant evening included a devotional period and special thanks to Mr. Martens for 28 years of faithful service as youth leader. It was stressed that at the time when the M. B. Church here was looking for a youth leader, a brother was wanted that would be stable. Through all the 28 years Mr. Martens was just that.

After a few remarks by Mr. Martens "upon looking back", a small gift was presented to him and his wife. Thereafter everyone enjoyed a lunch in the church basement.

Mr. Nick Sawatsky is the present youth leader of the Lena M. B. Church.

Deacon Ordained at Lena

Lena, Man. — The Mennonite Brethren Church here had the privilege and great joy of ordaining Mr. Jacob Janzen as deacon on Sunday, July 21.

Rev. G. D. Huebert and Rev. D. D. Derksen served as the speakers at the ordination services. In the morning service both stressed serv-

ice in general, while after lunch the emphasis was on the special service of a deacon.

The ladies of the church had prepared a lunch for all members and visitors. Among the visitors were many close relatives of the Janzens, including the aged parents of Mr. Janzen, Mr. and Mrs. Janzen of Winkler.

Brunk Tent Now at Altona

Altona, Man. — Four days after the final service in the tent at Winkler, Rev. George Brunk began a 2½-week series of services in the newly-erected tent at Altona. Approximately 1,000 turned out on July 25 to hear the first message by the dynamic evangelist and revivalist.

The fair grounds are the site for the tent in the third series of meetings conducted by Rev. Brunk in Manitoba. Upon the invitation of local churches, who united for the evangelistic and revival effort, Rev. Brunk has already conducted three weeks of very successful services at Steinbach and two and a half weeks of well-attended meetings at Winkler. The fourth location for Brunk Revivals Inc. is Winnipeg, with the services to begin on August 18. Rev. I. W. Redekopp is chairman of the committee representing Winnipeg Mennonite churches sponsoring the series of services.

The 18 days of the campaign at Winkler saw nearly 300 people making decisions, many of them first-time decisions to follow Christ. People of all ages have come forward at the invitation given by Rev. Brunk, including some older people who had never accepted Christ as Saviour. At the final service on Sunday, July 21, approximately 2,300 people filled the tent to capacity to hear Rev. Brunk speak on, "Seek ye the Lord, while He may be found."

Approximately 50 local men from Altona assisted Rev. Brunk and Mr. Eicher, maintenance man, in erecting the tent at Altona. Services will continue here until August 11. The campaign is being sponsored co-operatively by the Mennonite Brethren, Bergthaler, Rudnerweider and Blumenorter churches and the Evangelical Free Church.

EDITORIAL

Progress Through Waiting

One of the hardest lessons to learn is that there are times when the greatest progress can be made by waiting. To move ahead sometimes means to regress and not to progress.

Military strategists know that there are times when you must wait for the enemy. To go on the offensive at such times is courting defeat. When the wilful and the impulsive would advance, the wise will say, "Wait!" A Scriptural example is the story of one of Jehoshaphat's battles, in which the Lord tells him, "Set yourselves, stand ye still, and see the salvation of the Lord." While Israel stood and praised the Lord in song, the Lord defeated the enemy. Had they rushed in rashly, ignoring the Lord, they would surely have lost the battle badly.

The young person forced to discontinue his education because of a shortage of finances or illness in the family often finds the period of waiting galling. While friends advance from grade to grade and from school to school, he is forced to perform ordinary duties on the farm or work at a job. It seems that he'll never get ahead. Yet some of life's greatest lessons can be learned at such a time. Some of the most wonderful opportunities for character and personality development present themselves during that waiting period. Talents that lie dormant can be awakened and improved in the service of the church. The progress made in waiting can be the determining factor for success later on.

The person seeking to know the will of the Lord regarding vocation and service often finds the waiting period a trying time. While others confidently enter teaching, medicine, engineering, mission work or direct church work, indecision apparently hampers progress. Though He may lead from school to school, the Lord seems deaf to all prayers regarding the knowledge of His will in respect to vocation. Yet during this time the Lord may be preparing His child for some new and different type of service—a kind of work that never occurred to him. Or He may be waiting to open a door to His child that is now closed. If properly spent, in accordance with the daily will of the Lord, this waiting period can be most fruitful for later service.

The servant of the Lord in direct service for Him may at times become impatient waiting for the fruit to appear. Weeks and months, possibly even years, may go by without any great manifestation of fruit. While other churches and missions report great results, he finds so little to report about that he is almost ashamed to mention it. Yet the Lord may be using His servant to sow the seed, to tend the growing plant, so that one day the fruit may be manifested in all its glory. Many years of apparently fruitless sowing of the seed among the Lenguas, Paraguay, were discouraging, but now the Lord is granting a harvest that is absolutely amazing.

It is easy for the young person waiting for the Lord to reveal his (or her) life's partner to become impatient. At such a time the temptation is to take things into one's own hands—and many do. Some learn to wait through their mistakes—others have a lifetime of regrets because they could not wait for the Lord to reveal His choice. Those who learn to wait find God's choice worthwhile waiting for. The years of waiting may have matured the spiritual life and developed the character of both. Certainly it will have prepared both more adequately for marriage and family life, if they have put themselves into God's hand so that He could mould and shape their life.

Waiting can be a tedious process—or it can be a glorious preparation for greater fields of service. It can be a time of such progress that upon later reflection it will not seem like waiting at all.

And Who Was Cain?

In Southern Michigan prison, which is just over Cooper St. hill from my office, are hundreds of men who bear the mark of Cain.

And who was Cain? The man whose crime is the first recorded in the Bible, the murder of his brother.

But outside of that great prison—the largest in the world—are thousands of others who share the guilt of Cain in a scarcely lesser sense.

Because it was Cain who asked of the Lord in slurring sarcasm: "Am I my brother's keeper?"

His obvious answer was, "No." And that is the answer of the

(Continued on page 10-3)

DEVOTIONAL

A Life of Joy

The Christian life should be one of joy. This might come as a shock to some people, who feel that serious meditation should characterize believers. Yet the Bible over and over again speaks of the Christian's life as one of joy.

It is true that some of us have given the impression that the life of a Christian is only negative. We somehow leave behind us the feeling that a long face is synonymous with deep personal piety. Yet now and then one finds a Christian who is radiating forth a joy and happiness that is infectious and leaves a good testimony.

What is the source of the joy shown by these people? Why do some people's faces perpetually shine forth the glory of an inner joy? Why are these people able to leave a bright and cheery impression behind them wherever they go? When you get down to the bottom of it, you will find that this joy arises from a restored fellowship.

As descendants of Adam all of us have shared his fate—that of being driven out of Paradise. Because of our sin God has had to put up a wall, figuratively speaking, between us and Himself, for His holiness excludes all who are tainted by sin. The Christian who has sought forgiveness for his sin and opened his life to the Saviour, however, finds that this wall has been broken down. As the Apostle Paul writes to the Ephesians in chapter 2: "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility." This gives the believer the deepest joy—it thrills him into his innermost being and gives life a totally new perspective.

This joy springs also from the knowledge that sin and death have been vanquished. Christ won the victory over them and we can now appropriate this victory for ourselves. No more can Satan make us do that which displeases God and makes us so deeply unhappy. Through the Spirit of God we can have the victory over sin and the tempter daily. With the Apostle Paul we exclaim joyously: "Thanks be unto God!"

Joy is also found in obedience to God and Jesus Christ in witnessing for our Saviour. After saving us from the penalty of death and giving us victory over sin the Holy Spirit leads us into the greatest joy in the Christian's life—that of testifying of our Lord and Master to others. He crowns this joy in a special way when a sinner seeks the Lord through our testimony, or when a backslider returns to the Lord.

The joy of the Christian is es-

pecially evident in trying times. While others curse and accuse God for sorrow that enters their life, the believer can rest in peace. He knows that "all things work together for good to them that love God." We are told that on the mission field this difference is especially pronounced when death enters. While the heathen give vent to their deep grief in pitiful cries and long lamentation, the Christian will remain calm and commit the departed one to the Lord. The Christian need not sorrow, for he has an inner joy that is based on the assurance that he will see the departed loved one again.

Joyful Christians will also reveal their joy in the routine of everyday life by a pervading cheerfulness. Christians who let any little frustration plunge them into gloom have not yet let the Holy Spirit perfect His fruit of joy in them. If Christians have not let the Holy Spirit put a smile where there used to be a frown they have not given the Holy Spirit an opportunity to transform them. Joy should manifest itself in good cheer in the house, even when the children are so trying, at the office, even when the boss is so annoying, in the store, even if the customer is such a plague.

If you do not have this joy, dear reader, there may be sin in your life that Satan is using to keep you down. It may be some bad habit that is being used to keep you unhappy. It may be a wrong attitude toward your work. All this must be eliminated if you want the Holy Spirit to perfect the fruit of joy in your life.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

The MENNONITE OBSERVER is being published every Friday by The CHRISTIAN PRESS, Ltd. 159 Kelvin St., Winnipeg 5, Manitoba, Canada.

Address all correspondence to the above address.

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

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

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

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

Complete Chapel Wing for DVBS

Niagara-on-the-Lake, Ont. — The completion of a new wing at the Niagara Christian Fellowship Chapel just prior to the annual daily vacation Bible school aided in the accommodation of the largest student body ever for the two-week course. Over 350 enrolled in the DVBS, with the average attendance over 260 students during the ten-day period between July 8 and 19.

Classes were held in the evening between 7:00 and 9:30 p.m., thus enabling many teachers to instruct classes, who would ordinarily not have been able to take part because of their jobs or the pressure of farm work. A total of 25 teachers and two supervisors organized the classes and taught the record student body.

The new wing that has been constructed measures 30'x40' and includes six classrooms and a central auditorium for smaller group gatherings. Because of the limited space in the main chapel auditorium the basement auditorium was used as a gathering place for the beginner and primary departments, while the upstairs auditorium was utilized by the junior and intermediate age groups.

A well-attended outdoor demonstration program on the tenth evening climaxed the evenings of instruction.

Home Purchased for Alcoholics

Winnipeg, Man. — Mennonite efforts to reach the "down-and-outer" in the large cities' skidrows have thus far been restricted to gospel services, personal work and immediate material assistance. The Amish Mennonite conference of Ontario went one step farther on June 1 when they purchased the 11th Step House near London, Ont., to serve as a reclamation centre for alcoholics.

