

Mennonite Observer

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

★
YOUR CHRISTIAN
FAMILY WEEKLY

September 27, 1957

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. III, No. 39

Sod-Turning Service at Calgary

By J. Loewen.

Calgary, Alta.—The M. B. Church of Calgary was able to mark another milestone on Sunday, August 18, with the turning of the sod on the lot where the future house of worship is to be located.

A crowd of approximately 100 attended the short service, which started at 3 p.m. After the gathering sang "Faith of Our Fathers" a few introductory remarks were made by Brother A. Rempel, church leader. He pointed out how the work in Calgary had been started by the then city missionary, Rev. J. A. Froese. The work grew and a church was organized, with the present membership standing at 70.

Brother Abe Nikkel represented the young people of the church. He read from I Chronicles 28:10: "Take heed now; for the Lord has chosen thee to build an house for the sanctuary: be strong and do it." He stressed the point that we, too, were chosen to build a place to glorify God and to serve the community.

Rev. D. Kroeker, minister, brought a short message in the German language based on Exodus 25:8 and Leviticus 26:11.

The chairman of the building committee, Brother E. Ratzlaff, gave a report on the size and type of structure to be built. The basement structure will be used temporarily. Work on it will start immediately and it is expected to be ready for occupancy in about three months. The general contractor will be Brother D. Ratzlaff, a member of the church.

The turning of the sod on the lot located at Centre B. Street and 40 Avenue N.W. was done by the church leader, Brother A. Rempel. He read the verse in II Chronicles 28:20.

Following this, the present city missionary and minister of the church, Rev. H. Thielman, brought a message in the English language. The text for his sermon was based on Nehemiah 2:11-20. In these verses Nehemiah contemplates rebuilding the walls of Jerusalem. Brother Thielman pointed out that: Nehemiah took time to think over

the great task; he surveyed the difficulties; he made an appeal for helpers; he gave an encouraging testimony; and he went on in faith despite opponents who mocked and despised him. Brother Thielman then led in closing prayer.

Ordain Two Deacons at Yarrow

Yarrow, B. C. — Two couples were ordained to the diaconry at the Mennonite Brethren church here on Sunday morning, September 15. They were Mr. and Mrs. Jake Martens and Mr. and Mrs. John Unger.

Rev. H. Lenzman spoke on Acts 6:1-7, which relates the choosing

of the first deacons. He emphasized that this ministry is not only that of the deacons, but that the church as such also has a part to play.

Rev. David Wiens, pastor of the Vancouver M. B. Church, delivered the ordination message. He read I Tim. 3:8-13 as his text and reminded the two couples and the congregation of the great work deacons are called to do.

The church choir sang three songs: The Lord's Prayer; Gott segne euch; and The Lord Bless You and Keep You. The former Gospel Messenger quartet sang, "I Wonder Have I Done My Best for Jesus."

Yarrow M. B. Church now has eight deacons for a membership of 708.

Mennonite Schools Bulge With Students

Mennonite high schools across Canada are experiencing the greatest influx of students ever. Consistently larger enrollments reveal a growing interest in high school education.

Historically the oldest school, Mennonite Collegiate Institute at Gretna, Man., registered 200 students on opening day, September 15. Recently built dormitories proved too small and rooms had to be found in the village for some of the students. Grade twelve is the largest grade, with 69 students enrolled. Rev. P. J. Schaefer is principal.

After 13 years of operation, Mennonite Educational Institute at Clearbrook, B. C., tops the list in enrollment, with over 450 students crowding into the bulging classrooms. More were expected. Principal is Mr. Wm. Wiebe, who was principal of the junior high last year.

Located next to the M. B. Bible College, Mennonite Brethren Collegiate Institute in Winnipeg, Man., had 199 students enrolled after the first week of instruction. The highest enrollment was in grade ten, with 48 registered. Grades 7 to 12 are taught at M. B. Collegiate Institute, with Mr. Henry Dick as principal.

Sharon Mennonite Collegiate Institute at Yarrow, B. C. shows that Mennonites are beginning to realize that a synthesis of religious and secular education should begin before students reach junior high school. Beginning already with grade six, Sharon Mennonite Collegiate enrolled 110 students this

General Conference Program Announced

Yarrow, B. C. — The program of services and sessions for the General Conference of the Mennonite Brethren Church in North America, which meets here from October 20 to 24, has been announced.

Services on the Conference Sunday, October 20, will be held in four centres; Yarrow, Clearbrook, Vancouver and Fraserview M. B. church, Vancouver. The Sunday morning service will begin at 10 a.m., the afternoon service at 2 p.m., and the evening service at 7:30 p.m. The conference theme has been set as, "The Commission of Our Lord Jesus Christ."

Speaking at the morning service on "The Witness in the Church" will be: Rev. David Ewert, Vancouver-Fraserview; Rev. J. H. Quiring, Vancouver; Rev. H. R. Wiens, Clearbrook; and Rev. B. J.

year. Mr. Wm. Friesen is the principal.

A new principal with the build of a basketball player led Alberta Mennonite High School into this year of instruction. Located at Coaldale, Alta., the school has an enrollment of over 100. Mr. Harold Dyck, formerly teacher at Sharon Mennonite Collegiate, is principal at AMHS.

Over 180 students were expected for the beginning of school on Monday, September 23, at the Eden Christian College, Virgil, Ontario. Dormitories and a large auditorium completed last year have made the facilities more complete. Rev. D. Neumann is the principal.

Braun, Yarrow. "The Witness of the Church in its Environment" will serve as the second theme at the morning service, with the speakers: Rev. Waldo Wiebe, Vancouver-Fraserview; Rev. Waldo Hiebert, Vancouver; Rev. J. J. Toews, Clearbrook; and Rev. Lando Hiebert, Yarrow.

The afternoon service will feature messages on foreign missions and reports by missionaries now on furlough. Speakers on the subject, "A Glimpse of the Mission Field", will be: Rev. J. H. Epp, Vancouver-Fraserview; Rev. H. H. Epp, Vancouver; Rev. A. E. Janzen, Clearbrook; and Rev. J. B. Toews, Yarrow.

"The Commission of our Lord Jesus Christ and the Personal Call" will be the subject for the evening

(Continued on page 12-2)

IN THIS ISSUE

	Page
• Through Infiltration of False Doctrine	3
• At Ease—or Broken by God 2	
• DVBS Grows in Ontario....	3
• The Gospel Comes to Sertaozinho	4
• To All Who Would Preach 4	
• Happiness in Your Vocation 5	
• What Should S.S. Offer	8
• Mennonite Brethren Board of Welfare	11
• Mennonite Brethren Mission Notes	11

EDITORIAL

GUEST EDITORIAL

A Church in Danger

Through Infiltration of False Doctrine

By H. R. Baerg

(Last of two installments)

The question arises in the hearts of many sincere Christians, "How can we prevent people from being led astray?"

We must first recognize that this is an attack from the enemy upon the church of Jesus Christ. It is his attempt and intent to defile the pure waters of Truth, to bring to shipwreck the faith of the individual. We must "watch and pray" that we be spared the kind of attitude that will lead to "falling away." Also, we must "make the watches strong, set up watchmen and prepare the ambush." (Jer. 51:12). We must make our defenses as Nehemiah did, "pray unto our God, and set a watch against them day and night" (Neh. 4:9).

In the second place, we must unsheath the sword of the Spirit which is the Word of God. We are not "ignorant of the devices of the devil," so we must declare the whole truth in the power of the Holy Ghost to bring conviction and correction from error. It is the Truth, when they know it, "that shall make men free." Growth must be encouraged so that Christians will not be carried about by every wind of doctrine," (Eph. 4:14) but rise to be "teachers of the truth" (Heb. 5:12). Firmly we must reject what is deceitfully offered as a "helping hand to Bible study."

Furthermore, we must sound out a clarion call for prayer warriors and for believers who will march for truth in order that they do not fall back and become victims of Satan's propaganda and brain-washing. Bismark has said: "Nations are not created by generous application of liberty and tomato sauce, but by blood and iron." So it is in the church. There is too much soft-slipper, arm-chair, speculative, take-it-easy kind of Christianity. Confronted with the four hundred prophets of Baal on Mount Carmel, Elijah did not argue the orthodoxy of his beliefs. Rather he cried unto God. The blazing testimony shocked a rebellious, wayward nation which had turned to other gods. They then cried, "The Lord, He is God."

Then too, believers must be called on for fiery testimony to the truth. "A fifty percent Christian for God is one hundred percent for the devil," someone has said. We need to see the peril, which is freighted with far-reaching consequences. Only by personal testimony can religious terms which are being used with utterly unbiblical meaning be glorified and captured again for the truth. May God give Christians unflinching devotion to the witness which we have received.

In the fifth place, spiritual leadership which will hold surveillance over the oracles of God is needed. Innocently enough, many Christians are promoting and encouraging doctrines from the pit by pampering their old carnal nature and by failing to discerning "between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3:18). Satan has intimidated many until they think that "you cannot know." May God "wake up" Gospel shepherds to a vigilant guarding of their flocks. Spiritual leadership can lead people out of, and through, these chaotic conditions. The church needs men whose voice can "wake the dead" and make the living to tremble. By humility, self-denial, and earth-shaking earnestness and courage they can deter sin and deception. The Scriptures repeatedly admonish the leaders to personally approach false teachers and heretics in the church, warning them of God's judgment and seeking to persuade them of the truth.

Finally men of astute and sober minds see that only a spiritual awakening and revival will turn the flood-tide of error, shut the mouths of false prophets, quench strange fire, burn out dross and carnality, and guard against infiltration of the frightful menace of false doctrine. The white heat of revival fire and visitation of God's presence will bring to light that which is not genuine and set up a standard of truth which men may safely and assuredly follow.

DEVOTIONAL

At Ease - or Broken by God

By Abram Konrad*

"I was at ease, but God hath broken me asunder" (Job. 16:12).

Love of ease could be classed among the primary characteristics of our age. This manifests itself in many ways: industrially through emphasis on labor-saving devices; socially through search for the easy job, much leisure and a clamouring for the professions rather than manual labor; and morally through the relaxation of standards to a level not too rigorous or exact. Small wonder that this love of ease is also easily transferred to the religious sphere, making us spiritually soft, anaemic and indulgent rather than "good soldiers of Jesus Christ."

