

# Mennonite Observer

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

★  
YOUR CHRISTIAN  
FAMILY WEEKLY

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## Approve Merger With M.B. Church

Inman, Kan. — The 78th annual session of the Krimmey Mennonite Brethren churches has approved the merger proposal that its Merger Committee recommended at the 1956 session. The delegates of the conference decided by a two-thirds majority vote to merge with the Mennonite Brethren Church of North America.

The conference has a membership of 1,800 in churches in the United States and Canada.

Representatives of the churches gathered in the Zoar KMB church here for their conference from October 5 to 8. Those present came from Kansas, Nebraska, California, South Dakota, Arkansas, North Carolina, Illinois and Canada.

A special Harvest Thanksgiving Festival was held on Sunday morning, October 6. Speakers were Rev.

Edward Epp of Waldheim, Sask., and Rev. J. J. Kleinsasser, Bridgewater, S.D., the conference chairman.

Messages at the missionary program in the afternoon were by Rev. Rondo Horton, Negro pastor at Boone, N.C., who is now in charge of the KMB mission in that state, and Dr. Joseph W. Schmidt, president of Grace Bible Institute, Omaha, Nebr. Several missionaries also gave testimonies.

Officers for the coming year are: Rev. C. F. Plett, Doland, S.D., chairman; Dr. Joseph W. Schmidt, Omaha, Nebr., vice-chairman; Arnold Hohm, secretary, and D. P. Gross, recording secretary.

Missionaries to be sent out by the conference in the near future are Rev. and Mrs. John W. Toews to Peru; Miss Betty Ratzlaff to Nairobi, and Ina King to Arkansas.

## Sell Hand-made Articles

Mr. Toews mentioned several ways in which ladies' groups are rising to the challenge of supplying funds for missions rather than sewn articles for the field. One group, especially noteworthy of mention, had specialized in making one particular type of handcraft which found a ready sale through a local department store. Other groups were selling their hand-made articles in mission sales with marked prices, or at exhibitions; other groups are raising funds through catering at church functions such as weddings, through missionary evenings, or personal sacrificial giving at their fellowship meetings.

Because the cost of cotton materials on most of the foreign fields has decreased considerably since the last war, and shipping charges and duty on goods being shipped out are very high, it is no longer advisable to prepare layettes, bandages, clothing for natives, etc. to send out to the foreign field. Instead, Mr. Toews appealed to the women to accept the financial responsibility for specific projects for the foreign fields such as equipping hospitals, dispensaries, supporting students and/or missionaries. More details of these pro-

(Continued on page 4-4)

## Uruguay Mennonites Hold Second Annual Choir Festival

By Mrs. Alvin Becker

Montevideo, Uruguay.—The second annual Uruguayan Mennonite Saengerfest (choir festival) was held in Montevideo September 1.

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Participants included choirs from El Ombu colony, Gartental colony, South American Mennonite Biblical Seminary, Mennonite Central Committee and Montevideo men's choir.

The two-hour program opened with a welcome by MCC director Alvin J. Becker (Burrton, Kan.). Montevideo minister A. Brubacher led devotions which was followed by the singing of the mass choir directed by H. P. Epp.

Selections followed by El Ombu choir directed by Alvin Brown, a teacher; the MCC choir directed by Hans Fehdrau, seminary student; the Montevideo men's choir, also directed by Mr. Fehdrau; the Gartental choir directed by Jacob H. Neufeld, a teacher; and the seminary choir directed by Mrs. LaVerne Rutschman, seminary music teacher.

Nelson Litwiller, head of the seminary, presented a message which was followed by selections by the mass choir. The closing prayer was given by John Wall of the Mennonite Brethren Home. The offering was sent to the Paraguay leprosy mission.

## Women Share in Missionary Responsibility

By Mrs. W. Wiebe

Saskatoon, Sask. — "There is a scriptural basis for women's work in the church today," asserted Rev. J. B. Toews, deputational secretary of the M. B. Board of Foreign Missions, in a special meeting on Oct. 7 in Saskatoon of all the members of the ladies' societies of the M. B. churches of northern Saskatchewan.

Rev. Toews traced the place of women in the work of the kingdom of God from the time when sin entered the world through the transgression of Eve to the time when the women came to the tomb of Christ to care for His body, and became the first to hear the news of the resurrection. They were the first bearers of the gospel message, "And go quickly, and tell his disciples that he is risen from the dead."

As the text for his message, Rev. Toews used the words of greeting of Paul to his co-workers in Romans 16:12-13, in which instance the women are placed on the same level as the men in their work for the Lord.

### Women Provide Motivation

Although women will always continue to be subordinate to men in

the actual work of teaching and directing in the church, they are the ones who will through the home provide the main motivation for missions in their influence upon others, Rev. Toews maintained.

In the past years much of the missionary endeavour of the ladies' societies has been done through the medium of mission sales. Rev. Toews spoke highly of the great contribution made in past years through this type of work. In many churches mission sales are still being held. In some churches, however, this method of promoting missions seems to have outlived its usefulness and other methods are taking its place.



This picture shows the massed choir that sang at the second annual choir festival at Montevideo, Uruguay. In the centre of the front row are: Hans Fehdrau, director of MCC choir; Jacob H. Neufeld, director of the Gartental choir; Mrs. LaVerne Rutschman, director of the Seminary choir; Rev. N. Litwiller; Alvin Brown, director of El Ombu choir.

## EDITORIAL

### The Enthusiasm of Youth

The excitement of the World Series has now passed. Grey Cup fever is mounting as football teams battle toward the end of the season's schedule. The Queen's visit to Canada is now history, and with it the excitement and pageantry of a royal visit. In the midst of all this excitement and suspense live the Christians: in the world, yet not of the world.

It is not unnatural for Christians to be swept along in this current of high excitement. Even the children know who has the most points in the the WIFU. Young people are so taken in that only too often a "key game" takes precedence over Christian service or church attendance. While going up to sing Sunday morning's praise to God the topic of conversation among choir members has been known to be centered on some "thrilling plays" of the previous night's game. Little knots of young fellows may form after the service to re-play the previous night's football game, or discuss the stock car races.

The enthusiasm awakened by such sports does not surprise those who remember their youthful years. Many times it is only a passing phase in the young person's life. But it does prove that one's speech betrays one's interests. It also proves that parents and Christian workers have only too often failed to capitalize upon the enthusiasm of youth.

Young people want action. They want life in its stark reality. We may criticize this desire and try to repress it, without helping the situation any. We may say that the church should interest them, that they should have an inner desire to join the fellowship around the Word of God. But unless we provide them with a challenge equally as great as the world of sports and the world called "real life" by young people, we have little success. This challenge need not necessarily be in the form of a church ball team. Nor need it be given through church-sponsored sports activities in the church basement. This challenge can often be given in the form of Christian service.

When young people hear and feel the appreciation of older folks when they sing for them and provide a period of worship for them, they will receive a real challenge. If they are taken to a gospel mission in a slum area and given an opportunity to sing to and witness to the men and women there, they will receive a real challenge. If at some street-meeting they are given an opportunity to see those without the gospel of Christ—and see what the gospel does—they will receive a personal challenge.

We've tried that and found little interest for that, you say. That may be true. One reason may be the lack of proper motivation. Young hearts need to be prepared for such service. One cannot just plunge them into it and hope for the best. Wise public and personal counselling is needed to give them the proper perspective and motivation. As long as such service is done only to please their elders or the youth leader, the challenge will be missing. But if they are made to see that it is service for the Lord, and that the dividends are souls saved for eternity, there will be a totally different approach.

Of course, the greatest challenge will be given when young people see fruit in their service. The challenge given to someone who wins another to Christ is tremendous. It can be the driving force for long periods of Christian service, for it awakens the desire to win another person to Christ. It can make large sacrifices seem insignificant and small. Soul-winning can raise as much excitement and enthusiasm as any football game.

The church's responsibility is not only to provide opportunities for worship and fellowship. These are necessary—and often sufficient for those who have the hurly-burly of life behind them and who are now relaxing. But for young people with red blood coursing through their arteries the church must provide a challenge that will match and surpass the challenge of the sports world. Only then will it win allegiance of the young people.

## DEVOTIONAL

### Christian - or only a Student of Christianity

The genuine philosopher, Epictetus used to say, was not one who had read Chrysippus and Diogenes and so could discourse learnedly on the teachings of these men, but one who had put their teachings into practice. Nothing else would satisfy him. He refused to call any man a philosopher who showed evidence of pride, covetousness, self-love or worldly ambition.

Epictetus was not impressed by eloquence or learning. It was a waste of time for the student to recite the list of books he had read. "What has your reading done for you?" he asked his students, and looked not to their words but to their lives for the answer. He required of the young men who sought him out that they bring their lives into immediate harmony with the Stoic doctrines. "If you don't intend to live like a philosopher, don't come back," he told them bluntly. He drew a sharp distinction between a philosopher in fact and a student of philosophy, and would have nothing to do with the mere student. With him it was all or nothing. There was no middle ground.

This is not to advocate the teachings of the Stoics, but to assert that many of "the heathen in their blindness" appear to have more light than some Christians and that the children of this world often show more real wisdom than some of the children of God. For the snare Epictetus warned against is the very one into which multitudes of professed Christians are falling, viz., mistaking the word for the deed and falsely assuming that if they know the teaching of the Christian faith they are therefore in that faith.

The One who said, "Go to the ant, thou sluggard; consider her ways, and be wise," would hardly be displeased if we were to humble ourselves to learn an important lesson from an old Greek philosopher.