According to a report in the Canadian Mennonite, the historic transaction began several months ago when Alvin Roth of the London Rescue Mission received a letter from an Anglican, Mrs. Francis Gunn. In the letter she wrote how she had purchased property to be used in helping those interested in following the eleven steps of Alcoholics Anonymous. The house was named, "11th Step House."

In due time the Anglican minister who conducted spiritual retreats at this home passed away. Mrs. Gunn thus made an offer in her letter to the executive committee of the conference that they purchase the property for \$2,500, which was the amount of the mortgage. The conference approved the offer, which seemed to be too good to be true. When the transaction was complet-

ed the conference owned a nine-room house furnished with 14 beds and the necessary household furnishings, ten acres of land, and a newly-drilled well that had cost \$1,300. Truly a gift at the price paid.

The Amish Mennonite conference in Ontario is now looking for house-parents and a social worker or psychiatrist to help men with their personality and emotional problems. This home will no doubt greatly assist the work being done in two rescue homes operated in London by Alvin Roth for the Amish Mennonite conference.

Bid Home Church Farewell

Vineland, Ont. — Rev. and Mrs. John Wall of Kitchener said farewell to their friends and neighbours in the M. B. church, Vineland, on Sunday evening, July 21. Vineland is their home church, the place where they grew up, learned to know and accept their Saviour, and also the place where they learned to know the joy of serving Christ. The farewell was conducted by Rev. G. Epp.

Since the Walls have been active in various phases of church work, representatives from each of these phases spoke a few words. First of all Abe Dyck spoke in behalf of the Sunday school. He read Rev. 3:8 and Phil. 4:13. Henry Wiebe spoke in the name of the young people, citing Matt. 28:18-20. He reminded the John Walls that He who calls to the work, will also provide the strength. Mr. George Reimer, a former choir leader, spoke next. Acts 20:32 was the verse he chose.

Then Rev. H. P. Wiebe gave a short message, based on the Apostle Paul's words to Timothy in 2 Tim. 2:1,3,8,15. He exhorted Rev. Wall to be a diligent workman that needeth not to be ashamed, rightly dividing the word of truth.

Mrs. Wall was then called upon for a short testimony. She thanked her parents and the church for having taught her the Christian way of life early. Mrs. Wall finds it rather difficult to leave her parents, Isaac Baergs, for they are getting on in years. In May her parents observed their Golden Wedding anniversary.

Rev. John Wall then explained the term and duties of the board of General welfare and public relations, under whose auspices they are being sent. In reviewing his earlier years, he mentioned several factors which have determined the course of his life. We were sincerely requested to remember the Walls before the throne of grace.

After a few words by the father, Mr. Aaron Wall, the evening came to a close.

On Monday night, July 22, the Walls left by plane from Malton Airport, Toronto. After spending

Paraguay Mennonite Teachers Meet



This year's sessions of the Paraguay Mennonite Teachers' Federation met in Neuland Colony. Approximately 65 teachers from colonies in Paraguay and delegates from Uruguay and Brazil assembled for mutual help in their educational efforts to their people.

By Henry C. Born

Neuland, Paraguay. — The Paraguay Mennonite Teachers' Federation (Lehrerverband der Mennoniten Paraguays) met for its annual sessions from June 30 to July

a few weeks in Paraguay, they will be located in Montevideo, Uruguay, where they will assist in a mission home established under the Board of General Welfare and Public Relations of the M. B. Church. Beginning with the next school term in the spring, Mr. Wall will probably join the staff at the Bible school in Bage, Brazil.

Song Festival at Elm Creek

By Frank Froese

Springstein, Man. — For five consecutive wearying days between 90 and 100 young people of the Elm Creek, Newton Siding, Domain and Springstein M. B. churches left their canning, haying and studying early in the evening to travel to Springstein and Elm Creek. There they practised songs for the annual song festival, held this year in the Elm Creek M. B. church on Sunday, July 28.

The sweltering heat was oppressive during the practices. However, the inspiring piano playing of Peter Friesen, the challenging leadership of the conductor, Mr. Henry Voth of the M. B. Bible College, and the accompaniment of the tenor voices of the mosquitoes (fortunately mostly outside the church) helped most of the singers to forget the heat. The typical western summer sunsets were truly beyond description. Was it difficult to sing to the glory of God in such a setting?

In addition to the many musical items at the song festival on Sunday, Rev. Victor Toews of the M. B. Bible College served with two messages, one on the theme, "Sanctify God in Your Hearts" and one on "Witnessing". It was truly a day of blessings.

"This was a day that God made; we were glad and rejoiced in it."

3. Host to the conference was the Neuland Colony with William Schroeder, principal of the Neuland Zentralschule, serving as chairman. He was assisted by H. Pauls, Friesland.

A message by Rev. C. C. Peters set the tone for the conference sessions. The message was based on Christ's words: "Learn of me." Approximately 65 teachers from the five Mennonite colonies in Paraguay and delegates from Uruguay and Brazil gathered to discuss questions of mutual interest.

With demonstration lessons and written articles serving as background, topics such as Nature Study, Correlation of Elementary and Secondary School Subject Matter, Evaluation of Student Achievements, Reading, and The Teacher as Disciplinarian were thoroughly reviewed. Papers were read by Hugo Unger, Friesland; G. Penner, Volendam; P. Klassen, Witmarsum (Brazil), and J. Huebert, Friesland.

An item of special interest was a report by Mrs. Krauch, director of the "Goetheschule" in Asuncion. She briefly outlined the working plan of that school: one department is geared to the school system in Germany, and another to that of Paraguay. Teaching methods are quite modern. Several of our Mennonite teachers are employed by their institution.

Some important decisions made by the Teachers' Federation were:

1. Efforts will be made to attain uniform courses of study in all colonies. A committee was elected to work out a plan.

2. A suggestion to draw up a constitution for the activities of the Federation did not carry.

3. An association for Research in Mennonite History is to be formed. To P. Klassen, editor of the *Menno-blatt*, Fernheim, went the responsibility to organize the Association. Plans are to affiliate with the Mennonite Historical Research Association in Germany.

For their next conference the Mennonite teachers of Paraguay will meet in Friesland Colony in February, 1959.

New Book on Anabaptists Published

Goshen, Ind. — Harold S. Bender received a unique birthday surprise Friday, July 19, when the first volume of *The Recovery of the Anabaptist Vision* was presented to him. The book, published as a sixtieth birthday tribute to Dr. Bender for his outstanding contribution in the area of Anabaptist studies, was presented to him aboard ship by Mrs. Bender. Dean and Mrs. Bender, enroute to Mennonite World Conference in Karlsruhe, Germany, boarded the *Invernia* at Montreal on July 18.

The book, edited by Dr. Guy F. Hershberger of the Goshen College faculty, contains essays by 22 American and European scholars dealing with the rise of Anabaptism, its theological concepts and its course in history. Bringing together the findings of recent scholarship in the field of Anabaptism, the volume is a fitting tribute to Dean Bender's nearly 35 years of work in this area.

Dean Bender's essay *The Anabaptist Vision*, from which the book takes its title is also included in the volume. First given as Dean Bender's inaugural address as president of the American Society of Church History in 1944, *The Anabaptist Vision* has subsequently been printed in *Church History*, the *Mennonite Quarterly Review*, and in booklet form. It has been translated into 4 languages—German, French, Dutch and Italian.

Recognized in 1944 as a fresh interpretation of Anabaptism, *The Anabaptist Vision* has for more than a decade inspired Anabaptist scholars. Dean Bender finds the essence of the Anabaptist vision in two concepts—discipleship as the essential nature of Christianity and the church a voluntary brotherhood of love and non-resistance.

Mary Eleanor Bender, daughter of Dean and Mrs. Bender and a member of the Goshen College English faculty, has written for the volume an essay entitled "The Sixteenth Century Anabaptists in Literature." Other contributors include American and European scholars of note.

Dr. Bender's interest in Mennonite History was sparked while studying in Europe in the early 1920's. On his return to Goshen College in 1924, he organized the Mennonite Historical Society and has served as its president from the beginning.

Originating the *Mennonite Quarterly Review* in 1927, Dean Bender has served as editor since that time.

His writings include: *Two Centuries of American Mennonite Literature*, *Conrad Grebel, Mennonite Origins in Europe*, and *The Anabaptist Vision*, in addition to numerous articles in scholarly journals and popular articles in Mennonite periodicals.

Currently Dean Bender is editing the *Mennonite Encyclopedia*. Volumes 1 and 2 of the 4-volume work are now off the press; volume 3 is scheduled for publication this fall. Mrs. Bender assists him in his editorial duties on the *Encyclopedia*.

An active member of many church committees, Dean Bender has served on the executive committee of the Mennonite Central Committee. As chairman of the peace section of the MCC he has made frequent trips to Europe.

A 1918 graduate of Goshen College, Dean Bender holds the B.D. degree from Garrett Biblical Institute, the M.A. and Th.M. degrees from Princeton University and Theological Seminary respectively, and the Th.D. degree from Heidelberg University, Germany.

Joining the Goshen College faculty in 1924, Dr. Bender served as dean of the college from 1931 until 1944 when he was appointed Dean of the Goshen College Biblical Seminary.

Mental Hospital Slated for Chaco

Asuncion, Paraguay — A new 20-bed mental hospital costing \$15,000 is to be constructed at Filadelfia in the Chaco, representatives from the five Mennonite colonies and MCC representatives agreed at a meeting here.

The cost is to be equally divided between MCC and the colonies, while the purchase of equipment will be covered equally between MCC and C. L. Graber personally. MCC will also be prepared to cover the costs of their representatives traveling in North America in the interests of the hospital. In addition, MCC will be responsible for an administrator until a person from the colonies takes over, and for an instructor to train personnel.

C. L. Graber and Frank Wiens represented the MCC at the meeting. It is hoped that construction can be started during the latter part of the year.

Re-Edited Pamphlet Published

Winnipeg, Man. — A re-edited version of "Scriptural Principles for the Christian Life in the Mennonite Brethren Church" has been prepared and published by the Committee of Reference and Counsel of the Canadian Conference of the M. B. Church.

This 12-page pamphlet has both a German and an English version of guiding principles for the Christian life. Although the statement of the principles is brief, many Scripture references are given so that a more complete study can be made in

God's Word. It is hoped that all members of the M. B. Church will receive a copy of the pamphlet for personal guidance.