Job was a man who could testify, "I was at ease." Being thus comfortable and relaxed was nothing sinful in itself. Seldom do we find a Biblical character so unreservedly declared "perfect" with no negative appearances to mar the picture. His being at ease manifested itself in material prosperity, physical well-being, social security and Divine acceptance. No doubt he had a spacious and beautiful home, well suited to so prominent a patriarch. He had a wonderful family, all settled in the immediate neighborhood, upon whom he could shower his gifts and affection. His wealth was inexhaustible—enough to satisfy all his wants and desires and allow him to liberally "strengthen the weak hands" (4:3) and cause "the widow's heart to sing for joy" and be "a father to the poor" (29:13, 16). The Lord had also graciously given him good health to enable him to enjoy fully all the good things of life. Yes, how meaningful and expressive the words: "I was at ease." Truly a position that most of us would desire.

But I am fully convinced that this was not the time of Job's greatest blessing. After being struck by calamity after calamity, through which all these good things were taken and only life, painful existence, were left, Job says: "God hath broken me asunder." Look at the contrast: "At ease—broken". Only few words but they sum up the entire story of Job's long life.

His being broken by God led to a revolution in his spiritual life. In his own words: "I have (had) heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefor I abhor myself and repent in dust and ashes" (42: 5, 6). Hearing was changed to seeing, accurate knowledge; spiritual pride and self-righteousness were turned to self-judgment and humility. Thus the basis was laid for unlimited blessing from above.

His being broken further widen-

ed the scope of his ministry. Formerly his prayers of intercession centered largely about his family (1:5) but now he prayed for his friends (42: 10), who could actually be classed as his tormenters. Certainly Job's intercession and ministrations did not end there. His increased wealth and added years were no doubt used to serve the God whom he now knew and revered.

Then finally, through his being broken, Job has become of inestimable blessing to countless saints that have read his book during the forty centuries since its writing. Not while at ease, but only after being broken was he in position to bless others through the inspired account of his life as it has been preserved for us.

At ease! Broken! The first sounds so appealing. The second is so much better. "By reason of breakings they purify themselves" (41:25). That is why, as someone has said, "Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in worldly reputation, and broken in their affections, and broken oft-times in health; those who are despised and seem utterly forlorn and helpless, the Holy Ghost seizes upon, and is using for God's glory."

Let us therefore not strive for ease and comfort. Much rather, may we yield ourselves unreservedly to be broken and multiplied for the blessing of many. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." (Ps. 51:17.)

*Instructor at the Coaldale Bible School, Coaldale, Alta.

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.

DVBS Grows in Ontario

By John Unger*

Hamilton, Ont.—Constrained by the love of Christ and the challenge of a ripened harvest field, we ventured forth in faith, beckoning "Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psalm 34:11).

We praise God for the 126 teachers who were willing to devote both time and talent in the work of daily vacation Bible school during the six-week period beginning the first of July and continuing through to the middle of August. Of this number, 18 teachers could only afford one week of time for the work; 99 teachers went out for a two week period; 5 for four weeks; one, five weeks and 3 for six weeks. With special interest we noted that 46 of these workers were married, while of that number 9 went out as couples, thus sharing the blessings of the work.

We marvelled at the way in which the various communities were willing to co-operate with us in permitting us to use their schools for this purpose. With the consent of the various school boards and churches, we were able to meet in 28 different places and conduct schools with enrollments which varied in number from 21 to 355. In all we had a total enrollment of 1,904 children. Considering the worth that God has placed upon one human soul, we are deeply grateful to the Lord that He has called us worthy to serve Him in this way.

An evening school at Niagara Christian Fellowship Chapel had the largest enrollment, with 355 listed. Twenty-seven teachers served in this school.

While on the field, the teachers were able to enter over 300 homes, witnessing wherever they went of the grace of God. With joy we received the reports of the workers upon return, of the blessing they had received in the work. Many parents of the children came to the workers and thanked them for their services, expressing the desire that they return the following year. Approximately 260 Bibles and Testaments have entered different homes as a result of the efforts put forth. Above all, we rejoice that our teachers were privileged to show 50 pupils the way of salvation as they came to them asking for spiritual counsel.

In 22 of the 28 schools, we had morning classes; while in the others evening classes or other arrangements were made. The Scripture Press material was used.

Looking back upon the work which has been done, we cannot help but in humility before God thank Him for the ways in which He had opened the doors and showered down His blessings. We do not want to forget the work dur-

ing the winter months, but are planning a follow-up program, especially for those children who have made decisions for Christ. We want them to grow in grace and knowledge. We covet your intercessory prayers.

*Field director for the DVBS program sponsored by the Home Mission Board of the Ontario M. B. Churches.

Eight Received into Lindbrook Church

Tofield, Alta. — Eight believers followed the Lord in baptism and received membership in the Lindbrook M. B. church.

At 10 a.m., Sept. 15, the congregation had gathered at the baptismal site. Rev. B. Sawatzky, city missionary in Edmonton, delivered the message. As text he read Acts 2:38, stressing the importance of water baptism.

Rev. P. Warkentine officiated at the baptism. The candidates were: Mrs. S. Warkentine, Linda Riediger, Elviera and Loretta Baerg, Sara and Elviera Siemens, Wilmer Huebert and Ernest Wiens.

After the baptism, the congregation retired to the church, where Rev. P. Goertz gave a message based on 1 Thess. 5: 12-22. He emphasized the Christian walk according to Scripture.

Those newly baptized were then received into the church.

The meeting was brought to a close with a time of fellowship at the Lord's Table.

Sharon Opens Doors Again

Yarrow, B. C. — Sharon Mennonite Collegiate opened its doors on September 16 for another year of instruction. Grades six to twelve inclusive will be taught this year.

Approximately 110 students are expected for this year. A staff of six teachers have been engaged. The newcomer to the staff is Mr. Lawrence Fast of Main Centre, Sask., who has attended the M. B. Bible College and the University of Saskatchewan at Saskatoon. The others, who have taught in previous years, are: Mr. Wm. Friesen, principal; Mr. Hugo Friesen, Mr. Rudolph Boschman, Mr. John Friesen, and Miss Agnes Dueck.

New Secretary at WCCM Office

Clearbrook, B. C. — With the move from Yarrow to Clearbrook, the West Coast Children's Mission changed secretaries and brought the office closer to the residence of the field director.

Miss Adeline Sawatzky is replacing Miss Martha Braun as secretary in the WCCM office, now located in the basement of the Mennonite Brethren Bible Institute here. Miss Braun has served as secretary for over a year after graduating from the M. B. Bible College. Miss Sawatzky is a graduate of the M. B. Bible Institute.

Rev. John Reimer, field director, has moved from Harrison Hot Springs, where he was resident missionary prior to his appointment as field director, to Gladwin Rd., Abbotsford, giving him closer contact with the office.

The new address for the West Coast Children's Mission is Box 280, Clearbrook, B. C., while the phone number is 29011. Rev. Reimer's telephone number is 26320.

Mission Work is 'Most Important Work'

Regina, Sask. — Visitors from Main Centre, Herbert, Ernfold and from as far as Winnipeg joined the Regina M. B. Church to celebrate the annual harvest thanksgiving on Sunday, September 15.

Guest speaker at the service was Rev. Abe Goertz of Main Centre. He particularly emphasized the shortage in mission funds and urged the congregation to rededicate their efforts and finances, thus supporting more liberally the missionary program.

"Mission work," he said, "is the most important work that any church can do. It should therefore be the ultimate aim of every Christian."

The services proved to be a great spiritual blessing to the congregation and visitors. Substantial offerings for the foreign mission fund were also received.

Harvest Festival at Clearbrook

Clearbrook, B. C. — The annual harvest thanksgiving festival was held in the Mennonite Brethren church here on Sunday, September 15.

Rev. A. H. Konrad, leading minister, opened the morning service and welcomed the many friends who had come to share in the Lord's blessing. Rev. John Friesen spoke on John 6: 1-15, while Rev. H. G. Dueck of Sardis based his message on Isaiah 63:7. The church choir also served in song. The offering for home missions totalled \$700.00.

After the noon intermission, during which the ladies served lunch, the church was again filled for another service. Rev. D. B. Wiens of Vancouver served as speaker at the afternoon service. He used as his text Acts 16: 8-10: "Come over into Macedonia and help us." The offering for foreign missions totalled \$750.

Hepburn Pianists Win Awards

Hepburn, Sask. — Diana Wiens, 12-year-old daughter of Mr. and Mrs. J. A. Wiens was awarded the Royal Conservatory Silver Medal for the highest mark in Grade VII Piano in Saskatchewan.



Reginald Van Nes, son of Mr. and Mrs. Anton Van Nes, also of Hepburn, received the highest marks in the province in the Grade VIII Piano exam and was awarded the Frederick Harris Scholarship and the Silver Medal from the Royal Conservatory of Music at Toronto.



In addition to his success in music, Reginald is achieving a growing reputation for his tailoring and designing of clothes.

Both Diana Wiens and Reginald Van Nes are students of Miss Marjorie Wiens.

Mission to Lepers Portrayed

Regina, Sask. — The regular prayer-meeting time on Wednesday, September 18, was taken by Mr. Smith, who represented a mission to lepers.

His sound film, dealing with the Hongkong leper colony, aroused great interest in the M. B. church here, since mission work among lepers is comparatively new to most of the people here.

The Gospel Comes to Sertaozinho

By Peter Sawatsky

Sao Paulo, Brazil. — In Brazil, even today, there are many small towns without an established evangelical church. Most of these are just small hamlets but here and there even a larger town is without a witness. One such town was Sertaozinho in north-central Sao Paulo state, with a population of about 10,000.

It is in a fertile farming area. Sugar cane is the main crop and fields with the tall green stalks stretch for miles in every direction. Coffee, cotton, corn, bananas and other crops are also raised. Unfortunately, wealthy landholders own the fazendas (large farms) and the workers earn only a small wage. The workers live in small huts on the fazenda or come from the towns in trucks.