It will help us to locate ourselves spiritually if we face up to the rather ungracious question: "Are you a Christian in fact or merely a student of Christianity?" A lot will depend upon the answer, and if ever we should be frank it is when we examine ourselves to see if we be in the faith. Multitudes tread a hazy path to death because they will not bring themselves under the searching eye of God. They prefer to assume everything is all right, though so to assume is always dangerous and may be deadly.

No one has any right to believe that he is indeed a Christian unless he is humbly seeking to obey the teachings of the One whom he calls Lord. Christ once asked a question (Luke 6:46) that can have no satisfying answer: "Why call

ye me, Lord, Lord, and do not the things which I say?"

Right here we do well to anticipate and reply to an objection that will likely arise in the minds of some readers. It goes like this: "We are saved by accepting Christ, not by keeping His commandments. Christ kept the Law for us, died for us and rose again for our justification, and so delivered us from all necessity to keep commandments. Is it not possible, then, to become a Christian by simple faith altogether apart from obedience?"

Many honest persons argue in this way, but their honesty cannot save their argument from being erroneous. Theirs is the teaching that has in the last fifty years emasculated the evangelical message and lowered the moral standards of the church until they are almost indistinguishable from those of the world. It results from a misunderstanding of grace and a narrow and one-sided view of the gospel, and its power to mislead lies in the element of truth it contains. It is arrived at by laying correct premises and then drawing false conclusions from them.

The truth is that faith and obedience are two sides of the same coin and are always found together in the Scriptures. As well try to pry apart the two sides of a half-dollar as to separate obedience from faith. The two sides, while they remain together and are taken as one represent good sound currency and constitute legal tender everywhere in the United States. Separate them and they are valueless. Insistence upon honoring but one side of the faith-obedience coin has wrought frightful harm in re-

(Continued on page 8-3)

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LESLIE STOBBE — Editor

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



Baptismal candidates entering the water at McConnell Creek, B. C. In the lead is Rev. John Reimer, field director of the West Coast Children's Mission, which sponsors the chapel there. Mr. and Mrs. Nick Dyck are the missionaries.

## First Baptism at McConnell Creek

**Mission, B.C.**—Greetings with Ephesians 1:3: "Blessed be the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Our hearts are filled with praise and gratitude for the grace and mercy of God revealed in Christ Jesus. The Holy Spirit is graciously bringing men and women, young people and children to repentance and faith in this beloved country of ours.

The McConnell Creek community, where we are serving under the West Coast Children's Mission, has also been stirred by the power of the gospel. Fruit that shall reach into all eternity has come forth because someone has faithfully planted the seed of the Word and watered it down with prayer. We pause to thank God for the faithful labourers who have gone forth through the years to invest time, money and interest in His vineyard, seeking the lost, lifting the fallen, and pointing ever to Calvary's cross.

### Four Baptismal Candidates

Sunday, September 22, proved to be one of the climaxes in the mission work. The sun shone bright and warm upon an attentive congregation as a mother and three young people stepped forth to give brief testimonies of what Christ had done for them. Jesus Christ had come into their life. They had died and risen again with Him to a new life and were now prepared to give an outward confession of their inner faith by following the Lord in baptism. It was a milestone for the work at the McConnell Creek Gospel Chapel, for it was the first baptismal service.

The service opened with a song by our male quartet, followed by a song from the congregation. Then followed a message based on Ephesians 1:7, brief testimonies from the candidates, and a song by the quartet. Rev. John Reimer, field director for the West Coast Children's Mission, led the way into the water and performed the baptism. After the baptismal service local Christ-

ians joined together in fellowship about the Lord's Table with Christians from the M.B. churches in the Fraser Valley. Rev. Peter Neufeldt, chairman of the West Coast Children's Mission, officiated. We take this opportunity to thank all the friends who showed their personal interest by attending the services and thus helping to make up a very good congregation. We are sure they will continue in their ministry of intercession.

### High School Student First

The first one to approach us with the request for baptism was Sandra Syverson, a Grade 12 student. Our hearts were thrilled by her glowing testimony for her Saviour, whom she has learned to love. Pray much for her as she testifies for her Master at home, at school and in the community.

The Lord has been gracious to the Mands' family. The mother, a former Roman Catholic, and son Dennis and daughter Shirley stepped out of the symbolic grave to join their husband and father, who had come back into fellowship two years ago after being a backslidden church member for over 20 years. We rejoice with them. May God continue to make them a blessing in our community.

We thank our Father for the prayers of the saints everywhere in behalf of McConnell Creek. We urge you to continue to intercede as we stand before momentous days. We pray that the gospel may be preached with all boldness and in demonstration of the Holy Spirit, so that it may continue to be the power of God unto salvation for many.

Yours for Christ  
at McConnell Creek,  
Nick and Elizabeth Dyck.

## Kitchener Appoints Assistant Pastor

**Kitchener, Ont.**—Rev. Henry Warkentin, formerly field director of the West Coast Children's Mission, has been appointed assistant pastor to Rev. J. J. Toews by the

M.B. Church here at its annual business meeting.

Rev. Warkentin is presently studying at Waterloo College and is part-time instructor at the M.B. Bible School of Ontario, which meets in the educational building of the Kitchener M.B. church.

Church members have given an average of \$125 per member during the past year, the treasurer, David Wiens, reported. Contributions in the church totalled \$49,956. This included the members' donations to foreign missions, home missions and the relief program.

Guest speaker at the Mission and Thanksgiving Sunday observed previous to the business meetings was Rev. David Neumann, principal of the Eden Christian College. Approximately \$3,000 was raised by the church at these services for home and foreign missions. Service projects of the church include a weekly German radio program, an active mission station at Puslinch, Ontario, several singing groups who regularly visit the Kitchener-Waterloo Hospital, Waterloo County Old People's Home, Home for the Blind, and other institutions.

## Mennonites Urge USA Curtail Nuclear Tests

President Eisenhower was commended for his efforts toward peace and urged to curtail further

tests of nuclear weapons in a resolution adopted by the Mennonite General Conference at its biennial session at Harrisonburg, Va.

The resolution gave "heartily commendation" to the President "for every effort he has made both to withstand pressures to military action and to conciliate in international crises."

It urged that he "place spiritual defenses above material ones and use every power at his disposal to curtail further tests of nuclear weapons which scandalize our nation and the Christian faith before much of the world."

The Mennonites pledged "unceasing prayer for daily strength in the discharge of his heavy responsibilities, and that the wisdom which is derived from the "fear of the Lord" may be his daily guidance."

The delegates adopted a Code of Ethics for Ministers and approved a Plan of Integrated Giving. They authorized the preparation of a new statement of theological position for the Mennonite Church.

J. C. Wenger, professor of theology at Goshen (Ind.) College Biblical Seminary, was elected moderator for the next biennium. The 1959 meeting of the Conference will be held at Goshen.

The most influential of all educational factors is the conversation in a child's home.—Selected.

## Teacher Is Overcome by Gas

**Winkler, Man.**—Miss Eva Driedger, a school teacher in the Archibald district, Man., was found in her housetrailer, right, by her pupils after she had been overcome by propane gas. She was sharing the housetrailer with a 16-year-old Indian girl who was taking the Grade 9 correspondence course. The Indian girl was also unconscious, but was revived in hospital.

When Miss Driedger's pupils came to school on October 1 they missed their teacher. Thinking she was late, they went to her housetrailer, located on the school-yard, and after getting no response, walked in. They found the two

unconscious. When the doctor arrived he declared Miss Driedger already dead, but rushed the Indian girl to hospital.

Miss Driedger is the daughter of Mr. and Mrs. Johann Driedger of Chortitz, near Winkler, Man. She was born in 1934 near Plum Coulee, Man. After completing Normal School she had taught together with her father 50 miles north of Lake Winnipeg for two years previous to her teaching position in the Archibald district.

Funeral services were held on October 5 from the Berghthaler Mennonite church, Winkler, Man.



Miss Eva Driedger at left and the housetrailer in which she was overcome by gas at right.

# Preachers Have Problems Too

By Milo Nussbaum

"If I would grade our church on interrupting family plans they would certainly get an A. And that A stands for awful." This is what one preacher's daughter is reported to have said recently when a family trip was cancelled so that he could attend an impromptu church meeting.

What should the preacher have done? Some say that he may let nothing interfere with his church work, not even his own family. After all, it is his job; he is being paid for it; and he must be a good example to the rest of the flock. The pastor cannot hide behind deacon I. Care Little or brother When I Please. The pastor must be there—regardless. And so the church occasionally gets another A for awful interruption.

## So What?

So what if one young lady is out of sorts? Should the church worry about that? Won't she be all right in the morning?

If she is all right it is a miracle. The trouble is that so many of them are not. The majority make it, but what about the rest?

It doesn't matter what any other daughter thinks about her father's business. She doesn't need to become a part of it. She is free to choose from all the rest of the world. But with the preacher it is not so. The impression his children get of his work determines their eternal destiny. If they dislike the demands of the work they won't like the church because that is the work, and they won't love Christ because he is the head of the church that makes the demands. It does matter what the preacher's children think of the church. Did you ever pray for them? Please do!

## I'll Never . . .

"I'll never marry a preacher," cried one little preacher's girl, "They never have any money." (This comes from a generally reliable source.) The story says that this girl needed shoes and after several weeks of unsuccessful asking for shoes she came to the above conclusion. When it is time to marry and this girl finds that her suitor is a preacher then what? Even if that is the Lord's will for her life she will probably have a terrific battle because of this childhood conditioning. If she misses the way because of the lack of a pair of shoes then who is to blame? Many tongues wag and say, "One would surely think that at least the preacher could keep his children in the church."