Single copies at 10 cents each or quantity orders can be ordered directly from the treasurer of the Canadian Conference of the M. B. Church (Mr. C. A. DeFehr, 78 Princess St., Winnipeg) or from The Christian Press, Ltd., 159 Kelvin St., Winnipeg 5, Man.

The Bible Today

"Hungry World" is the challenging title of the annual report of the British and Foreign Bible Society in Canada which is now being circulated through the sixteen auxiliaries and 3,455 branches to all member subscribers.

"Not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord" is the quotation from the prophet Amos which the Rev. K. G. McMillan uses as the theme of the report.

"One of the common experiences of church life today is that of finding middle-aged families drifting back into the church. The reason

for this trend is not hard to find. Many of these people have found that their comfortable homes, their luxurious automobiles, their summer and winter holidays and expensive entertainment, and all the gadgets which clutter their existence, still leave their lives meaningless and perplexing. There is a hunger which the things of the world cannot satisfy, and sensing this they half apologetically wend their way to Christ's Church and return to the faith they have often belittled and constantly ignored.

Men die from malnutrition of the body, but they cannot live without nourishment for the soul. Fortunately indeed is the man who has learned that food for the starving soul is the Word of God. In this Sacred Book are 'streams of living water springing up unto eternal life', and 'the Bread of Life' without which the souls of men shrivel and die."

Last year the British and Foreign Bible Society in Canada distributed 359,480 Bibles, Testaments and Scripture portions in 75 different languages in this country and contributed over \$260,000 for worldwide translation, printing and distribution of Scriptures.

Door to Indians Still Closed in Colombia

Cali, Colombia. — Although much has been accomplished in studying the dialects of the Indians in Colombia, the door is still closed to reaching them with the Gospel. In their last prayer letter the Jake Loewens* write:

"The two years during which we were assigned to study the Indian dialects of the Choco family are nearing completion. Looking back over them we must truly say that "He went before". For each of the trips the Lord gave strength and grace. In spite of obstacles, road blocks and arrests ten dialect areas (instead of the original five or six anticipated) were visited and language materials collected in each of them.

"Then the Lord has also given endurance and joy for the large amount of desk work. We are happy to report that the first drafts of the dictionaries for each of the ten dialects, and a comparative dictionary of all the dialects have been typed. Grammar (morphology) files for all dialects are in the process of completion. Our greatest joy, of course, is that we can report that twenty-five Bible stories explaining the plan of salvation have been translated into the Wauyana dialect, and the same series of stories is now in preparation for the remaining dialects which can be reached by two translations with minor adaptations for certain regions. Possibly with the advent of literacy it might be possible to reach them all with one transla-

tion. It is a great joy for us to know that the materials are thus ready to explain the way of salvation to all the thousands of Choco Indians.

"A note of sadness enters, however. In Colombia the door to bring this message to the Indians is more tightly closed than ever. The Board is seeking ways and means of accomplishing this aim possibly via another country. This is a matter of serious prayer, which we trust you will remember in your intercession.

"During the time that the Board is studying a new avenue we will be preparing the language materials for publication in consultation with the David Wirsches and the linguistics staff of the University of Washington. Thus we will be leaving Colombia on August 15 for Seattle."

* Mennonite Brethren missionaries in Colombia. Their new address is 632 West Emerson, Seattle 99, Washington, U.S.A.

Future Subscribers

Born to Frank and Olga Friesen, Morden, Man., on July 15, a son, Kenneth Frank.

Our response to the love of Christ is the foundation for giving. When the individual realizes what God has done for him, he is thankful and he reaches out in response with that which is in his heart.

—John Peters.

New Hospital Dedicated in India

Winnipeg, Man. — A new hospital for tuberculosis patients was dedicated at Wanaparathi, India, on July 15, Mr. C. A. DeFehr writes in a recent letter from India. The new hospital was built adjacent to the existing 70-bed hospital. Construction was financed by special private contributions.

Miss Margaret Willems, R.N., (who is justifiably called Dr. Willems there) supervises the hospital at Wanaparathi. She also planned and supervised the construction of the new hospital. Her assistants in the hospital are native believers, some of whom are fully trained.

Although the existing hospital is rated as a 70-bed hospital, there are often many more patients than that. Sometimes as many as 100 patients receive physical—and spiritual—help at the hospital. Indigenous ministers bring the Gospel to the patients, while the Christian staff consider it a privilege—and responsibility—to do personal work with the patients. Rev. and Mrs. A. A. Unruh are the missionaries in charge of the station at Wanaparathi.

After the dedication ceremonies, in which Rev. J. B. Toews, Rev. J. P. Kliewer and Mr. C. A. DeFehr participated, P. B. Prakasham, a member of the medical staff at the hospital gave the following testimony:

When we planned this dedication we did not know that we would have you dear brethren (Rev. Toews, Rev. Kliewer and Mr. DeFehr) in our midst. Now we are happy that you have come to share in our praise to the Lord for the extension of His work and the provision of the much-needed T.B. wards. . . .

As a boy I received part of my education here at the mission middle school, also learning to know the Word of God, but I was wayward. After I completed my high school successfully I took a short teacher training course and received my certificate. At that time I wanted to live in the world independently. I was anxious to spend my good salary, since I was employed by the government. Later I received an appointment as clerk in the government at the Collectorate of Nizamabad. Then I was appointed supervisor of the co-operative department. I worked in these two departments for three years. But I was living a life of sin and was deeply unhappy in my heart. I had been taken into the church at one time, but I was excommunicated for living a life of sin.

Then the Lord spoke to me. He afflicted me with pleurisy, which humbled me very quickly. I prayed to God for forgiveness for my sins. My fever increased and my brother came to see me (he is here today and has been working here for 25 years). He told me that he would

take me to the mission hospital in Wanaparathi. I came. I had been humbled. I realized that our lady doctor was here to help me and that she was willing to do all that was possible. However, my condition became steadily worse. One night she called my brother and told him that I could not live, but would likely pass away that night. My bed was put out in the open, since I was struggling so much for breath. I was unable to speak, but I had confessed all my sins already and had received forgiveness. I had straightened out matters with the church.

That night the Lord spoke to me, however, and said, "I have a work for you here in this hospital." I said yes to the Lord—and from that hour began to improve. Five months later I was completely healed and the x-rays since then have all been clear. Praise God! I then asked our lady doctor (Miss Willems) if I could go into Compounders training, telling her everything that had happened to me. She gladly consented after we prayed together.



This is the new Bible school building erected at the Shamshabad, India, M. B. mission station. The P. V. Balzers are serving in this Bible school, which was dedicated on July 7. Canadian M. B. young people help support this Bible school through their national budget.

At that time the government Osmania General Hospital at Hyderabad wanted 36 male compounders. There were 500 applicants for these 36 positions. All had to appear for the examination, with 75 selected for another exam. I was convinced that I was going to be one of the 36. Since the Lord had called me to work and witness for Him here I trusted Him to see me through. Before I left for the exams I asked Dr. Miss Willems for the things I needed to go into training. She asked me how I knew that I would be selected. I said, "Madam, I know that the Lord has called me."

When I finished training I was again given a high standing, coming out second highest in the class. Such graduates receive high salaries and are given a job in the city only. Many people, even some of my relatives, advised me to accept a government job with a high salary. But I knew what I had promised my Lord. I came back here and am happy to stand before you today as one that has been cured not only from disease, but also from a life of sin. In conclusion I want to say with Paul, "For me to live is Christ."

Record Crowd at Yankee Stadium

By George Burnham, News Editor
Christianity Today Magazine

NEW YORK CITY. — The centerfield sign at Yankee Stadium read, "Say Seagram and be sure." Directly behind home plate was a banner, "Jesus said, I am the Way, the Truth and the Life."

Jammed between the two viewpoints were 100,000 people—the largest crowd ever to attend any event in "The house that (Babe) Ruth built" in 1923. About 20,000 were turned away after standees filled the outfield area.

It was the hottest night of the year, with reporters in the dugouts perspiring more than Casey Stengel during a ninth inning rally. Seventy persons were treated for heat exhaustion. Over 2,500 ushers did a magnificent job of keeping confusion to a minimum.

Underneath the stands in the Stadium Club, several hundred special guests chatted and munched on dainty little sandwiches before the festivities began. Some looked at the big pictures of former Yankee greats on the walls. The guests came from California, Tennessee, Oregon and Europe.

In the opening moments of the program all stood and said the Lord's prayer. The sound of 100,000 voices joining in the most familiar prayer ever uttered must have bombarded the gates of Heaven. Later, another mighty sound rolled across the surrounding blocks as the voices joined in sing-

ing "All Hail the Power of Jesus Name".

It seemed impossible that complete quietness could come to such a throng, but it did as George Beverly Shea and the 4,000-voice choir, superbly led by Cliff Barrows, sang "How Great Thou Art."

Roger Hull, chairman of the Crusade Executive Committee, announced that the Crusade, scheduled to end at Yankee Stadium, was continuing at Madison Square Garden for three weeks. A great burst of applause warmed the words.

After moving his eyes slowly around the vast expanses, Graham said in his opening remarks:

"A fellow was walking home alone through the graveyard one night and fell into an open grave that had been dug during the day. He pulled up roots and clods of dirt in a desperate effort to get out, but couldn't make it. Exhausted, he sat down in a corner to wait for daylight. It wasn't long before another fellow came walking along and fell into the same grave. He tried with all his might to get out but wasn't having much luck. The man who had been dozing over in the corner touched him on the shoulder and said, 'You can't get out of here.' But he did!

"They said Yankee Stadium wouldn't be filled. But it is. God has done this and all the honor, credit and glory must go to Him. You can destroy my ministry by praising me for this. The Bible

says God will not share His glory with another."

Clutching his familiar Bible, he gave the listeners a choice between Heaven and Hell. "You make the choice by accepting or rejecting the Son of God, Jesus Christ. There is no middle ground."

With no room for people to walk to the platform, he asked all who would accept Christ to stand. An estimated 2,500 did so.

One man had made his decision before the address began. Posing as an usher, he collected about \$500 in the bleachers when the offering was given. He was only a few steps from escape when a policeman grabbed him at an exit.

Millions witnessed the service on television. The mother of three in Atlanta called Sunday morning and said she and her husband had dropped plans for divorce.