Some time ago the Glenn Muselmans, our missionaries in Sertaozinho, were planning their first evangelistic services. A hall had been rented and prepared. A young Brazilian was coming to serve as the evangelist and I was invited to come to help with the meetings. Early on Thursday morning I left Sao Paulo by train and arrived in Barrinha in the early afternoon, where bus connections are made for Sertaozinho. It had been a pleasant trip, full of thoughts and prayers for the work ahead. As we neared our destination the bus came over a rise and around a curve in the dirt road and there before us lay the town of Sertaozinho. Above the small tile-roofed brick buildings closely crowded together, towered the impressive Roman Catholic church with its tall spire pointing heavenward. My heart was heavy at the sight, yet I was thrilled at the thought that tonight an evangelistic campaign was to begin in this town which for so many years had been dominated by a false religion. A fervent prayer arose that God would bless this effort and bring salvation to many in this dark town.

Across the street from the Muselman home is the hall with its new sign, Capela Evangelica. That afternoon last minute preparations were made, but with some apprehension we saw dark clouds coming up from the south-east. Many invitations to the meetings had been given and gospel literature distributed. After supper it began to rain and our hopes for a large attendance were dampened. Although it was in the dry season it rained heavily the first two nights and the attendance was small.

The gospel was proclaimed clearly and forcibly. A number showed their interest by coming forward to receive a New Testament. On the second night one man said he wanted to make a decision and we explained some scriptures and

prayed together. The priest on a local radio program warned against the new preachers who had come and called us "thieves and robbers who climb up by another way, and who disturb the peaceful flock." The weather turned fine for the last two nights and there was a good increase in attendance. Regular weekly meetings are continuing with good results. Pray that many may be won to the Lord and that a strong church may be established in Sertaozinho.

We had a special meeting here in Sao Paulo on August 4, when

Harold Reimer and Harry Ballback, missionaries from the States, were in charge of our Sunday evening service and showed their film on the Indian work in the interior. Our place was crowded with about 75 people. A number indicated their desire to receive Christ.

Due to bad weather and probably other reasons, attendance has been small lately. The work is slow and at times discouraging, but we know it is necessary and worthwhile. Sao Paulo is preparing for special evangelistic meetings with Dr. Oswald Smith from September 24 to October 6. Please pray for these meetings as well as for our work in general.

To All Who Would Preach

By Bishop William A. Quayle

Paul was a great phrasist and this maker of deathless and tremendous phrases says Christ "gave himself." Thus does Paul epitomize, not jeopardize, the divine career in the Person of the Christ of God. "I am here," the career of Jesus said, "to give Myself."

This is why every man of us is here. We are come to give ourselves. A preacher is to give himself. He is here for the enrichment of the world. A man is an estate and should any of that estate be left on hand at death the man is by so much a failure. We are put in the world of God to give ourselves away to the world; not to gain but to give, not to amass but to disburse.

Christ "emptied himself" is the massive and dramatic putting of this truth. There was nothing left in Christ unused when He left us to journey back to God. He had nothing left. Empty as a drained cask—this is Christ's new program for life. Not to hunt ease but to hunt travail, not to count costs but to venture all boldly, to drain life dry and make self a lordly contribution to the world. That is Christ's plan for every preacher and it pulses with power like the unsleeping sea. Question: "What is life for?" Answer: "To give yourself." This view of life's business makes life immensely self-respecting. We cease being sponges and become enrichers. We earn our board and endow the world.

In a sublime regard the preacher's vocation is to give himself. Preacher, what are you working at? And he, without stopping to look up or wipe the sweat away, answers like a leaping sword, "Giving myself." Pouring out himself. Sun at the morning's east, what is your day's toil? And the sun lifts and spills the bowl of the world full of light and the inverted bowl of the sky full of delight, and shouts like a soldier swinging into battle, "To give myself." The sun's business is the preacher's business. And the sun learned his occupation from

the Christ who would teach things and spirits that all we exist for is to give ourselves.

But the preacher's business is to preach? No, brother, no! His business is to give himself. He is the trumpeter, not the trumpet; the soldier, not the sword. Preaching is a method of the preacher giving himself, just one method, and the sermon becomes not an exploit but an evidence and certificate of what breed of soul the preacher is.

All mankind knows the thing preaching is. A man telling about God-Christ purely is this: a man called of God, talking about everything that touches man and God. That is preaching. Preaching is the art of making a sermon and delivering it? Why, no; that is not preaching. Preaching is the art of making a preacher and delivering that. Preaching is the art of the man giving himself to the throng by means of voice and gesture and face and brains and heart and, the background of all these, himself.

Preaching is the outrush of the soul in speech. Therefore the elemental business in preaching is not with the preaching, but with the preacher. It is no trouble to preach but a vast trouble to construct a preacher. There is little trouble to preach if only there be a preacher. Preacher-ing, not preach-ing, is the task.

In preaching we always assume that the man is called of God and of man to his unapproachable office. And to such a man the question of a sermon will be the question of the man. Every soul comes to his effort under limitations, gropingly, as Samson came to Dagon's pillars. But stature of soul is not a fixed fact. It is a fact depending on him whose soul it is. To be bigger than we were is always a possibility. And so it comes to pass that a given sermon is the preacher up to date.

The preacher floods the souls of men and women and floods dry channels of the heart, brings won-

der and reason to the brain, unseals the fount of tears, wakens drugged conscience from its stupor, hammers against the brazen doors of obdurate wills; the preacher does this because he is a tide from God's great sea. But in the proportion of him who is the channel of the rising of the tides of God do the tides drive in.

A sermon is not a piece of carpentry, but a piece of life—a spacious heart, a spacious brain, a spacious sympathy talking out loud. A great preacher like Paul fashioned himself, not his speech; and then so great did he become, he sat down and extemporized the sweetest poem ever written save the Shepherd Psalm, when he gave the world the thirteenth chapter of First Corinthians. So he did with the resurrection chapter, which wings away in serene ether where eagles with their tawny wings could not attempt to soar. But on Paul's forehead was no drop of sweat; he had grown the wings, and it was fun to fly.

A preacher is God-endowed but he is also self-endowed; and a preacher-man's business is to amass a life of cubic dimensions to the end that he may evoke the great power and utter the great word. Does not this version make being a preacher a sublime business? Preacher, what are you doing? Are you getting up a sermon? And his answer, "Rather, by God's grace, I am constructing a man." Working on your sermon, brother? "No, working on the preacher." What, then, in the light of this is a preacher's task? Plainly this: amassing of a great self so as to have something worthwhile to give.

Man and God, these the preacher has by heart. What a blessed luggage they are—the folk for whom God died and the God who died for folk! The wideness of the world of ground and sky is on such a man. He walks in radiance like a perpetual dawn. He talks with God and God talks with him. And when this preacher comes to a Sunday in his journey through the week, people ask him, Preacher-man, where were you and what saw you while the workdays were sweating at their toil? And then of this preacher we may say reverently, "He opened his mouth and taught them, saying, . . ." and there will be another, though lesser, Sermon on the Mount.

And the hearers sit and sob and shout under their breath and say with their helped hearts, Preacher, saw you and heard you that? You were well employed. Go out and listen and look another week; but be sure to come back and tell us what you saw and heard. That will be preaching. Such a man will be big enough to get to places he cannot see and that is the thing needed.

—The Alliance Weekly.

Happiness in Your Vocation

By Willi Toews*

Possibly many years prior to your birth it may have been the prayers of your parents that you either be a missionary, school teacher, doctor or even a nurse. I'm sure whatever those whispered prayers may have contained, they could have been the starting point which later would lead you to happiness.

Then your birth came! A bouncing, squirming baby . . .! The thoughts of the parents became audible as the mother sighed: "God's child in our care," and father whispered, "Bless this our child."

Rapidly those early years flew by. Sunday school, kindergarten, public school, high school soon became a thing of the past and yet the young offspring had not decided as to a life's vocation. Memory, though, recorded the words uttered by Luther, "I do not know the way He leads me, but well do I know my Guide."

Ask God for Guidance

And it was here the child realized searching the Scriptures would be the proper thing to do. Many guideposts were found and one was. "The steps of a good man are ordered by the Lord" (Ps. 37:23). To prayer the child went—God answered and we soon find the young lass entering the training school for nurses.

Having depended upon God for guidance, I am more inclined to think that she will lean more heavily upon Him for future directings. Shall we have a private look to see just how things have run?

Into the halls of the training school we enter!

What a crowd of young girls! Far too many to attempt meeting all during this "commencement tea" but "God, may I become a friend to all, for thy Word says in Prov. 18:24 (R.S.V.), "There are friends who pretend to be friends." I'd like to be a true friend to all."

We are directed to our various rooms and roommates and soon find ourselves ardently mastering the professional language we have chosen to follow.

Beginning the Day

Daily the essence of our morning devotions (at least mine) was: "As the hart panteth after the water brooks, so panteth my soul after Thee O God" (Ps. 12:1). Therefore, "Teach me thy way, O Lord, and lead me in a plain path" (Ps. 27:11) so I can fulfill Prov. 15:2: "The tongue of the wise useth knowledge aright."

Although our first six months were mostly academical, we had occasion to practice what we had learned in the classroom. What joy

to be of help to the many ills which seem to be the nemesis of mankind, and to bring to them words of cheer forwarding a speedy recovery. Are you a link in this chain which spreads happiness? Would you like to be? Pray to God; He will answer you and "when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret" (Matth. 6:6). Happiness will be yours and yours to dispense.

Our second year of training also called for a concentrated 3-month course of studies containing 14 subjects. We were reminded of the words of St. Paul: "Study to shew thyself approved unto God, a workman . . ." (II Tim. 2:15).

Training on Wards

The remainder of our intermediate and senior training was to be spent in specific training on the various wards. As you well can imagine the tasks were not always easy ones and many obstacles were to be overcome. Again we "telephoned" to God in silent words of prayer for "the hand of our God is upon all them for good that seek Him" (Ezra 7:22), and He heard our petitions. Just another reason why our hearts were made merry and rejoiced.

Our "drawing nigh to God" was not always the silent type. In our school for nurses we were privileged to have a Nurses Christian Fellowship established. Frequently our Sundays meant "on duty" time so our weekly meetings "let us hold fast the profession of our faith without wavering" (Heb. 10:23). Souls have also found the Lord as their own personal Saviour through these planned meetings. The dual purpose, therefore, was fulfilled.