A girl may vow never to marry a banker or a baker, a farmer or a fisherman, and it doesn't necessarily have any spiritual meaning.

It's just a personal preference. But when a girl says, "I'll never marry a preacher," she is almost closing the door to Christ and his church. Will you pray for your pastor and his children. Ask the Lord to make them able to overcome all obstacles.

## While Saving Others

Someone has said that when a man consents to become a preacher he lessens his chances of making heaven by one-half. Is it possible for one to be lost while working to save others? Apparently the Apostle Paul thought so for he speaks of the danger of becoming a castaway (I Cor. 9:27).

Some years ago when Mrs. Emma Moser returned from service in the Congo she said that there was danger of losing out even on the mission field. That the statement was startling is indicated by the fact that it is still remembered. Then it seemed unbelievable. Now there is no doubt about its possibility. The preacher can also be "cumbered with many things" and lose the "one thing." Though there is nothing wrong with the many things the one thing, the personal relationship with Christ, must always have preeminence.

As soon as a preacher supposes that because he is busy with the work of the church he can omit tending the fire at his own altar he is in grave danger of losing his way. Busyness can lead to barrenness. If he trusts in his personality, his power, or his perseverance instead of in Christ's atonement he will be lost just as surely as will any of his parishioners under the same circumstances. God is no respecter of persons.

If multiplied temptations cause a man to be lost then a preacher has a very good chance even if he is never tempted to drink or smoke or dance. Every preacher is tempted to be proud. Many times he gets praise—just like abuse—when he doesn't deserve it. Both may come to him because of what God and other people have done. The enemy would much rather give praise to the preacher than to God. The man who accepts it is in danger.

At the other end of circumstances the preacher is sorely tempted to give up in discouragement due to conditions over which he had little or no control. The enemy knows that if he beats the preacher he has won a major battle. Because the preacher deals with many people he comes in contact with many who excel in some area of life. It may be riches, personality, position, pastoral ability, or a hundred other things. Each time he is tempted to envy. Because of the indifference with which he may

be surrounded and the indignities that are heaped on him he is tempted to become impatient. If the sheep won't be led, they won't stay away from danger, they won't eat, and they show no signs of improvement, why wouldn't the shepherd become impatient? And if he isn't careful the impatience turns into bitterness so that instead of being a loving shepherd he is a severe critic. Pray for your pastor that he won't be a castaway.

These are some of the preachers' problems, not all of them. But these are listed so that you might pray more effectively for your pastor. In the light of these problems you may ask, "But who can be a preacher?" "With God all things are possible."

—The Evangelical Mennonite.

## Nine Church Fires to Break Out Tomorrow

According to the annual report of the National Fire Protection Association, nine church fires can be expected to break out tomorrow somewhere in the U.S.A. At least, that is the average per day that has prevailed in the past year.

Horatio Bond, the association's chief engineer, said there were 3,200 church fires last year which caused damage totalling \$20,800,000. He stressed that since 1952 loss from church fires in this country has never run less than \$12,000,000 a year.

The fire official warned all churches to check their premises for defective heating systems, faulty electrical equipment and overloaded wires which might cause short circuits. He said a principal cause for church fires is the wooden construction inside most houses of worship which make them real "fire traps". Each church should invite their local fire department to inspect their building for fire hazards before cold weather sets in. Mr. Bond said there has been enough investigation to prove that arsonists are definitely a factor in church fires, especially where doors are not locked, but proper precautions would prevent most conflagrations.

## Baptism at Kelowna

Kelowna, B.C.—Rev. A. H. Wieler, principal of the M. B. Bible Institute, Clearbrook, B.C., served as guest speaker at the baptismal service of the M. B. Church here, held on Sunday, October 13.

After one candidate had asked for baptism, others were invited to also take this step of obedience. Several messages were also given on the subject. The day before the baptismal service the church heard the testimony of Brother Arnold Schellenberg.

Sunday afternoon the church gathered on the shore of beautiful Okanagan Lake for the baptismal service. Rev. A. H. Wieler spoke in English, while Rev. N. Pauls spoke in German. A ladies' trio from Abbotsford sang. Then Rev. A. Sawatzky stepped into the water and baptized Brother Schellenberg. That evening the church assembled for the Lord's Supper and the acceptance of Brother Schellenberg as a member of the church.

## From Where I Sit

God expect every man to unfold a better life and mature into a fit subject for his family on earth and for the kingdom to come. With the recognition of this fact, man in his sober moments, is greatly impressed that he must do something with his life. In the parable of the talents, the five, the two and the one talent, man understands that at the end of his earthly existence, he will be called on to give back to God the life he gave for a little while on earth. Since there is no backing away from his obligation to be God's man, he seizes every opportunity to mature, to "grow in grace and knowledge of the Lord," to become matured in character.

—D. Carl Yoder.

## Women Share in Missionary Responsibility

(Continued from page 1-3)

jects can be obtained by writing to the Board of Foreign Missions, Hillsboro, Kansas.

### Contribution of Women Great

"The contribution of women to the work of foreign missions is considerable," said Mr. Toews. "It cannot be easily overlooked." He challenged his audience to accept the new responsibilities in the work in view of the changing conditions on the field.

Mrs. H. S. Sempel of Saskatoon was in charge of the meeting. At the close the ladies were entertained by the Saskatoon sewing circles at an informal luncheon in the basement.

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# THE POWER OF LOVE

By Mary Block\*

On my way to the Nurses' Residence one night after coming off duty at the Clearwater Lake Sanatorium, The Pas, Man., I had to go through the long hall through which everybody has to pass if they come in after 10:30 p.m. As I turned down the hall I saw an Indian girl staggering towards the Girls' Residence. Two men and four girls were standing in the doorway of the Nurses' Quarters. They watched this girl staggering unsteadily down the hall.

I inquired concerning her room. "Right around the corner." "But she's not turning. She's going right out!" I exclaimed as I watched her stagger past the girls' entrance.

"No, she's not. She'll be all right." This from the girls in the doorway.

But she wasn't all right. She kept on walking. I followed her, increasing the tempo of my gait. I thought that the outside door would stop her, since all outside doors were supposed to be locked after 10:30 p.m. She stumbled along and hit the outside door, which flew open, and she plunged down the stairs into utter darkness outside. I dashed after her.

"She fell. She'll have hurt herself," I called.

"No. She's merely outside. She'll be all right," from those in the doorway.

I dashed down the steps. There she lay in a crumpled heap, unconscious on the ground. The two fellows and one of the girls disappeared. I dashed back in and called, "Come and help me. She's lying unconscious on the ground here."

Three of the girls came running. I bent over her and gently turned her over, making sure first that no bones were broken. She stirred and opened her eyes.

"M—, let me help you to your room," I said.

"What room?" she asked.

"Your room."

"No!" very emphatically. "I want to die. Leave me here to die. I want to die!"

"You can't die here," I said. The four of us picked her up and carried her in while she kept on crying, "Leave me to die. I want to die." I unlocked her door. She leaped to her feet and dashed into her room. She scrambled onto her bed by the window and literally tried to climb up the wall. Then she tore at the venetian blind, tearing it to shreds and cutting her fingers on the slats until they bled. A wild look was in her eyes and she seemed to possess super-human strength. I turned to go for the evening supervisor.

As I walked down the hall for the supervisor a commotion caused me to turn around. There were the three girls dashing into the Nurses' Quarters, with M— H— in hot pursuit, whirling a belt around her head and hitting left and right. The girls dashed into the Nurses' Quarters, but M— H— kept on running straight ahead. Seeing no one in front of her she stopped. Three fire tanks and the fire hoses were on the wall beside the door. She started tearing and clawing at them.

"M—! M—!" I called, running towards her. I was afraid what might happen if she tore at the hoses too much. "Come here!"

She turned, saw me, and came dashing towards me swinging her belt threateningly. I stood and faced her unafraid; rather, I did not let her see how I felt.

"M—! Come here!" I said, commandingly. She stopped and looked at me. Slowly her belt sank down. Coyly she looked at me and asked with a trace of tears in her voice, "Do you love me?"

"Or course I love you," I said going towards her, both to show her that I meant what I said and to support her because her strength was failing her.

"My orange?" she asked as she saw the orange in my pocket.

"Do you want it?"

"Yes." So I put the orange into her jeans' pocket.

"Come now, let me take you to your room."

"All right," she said as she put her arm around my shoulder. Meekly she permitted me to take her to her room, for the affects of drink were again robbing her of the power to steer herself. Here she picked up from her dressing room table the picture of a white man. She crushed it to her heart, kissed

it and began to cry heart-breakingly. The other three girls had followed us and were standing in the hall watching. The commissioner had also arrived on the scene.

"There," she thrust the picture at one of the girls, "There, that's him. That's S— S—." And sobbing bitterly she let me put her onto the bed. The girl who took the picture and I talked to her soothingly and finally she quietened down. I put her feet on the bed, took off her shoes, and covered her up. She closed her eyes and seemed to pass out. I went for the supervisor.

I was only partly down the hall when the commotion and screams from M—'s room caused me to turn around and dash back. I came back just in time to see her beautiful dressing-table set with mirror, brush and comb come flying out into the hall. She had leaped up and thrown everything that she could lay hands on at the people standing in the hall. The commissioner spoke to her. In fury she flung her wallet at him. It was all that she had left to throw.