"Billy Graham gave us the answer to our problems last night," she said.

Pastor Visits Home Church

Horndean, Man. — Mr. and Mrs. Abe Quiring, who are serving the church here under the M.B. Mission of Manitoba, took their sons along on a trip to Alberta to attend the wedding of Mr. Quiring's sister. They visited both parental homes.

Visiting ministers from Plum Coulee and Grossweide filled the pulpit during Mr. Quiring's absence, while Mr. I. H. Voth led the prayer meetings.



Let's Visit a Minute

Dear Boys and Girls,

This is the time of year when fruit trees are just loaded with all kinds of juicy apples, pears, plums, peaches and apricots. But have you ever noticed that some trees have only very little fruit—or none at all? What is done with those trees that do not bear fruit year after year?

The Bible also speaks about fruit-bearing. Jesus said to us, "I have chosen you and ordained you, that ye should go and bring forth fruit." What do you suppose Jesus was talking about here? He surely didn't mean that we were to bear apples, did He? When I go into the garden to the tomatoes I don't look for cherries, do I? From apple trees you expect apples, and from cherry trees you expect cherries—but what does Jesus expect from Christians?

I'm glad that the Bible told us that too. The Apostle Paul tells us that the fruit that Jesus is looking for is, "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." There are sure many kinds of fruit expected on a Christian, aren't there? Yet the Lord Jesus doesn't expect all that fruit to grow in one day—or even in one year. It takes all of spring and summer to grow a good apple, doesn't it—and to become loving and kind, patient and good, takes much longer.

That does not mean that you cannot be loving right now. The sooner you start being loving, the sooner a beautiful fruit of love will be formed in your life. Janie lost her temper very easily. She would stamp with her feet and even shout at her mother. But one day she gave her heart to the Lord Jesus. After that she would say she was sorry every time she became angry—and ask the Lord Jesus to help her to be patient and kind—and soon her mother noticed a remarkable change in Janie's life. Instead of becoming angry she smiled. Instead of being disobedient she did what her mother asked her to do. She was beginning to bear the beautiful fruit of love and kindness, of patience and goodness and faithfulness.

What kind of fruit does the Lord Jesus find in your life?

Aunt Selma.

Monkeys Find Solid Safety

M'gogo's small dog had been ill. Over the African boy's shoulders was a worn blanket. Snugly inside was the little animal, its tail, busy.

M'gogo spoke hesitatingly. "Great One, it isn't that I still have doubts after hearing the story of Nyani and the Equator, but I would like to hear more on this matter."

Yohanna nodded. He stopped carving a giraffe with its neck at full stretch and began:

The limbs of the Kuyu tree stretched far out over the treacherous mud of the bog called Matope.

From the limbs of this great tree dangled long thick rope-like vines.

Again and again Nyani had warned the monkeys of his family tree not to go near the bog, or to swing on the vines that hung so invitingly above the scum-covered surface. His words, however, had not taken root in the minds of Tali and Kali, the monkey twins.

Chattering, they climbed the Kuyu tree with considerable nimbleness; down a limb they scampered, nearly upsetting Lwivi the cham-

eleon. They jumped on to the very end of a great trailing creeper and swung far out over the mud and then back, almost to the bank.

Lwivi walked jerkily down the limb and stopped where the vine twisted over a branch. Chameleon's unblinking eye noticed that with each swing some of the vine fibres parted, for Igwingwili the millipede had sharpened his teeth on that very spot.

Along the bank walked Boko the Hippopotamus. He did not bathe in the mud of Matope, for he knew that it was a place of no bottom and that the strength of the down-sucking mud was greater than his own, so he merely sat in the shade for a while, for the skin of hippos is easily sunburnt.

The little monkeys giggled and gurgled as their swinging stirred up the hot steamy air above the swamp, and they greeted hippo with words of cheerfulness.

Lwivi was interested to notice that the further they swung and the more often they did it, the more fibres of the creeper gave way.

Nhembo the elephant came lumbering down to a place where clear water bubbled out beneath a great rock. He drank slowly and with such odd sounds that the monkey twins did not hear the tearing of the vine above them.

Then Twiga came walking down the hill. They yelled their greetings to him and swung with greater strength.

Far out over the bog they went. Chameleon backed away as he saw the last small strand of the vine stretch dangerously. The two little monkeys were swinging back towards the bank when a sharp sound came from above them.

The creeper had snapped.

They fell into the bog with a plop and immediately stuck. Their faces showed fear and then terror.

"Boko," they screamed, "help us!"

"How can I," boomed the great animal; "if I get into that mud, I too will be in danger of death."

They called to Nhembo. "Great One, help us with your long nose, we are being sucked down!"

Nhembo knelt on the bank, stretched his trunk as far as it would go, but their monkey arms at full stretch could not grasp it.

Tali and Kali whimpered with fear.

Then came Twiga the giraffe. The little monkeys were sinking fast, though they clung to the vine, which itself was slowly sinking.

"We can't get out," they screamed, "what shall we do, yoh, help us"

Giraffe planted his front feet wide apart and bent down.

"Nhembo," he said, "stand behind me and grasp my tail firmly with your trunk lest I too should fall in."

Elephant grasped giraffe's tail and the long-necked animal stretched far out over the bog. His head just came within reach of the monkey twins.

Four monkey arms were instantly about his neck.

With the help of encouraging noises from elephant, and the screeched advice of Suku the parrot, the small monkeys were drawn out of the bog. Thick, evil-smelling mud stuck to them as they sat on the bank shivering with shock.

Giraffe slowly moved his neck up and down.

"Yoh," he said, "there is small joy in my neck because of the clinging monkeys and in my tail because of the pulling of elephant. Truly my spine has suffered insult."

Elephant made hissing noises in his trunk and rubbed his friend's long neck somewhat moistly.

The two small monkeys sat by the bank clutching each other, terror still in their eyes.

Mizi the rainbird and Waa the hornbill had arrived by this time and Lwa-lwa the tortoise had emerged from the shadow of a rock.

Still moving his neck round and round and up and down, giraffe said:

"Are you safe, small monkeys?" They trembled and shook their heads. "We are not sure."

"Move over here into the sun," said Twiga, "into the very middle of this great flat rock."

They did so, and sat there still clinging to each other.

Twiga's voice came softly. "Put all your four feet on the ground firmly at once. Do they sink?"

The little monkeys shook their heads.

Giraffe went on. "Now, O Tali and Kali, with your feet firm on the rock, are you safe?"

"I hope so," said Kali.

For a while Twiga did exercises with his neck which comforted his muscles, and then went on:

"Put your feet and your tail hard down. Look at what they grip. Is that mud? Try to sing, try with strength."

The little monkeys shuffled and scratched and then a slow smile came first over Kali's face and then over Tali's face.

"Kumbe," they said, "it's solid, we are safe!"

"True," said Twiga, "you are safe indeed. The rock won't let you sink."

* * *

Yohanna looked up from his carving and asked:

"Twiga was safe with his feet on the rock?"

Heads nodded.

"Nhembo was safe with his feet on the rock?"

Heads nodded again.

"And what of the small monkeys?"

"They too were safe, Great One."

"Truly," said Yohanna, "Daudi and I, we know our feet are safe upon the rock. The rock is what Jesus says He is like. You're safe with your feet firmly on Him.

"The words of the Bible are, 'You are my rock and my fortress, you are my hope, O Lord, you are my strong refuge.'"

M'gogo stood to his feet and said, "Yoh, I understand, this is a thing of great comfort. Surely there is safety when your feet are on the rock."

* * *

This is but one of the nine fascinating "Monkey Tales" told by the Jungle Doctor. Not only do children learn spiritual truths in hearing these stories, but they also are taught moral precepts indirectly. Amusing, yet extremely telling, black and white drawings of the animals involved are on almost every page. All this is in the recently published

JUNGLE DOCTOR'S MONKEY TALES

This book can be purchased for 65 cents from The Christian Press, Ltd., 159 Kelvin St., Winnipeg 5, Man. It is a worthwhile investment for parents, all Sunday school teachers and public school teachers.

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

Copyright 1956 by Elizabeth Schroeter. Used by special permission of the author and Exposition Press Inc., New York. All rights reserved.

(20th Installment)

The spring rains had stimulated the growth of grass and weeds which showed themselves all over the field. Melon and pumpkin plants were beginning to grow suckers. In a week or two the plants would cover the ground, making it impossible to walk between them without stepping on them.

Liesbeth spotted a pumpkin plant that was already in bloom. She smelt a big bell-shaped blossom that left its yellow pollen on her nose. Then she picked one flower, tore off its petals and sucked up the sweet, syrupy juice inside the cup. The air about her seemed to be perfumed with the pumpkin-flower fragrance.

When she noticed that David and Mutter had completed hitching the horse to the weeder, she skipped over the plants toward the wagon, mounted the horse and was ready to start the work.

David held a handle of the weeder in each hand and followed as Liesbeth rode the horse between the rows of the watermelons, cutting the weeds with the weeder's sharp blade. When they neared the lower edge of the field, near the Apanlee river-bed, Liesbeth trotted the mare. David cautioned Liesbeth to calm down because the horse was old. Besides, it would be a long, hard day for man and beast.

From the horse's back Liesbeth could see a verst or more of strips of bashtan just like hers, only wider. Vater had rented his narrow bashtan patch from one of the landowners. In the distance she saw a little brand new, low shack with a straw roof. That was the house for the bashtan watchman. He would move in as soon as the watermelons and melons began to ripen. The shack was only a little roof placed over a layer of straw on the ground. His job would be to protect the crop from thieves and crows.

Across the Apanlee river-bed Liesbeth saw strips of summer fallow land that was resting. The next year it would be planted to winter wheat, then to barley, to spring wheat and finally to oats or rye. The year after that it would again be summer fallow. Thus next summer's bashtan was that year's oats-and-rye land. That was the rotation system that the Mennonites had developed to keep the soil fertile without using commercial fertilizers or irrigation.

While the black mare, David and Liesbeth cut row after row of

weeds, Mutter and Anna were weeding between the plants with hand weeders. In the distance other families and their servants were doing the same thing, all perspiring in the warm sun, tilling the soil. Yet all were thanking God for the opportunity to earn a living in peace and so close to nature.