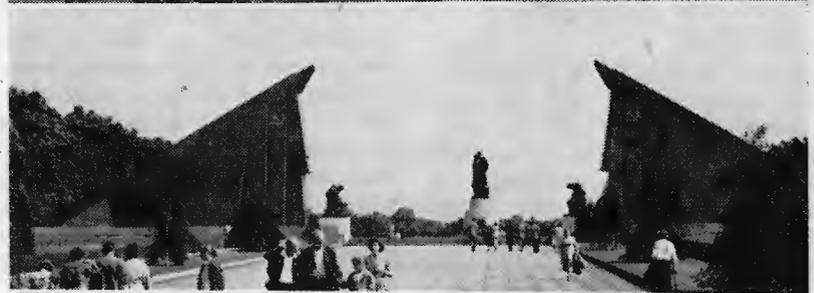
In His Will

And so you see the best place is in God's hands. In His leading. That is the only way to be happy! Are you happy? If not, I would say—search! seek! and you shall find! "Be still before the Lord, and wait patiently for Him" (Ps. 37:7, R.S.V.). Trust in the Lord—and enjoy security (Ps. 37:3 R.S.V.).

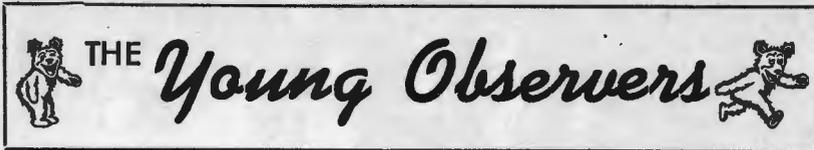
Before I terminate my article I would like to remind the reader that in this particular school for nurses there is always room for your services. Whether girl or boy, it makes no difference, God uses both! Incidentally, the so-called "lass" writing this article happens to be a "he" and I would welcome you to join me in the ambassadorship for Christ. Do contemplate and meditate thereupon.

So as I leave I'd like to pass along these "daily hints in service" to you:—

(Continued on page 11-4)



VISITORS IN BERLIN: In the top picture, from left, Bishop Charles Byers, Pa.; Herb Wiebe, Pax man from B. C.; Bishop E. J. Swalm, Ontario; C. J. Rempel, Kitchener, Ont.; and Art Driediger, Pax man from Leamington, Ont. The Stalin memorial before the Brandenburger Tor, entrance to Russian zone, is in second picture. The third picture is the entrance to the Treptower Park, memorial to 7,000 Russians who lost their life in Berlin conquest. The fourth picture shows the entrance to the memorial, while the last one pictures the memorial. (C. J. Rempel photos).



Let's Visit a Minute

Dear Boys and Girls,

Once upon a time there lived a little boy who was called "Does-Half-Willie". Isn't that a queer name? It was given to him because he had the habit of doing only half of what he was supposed to do. He filled the wood box half-full, and he left the row of potatoes half-dug, with many small ones lying scattered about.

One day Willie heard there was to be an excursion, and he wanted to go, more than he had ever wanted to do anything in his life. His father thought he would only half enjoy it, so what was the use of going? But the child begged so earnestly, promising he would never do anything half-way again, that his father gave his consent.

The great day came at last; and while they were getting ready to go, Willie's father sent him to oil the carriage. At last they started out and were only half a mile from the station, when one of the wheels gave a dismal sound and refused to turn. Father looked at Willie, and Willie looked back at Father in dismay.

"I—I didn't oil that wheel. I was in such a hurry."

"Run to the next house and borrow a wrench and an oil can," said Father.

When they had oiled the wheel, they drove on as fast as they could. But just as they came in sight of the station, they saw the train pulling out. Willie thought of the ocean, the rowing, and the clambake that he had missed, and he could hardly keep back the tears. He promised his father that he would never be a "does-half" boy again, and he really meant it, for he was a faithful and diligent little lad after that.

Are you one of those who do things only halfway? That may be mowing the lawn, or taking in the eggs, or cleaning up in the basement. Some children only do their lessons for Sunday school halfway and then stop. It is important that we practice while young to complete a job that we start. Supposing Jesus had only halfway stopped the storm? I suppose the boat might still have gone down. Even so, many things that you do not like will happen to you if you are a "Does-Half" boy or girl.

Aunt Selma.

Paths of Righteousness: KINDNESS

Off we go!

It is a bright, fresh, tangy autumn morning—just the sort for a joyous ramble through the fragrant country-side. The woods have caught fire and are wrapped in a flame of scarlet and gold. Numerous little paths, fringed with goldenrod or asters, run off into the forest. Squirrels dart about, laying by their store of nuts for snow-time. Late, little songsters chirp cheerily for us as long as they can before starting on their long journey for the sunny Southland, where they will spend the winter months.

But, while we breathe and drink in the glory of the autumn country-side, we must keep a sharp lookout for the signs at the crossroads. They point to the villages and hamlets along the way. If we fail to follow them, running off instead into the paths that cross and recross the forest, we shall lose our way—as many a traveler has done before us.

Who loves anything better than a joyous ramble on a bright fall

morning? Not I. But I have brought you to this charming beauty spot, not only for a jolly time, but to point out to you some of the signs at the crossroads—not along this fragrant, dusty roadside which I have just described to you, little friends of mine, but those along the great Road of Life leading at last to Eternity.

Long, long ago there lived a king called Solomon the Wise. As he travelled along life's pathway, he discovered many snares and pitfalls. He wrote wise words to his people, urging them to walk in "paths of uprightness." Another king of olden times tuned his harp and sang sweetly, "He leadeth me in the paths of righteousness for his name's sake."

There is a very beautiful pathway which is known as the path of kindness. Even animals know when people are kind to them and when they are treated cruelly. Of course, they cannot reason intelligently, as you can, but they have minds and can think. In certain ways animals excel men. A man can

climb, but not so well as a cat; he can swim, but not so well as a fish; the grasshopper is a better jumper than he; and the horse and the dog can run faster. Man can mimic many different sounds, but he cannot equal the mocking-bird.

A Scottish shepherd was at one time talking with a friend in a rather low voice, and in the same tone he said, "I'm thinking the cow is among the potatoes." Quick as a flash, his dog sprang up, leaped through the open window, and was off to the potato field. I tell you this to show you how wise animals are. They are very quick to understand when boys and girls treat them kindly.

A faithful horse was struggling to pull a heavily loaded cart. He had recently fallen into the hands of a new master, but he still remembered his former owner, who had been very unkind and had given the poor creature many a hard whipping. And now the horse seemed to be wondering how his new master would treat him. He could hardly pull his load and was ready to give up, when his master said in a kind tone, "Come, Bob!" The gentle words and tone made him feel like a new horse. With a look that said, "Anything for you, my good master," he made one more effort, the load moved, and he trotted on briskly.

A cruel boy found a lively grasshopper and amused himself by tormenting it in all sorts of ways. Suddenly the grasshopper began to grow, and it grew and grew and grew, until it became a large and terrible creature—much bigger than the boy. Then the grasshopper began to treat the lad as he had treated it. It made him jump and jump, until he was so tired he could jump no more. It tortured him in other ways, until at last, the boy awoke—and found it was only a horrid dream. But I am sure he had learned his lesson.

A poor English sailor, when he was freed from a French prison, showed that he had learned well the lesson of kindness. He met a bird-dealer on London Bridge and bought all his birds. Why do you suppose he wanted so many? He opened the cage door and set them all free! The dealer scolded him roundly, but the sailor said, "If you had ever been a prisoner, I know you would have done the same thing."

I wonder if you have ever heard the legend of the Great Dipper that shines so brightly in the northern sky. In far-away regions there was once a dreadful drought—so terrible that the rivers, springs, and running brooks dried up; the plants and flowers withered and died; the suffering birds ceased to sing; the whole land was famishing.

A poor mother lay dying, and one dark night her little girl went out into the woods with a small

tin dipper, to pray for rain to fill it. Tired out, she fell asleep, and when she awoke her dipper was full of water. On her way home to her suffering mother, she stumbled over a fainting dog. The child felt so sorry for the dumb creature that she gave it a drink. And then, looking down at her little dipper, to her surprise and wonder she saw that it had changed to a shining silver cup.

Still going on her way, the little girl met a maid-servant who took the water on to the dying mother. But the suffering one refused it, saying, "Nay, nay, my sister, take it thou and drink." And as the cup left the mother's feeble hand, the servant beheld that it was turned to gold. The maid then turned to divide the water among the household, when she saw a sad and careworn Stranger at the door. So she placed the water, for which all had thirsted but none had drunk, in His trembling hand.

He took the golden cup, saying, "Blessed is he that giveth a cup of water in My name." And while He held it, six sparkling diamonds stood out bright and beautiful on the golden cup, and from within there issued a fountain, sending out clear, flowing streams that watered all the famine-stricken land.

The glittering diamonds then rose higher and higher, far above the tree tops—up, up, until they reached the sky. And all through the ages since, those six bright stars of the Great Dipper have been giving out their beautiful light, showing how kind deeds ever shine forth to bless and cheer this dark and sad old world of ours.

This is the first chapter in a 63-page paper-backed book for children outlining various paths of uprightness, among them Obedience, Gratitude, Unselfishness, Industry, Honoring Parents, Thoughtfulness, Cheerfulness, Forgiveness, Honesty, Good for Evil, Promptness, Doing Things for Jesus.

All chapters take their supreme examples from the Bible and make many biblical allusions. They show how these Christian virtues affect Christians and others—and they will inspire children to follow the examples given. **Paths of Uprightness** may be had for 50¢ from

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

Jungle Doctor's Monkey Tales

By Paul White. 73 pp.

Once again the Jungle Doctor casts his spell over us in these intriguing Fables, and makes his hidden meaning crystal clear as each story proceeds. These fables from the lips of an African dispenser engrave their spiritual truths upon the readers.

Price 65¢.

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

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.

(28th Installment)

The course of study consisted of ten subjects—reading, writing, arithmetic with the customary multiplication table, Bible stories, geography, music, Russian, catechism, a little history and occasional nature study. Everyone, from the first year and up, received some training in each. The hundreds of Mennonite villages within the Russian domain did not follow the Russian educational system's curriculum very strictly. They treated with suspicion all education in non-Mennonite institutions and supplemented the meager government-required course with their own curriculum pattern. Landless Mennonite parents paid a small tuition fee for each child in school, and landowners paid special taxes into a school fund, with the money supporting their own school. They preferred to do that in order to maintain the German language and to preserve their cherished way of life. They believed that persons trained in schools outside their fold would introduce into the closed Mennonite communities influences that would undermine and eventually destroy their culture and faith.