Once more I went into her room to quieten her. She looked at me, but didn't do anything. She is quite a bit bigger than I am and could easily have picked me up and thrown me out next. But when I came in and talked to her she calmed down.

M— wanted to wash her bloody hands. So I put my arm around her waist to support her and led her to the wash-room.

"There!" she said, "There! Look!"

"What is there?" I asked.

"There!" still pointing. "There's the devil on the wall."

"No. This is just the washroom. Come over here to the sink." I

pulled her over to the sink and washed her hands. She had no power left to stand up any more without support. I took her back to her room. Once more one of the girls and I persuaded her to lie down. But as before it only lasted a few minutes and then she flew up and at the commissioner. I got her to drink some hot coffee. She started to cry again. She wanted to see her baby. Four weeks previous to this she had given birth to an illegitimate baby girl. Now remorse was driving her mad. Three of the girls decided to take her for a walk outside.

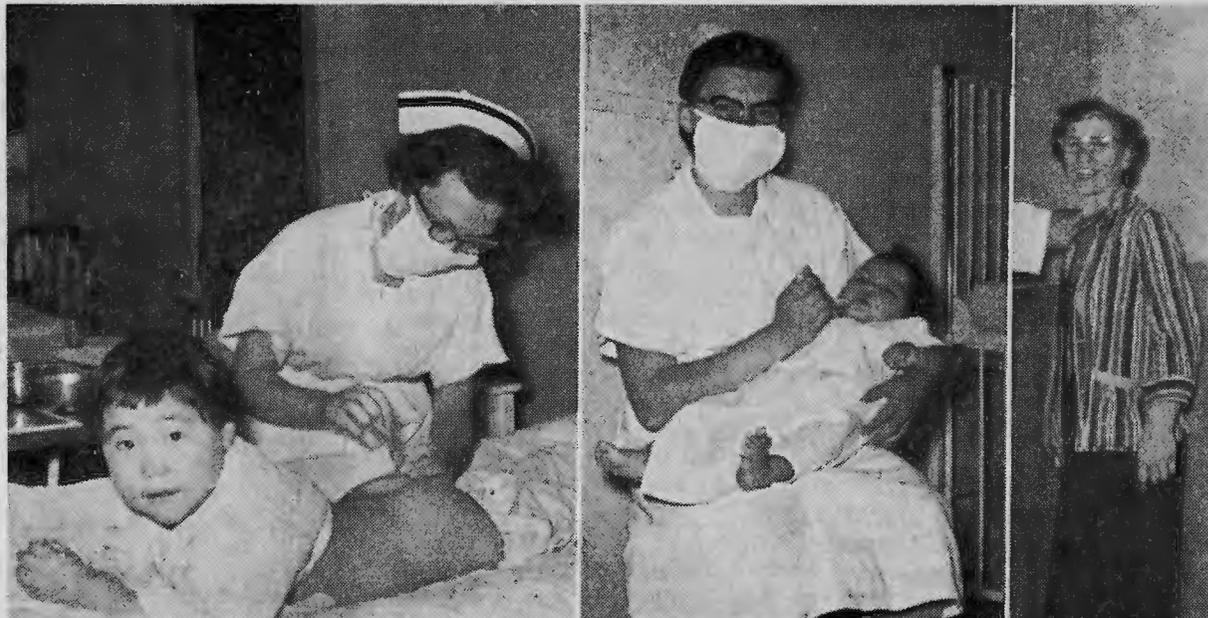
The supervisor had gone back on wards to check that all would be right for the night. I walked slowly back down the long hall and out the front door to make sure that the girls could handle M—. As I came out I heard her crying in the night. She wanted to go to Churchill and see S—, her fiance. She wanted to go home and see her mother and her baby. She insisted that she had to see S— immediately. She had to tell her mother something that could not wait until morning. She cried despairingly and pleaded to be left to die. The girls could do nothing with her. I went towards them. The commissioner followed me. She kept seeing snakes and different people.

Two of us took her by the arms and led her to the back door. Suddenly she stopped and pointed with a vague look on her face, "There she is. There is my mother."

"If that is your mother tell her what you have to tell her." Finally, we got her into the hall where she collapsed on the floor. We just let her lie there while we talked, trying to decide just what to do.

It was getting late so I told the girls to go to bed. I did not have to get up early, since I only started

(Continued on page 8-2)



These three pictures were taken at the Clearwater Lake Sanatorium, The Pas, Man. At left MCC Summer Service worker Justina Neufeld, R.N., is giving streptomycin to an Eskimo. In the centre Miss Betty Swartzentruber, unit leader, is feeding baby Charlie, the "darling of the hospital." At right is Miss Mary Block, who comes from Saskatoon.



# THE Young Observers



## Let's Visit a Minute

Dear Boys and Girls,

The other day a sparrow (just a baby sparrow) came into our basement through the pipe from the eavestrough. How it happened that a sparrow got lost in this way we do not know, but there it was, fluttering around in the basement. It flew from one wall to the other one, flying against the windows again and again. By mistake the door leading into the kitchen was left open and the sparrow came up from the basement into the kitchen. There it flew against the window time and again, thinking surely that here was a way out of the "prison." But it was not until I picked up the sparrow and released it outside that it could fly away, a free bird again.

That incident reminds me of what Jesus has done for us while we were lost in sin. Satan has us in a prison. No, it is not one with steel bars over the windows. But he has us in the chains of sin. Some of us run about and try frantically to get out ourselves. Again and again we think we have found a way out—only to find that Satan has fooled us. And so we grow older and older, all the while remaining in Satan's grasp. We may still struggle against temptation sometimes, but our struggles grow weaker and weaker as we grow older. It's just hopeless, to try and free oneself.

There is a way by which we can be free, however. Our own strength is not enough, so Jesus won the victory over Satan and over sin when he died on the cross and rose again from the grave. Now we, too, can have victory, we can become free, if we will let Jesus come into our heart and free us. While you are still young is the best time to do it, for as you grow older it becomes harder and harder. I hope you'll let Jesus free you from the chains of Satan today. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Aunt Selma.

## Baby in the Grass

Chuma stopped in her tracks. The heavy pile of clay on her smoothly shaved head nearly fell off. "What was that?" she asked suddenly, a finger in front of her thick brown lips. "It sounded like a baby. But no one in their right mind would leave a baby in the tall grass!"

Her friend, Limoni, who had gone with her to Marigole to get the clay, cupped a hand to her ear and listened. The crying sound came through the air again.

Without a thought for her own safety, Chuma dropped the clay on the narrow path at her feet, and plunged into the swaying elephant grass.

"You'd better be careful, Chuma," warned Limoni, real fear in her voice. "Samwelli saw a python near her only last week. He said it was twice as long as his father's spear and as big around as a pumpkin. If it gets hold of you it will squeeze you until all your bones are broken into tiny bits!"

But Chuma did not pay any attention to this. She could think of nothing but the crying baby—and its hoarse cries were now getting weaker. Maybe the little one was nearly dead. Long, sharp thorns in the grass pricked her feet and made her wince, but she didn't

care. She knew she would do anything for her baby brother, Tuti, with whom she spent much of her time so her mother could dig in the gardens. Her love for babies had always been something special. The old women in the nearby villages laughed about it and said that she would have one hundred children.

She searched through the heavy grass, but she could see nothing. The mysterious crying had stopped and she had no idea where to look. She stood still and prayed that Jesus, whom she had just learned to love, would help her. Then the crying started again. She listened until she was sure of her directions, and then started out. The grass was sharp and cut her bare legs, but she continued on. Soon she came to a large black pot at the foot of an old twisted osiola tree. The pot had a narrow mouth, and part of the rim had been broken off. It was the kind of pot any proud Bunyore housewife would throw away.

Gingerly she walked up to it and peered inside. And there she saw a tiny baby boy! He was curled up in the bottom and was crying as loudly as possible.

Lovingly she took him out, and cradled him in her arms. "Shh,"

she whispered, "don't cry. I won't hurt you." His little arms were as thin as sticks, and his soft brown eyes were swollen from crying.

"How did you ever get into such a place?" she asked, patting his fuzzy head.

She carried him out to the path. "Look what I found!" she exclaimed.

"Is it—is it a real live baby?" asked Limoni.

"Of course!" smiled Chuma. "How do you think he manages to cry?"

"But who would leave a baby in the tall grass where the hyenas could get it?"

Chuma was silent for a moment, and then she bit her lip. "At first I didn't know," she said thoughtfully, "but I think I do now. Three weeks ago Sabetti had twins—and you know what our people think of that! One of them died the next day. When she came to Father he told her she would have to destroy the live one—that this was the custom of the tribe. He told her that if she didn't the hail would ruin all the crops in Bunyore and there would be a terrible, terrible famine!"

Limoni's eyes widened until they seemed to fill her unusually black face. "W-what w-will we do with him?"

Chuma shook her head sadly. "It isn't much fun being the daughter of a witch doctor," she murmured. "If Father learns that I have done anything to change his plans he'll beat me with a kiboko (a whip made from the inch-thick skin taken from the back of a hippopotamus)!"

"Maybe we'd better put him in the pot and leave him in the grass," suggested Limoni.

"Don't even say such a thing!" exclaimed Chuma, her eyes flashing. "We are followers of Jesu Christo, and He loves all the little children—even twins! I remember hearing Missi Wilsoni say that one child is worth more than the whole world."

"I know, I know," returned Limoni, "but we must not try to do something we can't do. How will you feed him? He's hungry right now. You'll..."