When the sun was directly in the southern sky, judging by the shadows, the work of the horse was finished. It was tied to the carriage, fed and watered. On the shady side of the wagon, where the twins were, a lunch was spread for the workers. Mutter said grace and the piroshki (dried fruit turnovers) were consumed with gusto. During the lunch Mutter mentioned that she felt ill. David also said that he thought he had been in the sun too long. In discussing the work that remained—chopping weeds by hand between plants in the narrow strips that the big weeder had not reached—they decided that, since there would be two more hand weeders, the work should be finished by sundown. Man plans but God leads.

After lunch Mutter complained that she felt dizzy and weak. "I shall have to quit working for today," she said. Since her symptoms were known to be those of heat prostration, David quickly hitched the horse, put the big weeder, the large water container, the lunch basket, his and Mutter's hand weeders, the twins and Franz into the wagon and started for home.

Liesbeth and Anna continued to work until sundown. Then, with tools over their shoulders and almost too tired to walk, they left for home, realizing that early the next morning they would return to finish chopping weeds. Upon reaching the house that night, Liesbeth and Anna learned that Mutter had collapsed a few hours before and was in bed. She had crawled under a warm comforter, and Vater had given her hot tea to drink. That was the standard treatment for heat prostration in the neighborhood. She was beginning to feel better. David, too, was ready for bed with a similar affliction. Anna and Liesbeth cooked the family dinner and did the household chores that night.

Before sunrise the next morning, Liesbeth and Anna shoved the weeders over their shoulders once more and, with a jar of water and a lunch box, departed for the bashtan. They had to walk because the black mare also had become ill from the heat. Liesbeth was unsure about

the cause of the horse's illness. She recalled having trotted the mare while pulling the weeder and feared that was the cause. However, she kept her suspicions to herself.

All day long, Anna and Liesbeth chopped weeds. Whenever they reached the end of a row, Anna permitted Liesbeth to choose one of two rows. Then they raced to the opposite end of the field. Just as the sun was setting, they finished the last row and set out for home.

Although exhausted physically, Liesbeth's mind was alert. She and Anna discussed the sticks of the man in the moon, the planet Mars and the beginning and probable end of the earth. She was amused when Anna told her an old legend about the earth sitting between the two horns of a big cow. Earthquakes were the result of the cow shaking her head.

With a chuckle Liesbeth said, "The places that have the earthquakes, like Pompeii and California, must be directly over the cow's horns. We are probably above the tail."

As the two girls walked on the road along the olive bushes south of the villagers' homesteads, Liesbeth wished that the Russian olives were ripe. They would not be ready for two months. She disliked the thorns of the bushes, but she was fond of the nutritious transparent juicy fruit and of olive honey. Several times she drew Anna's attention to a bird's nest in the dense olive hedge and identified it as belonging to either a mourning dove, a mockingbird or a sparrow. The moon was rising in the east, and the evening stars appeared in the sky when Anna and Liesbeth arrived in their yard that evening.

Vater, too, had a share in the summer's work. On several warm days he went out after supper with a sharp spade and cut the manure pile into dung bricks. They were then spread out over a layer of chaff and loose straw in the upper front yard. At convenient times he cut and gathered weeds and grass. Every summer he bought a few loads of rye, barley and wheat straw. He piled the latter up in a neat stack at the edge of the front yard for fuel. The barley straw he carried into the shed and threw into the animal-barn garret. It was feed for the animals.

Mutter and the children formed the rye straw into little round bunches, two or three inches in diameter, and tied them with a few strands of straw. Those little tufts were used for roofing. Some years only the holes were patched. Other years whole parts of the roof were torn down and replaced with new tufts. A roofer had to be hired for that job. The old straw that was replaced was then stacked up near the straw pile in the yard and later in the year burned in the furnace.

After Mutter's recuperation from her attack of heat prostration she

borrowed a two-in-one brick mold from one of the neighbors and made adobe bricks. The black Ukrainian soil from an elevated spot near the mulberry bushes was used. It constituted an excellent substance for adobe bricks. To prevent the sticky stuff from adhering to the form, Mutter put the empty mold into a water solution before refilling the form. The earth blocks were then placed on the hard ground near the straw stack to dry.

"What are we going to build with those bricks?" Liesbeth asked Mutter.

She smiled and said, "We are going to use them for a summer house near the cattle road. I want to construct the house before the fruit-drying season starts."

Liesbeth was overjoyed. At last she, too, would have a real summerhouse with walls, a roof, an oven and a stove for summer cooking, for steaming fruit for drying and for processing watermelon syrup. Although other people's summerhouses were built of red brick, that made no difference. The adobe blocks, like other people's red bricks, could be covered with a muddy mortar and whitewashed. That would make the little house look just like everybody else's.

The children turned the dung and adobe bricks after the top surface had dried, and a few weeks later, in a wheelbarrow, moved the dung bricks into the shed, stacking them up for the winter. The adobe bricks were transferred to a spot near the olive bushes directly east from the kitchen back door. On an early morning Mutter and David mixed a mortar of lime, water and sand. Soon they had constructed a summerhouse with a tin roof. Its most important features were a long oven and a stove with a large opening for a big kettle.

Before the fruit season started, Mutter had received numerous offers from propertied villagers, who were too busy to process their own fruit, to pick and dry their cherries, apricots, pears, apples and plums on a half-and-half basis. For weeks on end she with David, Liesbeth and Franz picked the fruit and took it home, to be processed that day or the next. They used a little four-wheeled, hand-driven Kinderwagen, a few empty gunny sacks and buckets to transport the fruit from the orchards to the little summerhouse.

When the fruit was ready, Mutter weighed it and divided it into two equal parts. For some reason, she always wanted someone to be present when she divided the dried fruit. Liesbeth usually was that person. She repeatedly noticed that Mutter was cheating herself. When Liesbeth drew attention to it, the only reply was, "I would much rather lose five kopecks of my own money than take one that did not belong to me."

(To be continued.)

North German Mennonite Youth in 1957

By Leonard Gross

"Our parents and church leaders place too little confidence in us," various youths used to tell me when I was a part of the home youth program. There has been reason for this, but this very fact has sometimes worked itself out negatively. In northern Germany where many youth have no parents—or perhaps one parent—the relationships have been different through necessity. Thus I would like to speak for the north German youth and give some experiences which have much to say to youth groups of other lands.

The essence of the program can be summarized by what Pearl Buck said about Switzerland: "One of the inspiring aspects of this little land is the way the people have found the secret of living in a small manner. The Swiss find enjoyment in the little things of life, and see in these minute quantities the true qualities, and therein the answer to the contentment of life." I can say this is also true of the north German Mennonite youth who live just north of the Swiss. Instead of placing importance in the "larger the better" there has been emphasis on the "small and intensive". This has not been without results and some of the elements at hand should be presented.

Prussian Background

But first of all a short history of the youth work. As is well known, during the last days of the war, the Prussian Mennonites had either to leave their Danzig farms and trades or be killed. Most of those who came through alive found themselves scattered throughout northern Germany, from Frankfurt to Kiel. What were they to do now? After their hunger pangs were stilled and order was again established, these Mennonites began to find themselves in little groups, isolated from one another. A handful of preachers tried their best to make the rounds with their small house fellowships, but everyone knew, "It is not like before." The youth were not satisfied. They wanted to come together more often. Besides they were no longer in Prussia. They had other problems than to talk about the good old days. They wanted answers for the "here and now". This is where the Mennonite Student Exchange Program began to produce, and in the following manner.

A year ago a youth leader from the Pax-built community in Espelkamp was telling me about the youth work previous to my coming to Europe. He said, "Yes, Hans Wiehler started the work in '51. But where he came from I do not know. Like an Old Testament prophet, he just appeared, that's all." The truth behind the matter is that Hans had been to Eastern Menno-

nite College for two semesters, and upon returning to Europe he followed through the interest which was developing within himself through experiences and challenges found through Mennonite "new world" associations.

The Beginnings

Hans started big things. He founded youth groups in many places, soon finding out however that the work was too much for him. But Hans had connections with the Pax program and found a German-speaking American, Robert Detweiler, who had been in voluntary service and Pax Services since 1951. (Robert's home is Souderton, Pa.; he attended EMC before going to Europe.) These two youth workers continued with the leading of youth programs, summer Bible schools and tent camps. Just like Hans', Robert's popularity made the rounds. It was not long until Mennonite youth from Frankfurt to Kiel upon seeing Robert, started saying, "Hallo, Bop!" — the German's way of saying the American "Bob".

But Hans was not finished with his education and he returned in 1953 to America, this time to Goshen Biblical Seminary. To take Hans' place, the South German Mennonites came to the rescue and sent Helmut Funck, a young German student who had studied in St. Chrischona — near Basel, Switzerland. Between the two of them Robert and Helmut broadened the youth work to its limits with 18 active youth groups and all the work which goes with it.

A New Chapter

Robert began his university work in the spring of 1955 in Hamburg. This is where I came on the scene. In January, 1955, I started my 1-W service with MCC in the Netherlands. Later, finding out that youth work in north Germany would be my area, I was rushed up to Hamburg to get a head-start on the German language and to get "broken in" by Robert. This was not so easy, and I soon found out that the two years of language at college were next to nothing. When Robert left the work in May I was just able to stutter. But when Helmut left the work in September to continue his studies, the complete work was placed upon this American with a poor accent who said "der" instead of "das"! A new chapter of youth work came into being.

It was time to rethink the youth work program which had already been in existence four years. Hans, Robert and Helmut had done their best in getting the program rolling and they took this aspect as far as they could go. Also Volker Horsch, another south German theology

student who had helped in the leadership of two summer programs, added his bit.

Indigenous Emphasis

But where to now? One thing was sure, it was now time to work toward an indigenous program. It was also time to work toward a program based on a more solid Mennonite foundation, and the tools were almost at hand. For one of the most positive results of the program during these first four years was the fact that a number of youth saw it their duty to put their life into church work. Some decided to study theology; others went to the Mennonite Bible School in Basel. Others started giving their free time for the youth work. Thus it was no longer the task of the youth worker to go to all the retreats and lead all the programs; much more it was the task to work in an intensive manner with a few qualified leaders, in trying to continue a program geared to the level of the youth themselves, with local strength in position of leadership.

This has been my concern, and I believe that we have come a long way in making this new aspect solid through the more mature nature of retreats in the past year, especially at the annual Hanrover youth leaders' conference and the session held in Espelkamp.