A Molotschna Mennonite school council, made up largely of ministers, selected the program and books. With the exception of those in the Russian language, textbooks were in the German language. A general superintendent had charge over all Mennonite schools of Russia. The school council and the superintendent were directly responsible to the so-called Guardian's Committee in Odessa which represented the Mennonites and the Russian government. Liesbeth had heard that one or two council members sometimes inspected the school and listened to the recitations. She was not afraid of it. With possibly one exception, she knew far more than a child in her class needed to know. That exception was the Russian language. For her it had always been difficult because there were no Russian servants in her household to speak with in Russian. Mutter's chochlatsky, or Little Russian, was not the same as the Great Russian in the books, and the children and adults never talked to each other in Russian. Thus, Liesbeth had received no practice in Russian expression.

The pronunciation and vocabulary of the Russian language pre-

sented no problem to her. David had taught her the thirty-five letters of the alphabet, including the peculiar sharp and softer throat sounds that were not found in the Low or High German. She understood the particular function of the soft and hard sound indicators, and her pronunciation was perfect. She could read and understand just about everything in Russian and recite long Russian poems; but she was weak in expressing herself in that tongue.

Maria, on the other hand, had had Russian servants in her home, including a maid, all of her life. She could do with ease all of the Russian exercises required of her grade. Her main difficulty was High German. Without actually knowing what they were doing, before and after school and at other times, Liesbeth and Maria helped each other. Sara, who knew just about everything, patiently corrected and instructed both of them whenever she felt that they needed help.

One day Liesbeth's mother told her that she had met the teacher in the store. He had informed her that Liesbeth belonged in Sara's group, but that Russian was keeping her in the first class.

"I'll get up there some day," she said to Mutter. Then she went to her stock of books, pulled a sheet of exercises from a writing pad and went out. She had heard that many of the schoolchildren were studying behind the straw stack, where they could repeat the lessons more loudly and without disturbance. She never had had a desire or a need for a special place of that type, but she was going to try it. Perhaps it would speed up her study of Russian. She entered the straw cave back of the stack that she sometimes had used as a playhouse and started to recite. After a few attempts she quit because she disliked the tone of her own voice. The most practical system of study for her was the one she had used most of her life—silently reading the lesson until she knew it. She decided to stick to that tried-and-true method. She would study Russian every night till bedtime, if it killed her. She was going to get on Sara's bench, if it was the last thing she did. Liesbeth saw a challenge that was put before her by realistic standards of a course of study based on disciplined training, in which doodling

and loafing had no place. That challenge appealed to her and fired her determination to obtain an education and to get outside the fence of ignorance.

The Margenau school was not "all work and play." It had its lighter moments too those days. Although there were no organized extracurricular activities, and no competition within the classroom, the teacher quite often surprised the students with extra privileges. A favorite surprise was a walk to the cemetery by the entire student body. The Margenau cemetery was across the river-bed from the Mennonite church at the west end of the village. It was a hallowed place. Almost every student in the group had someone dear to his heart or to the heart of his parents lying there. Liesbeth, too, had two graves that were the goal of her pilgrimages—the first child of the family and a boy between her and Franz who was still-born. Both graves were always in a neat condition, and Liesbeth usually put some wild flowers she had picked near the river-bed on them. Every cemetery visit was another contact with the past which played a great part in the village. With Liesbeth it was a touch of propriety and obligation toward the deceased, more than a contact with the past. The return walk to the school usually was an informal nature walk among wild flowers, beautiful trees, shrubs, quail and mockingbirds.

Liesbeth often was surprised at Maria's knowledge of wild flowers and plants. On almost every walk she picked up some that Liesbeth had never seen before. Whenever Maria offered Liesbeth some of the newly picked flowers or leaves, she always refused to accept them. The pretty, blond little Maria looked so beautiful with a bunch of flowers in her hands that Liesbeth did not wish to spoil that picture.

On one of the walks Maria, Liesbeth and Sara tried to run to the top of the riverbank while holding hands. Liesbeth stumbled over a branch in the grass, and all three girls fell. They just sat there and laughed. Suddenly the grass between them stirred and parted. A little bird appeared and flew away. No one said a word. Evidently all three were wondering whether they had fallen on top of the bird and injured it, or whether they had fallen on the nest and upset the eggs. Maria parted the grass and, after a moment's exploration, discovered a bird's nest on the ground, about two-thirds covered with grass blades. Sara called the teacher. Soon almost the entire student body crowded around them to see what was there and to hear Mr. Rempel's little talk about the bird that had disappeared and his suggestions as to what to do with the surroundings of the nest so that the bird would return home.

Another favorite award was a game of baseball in the school yard and permission to use the neighbor's wide driveway as a part of the field. Some of the bigger girls frequently played baseball with the boys. On one special occasion the Margenau boys played against the boys from Gnadental. The game ended in disaster. The local boys always had played with short, light homemade board bats and expected the Gnadental boys to have the same kind of equipment. However, they came with long, heavy, specially made bats. When Gnadental's first batter was up, he hit the ball so hard that the Margenau boys could not even find it. Someone suggested that the ball probably went over the school barn and into the orchard back of it. It probably had come to rest somewhere in the prickly olive trees at the edge of the village.

Liesbeth and other little girls usually played games of their own when they had a chance. Cat and Mouse, Black Man, Drop the Handkerchief and pawn games were popular with the smaller children.

One day, while they were playing Drop the Handkerchief, Maria somehow had twisted or tied the handkerchief around one of her fingers and, in her excitement, when she thought she had released it behind someone's back, she found that she was still carrying it around with her. Everyone laughed, and one of the older girls who was watching them, disengaged the handkerchief from Maria's finger so that she could let go of it. Frequently the older girls joined the smaller children and played with them. They never took advantage of the smaller children, but at all times tried to be fair with them.

Character training stood at the top of the teacher's objectives. He integrated moral values in the instruction of every school subject. Although he was teaching ten subjects in six grades, he always guided the children toward acceptable character development. He did that by appealing to their judgment and relating the work to their life at home, in the village and in the country. Free discussions in the classroom were not customary in those days, but the teacher gave his full approval and attention to students who ventured voluntary statements or questions.

The parents of the community wished their children to be trained in right living and good judgment and to develop into honest, trustworthy, loyal persons by the time they graduated from school at the age of about thirteen or fourteen. They wanted them to be prepared to embark on their adult life and to perform adult work and other duties at home, in church and in the village at that age.

(To be continued)

Sunday School Week September 29 to October 6.

What Should S. S. Offer?

Dr. A. S. London

The Sunday School has a debt to pay. It SHOULD offer the public an example in all phases of Christian living.

The public must see, in the Sunday School, people who demonstrate by persuasive living the inner changes wrought by the gospel which is taught in the Sunday School. We are not engaged in shady business nor do we maintain a social life on low standards. Moral flabbiness and indifference to those about us will never build a Sunday School worthy of the name.

The Sunday School SHOULD throb with a passion to save the lost in the community it serves. It SHOULD not be nearsighted, but see the needs out to the ends of the earth.

The Sunday School SHOULD offer to the public a kindly, friendly, wholesome atmosphere. Friendliness is expressed by taking a personal interest in people. The cold-shoulder attitude never built a Sunday School. Outsiders must feel that they are wanted and needed before they become a part of the school.

Should Offer Bible Study

The Sunday School SHOULD offer to the public a Bible study program. The basic need of men and women everywhere is an understanding of God's Word, for herein are they brought face to face with Jesus Christ the Saviour of mankind and of their need of Him and their responsibility to Him.

"If you expect your pigs to stay at home, you must throw some corn at your door," said the late Marion Lawrance of Sunday School fame.

The Sunday School SHOULD offer to the public adequate leadership for Bible training. It is the business of leaders to seek out and train men and women of all ages and for all ages.

The Sunday School SHOULD stand for definite Christian principles. Leaders should be known as men and women with Christian convictions. "Every Christian must fight the evil he sees. If he doesn't oppose it, he accepts it."

Reinforces Sanctity of Home

Senator Robert Kerr, of Oklahoma, says, "I have observed this—that the better job a man does in Sunday School, the better husband and father he is, and the better citizen he is. What a man gets in Sunday School helps him to reinforce the sanctity of the home and the security of his country."

The Sunday School SHOULD offer the public an institution different in manners, customs, and habits. It should gird itself for a moral crusade to help combat the

tide of worldliness that is sweeping like a prairie fire across the nations of the earth.

The Sunday School SHOULD give to the public a higher social level—better home, better communities, better industry. It should stand against the forces of evil—the liquor business, vice, crime, and delinquency.

The Sunday School SHOULD offer to the public a crusade to bring the community into such relations with Christ as transform their attitudes, their motives, their choices, and their characters.

The business of the Sunday School is to save the people through the gospel of Christ and establish a Christian citizenship on which human welfare rests.

Began as MCC Centre

By J. W. Vogt.

NEUSTADT is an old city, dating back to the Roman occupation. It is situated between the large cities of Karlsruhe and Kaiserslautern in a rich agricultural area which specializes in vineyard products and small grain. Back of this city of 35,000 persons is the beautiful low range of the Haardt Mountains. Religiously, the Lutheran Church dominates, and the local Stiftskirche boasts the largest church bells in Europe. Besides the Catholic church, there are numerous Protestant church groups including a small Mennonite congregation.

Beginnings

In the early post-war period Neustadt was the center of an MCC food and clothing distribution program. Moved by the desperate needs of the many children, MCC personnel began to conduct children's Bible classes which soon grew to include almost a hundred youngsters. Later when MCC activities were removed to Frankfurt, Sister Elizabeth Wiebe continued the Bible classes, coming here for two days a week. Soon a women's Bible study class was also organized. Since 1953 Sister Wiebe has given full time to the spiritual needs of the women, youth and children and Sister Helena Luther is assisting her on a voluntary basis. In the fall of 1953 a hall, which formerly was used as part of a monastery, a barn for horses, workshop and junk room, was rented, renovated and decorated. In February, 1954, it was dedicated as chapel for worship services and Bible classes. Later an adjoining room was rented and today the group has an appropriate place of worship.