"I'll go to the square house with the tin roof where Missi Wilsoni lives and ask her for a rubber nipple and a bittle. I'll fill the bottle with cow's milk and feed him," said Chuma excitedly.

"It won't be as easy as that," argued Limoni. "Where will he sleep? What will you do if your father, Baku, finds out?"

"I know your questions are hard, Limoni; but we can't leave him here to die!" returned Chuma. Hot tears had now pushed through her long eyelashes and were washing away paths of dust on her pretty brown cheeks. She rubbed the dimples above the knees on the baby's legs. "I don't know what to do. But I can't give him away. The only thing I know is that Jesu

Christo will show us the path to follow. Put the clay back on my head and we'll start home."

As they moved along the old Bunyore path that had been used by the Africans for so many years, Chuma prayed that God would show her just what to do. She knew in her heart that she would rather die herself than to leave the baby where she had found him. "Don't you worry, Little Twin Boy," she comforted. "Chuma won't leave you here. Pretty soon we'll fill your little black stomach with warm milk, and then you'll get fat like Tuti. You might even grow up to be a fine preacher like Dau-di, and tell all the boys and girls how Jesu came to earth to die for them."

All at once Limoni jerked her shoulder and whispered loudly, "Hide! Hide! Some people are coming."

The girls fled into the tall grass and crouched as low as possible. The baby had stopped crying, and Chuma held her breath, hoping that he wouldn't start again until the people had passed. In a moment they were close enough for their voice to be heard. Chuma did not want to disobey her father, but neither did she want the baby to die. She remembered her missionary friend had said that the Bible was the most important book in all the world and that everyone should obey it. She also knew that all Christians should love one another—and that this was one of the main things Jesu taught.

\* \* \*

What happened to the baby Chuma found? Was she able to hide it from her father, the witch doctor? At the end even the mother of the twin became a Christian. Read all about it in the book **Chuma Finds a Baby**, by Charles Ludwig. You will find the rest of the books in this series very interesting too, for they are all missionary adventure stories. Get all seven of the books, each only \$1.25. The names of the other books in the series are: **Chuma; Rogue Elephant; Man-Eaters Don't Knock; Man-Eaters and Masai Spears; Man-Eaters Don't Laugh; Man-Eaters Claw.**

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# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(31st Installment)

The children never argued with them. They knew whatever goodies and presents had been hidden away were expressions of good will and affection on the part of their elders. The children, too, had a secret they refused to tell the adults. In school the teacher had given each a Wunsch. David had brought a short one home for Franz. The Wunsch was a poem that expressed a Christmas wish for the parents. David's was quite long; Liesbeth's was much shorter, and Franz's had only a few lines. Each one memorized his Wunsch. Every day they said them to make sure they would not get stuck on Christmas afternoon. They had several other outlets for releasing emotions at that joyous season. Each of them had at least one part in the meeting-place program, and Liesbeth and David also had to learn recitations or parts in dialogues for the community school festival. Each student was to perform at least once, in addition to his participation in group singing.

Christmas in Margenau was a holy day. To be sure, it was a time of merriment, but, first of all, it was to observe the birthday of the Saviour who was born in Bethlehem to bring light, courage and warmth into a dark, fearsome and cold world. That was the theme that ran through the school program that was being planned for Christmas Eve.

Upon the reopening of school, following Maria's passing, Liesbeth had been promoted to Sara's group and had been given a seat immediately below her. That was good enough for Liesbeth. She had never expected to be ahead of Sara; that was simply impossible, because Sara was a near-genius. Being in her group entitled Liesbeth to a more fancy cover for her Wunsch. The covers increased in beauty with the grade of the pupil. The covers of the lowest grade had a simple design in a plain color. Those of the highest group were of many shades and were decorated in gold and silver. No student ever saw his folder until Christmas Eve. Sometime before that day in school each student neatly copied his Wunsch in ink and handed it to the teacher, who placed it in a folder with the pupil's name on it. On Christmas Eve the Wunsch, fastened to the folder with pleasing braid, would be handed to the child. In a sense it was a present from the teacher. It also gave the par-

ents a sample of their child's handwriting in a fancy folder.

There was no school on the afternoon of Christmas Eve. The teacher and his adult helpers needed that time to rearrange the school furniture, to decorate the tree and to fill the Tueten, or large paper sacks, for every person in the village. The tall, beautifully decorated tree and the Tueten filled with nuts, candy, figs, apples and oranges were to be a surprise for the children as well as for everyone else in the community.

Long before the time set for the program arrived, the people could be seen or heard on the walks on both sides of the street, heading in the direction of the school. Some walked singly, in other cases entire families were together. Babies and elderly people were taken along. Liesbeth's sisters, Katja and Mascha, ten months old, were going. Katja was running around like a two-year-old and had almost worn out her first pair of leather shoes, but Mascha had just learned to run.

Liesbeth and David took their assigned seats as soon as they entered the schoolroom. Mutter and the younger children mixed with the crowd. Vater had said he must stay home to complete some pressing work. Everyone was looking at the tree near the teacher's rooms. In addition to the usual decorations, there were hundreds of little white candles scattered over the branches. They would be lit as a part of the evening's ceremony. In Holland, and in Prussia centuries before, the Mennonites had decorated their trees with candles. According to a Dutch legend, tapers originally were placed in windows and on trees to light the way for St. Nicholas as he walked from house to house with gifts for good children. The Mennonites had embraced the candlelit Christmas tree as a worth-while custom and had taken the practice to Russia a hundred years ago.

Some children could be seen stretching their necks to find the Tueten. Katja was one of them; but Mr. Rempel probably was as good at concealing the paper sacks as Vater was at hiding the Christmas goodies.

Four of the men of the village carried benches and chairs in as they were needed. Those ushers probably went to all the neighbors around the school to get chairs and benches. No one must be left standing on such a joyous occasion.

The carols sung by the children

brought happy smiles to the parents and satisfying memories of the years when they were young. The day before the program the teacher had explained to his students that the word carol meant song of joy and praise and that it should be sung in that spirit. The children took his suggestion to heart and poured out the joyful melodies so loudly and happily that every baby in the room was fully awake and frequently, to the delight of the carolers, joined in the singing.

The birth of Christ was the main theme. However, there was considerable humor and some history in the program. An item that Liesbeth enjoyed greatly was given by an older student. He told the audience about the town of Patras, in the province of Antalya, in southern Turkey, where St. Nicholas was born over a thousand years before and about his acts of generosity. Originally St. Nicholas had been the patron saint of spinsters and, in order to attract husbands for them, had been throwing sacks of gold into their homes. As an old man with a long, white beard, St. Nicholas had been riding on Christmas Eve on a strong horse loaded with gifts for well-behaved children and birch rods for the bad boys and girls. The young orator related that St. Nicholas was the patron saint of Russia at that very moment. That fact seemed to surprise almost everyone in the room.

When the formal program was over and one of the older students had given a farewell speech, at a given signal from the teacher men with burning tapers on long poles lit the tree candles. The children radiated happiness, and several of the pre-school children were seen clapping their hands, because lighting the candles marked the presenting of gifts.

First, each student received his Wunsch. Liesbeth thought hers was exquisite. She looked at her name written in elegant handwriting by the teacher. His penmanship was like that of an expert. Carefully she felt the design on the front cover with her fingertips. All over the student section children were seen showing their Wunsch to others and holding it up for their parents to see.

Upon a given signal from Mr. Rempel, the four men who previously had carried seats into the room, and a few minutes ago had lit the tree tapers, entered the classroom carrying Tueten in large boxes. The audience and the pupils could no longer control themselves. They knew from past years that they need not do so. As they received a Tueten, they opened it and examined its contents. Some of the smaller children immediately began to eat candy. In spite of the late hour, the neighbors were in no hurry to proceed home. In every part of the room there was lively and happy conversation going on. The teacher was busy sending Tue-

ten to all villagers, young and old, who had had to stay home. Several of the younger pupils were home with the measles.

At a comparatively late hour the party came to an end, and all began to depart for home. Mr. Rempel stopped Liesbeth and Mutter and told them that Liesbeth was the only child in school who had not yet had the measles. He thought she should have them at once so that she would not have to miss school after the holidays. Liesbeth was crestfallen at this idea, but, in her opinion, a teacher's wish was a command and, if she had anything to say about it, she would have the measles immediately and be done with them.

When she and her family reached home, the children located large earthen bowls, wrote their names on them with chalk and put the hemispherical vessels in favorite, conspicuous places in the Große Stube. Fran, Katja and Mascha also set up their bowls with names written on them by the older children.

Before Liesbeth retired that night, she put away her Wunsch, books and playthings which she had planned to use during the holidays. Her face looked sad. She was probably going to have the measles on Christmas Day, and she disliked the idea.

During the night, Liesbeth suddenly awoke. "It came upon the midnight clear, That glorious song of old;" a group of young people were singing in front of one of the Kleine Stube windows. The caroling was lovely, but somehow Liesbeth failed to enjoy it. When Mutter had thanked the carolers, Liesbeth asked for a light. Mutter lit the kerosene lamp that was hanging above a table near the furnace wall, and, when the light shone on Liesbeth, Mutter perceived that her hands and face were covered with spots. Her whole body proved to be covered with them.

It was no surprise to Mutter. She had noticed at the school program that Liesbeth's face was flushed. She assumed that the teacher also had noticed it and that that was the reason for his remarks about the measles. Mutter felt Liesbeth's forehead and then went into the kitchen to make hot, sweet tea for her. (To be continued)

## Webster's New Collegiate Dictionary

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## Twelfth Annual National Sunday School Convention

Los Angeles, Calif. — Practical "know how", spiritual impact—these words epitomize the twelfth annual National Sunday School Convention just completed in Los Angeles, October 9—11.