This had made itself felt, for example, in Hamburg in the following manner: At present there are 11 Mennonite college and university students in Hamburg. These 11, along with 12 other young adults, form a "Gemeinschaft" or fellowship which meets a few times each month. The program is dynamic in principle; it is here where problems are discussed and issues raised which pertain to the youth and church work in north Germany. Various of these young men and women have acquaintance with other youth groups so that also in this informal manner a unifying principle is at hand which ties together the concerns of most of the youth.

Youth On Their Own

At this point the question might well be raised: "But this is no different from our youth group in Moyerstown. Our group has 21 members, and there are 20, even 30 other groups in Pennsylvania. What are you trying to say?" Here is the difference: As has been mentioned the youth here are strangers in a new land. They often do not have a nice church building a few miles from their home as their parents had 15 years ago. There are only a few preachers to care for the many congregations. And the Mennonites are scattered, all of which gives the older farm generation little hope in this urban culture. This moves toward the answer: The youth have been carrying on by themselves. They have organized and carried through their plans

without the backing of a well-founded congregation.

They travel hundreds of miles just to have fellowship with other Mennonites, often via bicycle. And they have a wonderful time! They do not need to wait until someone else tells them, "Now we shall sing!" They simply start singing. They know that if things are to be done, they themselves need to do them. They discuss vehemently, having their own viewpoints, which are changed when proved wrong. This all takes place among five to six or ten or twelve youths, and once or twice a year among 60 to 80. One youth told me at a special meeting: "I'm glad that only 16 fellows and girls have come. Now we can really talk things out." This shows that for these folks success does not actually mean "Oh, so many were here, wasn't it wonderful?" but rather: "Well, we've come to a common understanding in all but three points toward finding the answer to the German rearmament program!"

David Schroeder Helping

Yet it is hard for youth to mature as a Christian fellowship when the older generation has lost much hope and does not have good opportunity to act as a congregation and church. Thus it is the future which will show whether these youth will pull through. One thing is sure, a Hans or Robert, those who have started the work, have not worked in vain, nor are those 15 or 20 leaders, who are even now struggling with problems, working in vain. Then too, the Canadian graduate student now in Hamburg, David Schroeder, who has taken over my position in part, will be able to continue giving the past development a more solid theological basis as he continues with MCC to devote his weekends and free time to the north German youth.

At this time Robert and I are making plans to return to America this autumn. After our return, we only hope to keep in touch with these now grown-up youth, and hope ourselves to have assimilated part of this art of living in the small way of life. We sometimes are fearful we shall miss some of these things in America, these little things which have made life so rich.

European Relief Notes.

Only Few at Church

In England, a Gallup Poll turned up the fact that only 14 per cent of those interviewed had been at church the previous Sunday. Twenty-eight per cent said they went to church at least once a month. Fifteen per cent attend only on special occasions. Fifty-seven per cent admitted they "hardly ever" or never attend church, but 7 per cent of these listen to radio or television services.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Chinese Churches Not 'Lost' Says Missionary

A former Protestant missionary in China asserted that, contrary to widespread belief, Chinese churches are not "lost", neither are they threatened with extinction because of Communist persecution. In fact, he said there are just about as many Protestants in China today as there were before the Communists came into power. Dr. David M. Stowe of Boston, educational secretary of the American Board of Commissioners for Foreign Missions, made these statements a few days ago at a missionary conference in Northfield, Massachusetts. The conference, sponsored by ten denominations, was attended by some 300 church leaders.

Dr. Stowe said there are hopeful signs for the Chinese churches. Although the Protestant population decreased in the first few years after the Red revolution, he said, there has been a resurgence of religion which is likely to continue. He called upon American Christians to pray for the Chinese believers, to be charitable toward them, to open every available door for communication, and to promote a positive program to bring world peace.

'Billy Graham of the Pacific'

Around Pearl Harbor, Chaplain Harold F. Menges is known as "the Billy Graham of the Pacific" because he "packs 'em in" every Sunday at the Submarine Base Chapel. As of now, the number of Sunday school teachers at the chapel is greater than the membership of the entire congregation was two years ago when Mr. Menges became the Protestant chaplain. When he first preached in August, 1955, the congregation numbered 66. Today there are 75 Sunday school teachers and the congregation runs between 850 and 1,000. The chapel recently was doubled in size to accommodate the people.

Explaining his technique, the chaplain said, "If you preach the Bible, your church will be overflowing with people. . . People in the Navy don't want fiddle-faddle. They want it on the line, straight from the shoulder."

A Southern Baptist by denomination, Mr. Menges was a pastor in Fort Worth, Texas, before becoming a Navy chaplain in 1943. This is the fourth time in his 14-year Navy career that Chaplain Menges has taken over a small congregation and built it to overflowing. A

year ago he organized a Sunday school in an old casualty aid station which had stood vacant for years. There are now over 400 children attending that Sunday school.

82 Years in Sunday School

No one sentenced Miss Jennie C. Powers to attend Sunday school. She goes because she loves it. In fact, Sunday school means so much to her that she hasn't missed a Sunday in 82 years. Miss Powers began attending the Sunday school at the Westside Presbyterian Church in Germantown, a suburb of Philadelphia, at the age of four. Today, although she is 86 years old, she still attends, being very alert and agile for her age. In tribute to her record, the pastor recently made her devotion to the church the subject of his sermon and the choir sang her favorite hymns.

CANADASCOPE

Farm Loan Swindle Charged

Twenty-four persons, three of them in Saskatchewan, have been arrested by the RCMP on charges that they defrauded the federal government of \$75,000 to \$100,000 in a bank loan swindle.

Police have said that the charges were laid as a result of investigation into loans made under the Farm Improvement Loan Act to farmers in the Markham area of Ontario. A Farm Improvement Loan Administration official alleged that the farmers made deals to purchase certain farm implements. The dealer executed the necessary bills of sale and documents to show the farmers had taken delivery of the implements—but no implements were delivered. The money was then used for some other purpose.

Earth Satellite Planned

Dr. John E. Kekston, new vice-chairman of the defence research board of Canada, says 1958 may well go down as one of the two or three most important dates in man's history. That is the year in which the United States is scheduled to launch an earth satellite which will circle the globe outside the field of gravity.

Crop Picture Patchy

The crop picture on the southern prairies is a mixed one, with good areas close to poor crop areas. In southern Manitoba an over-abund-

ance of rain—and some hail—has dimmed crop prospects for many farmers. Yet in the Morden area wheat stands are very good. This is also true of the Manitou area, where farmers speak of getting more than 30 bushels of wheat to the acre.

Westward from Killarney, however, the picture grows darker. It is evident that this is a crop that was made by showers—and where the showers missed the situation is pitiful. In south-eastern Saskatchewan stands of wheat that look like 25-bushel crops from the side of the field look like an improbable 10-bushel crop when examined closely.

But even in the drought area there may be a local area where a shower came at the right time,

and yields of 15 bushels on summer-fallow land are still possible.

* * *

86 Injured in Train Wreck

A train derailment caused by an unlocked railway switch resulted in over \$200,000 of damage and injured 86 persons 36 miles east of Winnipeg on Sunday, July 28.

The derailment occurred when the crack diesel "Continental" of the CNR hit an unlocked switch. The passenger cars of the train were switched onto a siding and 16 cars with 400 passengers were flung about like "matchsticks".

A total of 25 passengers were hospitalized in Winnipeg, two of them seriously injured. Ambulance crews worked over three hours before all the victims were taken from the scene.

God's Word IN MAN'S WORLD



Beautiful Isle of Nowhere

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

That of course is not the title of the song that was so popular a few years ago. It was "Beautiful Isle of Somewhere", but we believe the title we have chosen is more appropriate. It was always difficult for us to understand the popularity of the song, since it was nothing but a sentimental outpouring with a tinkling tune, vaguely nebulous, signifying nothing. What popularity it gained was from those—and there are many—who cherish the dream that Hesperides with its Isles of the Blest and its golden apples lies somewhere else.

It is a fact that as we pass out of childhood into manhood or womanhood the glamor of the somewhere else increases. To many people the place where they are is always the wrong place, and in a short time they must be on the move again. The burdens, the limitations, the trials and the heartaches that oppress us make many restless and discontented with their lot. The lure of the far-away, the nebulous "beautiful isle of somewhere (else)" calls away with its siren voice. It is the land where all our vain dreams are supposed to come true:

Where falls not hail or rain, or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadowed, happy, fair with orchard lawns
And bowery hollows crown'd with summer sea.

The trouble is that such a place has no existence this side of heaven, and heaven is never or rarely in the minds of those who cherish these dreams and longings for the somewhere-else. Perhaps some will call

this desire for change a divine discontent and point out how much progress owes to this very factor. That is true to a certain extent, but at the same time it is apparent to all that the world is full of discontented men and women whose unhappiness can be traced to this same source. Whether these desires for change are wrong or not depends upon the motive from which they spring. If it is only discontent with our lot and a desire for selfish indulgence and to escape the burdens and responsibilities of life that all must bear, it is a sin. If we are deluding ourselves with the whisperings of fancy and seeking some Lotus land where the phantoms of vain hopes will prove real, we are doomed to disappointment. The tragedy is that so many around us are wasting their lives and their usefulness in vain discontent, forever seeking what does not exist.

We would like to point out in closing these brief observations, that there is such a thing as "divine discontent". There is an unrest of the soul that is not sin. There is a divine urge that calls us away and which we will never get rid of while life shall last. "Arise ye and depart, for this is not your resting-place", the Voice says to us all. If we only will heed that Voice, the beautiful isle of nowhere will have no charm or allurements for us. And the first thing that Voice says to the unregenerate soul of man is "Come unto me all ye that labor and are heavy-laden and I will give you rest." If you who read will do that you will have come to the beginning of the end of your quest. Your feet will be implanted on the road that leads to the "better country", the heart's true home, where we find the fulfillment of all dreams and the satisfaction of all holy desires.

(Copr. ERA, 1957)

Weddings

Teigroeb—Voth

Miss Katie Voth, daughter of Mr. and Mrs. H. Voth of Winnipeg, Man., and Peter Teigroeb, son of Mr. and Mrs. Peter Teigroeb of Port Rowan, Ont., were married on Thursday, July 25, in the Elmwood Mennonite Brethren church, Winnipeg. Rev. I. W. Redekopp, pastor of the church, officiated.