Activities at Neustadt include a Sunday School class for teen-age girls on Sunday morning following the local Lutheran church services and an adult Bible study on Monday evening. Tuesday afternoon there is a women's Bible study class and in the evening a Bible study class and singing for teen-age boys and on Saturday, children's Bible classes. During other days there are special prayer services for smaller groups, visitations, teacher instruction classes and some relief activities. Sister Wiebe is fortunate to have able and consecrated teaching help in the various youth and children's classes. There have been many conversions. Those baptized are formal members of the church of Neuwied.

Difficulties

One problem is to hold the young people within the teaching ministry. Many have been lost through the efforts of the state churches and social organizations which claim their time and lives in their latter teens. There is an unwillingness of those saved to separate themselves from the state churches and bear reproach for Christ's sake. Of concern is the rivalry for members of other small Protestant groups and the lack of a definitely established Mennonite Brethren Church. This is the burning need of the project to preserve the results gained.

The Bible Today

A cheque to cover the cost of publication of two Gospels in African tongues has been received by the British and Foreign Bible Society in Canada from a Montreal subscriber who wishes to remain anonymous.

One thousand copies of St. Mark's Gospel in Matakam for the Cameroons, and 5,000 copies of St. John's Gospel in Idoma for South Nigeria, will be financed by the special contribution. These Gospels had been translated and were awaiting funds for publication.

The donor had paid for an African Gospel some years ago, and inquired about financing publication of another translation. When he discovered that the Matakam and Idoma translations could be published for a total of \$750 this Montrealer and his wife sent a cheque for that sum in thanksgiving for God's blessing upon their household.

To Build Seminary in Ghana

The African Methodist Episcopal Zion Church, an American Negro body, plans to build a seminary in Ghana where natives will be trained as ministers or lay leaders. A number of clinics will be built there also.

GOD IN HISTORY

History, Prophecy and God
By Robert Rendall, 126 pp.

Today's history was yesterday's prophecy; tomorrow, today's prophecy will become history. Therefore history and prophecy are but different aspects of the same process, and must share a common origin and end. This book seeks to show that Biblical history and prophecy point to a Divine movement within and behind the flow of human affairs, and have their common origin in the purpose of God as it culminates in Christ.

Price: \$1.90

The World We Have Forgotten

By D. R. Davies

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

Price: 40c.

Israel's National Future

By G. H. Lang

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

Price: 50c.

Faith With a Pick and Shovel

By Arthur Ballard, 121 pp.

These are "the experiences of an ordinary man in his search for God. The author of this book lost faith, and almost lost hope—an experience that all too many have shared. Yet few can have tackled it as he did; few indeed have gone to the lengths of borrowing a telescope and going out at night on a lonely hill-top to see if he could find among the stars the God he had lost. The story of how the author found God, not so much in the things that God had made, but in the still, small voice that speaks in the secret places of the soul, is the subject of this spiritual autobiography.

Price: 75c

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



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Small Prayer Groups

Elton Trueblood, Quaker author and lecturer, told some 1,000 teachers and officers of adult Methodist Sunday school classes that "Two striking developments of our times are the clusters of small prayer groups springing up across America and the great new Christian emphasis in our daily work."

Dr. Trueblood said: "Religion is centered in prayer, and the small prayer fellowships being formed in neighborhoods, office buildings and industrial plants are enabling thousands of Americans to find a satisfactory religious experience for the first time." He said he was "tremendously impressed" by the rapid growth of an awareness of a Christian vocation among doctors, lawyers, merchants, insurance salesmen and "in all walks of life." "We may be on the frontier of a tremendous development," he said, "when Christianity's redemptive fellowship will be organized along vocational lines."

Dr. Trueblood said he was confident that these two developments are making a strong appeal "to thousands of men and women who, though reared in conventional Christian homes, have reached the point where religion means nothing to them... they have stopped attending church because they failed to find the satisfaction and assurances they are seeking."

* * *

Inter-Varsity Fellowship Plans Fifth Convention

Inter-Varsity Christian Fellowship is planning to hold its fifth triennial international missionary convention at the University of Illinois, December 27-31. General Secretary C. Stacey Woods says IVCF is praying for 2,500 students from the United States, Canada and overseas to attend. Missionary leaders from more than 60 boards also will take part.

Many former Inter-Varsity students, now on the foreign field, trace their call to missionary service to previous conventions, the first of which was held at Toronto and the others since then at Urbana, Illinois.

The main speakers include four from the U.S., Dr. Billy Graham, international evangelist; Dr. Harold J. Ockenga of Boston's Park Street Church; Dr. Donald Grey Barnhouse, Tenth Presbyterian church, Philadelphia; and Dr. Kenneth Strachan, general director of the Latin America Mission. Speakers from overseas will be Dr. Masumi Toyotome of the International Christian University, Tokyo, and

the Rev. Israel Garcia, Latin American evangelist. Christian international students will represent the needs of their countries at the convention.

* * *

Evangelism to be Theme of CBS TV Program

A one-hour program comprising a study of evangelism in America will be televised by the Columbia Broadcasting System some time in November. The program, which is titled "The Evangelist," will depict and analyze the methods and achievements of various evangelistic groups and leaders such as Billy Graham, Billy Sunday and Aimee Semple McPherson. An extensive analysis will be made of Graham's organization and his recent New York Crusade.

"The Evangelist" will be featured on the "Seven Lively Arts" series, which makes its debut over CBS on Sunday, November 3. There is a possibility that "The Evangelist" will be the third presentation in the series.

The study of evangelism will be told by a combination of film and live presentation. The network recently sent a film camera crew on a tour of the South to obtain material on the Seventh Day Adventists, the "Holiness" groups and other denominations.

—o—

CANADASCOPE

Diefenbaker Addresses United Nations

In his first speech to the United Nations, Prime Minister Diefenbaker stated that Canada's foreign policy remains unchanged despite last June's change in government. He, however, threw his support to smaller countries who have asked for a bigger voice in world disarmament negotiations.

He also came out in favor of extending membership in the five-power UN disarmament sub-committee "provided that such a step led to a quicker and better solution of this grave problem." Mr. Diefenbaker emphasized that his presence in the world assembly gave evidence that support of the UN remains "the cornerstone of Canada's foreign policy."

* * *

Coal Firms Face Combine Charge

Charges of conspiring to form a combine have been laid against 19 Winnipeg coal firms. Their names appeared on the docket of the Provincial Police Court on September

23, and a remand was granted until September 30.

The charges pressed by the crown are that the firms "did unlawfully conspire, combine, agree or arrange together with one another—to unduly prevent or lessen purchase, sale or supply in Winnipeg or elsewhere . . . coal to be purchased, sold or supplied through tenders and did thereby commit an indictable offence."

* * *

Traffic Crosses Bridge Moving Up

Motorists who cross the Jacques Cartier bridge in Montreal don't know it, but they are moving in two directions at the same time—up and ahead.

Powerful hydraulic jacks that literally lift themselves by their bootstraps are gently heaving the street structure upward in six-inch spurts—without disturbing the 46,000 vehicles that use the St. Lawrence river bridge on an average day.

The 28-year-old bridge has to be

raised to provide clearance of 120 feet for sea-going ships in the seaway canal.

* * *

Tolls on St. Lawrence Seaway

Unless Parliament changes Canada's seaway legislation, tolls will be charged when the St. Lawrence waterway opens in 1959—despite a major bid Thursday by potential users for a toll-free system.

No-toll advocates formed the largest group of shipping and business interests that submitted briefs at a public hearing on the toll question.

"Any toll system reduces the potential of the St. Lawrence seaway to provide the maximum benefit for all the people of Canada," declared the Dominion Marine Association in its brief to Hon. George Hees, transport minister. "Whether the seaway is paid for from public funds or by way of a toll it is, in the final analysis, the general public of Canada which will bear the cost."



The Bag of Medicine

"Religion and medicine are closer together," says a recent report issued by the American Medical Association, "than at any time in modern history. There is growing evidence that, in the free world at least, the myth of the godless doctor is dying fast . . ."

An interesting observation. There is no doubt but that the rash of restlessness everywhere prevalent, the upward surge of mental cases, and allied areas, forcibly reminds that there are troubles deeper than blood and bone. It is necessary in these times to be reminded of things more meaningful than the material, requiring nothing else nor less than the Balm of Gilead from the "grace chest" of the "Great Physician." There is a moral malignancy, a spiritual cancer which can only be cured by Calvary.

For so many things must the bag of medicine be put away; the heart must be opened to the deeper reality of, "the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). In the highest sense, 'tis only the love of God lined in the healing wonder of Calvary, that can bring the blessed relief of full assurance.

The Lord indicated the nature of today's troubles in His Word, "I am come that they might have life" (John 10:10), and such a nature of life as indicated in His further word, "and this is life eternal that they might know Thee, the only true God and Jesus Christ Whom Thou hast sent" (John 17:3),

personally applied in the healing marvel of new birth (John 3) and new creation (II Corinthians 5:17). It cannot be doubted—the evidence everywhere is overwhelming—there is a stain of a "different kind" of sickness which moves beyond the material, pressing beyond the physical. Some manifestations may be modern but the root is old, very old: "the whole head is sick and the whole heart faint" (Isaiah 1:5). A man may turn to the pills of this planet only to find that the heart is not healed; that which is missing is missed most of all in the deepest regions of the being. The call and cure of Calvary await the consent of the individual for health of heart, and that brings a spiritual newness which this old world knows nothing of.

—o—

From Where I Sit

We are created with motives, desires and affections which call for an objective. Without guidance and courage to follow it, man lets self be the object of his motives, desires and affections; but by this arrangement, man is never satisfied, for he is going around in circles. He lacks freedom and is bound by habit. In enlightened society, such a man discovers that true freedom comes by changing self as the center, to Christ, but it takes courage to make the decision. When it is once made, the converted individual finds peace, joy and happiness.

—D. Carl Yoder.

Weddings

Philippsen — Unger

Miss Elfrieda Unger, daughter of Mr. and Mrs. H. Unger of Black Creek, B. C., and Walter Philippsen, son of Mr. and Mrs. H. H. Philippsen of Black Creek, were married on Sunday, August 25, in the Black Creek M. B. church. Rev. P. J. Klassen, Black Creek, was the officiating minister. He was assisted by Mr. Cyril Burns of Courtenay, B. C.



Visitors included Mrs. A. Mann and daughter Erna from Manitoba, Mr. and Mrs. Jake Unger of Clearbrook, B. C., and Mr. and Mrs. John Warkentin of Aldergrove, B. C.