Over seven thousand persons, according to convention leaders, thronged the Church of the Open Door and the Bible Institute of Los Angeles for the three-day sessions. They represented sixty-three denominations, broadest denominational coverage ever for a National Sunday School Association convention; and came from twenty-six states and Canada, with one delegate from England.

Closing speaker for the convention was the Reverend Phillip Gagliardi (who doubles as Minister of Highways for British Columbia and pastor of Calvary Temple, in Kamloops, B.C. Speaking on the theme of "Greatest Challenge of Our Time," he was one of over one hundred outstanding Christian leaders and Sunday school specialists on the Convention agenda.

Other featured speakers in this year's program included Dr. Edward Simpson, NSSA president; Dr. Clate Risley, NSSA's Executive Secretary; Dr. Bob Cook of Wheaton, Illinois; Dr. W. A. Criswell of Dallas, Texas; and Dr. Henrietta C. Mears of Hollywood.

Also attracting unusual attention, including special press and television coverage, was a display of very rare Bibles brought to the convention by the Reverend Don Cleveland Norman of Chicago. They included the first five Bibles ever printed in America.

Local and national leaders hailed the Los Angeles convention as a thrilling success; looked forward to an equally successful conclave in Grand Rapids, October 30—November 1—second of this year's "twin" national convention efforts.

## The Bible Today

Never before has the Bible been in such great demand as it is today. Canadian audiences have been told by the Rev. Dr. W. J. Platt of London, England, who has just completed a speaking tour which started in Vancouver and ended in Montreal.

Dr. Platt, who is general secretary of the British and Foreign Bible Society, said that if his society is to meet the orders that have come in from all parts of the world for 1958, a sum of three million dollars would be needed for production and distribution. The finance committee in London has budgeted for \$2,200,000 in keeping with expected contributions, thus curtailing production for the first time in the Bible Society's history.

The speaker appealed to Canadians to increase their support of the organization which now produces Scriptures in over 800 languages, and sells some 10 million copies annually at a subsidized price.

### MORE ABOUT

#### The Power of Love

(Continued from page 5-4)

work at four in the afternoon, but they had to be on duty at eight in the morning.

The supervisor arrived and we took over. For two hours we battled with her to prevent her from killing herself. Once when she got up and went to the door I asked her where she wanted to go. "To hell!" was the emphatic reply. "I'm not good enough to go to heaven. I want to go to hell." We talked to her. She would quieten down for a while and then she would rouse up and start to look for pictures of S—. She gave us his letters to read; she asked for her diamond ring. We had noticed earlier that she was not wearing it. She never knew where she lost it that night.

The supervisor gave her two aspirins and a hot cup of tea. We could not give her anything else without doctor's orders. She seemed to settle down and did not go wild any more.

The supervisor left me alone with her. The girl showed me a letter from the Welfare concerning her baby, and she wept over that. It was this letter that had made her drink this night to forget the past. She didn't know what to do or where to turn for help. Her fiancé in Churchill apparently did not know that she had had a baby since another man happened to be the father. Someone had taken advantage of her when she was under the power of liquor and the result was her ruin.

Finally she calmed down and lay on her bed with both eyes closed. I thought she had fallen asleep and was sitting on the other bed watching her and pitying her as I sent up a prayer for her. But suddenly she opened her eyes and looked at me.

"Who are you?" she asked. I told her. "I'll come and sit with you," she said, suiting the action to the words. She sat down beside me, put her arms around my waist and her head upon my shoulder and dropped off. It lasted only for a short time. Then she insisted on getting into the bed which was standing empty in her room.

She sat up once more. She showed me the wedding dress that she wanted; the name of the man who wronged her; she talked of the baby, and time and again cried on my shoulder. Poor soul, she has been much troubled. Because of drink she has fallen an easy prey

to the lusts of men. Now she has come to the place where she can not live with herself. Only God can help her. She folded her hands and prayed before she went to bed. May God in His infinite mercy hear the prayer of that broken heart. I could not help thinking of the time Christ forgave that woman caught in adultery.

Such is the fate of the Indian at The Pas. What are we going to do about it? Mary Thiessen, the Public Health Nurse to the Indians is doing a great work among them. But she needs your prayer support. She is not only a nurse to them, but she has to be their counsellor in family quarrels, in questions pertaining to their marriage, in family matters concerning the children. She has tried to teach the girls how important it is to keep themselves pure for marriage. Very few girls enter marriage without already being a mother. And hardly any enter marriage who have kept themselves pure. The morals of the Indians are very low, and drink is one cause.

How much will the white man have to answer before God some day where these His poor are concerned. He has given them this cursed drink. It is our responsibility to show them the love of God!

\*MCC Summer Service worker from Saskatoon at the Clearwater Lake Sanatorium, The Pas, Man.

### MORE ABOUT

#### Christian—or Only a Student of Christianity

(Continued from page 2-4)

religious circles. Faith has been made everything and obedience nothing. The result among religious persons is moral weakness, spiritual blindness and a slow but constant drift away from New Testament Christianity.

Our Lord made it very plain that spiritual truth cannot be understood until the heart has made a full committal to it. "If any man will do his will, he shall know of the doctrine" (John 7:17). The willing and the doing (or at least the willingness to do) come before the knowing. Truth is a strict master and demands obedience before it will unveil its riches to the seeking soul.

For those who want chapter and verse here are a few, and there are plenty more: Matthew 7:21; John 14:21; First John 2:4, 3:24; 5:2; First Peter 1:2; James 2:14-26; Romans 1:5 and Acts 5:32.

To sum it up, saving faith is impossible without willing obedience. To try to have one without the other is to be not a Christian, but a student of Christianity merely.

—A. W. Tozer in "Alliance Weekly."

## Vivid Biographies

### Trail Maker, the Story of David Livingstone

By Robert O. Latham. 95 pp.

Here in brief is the story of David Livingstone told simply and interestingly for boys and girls. The boy who learned Latin verbs while he worked in a spinning mill, studied to be a doctor during the winter months while still working at the mill, and who later forgot his sermon the first time he was to preach, became the man who opened up Africa. Large type ..... 80¢

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About to be ordained, James Hannington was not happy. It wasn't until he yielded to Christ and repented of his sins that he found peace. How he went to Africa as a missionary and had to return after one year, how he became bishop, and how he finally was killed by the Africans makes fascinating reading. Large type ..... 80¢

### White Queen, the Story of Mary Slessor

By Donald McFarlan. 95 pp.

Already as a child Mary Slessor dreamed of going to Africa. But she had to help support the family. Undaunted, she began a Sunday school in the slums of Dundee. The death of Livingstone challenged her and she went to Africa, to Calabar, where she worked for 40 years. Also in large type ..... 80¢

Each 90¢

### David Brainerd

By Winifred M. Pearce. 96 pp.

Journeys into the wilderness, over mountains and rocks, down hideous steeps, through swamps and most dreadful places... day after day, and far into the night rode this missionary to the Indians in North America.

### John Wesley

By Stanley Sowton. 94 pp.

"A brand plucked out of the burning", this lad became the founder of the modern Methodist movement. This story will make one of the greatest figures in history come to life for children.

### Thomas Coke

By Stanley Sowton. 95 pp.

"Go out, brother Coke, go out into all the world," said the great John Wesley, and this is just what Dr. Coke did, braving hardship and danger, for the sake of the Gospel.

### William C. Burns

By Phyllis Matthewman. 96 pp...

"The Man of the Book" is what they called William Burns, the first missionary to China. This is the story of the man and the Book.

### Irene Petrie

By Phyllis Matthewman. 96 pp.

Young, well born, a girl who had been presented at Court; unusually gifted, not only scholastically, but in music and art, her one desire was to use every gift and every opportunity to the glory of God. This desire led her into the dreary Zenanas of Kashmir.

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## Round-Up of World-Wide RELIGIOUS NEWS REPORTS

### America's Farmers Honored by CROP

The "spontaneous generosity" of millions of American farmers, who have shared their harvests with the needy overseas, will be given its just recognition at Thanksgiving-time, a spokesman for CROP declared, announcing events during the Tenth Anniversary year of the Christian Rural Overseas Program. "For ten long years," the Rev. Albert W. Farmer said, "farm families, their organizations and churches have not grown weary either in working or in giving." Mr. Farmer is national director of CROP, a program of Church World Service.

Speaking at the recent anniversary dinner in Chicago, Mr. Farmer recalled the "hectic days" when the first Friendship Trains were organized in 1947. "Like their successors," he said, "those who had the vision and devoted their energies to moving carloads of wheat and corn overseas were indeed Ambassadors to the Hungry." CROP's anniversary film under this title tells the story of the more than 240 million pounds of food CROP has made available to overseas needy. Total value of contributions from every state in the Union in the past ten years, he said, is \$15,271,787.

Kansas, leading state in 1956 CROP contributions, will be host in November to one of three "thank-you" services to the nation's farmers in the East, Midwest and West Coast areas. Stating that CROP is a major program of the Kansas Council of Churches, Mr. Farmer reported that in ten years \$1,769,507 of the national total were donated in food and self-help projects and shipped from Kansas to all parts of the world.

### Young Chinese Intellectuals in U. S. Choose Christ

At a seven-day International Students, Incorporated Conference in Pennsylvania, more than 100 overseas Chinese rallied to the Christian cause. Of the 100, many of whom were top-flight intellectuals, 24 accepted Christ as their Saviour and an additional 50 dedicated their lives to His service. At the close of the conference, ISI staff man Ted Choy, director of the conference, remarked that such happenings were unprecedented in the history of foreign student work in America.