After their wedding trip the couple will settle on the groom's farm at Port Rowan for the balance of the summer. Next winter they are planning to attend the M. B. Bible College, where both have studied previously.



Vocational Trainees Arrive in U.S.

The eighth group of eager-to-learn international vocational trainees are getting acquainted with America and American Mennonites as they begin various occupations while living with families in 13 states.

Twelve trainees are from Germany, 11 from the Netherlands, two from Switzerland and one each from Paraguay, Jordan and France.

Margaret Braun of Asuncion, Paraguay, will work in the Mennonite Aid office in Akron. She was born in Russia and went to Paraguay in 1948 where she has been working in the MCC Asuncion office.

Fawzi Jaber of Hebron, Jordan, will arrive in August to live with the M. Simeon Zook family at Honeybrook, Pa. He became interested in the trainee program through working with MCC workers Ada and Ida Stoltzfus in the Hebron boys home. They are now on furlough at Atglen, Pa., and will be his counselors.

Marianne Nussbaumer of France, whose brother and sister studied in the United States, is living with the Conrad Nagels at Berne, Indiana.

The other trainees are scattered over a large part of the U.S.A. and are engaged in a great variety of industries and occupations.

New Pax Pastor

Mr. and Mrs. Noah Good of Lancaster, Pa., have gone to Europe to serve with MCC in pastoral work in Pax Services and in fringe time to be with the work of the Eastern Board of Missions and Charities.

Mr. Good succeeds John Duerksen (Hesston, Kans.), who will remain in Europe to study. The Goods will live at Kaiserslautern.

Mr. Good is on sabbatical leave from Lancaster Mennonite School where he is dean. He has been in the field of education since 1927 and is a graduate of Eastern Mennonite College, Elizabethtown (Pa.) and the University of Pennsylvania.

The couple has membership in the Mennonite Church at Reading, Pa.

Manitoban to Austria

Helene Dueck of Winnipeg, Man., has gone to Vienna, Austria, where she will serve in the MCC relief program and help with the Vienna Mennonite congregation.

She lived in Russia until 1942, when she fled to Poland and Germany. She went to Canada nine years ago.

Miss Dueck learned a year ago that her mother, Mrs. Helene Dueck, is living in southern Russia. Her father has not been located.

Miss Dueck studied at the Mennonite Brethren Bible College in Winnipeg and has taught school four years at Hochfeld, Man., and on two Indian reservations.

Doctor's Draft

The special doctor's draft law enacted in 1950 in the United States has been replaced with a law providing for induction of doctors under the same provisions as the regular draft law, with a few exceptions.

The old law required special registration of all physicians and dentists up to age 50 and provided for their induction in accordance with certain priorities whether or not they were subject to induction under regular draft.

The new bill, signed by President Eisenhower June 27, leaves only those doctors who have been required to register under the provisions of the regular draft law with any remaining obligation since June 30—except those who began service under the former law.

But the bill provides for the President to issue special calls for doctors and dentists who are liable under the present draft whether or not other registrants of their age group are called at the same time.

Thus doctors who have become fathers or who are between 26-35 may be called even though other such registrants are not called.

Under the new law only those doctors who have had deferments to complete their medical studies since June 19, 1951, and who are under 35 are liable for service.

Additional information may be received by writing to the MCC Peace Section, Akron, Pa.

Winnipeg to Paraguay

Dr. Cornelius Unruh, son of Mr. and Mrs. John H. Unruh, of Winnipeg, Man., has gone to Neuland Colony, Paraguay, where he will give medical service.

He was graduated this year from Manitoba Medical College. He is also a graduate of the University

of Manitoba and Mennonite Collegiate Institute. He taught school one year at Homewood, Man., and is a member of the Mennonite Brethren Church in North Kildonan, Winnipeg.

Doctor to Vietnam

Dr. and Mrs. Donald D. Goering of Moundridge, Kans., are enroute to Banmethout, Vietnam, where they will join the MCC medical team serving interior tribespeople.

Dr. Goering completed internship this spring at Akron (O.) General Hospital. He is a graduate of Bethel College and the University of Kansas school of medicine.

Mrs. Goering, who attended Central College at Fayette, Mo., and the School of Medical Technology in Kansas City, is the daughter of the Rev. and Mrs. F. W. Rigg of Laclede, Mo. The couple belongs to the Eden Mennonite Church, Moundridge.

MORE ABOUT

And Who Was Cain?

(Continued from page 2-2)

thousands who turn their faces against others in a negative response to the question, "Am I my brother's keeper?"

They not only turn against individuals, but against groups and races as well. They blanket all with the sins of the few in an arrogant intolerance.

And they belong to no single class, sect or race.

They say:

"I was insulted by a Jew. I hate Jews."

"I found a Methodist who went to church on Sunday, violating his marriage pledge on Tuesday. Methodists are hypocrites."

"I know those Catholics. I used to live next to a Catholic family. They never missed early mass, but they threw their rubbish in my backyard and their kids broke windows in my house. I want nothing to do with the Catholics."

And so it goes among those who bear in a somewhat lesser degree the mark of Cain—hatred of their brothers.

It is only small men and small women who thus damn millions for the sins of the few.

In the big prison which is so near my desk, are Episcopalians, Catholics, Jews, Negroes, Methodists, and Mennonites. Criminals all. But outside in this city, which is close to the prison, are fine, understanding, friendly Episcopalians, Catholics, Jews, Negroes, Methodists and Mennonites.

How can any man deny with Cain his kinship and his responsibility to his brothers simply because some among every sect and race are evil?

Living near a prison perhaps is helpful to an understanding of the need for brotherhood. Many—too many—of the more than 6,000 con-

victs out in Blackman Township are there because of hate and intolerance for the frailties of others. And many—too many—might have been saved from imprisonment had someone at the right moment shown the spirit of brotherhood and accepted the responsibility of a positive response to the Scriptural question, "Am I my brother's keeper?"

By Carl H. Saunders in the Gospel Herald.

Singspiration Song Books

Each 40c

These books have been compiled by Alfred B. Smith and contain many of our best-loved gospel songs and choruses. The songs have been sung into the hearts of Christian young people and adults everywhere, encouraging, challenging and inspiring. Some of the songs in these series of seven books are:

Singspiration No. 1

Burdens Lifted
Every Promise in the Book
Only Glory Bye and Bye

Singspiration No. 2

Altogether Lovely
I've Found a Friend in Jesus
What Shall I Give Thee Master
Why Do I Sing About Jesus

Singspiration No. 3

Just Keep On Believing
Make Me a Blessing
No One Ever Cared For Me
Like Jesus

Singspiration No. 4

Now I Belong To Jesus
Turn Your Eyes Upon Jesus
God Is Still On His Throne

Singspiration No. 5

He Owns the Cattle On a
Thousand Hills
The Wise Man and the Foolish
Man
There's Nothing Too Hard for
Jesus

Singspiration No. 6

By and By, When the Morning
Comes
Let Go and Let God Have His
Way
Only a Boy Named David

Singspiration No. 7

John Three Sixteen
Make Me a Lover of Souls
When He Leads Me

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

Family Recreation in Summer

"One of the major reasons for the lasting influence of the home upon all its members is the power of gladness. The hours of happiness in childhood and youth bind our hearts through the years. Memory of joyous play with brothers and sisters pervades the senses as long as the mind holds together."

Summer time, with its special opportunities of family pleasures and recreation—wisely and intelligently used—enriches home life more than is realized by many. Some of the fondest, best remembered recollections in the later life of those now children will be the moments and hours of pleasure when the games and recreational activities included father and mother in the wonders of comradeship. The framework of what the children do in later years will be the sure result of the instruction they received in childhood and youth. No lessons learned will outweigh those so naturally gleaned when the hearts of the children rejoiced in happy union with parents and playmates.

Wilfred and Frances Tyler in "The Little World of Home" give us some basic, practical principles of family recreation. Their own home has experienced great help and enrichment through imbedding these principles into family living. Following here are some valuable principles they list:

1. "The time devoted to play and pleasure is very important in the whole of one's life." It is not how much one plays but how he plays that determines the value.

2. "The purpose rather than the form of recreation is primary." When you see a beauty spot in a wooded area, a beautiful little lake or an island in it, what does it suggest to you? Do you think of it as an excellent site to which you as a family may go for an overnight camp in order to enjoy the pleasures of boating, fishing, swimming, picnicking, outdoor games, singing and story-telling around the campfire, watching the moonlight on the water, sleeping to the sound of rustling leaves and lapping waves, seeing the sun rise, being with one's own for a day—where you will have pleasures and enjoyment together, and where you will, as a family, praise and thank God for his greatness and for His gifts?

3. Leisure time activities recreate vital energies. Pleasures enjoyed refresh and renew. Time given to them is well spent when followed by new power and strength. Play gives release of energy. When it is wholesome, the body and personality are not sundered into fragments, disintegrated, but made whole. In genuine recreation, one enjoys a sense of relaxation, freedom from work and routine. He achieves this by some activity, some

game or pastime which requires but does not burden his physical powers. Test your recreation by this question: "Does this help fit me, my mate, my children, in body for those things each of us is expected to do each day?"

4. The best medicines are air, water, and sunshine, and the best safeguard of health is exercise. Families should plan carefully for good times together which will also give exercise. Psychologists have discovered by tests that the amusements which contribute most to personality are those involving activity and physical exercise. Hikes, tennis, and numerous other such activities are far more fun than expensive activities, and at the same time are highly effective in building the body and maintaining health.

5. Doing things together, as a family, can be very profitable. — In April, 1939, the *Women's Home Companion* reported on the 40,000 answers to a long list of questions it sent to its reader-editors about their 1,674 sons and daughters. It was found that of these children, 92 percent enjoy doing things with their father and mother. One eleven-year-old boy made his statement: "I think I like to go fishing with my Dad better than anything else. Dad taught me all about . . . I feel very proud to have him want me to go along with him."

6. Mental values are appropriated from recreation. Play may contribute to alertness, initiative, quick decision, sound habits of judgment, precision, courage, self-control, determination, skill, broader culture, and insight into experiences of others.

7. Reading plays a large part in having a good time, and may be leisurely and joyfully engaged in during a family outing. A child reads in the unsullied joy of finding itself in a new world. Behind such a child is the heart and brain of some parent or teacher or friend, who makes enjoyable reading and influence possible. What worthwhile books are you providing for your family members?