After a honeymoon in the interior of British Columbia the couple is making their home at Black Creek. Mr. Philippsen is teaching at the Isolum Elementary-Senior High school at Grantham, B. C.



Polish Baptists Give State of Church

Representatives of the Polish Baptist Church visiting North America said they are not in contact with Mennonites in Poland but they think Mennonites might be located in the Danzig area.

This was learned by William T. Snyder and Doreen Harmis of MCC Akron in an interview with two Polish Baptist leaders in New York city.

They are the Rev. Alexander Kircun, president of the Baptist Union in Poland, and the Rev. Michal Odlyzko, treasurer of the Union. They attended the Baptist World Alliance in Hamilton, Ont.

The Polish Baptist Church, which will commemorate its centennial next year, has 2,536 baptized members today and a constituency of 6,000 persons (including children and "interested persons").

The Baptist church in Poland began in 1565, known as Polish Brethren. This group was dispersed and subdued through persecution. The movement revived in 1858 and by World War Two membership reached 17,000.

During World War Two German Baptists (half the membership) were banished eastward and about 5,000 others migrated to other countries.

The church now has 64 congregations in 16 states, and 32 ministers (half are self-supported). Most congregations are small, the largest having a membership of 180, and are chiefly urban.

Each congregation has one or more Sunday schools and a youth organization. Other methods of evangelism include personal home visitation, revival meetings, a monthly publication and messages geared for the many non-Baptists attending weddings and funerals.

Mr. Odlyzko explained that it was through the effort of Mennonite Bernhard Harder (now of Hanau, Germany) that he and others of Poland and Russia attended seminary in Neukirchen, Germany.

It was here that he studied with three Mennonite students—a Mathies and Martens of Russia and Cornelius Krahn of Newton, Kans. (Mr. Krahn was not his teacher as previously reported).

Prior to World War Two Polish Baptists were acquainted with Mennonites in Poland and they appear eager to renew fellowship.

The Polish churchmen expect to visit with Peter Dyck, MCC European director, in Switzerland. Interpreters for the New York interview were the Rev. Adolph Klau-piks of Washington of Baptist World Alliance and the Rev. John Kasa, pastor of an American Baptist Church in Brooklyn.

Flood and Typhoon Victims Aided

More than 70,000 persons in 22 counties in the Pusan area of Korea were given food by MCC and other voluntary agencies in the wake of this summer's disastrous flood.

Further distributions are planned in the same general area where typhoon "Agnes" took the lives of 208 persons and destroyed some 36,000 homes and thousands of acres of crops.

Robert Gerber, son of Mr. and Mrs. Floyd Gerber of Leesburg,

Ind., has joined the Korea staff as a Paxman. He is a member of North Main Street Mennonite Church at Napanee.

Church and State to be Discussed

More than 70 representatives of Mennonite conferences will assemble for a conference to discuss the Christian responsibility to the State in the Chicago Temple November 15 and 16.

The conference, the first of its kind in recent years, is planned by the MCC peace section and will include reports, discussions, symposiums and addresses. H. S. Bender of Goshen will be chairman.

Addresses will include "The Nature of the State and its Place in God's Program" by L. J. Franz, president of Tabor College; "The Nature of the Church's Responsibility in the World" by John Howard Yoder, graduate student at the University of Basel;

"A Historical Review of the Anabaptist-Mennonite Position and Practice from 1525 to the Present" by H. S. Bender; "What Shall be the Christian's Witness to the Government" by Elmer Neufeld, graduate student at the University of Chicago; and "What is the Obligation of the Church to Proclaim the Righteousness of God?" by C. N. Hostetter, president of Messiah College.

MTS Begins in Beirut

A branch office of Menno Travel Service is being set up in Beirut, Lebanon, crossroads of the Middle East.

Arnold J. Deitzel will be in charge of the office. He and his family, of Hesston Mennonite Church, are enroute and will begin the last of September. Mr. Deitzel was an administrative assistant the past year in the Akron MTS office. Prior to that he taught at Hesston and Tabor colleges and with Mrs. Deitzel served a missionary term in India.

The Beirut office will provide a personal representative for MTS in making travel arrangements for missionaries who visit the area, individual and family travelers and the annual MTS tour groups. MCC Jordan relief interests will also be served. In addition the Deitzels will provide a center of fellowship for Mennonites in Lebanon. A number of American Mennonites teach in the city and several Ethiopian Mennonite girls study nursing there.

Beirut (population 300,000) is a strategic location for MTS as Lebanon is one of the most stable Arab nations, a gateway to the much-visited Holy Land and a crossroads for Mennonite mission and relief workers. More than half the Lebanese population is Christian.

FALSE CULT SERIES

By A. J. Pollock

Here is a series of booklets on various false movements, written by a man who has made a special study of the various false cults in the world today. He writes with a good grasp of the Scripture and a comprehensive knowledge of the cults themselves. These booklets are not intended to be exhaustive studies, but studies that are yet complete enough to show the areas of error of the respective false cults. Mr. Pollock believes in the verbal inspiration of Scripture and uses it primarily to combat the errors of these man-made movements. His booklet on "Modern Pentecostalism" is particularly helpful in respect to the speaking of tongues and the healing movements.

25¢ each

Modern Pentecostalism, Foursquare Gospel, "Healings" and "Tongues" Modernism versus The Bible Is Roman Catholicism of God? Evolution

20¢ each

The British-Israel Theory Unitarianism The Oxford Group Movement Christiadelphianism

15¢ each

The Christian and Socialism

10¢ each

"Jehovah's Witnesses" Millennial Dawnism Theosophy: Its Founder and Teaching

Use these booklets for your information. Give them to those who may be exposed to these movements. Pass them on to those affected by these errors.

The Gist of the Cults, by J. K. van Baalen 50¢

BIEDERWOLF BOOKLETS
Mormonism under the Searchlight 30¢
Facts About Christian Science 30¢
Russelism Unveiled 30¢
Seventh Day Adventism 30¢
Spiritualism 30¢

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

Mennonite Brethren Board of Welfare

—Brother and Sister Hans Kasdorf and daughter Dianna left for service at Blumenau, Brazil, following a farewell by the Yarrow Church in British Columbia.

The Blumenau Mennonite Church has invited Brother Kasdorf to serve the congregation. Originally from Bage, Brazil, Brother Kasdorf has studied at the Winkler Bible School and Mennonite Brethren Bible College, Winnipeg, Manitoba. During the past year he taught in the East Chilliwack Bible School in British Columbia.

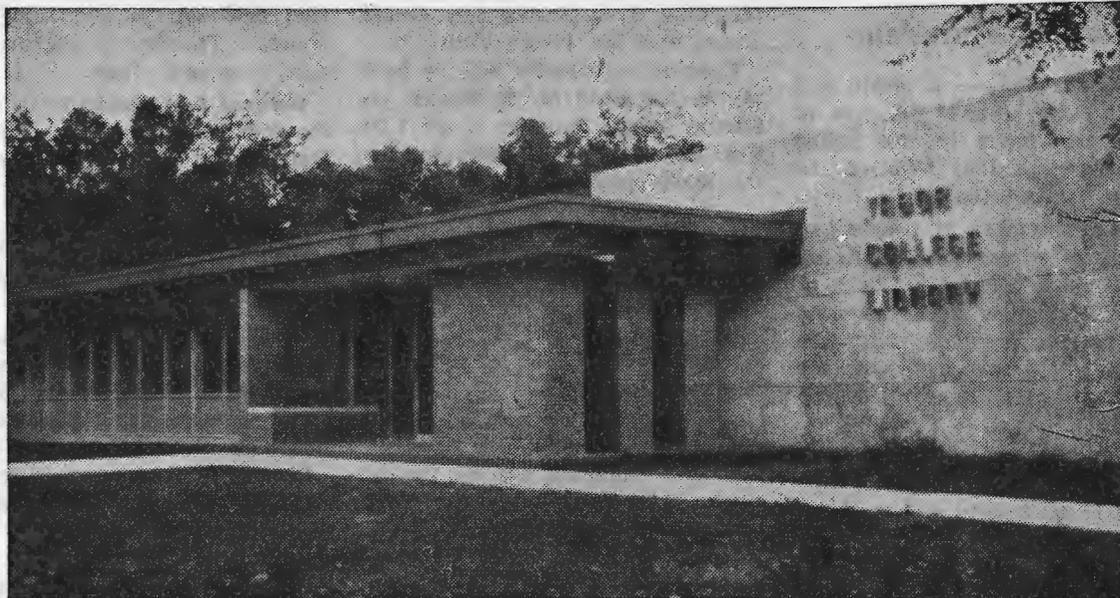
—Part of the training of the young people in the Fernheim Bible School consists of musical instruction and experience. A group of singers from the school and village young people under the direction of Brother Gerhard Wall is presenting programs in churches in the Paraguayan Chaco. Earlier they served in Filadelfia and Charbiner Ecke. Over the weekend of September 7 and 8 they witnessed for the Lord in fellowship with churches in Neuland Colony. A program was also planned in Menno Colony. Brother Wall, school faculty member, received training at the Mennonite Brethren Bible College, Winnipeg.

—A ministers' conference was held in Filadelfia, Paraguay, the latter part of August.

—One of the Bible Institute graduates will begin service for the Lord in Mennonite Brethren Church work in Friesland, Paraguay. He is Brother Harold Funk of Friesland who will finish the theological course in Fernheim at the end of the present school term. In Friesland he will lead work among the young people and teach in the Bible school.

—Brother and Sister John A. Wall may be ministering to the scattered groups of Mennonite Brethren in Uruguay as part of their assignment in Montevideo. The plan is that they fellowship and minister to the groups at El Ombu, Gartental and Colonia for one Sunday each every two months.

—Volendam Colony in Paraguay observed the tenth anniversary of its founding on July 27, according to a report in The Canadian Mennonite. In Volendam Colony is a Mennonite Brethren Church of more than 100 members and a Board worker, Brother Henry C. Born. The colony "Oberschulze" gave a report on "Ten Years Volendam." "Stressing the statistical side, he reviewed, with faith and vision for the future, the colony's struggle and developments. He praised the founders and pioneers of the colony. He said the women especially had proved their hardi-



More than a thousand visitors thronged the Tabor College campus on Sunday, September 15, for the 50th annual fall opening festivities, which this year centered around the dedication of the new library building, seen above. In speaking at the dedication of the library, Rev. J. B. Toews said, "We must not only seek for self-preservation, but must extend our influence to others lest we lose the very thing we are trying to preserve."