The principal speaker at the conference, the Rev. Calvin Chao, said he had never seen anything to equal it outside of mainland China. "It

awed even me, the speaker," he reports, "to see the convicting power in the hearts of these Chinese young people."

### Pacific Garden Mission Celebrates 80th Anniversary

Approximately 2,500 persons helped Pacific Garden Mission, Chicago, celebrate its 80th anniversary at a rally in Conrad Hilton Hotel on October 13. The Mission, two blocks away from the Michigan Avenue hotel in a Skid Row district of the Windy City, is the nation's second oldest, the McAuley Water Street Mission, New York City, being older by five years.

Prior to the rally message by Vance Havner, Superintendent Harry G. Saulnier announced that in the Mission's 80th year over 8,000 persons had made professions of faith in Christ in the men's and women's divisions and in the Servicemen's Center. Total attendance at mission gospel meetings was 180,909 and 122,959 meals were served to Skid Row victims.

"God has burdened our hearts increasingly to do a bigger job on Skid Row and to reach out to up-and-outers," Saulnier reported. "As a result, the 'Old Lighthouse' is in the midst of an expansion program that will enable us more effectively to carry on our around-the-clock soul-winning program." Pointing out that there are nights during winter months that men must be turned away because of lack of beds, the superintendent said that an additional building which has been obtained and is being renovated will increase dormitory space from 85 to 210 beds. The new mission dining room will accommodate 350, tripling the capacity of

the present dining hall, and the mission auditorium will be doubled in size to accommodate 350.

Cost of the remodeling program will run approximately \$420,000, Saulnier reported, and \$260,000 must still be raised before the project can be completed.

Annual budget of the mission, exclusive of the remodeling fund, is \$240,000. This includes \$57,000 for the radio ministry of the Mission's "Unshackled!" program, a unique, real life drama featuring mission converts' stories and heard on 150 stations in the United States and 11 foreign stations.

### 19 Decisions at New York State Fair Church Exhibit

A spiritual survey, sponsored by the radio ministry of the North Syracuse Baptist Church, was conducted through a "Christ At Noon" exhibit in the Horticultural Building at the New York State Fair. The motif of the booth was a huge question mark with vari-colored lights and the printed question, "Do You Have the Answer?" This outreach was under the direction of Mayre Gelsomini, assistant to the pastor. Over 1800 participated in the survey and thousands of pamphlets "Life's Most Important Questions" were distributed. Nineteen persons recorded a personal decision to accept Christ as their Saviour.

### Negro Pastor of White Church

Dr. Charles M. Sexton, a Negro, has been named pastor of the all-white Methodist congregation in Champlin, Minn. He was elected by the congregation after members heard him preach twice. Until last December he was pastor of a Negro congregation, but the church was dissolved and the building was razed to make way for a redevelopment project. Most of its members accepted an invitation to join a previously all-white church.



### "In God We (Should) Trust"

We in the U.S.A. are advised to take a closer look at our currency these days; not for fear of counterfeit necessarily, but for indication of change. Take up a dollar bill, please —

For one thing, it is printed on new rotary presses instead of the old flat-bed type, and bears the signature of the new Secretary of the Treasury, Robert B. Anderson, in addition to the legend, "Series 1957" instead of "1935-E." Therefore if your bill is spanking, spark-

ling new, look for these changes. But look again. The truly important change consists of four words printed thereupon — "In God We Trust." Authorized by Congress some two years ago, it is now a reality upon our currency. Improvement indeed!

Of course, what is printed on paper is not necessarily that which registers upon the heart. Men have their multitude of methods for setting up "heart gates." Again, there is no value in sayings and slogans, as such, even if printed in instruments of exchange, and it is solemnizing to recall the Lord which de-

clares Him as the Searching One who "seeth not as man seeth" (I Samuel 16:7).

"In God We Trust" raises the query, "yes, indeed, but which one?" There are "gods many and lords many" straddling our land today, for man is ever in the inclination of worship o'er that which determines dearest possession. For example, the god "mammon" claims far too many, and the dollar has been nigh deified for that which it can deliver. Each man has his god, his altar, whether he would care to admit it or not.

One Alone is worthy of the trust of the life, and the evidences of Calvary reveal the God and Father of our Lord Jesus Christ as rightfully claiming prime position. An old preacher often said, "you can trust The Man Who died for you," and the Beloved of the Father alone went into the depths of death in order to lift onto the heights, to become the all-in-all to the committed life. All other gods give way at the gates of the grave, but He is "alive forevermore" (Revelation 1:18), "after the power of an endless life" (Hebrews 7:16).

"In God We Should Trust" might be a truer slogan, leading to serious thinking! But let not the dollar distort Deity, but rather remind of Him from Whom all blessings flow. (Copr. ERA, 1957)

When God puts a burden upon you He puts His own arm underneath you.

Afflictions are blessings to us when we bless God for the afflictions.

## Through Gates of Splendor

By Elizabeth Elliot

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

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

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

Price: \$3.75

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## Paxmen Assist Krefeld Church

A unit of Paxmen has been dispatched to Krefeld, Germany, to help expand the facilities of the Mennonite congregation in preparation for the resettlement of a large number of refugees.

Krefeld, an industrial city where Mennonites have been centered many years, is located in west-central Germany in the Cologne area near the Netherlands border.

First members of the unit are Peter Dirksen (Taber, Alta.), David Gingerich (Chappell, Nebr.), Jesse Mack (Collegeville, Pa.) and Paul Stucky (Archbold, O.).

## Timor Aims Toward New Area

On Timor island Rhode Island Red and Astorlorp chicks pecked their way to a new life from the confines of the egg shell.

In a sense these chicks may symbolize the new era that may come to the people of Timor if the MCC-Church World Service agricultur-

al assistance project is successful.

The matching of these chicks inaugurates a demonstration project in poultry, one of several projects being carried out on the experiment farm at Oenitu, near the capital city of Kupang.

Because Timor soil is unsuited for raising crops, experiments are being conducted in raising improved strains of livestock and poultry. It is hoped that this type of voluntary Christian assistance will raise the island's economy and thus strengthen the 300,000-member Christian communion there.

Elsewhere in Indonesia, Juanita Brenneman, R.N., daughter of Dr. and Mrs. Fred S. Brenneman of Tanganyika, Africa, joined the medical staff in Java. She is a member of Pennsylvania Mennonite Church near Hesston, Kan., and a graduate of Goshen College.

## NSBRO Head Resigns

The Rev. C. LeRoy Doty Jr., for the past two years the executive secretary of the National Service Board for Religious Objectors, has resigned to become pastor of a Church of the Brethren congregation near Washington, D.C.

The resignation will be effective Jan. 1. The board of directors is taking steps to secure a successor. The Rev. John R. Martin, associate executive secretary and a Mennonite pastor in Washington, will continue to represent MCC on the NSBRO staff and will provide continuity until a successor is appointed.

NSBRO is an interchurch agency established to deal with the government on conscientious objector affairs.

## Couple Serves at Boys Village

Mr. and Mrs. Gladwin Bartel of Hillsboro, Kan., joined the seven-member unit of Mennonite volunteers at Boys Village near Smithville, O., the home for 36 teenage boys.

The couple attended Bethel College two years. Respectively they belong to Alexanderwohl Mennonite Church at Goessel, Kan., and Menno Mennonite Church at Ritzville, Wash.

## New Workers Begin in Reedley

Ruth Hartzler of Goshen, formerly a nurse at Elkhart General Hospital, has become a nurse at Kings View Homes, Reedley. She is a daughter of Mr. and Mrs. Roy E. Hartzler and a member of Yellow Creek Mennonite Church. She was graduated from Goshen College school of nursing.

Mr. and Mrs. Floyd J. Miller of Hartsville, O., joined the staff in the MCC regional office and Kings View Homes respectively. They belong to Marlboro Conservative Mennonite Church and attended Kent State University.

Herman Weaver, pastor of the Mennonite Church in Reedley, is acting patient activities director at Kings View Homes.

## Girls Join Brook Lane Staff

Marguerite Reed of West Liberty, O., and Sara Suderman of Newton, Kan., joined the Brook Lane Farm staff as a psychiatric aide and office secretary respectively.

Miss Reed is the daughter of Mr. and Mrs. Charles Reed of Jackson, O., and a member of South Union Mennonite Church. Miss Suderman is the daughter of Mr. and Mrs. Herman H. Suderman and a member of First Mennonite Church in Newton.

## Kansan Serves at Wiltwyck

Norma Woelk, daughter of Mr. and Mrs. Henry Woelk of Newton, Kan., is assistant to the activities director as voluntary service at Wiltwyck School for Boys at Esopus, N.Y. She is a member of Walton Mennonite Church.

a slap in the face to the one who does the asking. Maybe confidence in someone else isn't a very good reason for doing something you are asked to do, but at least it's a start in the right direction and it may help you to uncover a wealth of talent in that very line. There must always be a first time.

"Dr. Russell H. Conwell once took a trip down the Euphrates River. His old Arab guide told him the true story of the world's richest diamond mine. It seems that there lived not far from the river Indus an old Persian by the name of Ali Hafed. He owned a large farm with orchards, grain fields, and gardens. He was a contented man. Then one day a Buddhist priest came along and told Ali Hafed all about the magic beauty and worth of diamonds and of the fabulous power that one could wield in the world if he but possessed a diamond mine.