8. Developing and sharing wholesome personality. — Only with this purpose in mind, can recreations have lasting value. This social and spiritual value takes rank above the physical and mental. This is the high road to joyous and unending happiness. We see it in the narrative of Mary and Martha—a story with the glow of life. The heartbeats of eager souls cause it to pulsate with truth. Mary chose the good part. What was it? It was partaking of Christ's personality. The benefit thus gained from the essence of his personality could never be taken from her.

Many families do not know much of the joy of life. Their children

have had things, but their companionship, which they so craved, was withheld. "Where fellowship of souls exists, whether the family is together cleaning house or touring America, they will be having a good time."

If developing and sharing wholesome personality become the purpose of each of the family members, every activity will fill the home with joy. Jesus made sharing his one objective for his hours upon earth. At all times, he sought to share the unsearchable riches of his grace with others.

Let your family recreation become a time of happy leisure and physical fun, a time of mental value, and a time where the family is drawn close to one another and closer to the Lord—a time of developing and sharing wholesome personality.

Reprinted from

The Sunday School Instructor

Newest MCC Project Operating

Toronto, Ont. (MCC) — MCC's newest Canadian project was officially opened on June 26, 1957, with an orientation meeting in Menno House, the residence of the unit on 551 Dovercourt Road in Toronto. Participants in the meeting were unit members, Rev. Wm. Dick and Dr. John Sawatzky of the educational staff, Hedy Sawadsky, representative of the MCC office in Waterloo and interested residents of Menno House.

Dr. Sawatzky, as consultant to a number of Toronto's industrial firms, has been active in procuring most of the jobs for the unit members in the city of Toronto. He, Rev. Dick and Harvey Toews have been instrumental in planning a comprehensive educational course of studies to be followed twice

weekly throughout the summer. The course is divided into three sections: Industry, the Industrial Community, the Church and the Industrial Society. These lectures are to assist the students in understanding the Gospel and its relevance to the industrial man in our present industrial world.

Henry Dueck of Altona, Manitoba writes "I did enjoy the first class which we had last night. We discussed the Modern Industrial and Business Society . . . I work on the assembly line in Coleman Lamp and Stove Company. The job will give me good insight into conditions of the present-day labourer."

The unit, led by Victor Fast of Chortitz, Manitoba, has been organized to meet the spiritual, social and service needs of the group. The leader reports that the first prayer meeting together had been meaningful and significant.

"The fact that in the unit we have a common goal and are studying a common problem, has made the fellowship more inspiring and intimate", is an evaluation by Robert Schellenberg of Bethel College, North Newton, Kansas.

George Dyck of Saskatoon suggests that the purpose of the unit will be accomplished if "we keep in mind that we are here to serve God."

"More things are wrought by prayer than the world dreams of. What are men better than sheep or goats, that nourish a blind life within the brain, if knowing God, they lift not hands of prayer both for themselves and those who call them friends." —Tennyson.

LORNE A. WOLCH

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

Optometrist and Optician.
Eyes Examined

272 Kelvin St., Elmwood
Phone: 50-1177

A CHALLENGE TO OUR CHRISTIAN YOUTH

The Lord is giving to our Church and Brotherhood unprecedented opportunities for mission work at home and abroad. A strong Christian witness is also needed in the various professions open to our young people.

THE MENNONITE BRETHERN BIBLE COLLEGE

is dedicated to meet this challenge of the present day by an adequate preparation for effective Christian service. Courses are offered in:

- THEOLOGY ● MISSIONS ● MUSIC
- LANGUAGES ● CHRISTIAN EDUCATION

Instruction is given in an atmosphere of evangelistic concern and missionary interest, in the spirit of reverence for the authority of God's Word, with a sincere appreciation for our spiritual heritage, and with a love and devotion to our Church and Brotherhood. Apply now!

Address all correspondence to:

The Mennonite Brethren Bible College

77 Kelvin St., Winnipeg 5, Manitoba

Reports on Visit to S.A. Colonies

By D. K. Schellenberg

Steinbach, Man. — A long-anticipated visit was realized this spring by Rev. Peter S. Kehler when he was able to visit old friends and relatives in Paraguay. He reported on this trip in the local Chortitzer church on Sunday, July 21.

On a trip that started on March 19 and ended on May 27, Rev. Kehler travelled some 9,000 miles by bus and plane. During this time he visited schools, mission stations, churches, a Bible school and a leper station in Paraguay, South America. At many get-togethers of friends and relatives he was hard put to answer the barrage of questions that were asked about relatives at home. Several thousand of Paraguay's Mennonites came there during two waves of emigration from Manitoba in the 1920's and the 1940's.



Rev. Kehler was especially impressed by the sacrificial nature of the work being done on the leper station, which is an MCC project operated in co-operation with the colonies. Only about nine lepers were resident at the station at the time, but about 300 were being treated at home in regular visits.

The Bible is one of the main subjects in many of the schools, with even the younger pupils having a fairly good knowledge of the Word of God. In all, Rev. Kehler visited seven schools. The Bible school visited by Rev. Kehler has up to 40 students at times.

The two missionary stations visited by Rev. Kehler minister to the Lengua Indians. He had the opportunity of preaching to these Indians through an interpreter, who was Bernhard Toews, the missionary at that particular station. Rev. Kehler was impressed by the fact that there were already those among the Lenguas who also minister the Word. Mr. John M. Funk served as missionary at the other station visited. According to Rev. Kehler, there are already about 100 baptized believers at one of the stations.

A new hospital is under construction at Bergthal colony, Rev. Kehler reported. The present hospital, though inadequate, has been invaluable for the colony.

Among the difficulties encountered by the settlers are the grasshopper scourge, drought and ants. Some people have had to move three times to escape the ants.

Colonies visited by Rev. Kehler during his trip include: Bergthal, Sommerfeld, Menno, Fernheim and Lengua 63.

The future is brighter for the settlements, the report indicated. The Chaco is being served with twice-weekly air service. Roads are being built for more efficient transportation. Sommerfeld Colony even has a two-way radio connection with Asuncion, speeding up latest news reports.

At the close of the service at which Rev. Kehler reported an offering was received to help reconstruct the starch factory that was destroyed by fire at Bergthal Colony.

Ontario Youth Conference Dates Set

Niagara-in-the-Lake, Ont. — Full-scale preparations are underway for the annual Youth Conference of the M. B. churches in Ontario. Scheduled for August 9 to 11, the conference will hear Dr. Joseph W. Schmidt, president of the Grace

Bible Institute, as the featured speaker.

The services of the three-day youth conference will be in the auditorium of the Eden Christian College. Accommodation for those coming from a distance is available in the school dormitories and meals will be served in the dining-room. Mr. H. H. Dueck, chairman of the Youth Committee, will serve as chairman at the Youth Conference, while Rev. J. J. Toews, pastor of the Kitchener M. B. Church, will serve as dean.

Six messages on discipleship will be delivered by Dr. Schmidt. Other features include three eliminations in the Bible Quiz and a film, "Missionary to Walker's Garage". A mass choir will sing on Sunday morning and Sunday evening.

Contribute 3500 Hours For Disaster Relief

Winnipeg, Man. — More than 3,500 man-hours of labour were given for clean-up operations at the Fargo, N.D., disaster scene, the executive and area contact men of Manitoba Mennonite Disaster Service were told at their meeting on Wednesday, July 17.

Present for this meeting, at which the work done was reviewed and new plans were made, were members of the executive committee of Manitoba Mennonite Disaster Service: Rev. Wm. Enns, Winkler, chairman; Mr. John M. Wiens, secretary; and Rev. Wilbert Loewen, Winnipeg, vice-chairman. Also present were the co-ordinator, Mr. Jake Loewen, Rösenört, and the area co-ordinators: Simon Rieger, Steinbach; D. K. Friesen, Morris; and C. N. Friesen, Altona.

Mr. Henry Loewen, Kansas MDS field man, showed pictures of the work done by the Kansas MDS at the recent Kansas City disaster. He also outlined their methods of organization and work, which provided many helpful hints. Kansas MDS is considered to be the most developed disaster service.

The executive decided to send letters of appreciation to officials of the Fargo Disaster Committee, thanking them for their co-operation and help.

At the present time there are no men at Fargo. The last volunteers left the scene a month ago after they completed the clean-up work assigned to them by the Fargo Disaster Committee. Since there are several (Old) Mennonite churches nearby, they will be carrying on with reconstruction. If help is needed they will call Manitoba MDS. One of the projects undertaken by the churches there was the raising of a prefabricated house for a needy family.

For the future it is hoped to register all those who are willing to

help at a future disaster scene in order to facilitate the work. A general meeting is also to be called this fall to discuss the work done and to discuss possible improvements.

On the Horizon

August 2 to 4 — The Youth Bible Conference of the Mennonite Brethren churches in Alberta will be held at the Southern Alberta Bible Camp at Vauxhall, Alta. Rev. J. J. Toews of Kitchener is the guest speaker.

August 2, 3 and 4 — The annual Manitoba Mennonite Brethren Sunday School Workers' Conference will be held at the Winkler Bible Camp, Burwalde.

August 5 — Youth workers of Manitoba will meet at the Winkler Bible Camp, Burwalde, for their annual conference. The morning session begins at 10:30 (CDT).

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.

October 19. — The General Conference of the M. B. Church in North America will begin its triennial sessions in British Columbia.

Through Gates of Splendor

By Elizabeth Elliot

In this 256-page book by the wife of Jim Elliot, one of the five daring missionaries killed by Auca Indians in Peru, is the whole story of "Operation Auca". The author has succeeded in putting the amazing saga recorded in *Life* and *Reader's Digest* in its true spiritual setting through the use of the extraordinarily detailed diaries and letters of the five martyred men.

As challenging as the courageous venture of the five men is, and as inspiring as their willingness to die is, the biographical sketches of the five men, especially their letters, provide one of the greatest challenges of the book. You will be led to self-examination and to consecration as you read of the devotion to God that these men displayed.

"Here is a book that, given the reading it deserves, will inflame the Christian church.

Price: \$3.75

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

ORDER FORM for the MENNONITE OBSERVER

Subscription rate: \$1.75 per year.

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

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

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

Name:
(Please print)

Address:

(Sample copies mailed free upon request.)