Mennonite Brethren Mission Notes

Granted Medical Clearance

Brother and Sister Vogt have been granted clearance by the Medical Commission of Belgium to proceed to the Belgian Congo for medical service in the Mennonite Brethren Mission field there.

Will Attend Seminary

Sister Kathryn Lentzner has returned home safely from Colombia. At present she is with her folks at Larslan, Montana. Sister Lentzner plans to attend the Mennonite Brethren Biblical Seminary, Fresno, California.

Leave Son at Home

Brother and Sister David Nightingale and children left for Quito, Ecuador for their second term of service in the German department of HCJB radio station. Provision has been made for their son Teddy to remain in Vancouver, British

ness and valor in the fight against the forest giants. Much of which is now clear, fertile land was virgin forest when the settlers arrived. To clear the forest there was one saw for 20 families and one ax for three families. At one time the colony population reached 1,800 inhabitants. At present the colony has 1,196 residents. The 'Oberschulze' said the emigration of colonists in recent years had not hindered the colony financially in its build-up, but had indeed lowered its morale. The leader of the colony pointed out the blessing of having been saved from sickness and death, which had accompanied the founding of the Menno and Fernheim colonies in the Chaco. In closing, he once more exhorted the settlers to patience, a good will in all endeavors and to faithfulness towards God and colony. Better times are ahead, he said."

Columbia. At present the Mennonite Brethren Conference has five missionaries serving in Quito. Besides the David Nightingales, there are Brother and Sister Hugo Jantz and Sister Sally Schroeder,

Attend Tabor College

Brother and Sister Henry D. Derksen, now on furlough from the Belgian Congo, are living in Hillsboro. Brother Derksen will attend Tabor College in further preparation for his educational responsibilities in the Congo.

Study at Seattle

Brother and Sister Ernest H. Dyck, also on furlough from the Congo, have moved to Seattle, Washington. Brother Dyck will attend the University of Washington in preparation for continued missionary service in the Congo.

Thiessens Come on Furlough

At the Brazil mission station at Curitiba, arrangements have been made and the work divided so Brother Erven A. Thiessen can leave for furlough. They will leave Brazil on September 16 and arrive at Miami on the 17th. Plans are for the Thiessens to be in Hillsboro during the time of the fall meeting of the Board of Foreign Missions which began September 21.

Japan Missionaries

Our Japan missionaries write that after a brief retreat they are back on the field to resume full responsibilities on all the stations. The work includes evangelization, visitation, the radio ministry, and the new Bible School, which was started this year.

Return for Daughter's Wedding

Brother and Sister D. J. Gerbrandt and their children, Nueva Ideal, Mexico, came to the border

to turn in their tourist visas. They also came for the wedding of their daughter, Carol, at Enid, Oklahoma, on August 31.

School for Paraguayan Children

The missionary staff in Paraguay is now considering the possibility of opening a school for Paraguayan children of the Chaco. Should the Lord grant a way to open this school, it would likely be established on M. B. mission land in the Chaco but be open to Paraguayan children from all over Paraguay.

Basement Ready

Post Oak Mission Church is now able to conduct its service in the basement of the new building. The main floor, however, is not yet finished. The basement provides an auditorium which later shall become the dining hall. Around this space are five Sunday School rooms which greatly contribute to the efficiency of the Sunday School instruction.

Happiness in Your Vocation

(Continued from page 5-2)

Do all the Good you can . . .
Eccl. 9:10.

In all the Ways you can . . .
Matth. 5:16.

To all the People you can . . .
Gal. 6:10.

In every place you can . . .
Acts 10:38.

At all the times you can . . .
I Cor. 15:58.

In the quietest way you can . . .
Matth. 6:34.

As long as ever you can . . .
Rev. 2:10.

And surely then shall you possess true happiness in your vocation!

*Student male nurse from Leamington, Ont., at a St. Catharines, Ont., hospital.

Baptism at Horndean

Horndean, Man. — A bright and warm Sunday, August 18, was of special importance to five young people here, for they followed the Lord in baptism that day.

A goodly number of people had gathered to witness the baptismal service, which heard Rev. Dyck of Newton Siding as guest speaker. Following the message, Mr. Abé Quiring, who serves as pastor for the group here, performed the baptism.

Thereafter the congregation assembled in the church, where Mr. Quiring spoke briefly and the congregation partook of the Lord's Supper.

Baptismal candidates were: Violet Wiebe, Helen Redekopp, Beryl Stoesz, Elvera Stoesz, and James Heinrichs. The group here is thankful that the Lord is calling out more young people to follow Him and to obey His Holy Word.

College Classes Begin

Winnipeg, Man.—Registration at the Mennonite Brethren Bible College here took place on September 23 and 24, with classes beginning on Wednesday, September 25.

A total of 100 students had registered by the time classes began, with 10 more expected within a week. This would mean an increase over last year's enrollment. Of those now registered, 26 come from British Columbia, 15 from Alberta, 10 from Saskatchewan, 29 from Manitoba, 17 from Ontario, and three are foreign students.

Registration for the evening classes took place on Thursday evening, September 26. No figures were available at press time as to the enrollment. Evening classes are being taught by Rev. F. C. Pe-

ters, Rev. J. A. Toews, Rev. David Ewert, and Mr. Henry Voth.

Opening ceremonies will be held in the Elmwood M. B. church on Sunday night, October 6, at 7:00 p.m. Rev. Frank C. Peters will be the main speaker.

Ben Horch Leads City Choir

Winnipeg, Man. — The "Liebhaberchor" will resume its activities this season under the direction of Mr. Ben Horch, who directed the choir during its first few years.

Several oratorios are on the agenda this year, with the first practice scheduled for 8:00 p.m., Monday, October 7, in the new North Kildonan M. B. church on Kingsford Ave., just off the Henderson Highway.

All those interested in singing in the choir are requested to contact John Martens, 20 Durwood St., Winnipeg 5. His telephone number is EDison 4-2906.

General Conference Program Announced

(Continued from page 1-4)

messages. Speaking will be: Rev. Ruben M. Baerg, Van-Fraserview; Rev. John G. Baerg, Vancouver; Rev. J. A. Toews, Clearbrook; and Rev. F. C. Peters, Yarrow.

On Monday night the M. B. Board of Foreign Missions will be responsible for the service, while Rev. Waldo Hiebert will speak on Tuesday night. The Wednesday night service has yet to be arranged.

Rev. Dan Friesen, vice-chairman, will deliver the conference message in the absence of the chairman, Rev. H. H. Janzen, who is serving in Europe.

On the Horizon

September 29—Dedication service will be held in the new North Kildonan Mennonite Brethren church, Winnipeg. The service in the afternoon begins at 2 p.m.

September 29—Rev. J. B. Toews and C. A. DeFehr will report on their tour of M. B. foreign mis-

sion fields in the Elmwood M. B. church. The service begins at 7 p.m., Standard Time.

October 6—Opening festivities of the Mennonite Brethren Collegiate Institute in Winnipeg, to be held at 2:30 p.m. at the North Kildonan M. B. church.

October 6—Opening exercises of the Mennonite Brethren Bible College in Winnipeg.

October 6—The annual harvest and mission festival will be held at the Morden, Man., M. B. church. Services begin at 10:00 a.m. and 2:00 p.m.

October 6 to 8—Annual conference of the Krimer Mennonite Brethren churches at Zoar KMB church, near Inman, Kansas.

October 6 to 11 — Missionary Conference in the M.B. Auditorium

at Herbert, Sask. Rev. J. B. Toews and Rev. Wm. Baerg will be two of the speakers.

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

October 26—Annual Conference of the Historic Peace Churches of Ontario at Eden Christian College, Virgil, Ontario.

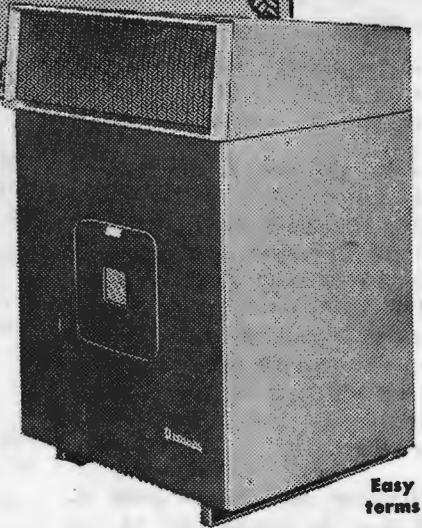
October 26 and 27—The annual Youth Rally sponsored by the Manitoba M.B. Youth Committee will be held in the Elmwood M.B. church.

**MORE Heat
MORE Comfort
MORE**

for your money
with a

PREWAY

**Oil-burning
space heater**



PRICES:
37,725 BTU size heater
\$ 69.95
56,800 BTU size heater
\$119.50
75,450 BTU size heater
\$129.50

Easy terms
Underwriters' Laboratories and Canadian Standards Association Approved.

Here's a "buy" to save you money right now — and every day you use it. A PREWAY burns low-cost oil efficiently — and because it is self-cleaning, it is trouble-free. You'll have added comfort, lessened work, greater convenience, semi-automatic operation. Come in and see these great features demonstrated. But come this week to get this week's price.

- THRIFTMIZER BURNER burns low grade fuel oils.
- FUEL-STRETCHING HEATMIZER squeezes every bit of heat from every drop of oil.
- MIRACLE PILOT holds fire automatically. At low setting burns nearly 50 hours on one gallon of oil.
- 7-STAGE FLAME CONTROL provides "just right" settings from low to high fire. Dials like a radio.

SEE OUR DEALERS OR WRITE OR CALL

C. A. DeFehr & Sons Ltd.

78 PRINCESS ST. WINNIPEG, MAN. 10970—84th ST. EDMONTON, ALTA.

LORNE A. WOLCH
B.Sc., R.O., O.D.
Optometrist and Optician
Eyes Examined
272 Kelvin St., Elmwood
Phone: LE 3-1177

**ORDER FORM for the
MENNONITE OBSERVER**

Subscription rate: \$1.75 per year.

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

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