"That night Ali Hafed could not sleep. He was a poor man now; not because he had lost his farm, but because he was discontented. So he sold his farm, placed his family with a neighbor, and set out to find a diamond mine. He wandered all over the world until he was ragged and hungry and sick. At last he stood on the shore of the bay at Barcelona when a great tidal wave came rolling in between the Pillars of Hercules. Unable to withstand temptation, this beaten, frustrated man hurled himself into the incoming tide and sank beneath its foaming crest, never to rise again.

"Meanwhile, the man who bought Ali Hafed's farm one day led his camel to the garden brook to drink. As he looked down into the water he saw a flash of light, and on reaching into the white sand he pulled out a black stone with a flashing eye of light. It was a diamond! He reached down again and pulled out another and another, and thus discovered the world's richest diamond mine—the diamond mine of Golconda."

Jesus saw clearly that the average man is like Ali Hafed for He says, "The kingdom of heaven is like a pot of gold which was buried in a field, which a man found and buried again; and for joy over it he went and sold all he had and bought that field.

"Again, the kingdom of heaven is like a gem-dealer who was looking for beautiful pearls. One day he found a very costly pearl, and he went and sold all he had and bought it." And then Jesus makes a most profound statement, "Every scribe who has become a disciple in the kingdom of heaven is like a householder who can bring out of his storeroom new furnishings as well as old" (Williams translation).

We have within us the very diamond mines of God if we open our mind and spirit to this Eternal Presence. "Couldst thou in vision

(Continued on page 11-2)

## From Here to the Pinnacles

By Elizabeth A. Schroeter

**WINNIPEG TRIBUNE:** An easy-to-read volume of personal memoirs well stocked with historical material on Russian peasant life and the Mennonites.

**CHRISTIAN LEADER:** The story is authentic but reads like fiction. It is one of the finest books telling us of Mennonite Brethren life in Russia and the movement in America. Personal anecdotes and experiences are told in an amusing way that will captivate the reader.

**THE PROVINCE:** She (the author) has written an excellent exposition of Mennonite history as it concerns home life, and for that the book is valuable, the story engaging. . . .

**STAR-PHOENIX:** Anyone interested in the Mennonites as a religious group, or in pre-Revolution Russia, . . . will find the narrative rewarding. So, for that matter, will anyone who is interested in human nature and the part played by restrictive religion in giving people the courage to face life.

Price: \$5.00

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## Hidden Possibilities

By Shirley Gerrig

Do we as Christians limit ourselves in our work and witnessing by not accepting more responsibilities or by dispensing improperly those responsibilities we do have? I think we do. There are very few Christians, if any, who have allowed God to take complete control of their lives and to use them to their fullest capacity.

William James, an eminent psychologist, said, "Men habitually use only a small part of the powers which they possess." Why is this true? What makes us limit ourselves? I do not have the answers but I want to discuss what I think are a few of the reasons.

First, we limit ourselves because we don't know our own abilities. Have you ever hidden behind the excuse, "I can't," when you were asked to do a certain task? How do you know you can't? Have you ever tried it? If you have never tried it before, give yourself a chance—don't limit your growth by cutting off yourself from the opportunity of learning how.

The person who asked you to do it probably was pretty sure you were capable to do the task. You could at least honor his good judgment. Have you ever asked anyone to perform a task and gotten the response "I can't?" It's like

# COLLEGES

## Tabor College

### Field Executive

John E. Janzen of Dinuba, California, has been appointed Field Executive of the Board of Education of the General Conference of the Mennonite Brethren Church, according to a recent announcement from Mr. Ed. J. Peters, chairman.

In this capacity, Janzen will spearhead the financial development program of the conference education program, traveling in the interests of the Mennonite Brethren institutions in the U. S. area—Tabor College in Hillsboro, Kansas, and the Pacific Bible Institute and M. B. Biblical Seminary in Fresno, California.

Janzen brings to his new position a varied experience in business and Christian work. For many years he operated a chain of successful music stores, which he sold last year when his church duties demanded all of his time.

Janzen holds an A.B. degree from the Pacific Bible Institute and the Th.B. degree from the M. B. Biblical Seminary. He is married and the father of three sons.

### Annual Work Days

Friday and Saturday, October 18 and 19, have been designated as 1957-'58 Student Work Days by the student council of Tabor College. The net earnings of these days will flow into the Student Center Building Fund, which at this time stands at \$14,433.70. This year's goal has been set at \$2,750.

The college administration is negotiating with the Housing and Home Finance Agency of the federal government for a loan on the balance needed to construct the student center. Construction is expected to get started soon after such approval can be gotten. Student work days earnings and fees will then repay the loan over a period of years.

This year's drive for student employment will be organized on a team basis, with competition among students from various geographical areas. The days have been scheduled during the fall season to take advantage of farm work available in the Midwest area at this time.

# BIBLE INSTITUTES

## East Chilliwack Bible School

The East Chilliwack Bible School has resumed activities for the '57-'58 school term. There are twenty students enrolled so far and there is prospect of an additional one or two enrolling in the next week or two. Mr. Jake Friesen continues

as principal; the other teacher is Rev. Peter Penner, who formerly served in a home mission church in Lindal, Manitoba.

The student body had its first opportunity to serve on the first Sunday after school began. It presented a half-hour German program over radio station CHWK, (generally this program is taken by a group from Yarrow). The school choir sang several numbers under the direction of Mr. Penner. One of the students gave a testimony; there were special quartet numbers and a message from the principal. The theme for the entire broadcast was, "The Bible."

On Sunday night, October 6, the school held its opening program. Quite a large audience turned out to see the school's first presentation. The highlight of the evening was the message given by a former teacher, Rev. Herman Voth. Mr. Voth especially emphasized the fact that each young Christian should take time to exclusively study God's Word for a year or so. He went on to say otherwise we as individuals would not be able to stand, and then naturally our churches as a whole would fall prey to Satan. During the evening the choir sang several hymns.

The student body is gradually settling down into class routine. Each student is looking forward to great blessings. Already God has been very near to them and has spoken to them. Together they pray that they might always be ready to accept the many good things which God wants to shower upon them as they study his Word.

### MORE ABOUT

## Hidden Possibilities

(Continued from page 10-4)

see the perfect man God meant, thou never more wouldst be the man thou art, content."

The second point I would like to bring to our attention is that of false modesty. I know the person and so do you, who has refused to do a requested task because, he says, "I can't do it very well; John can do it much better than I." I think this is the area where more people limit themselves than in any other. And actually many times a refusal is given in order to receive assurances of ability and praise or because of a desire to be coaxed into the task. What the person probably has been asked to do was to help perform, not to carry the whole load! Many a practiced person has become more practiced in times such as these while the one who hesitates is missing valuable experience and blessings.

Consenting to do a duty does not necessarily indicate an overdose of self-esteem, as some might suppose. Rather it is an indication of allowing God to use us where He can and how He will as we promised when we gave our lives to

Him in dedication to His service. And this may sometimes mean that we will have to forego other pleasures.

A third way we limit ourselves is by undisciplined thinking. We are made in the image of God. This does not mean our physical bodies but our minds and spirits.

"In the beginning the Word existed; and the Word was face to face with God; yea, the Word was God Himself. He is the One who was face to face with God in the beginning. It was through Him that everything came into existence, and apart from Him not a single thing came into existence. It was by Him that life began to exist, and that life was the light of mankind." A word is a symbol of thought. John says an Infinite Mind created everything. And we have minds after the Divine Image!

We have freedom in our thought. We are free to think negative, untrue, vicious thoughts as well as true, good, and beautiful. What our conscious mind dwells upon sinks into the unconscious mind and becomes a part of us.

If we train ourselves to dwell upon what is true and good and beautiful, we gradually build integrated, poised, power-filled lives. If we indulge in negative, undisciplined, greedy, lustful thinking, we become tense, unhappy, depressed, fear-ridden individuals—derelicts helplessly afloat upon the rough seas of life.

The Bible says, "As he thinketh in his heart, so is he." Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." He also said, "A good man out of the good treasure of the heart bringeth forth good things."

It is no easy task to train our minds to think only the good, but I believe if we ask God for power He will give us that power. We must train our minds to do the will of God if we expect to be used by Him. What is more, to do creative work and to use the abilities which God has so graciously given to us demands positive, good, true thinking. It demands that we discipline our minds.

Paul knew the power of God in the human mind when in his letter to the Ephesians he writes: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory." It is up to us to grasp the possibilities that lie dormant within us.

Every man has to decide what he wants of life, and it pretty much depends on what he puts into it as to what he will get out of it. With the same measure that you use, it shall be measured to you again.

Why limit ourselves! The diamond mines of God are within, waiting to be worked!

—Gospel Herald.

# 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.

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## Preparations for Conference Reach Peak

By Peter Tilitzky

**Yarrow, B.C.**—Preparations for the General Conference of the Mennonite Brethren Church have been increasing in tempo as the dates for the conference draw near. Several hundred delegates are expected from the United States and Canada for the conference, to be held from October 20 to 24.

For weeks the reception, lodging and food committees have used every possible means to inspire all members to help prepare the church, Sunday school buildings, kitchen and houses and to give the hundreds of visitors from all over the continent a hearty welcome in Yarrow and the surrounding churches.

The reception committee has moved the former West Coast Children's Mission office onto the church yard to serve as office. There the delegates will be registered, "tagged" and ushered towards the lodging committee. They have also reserved the seven rooms of the Bible school for the various committees and boards of the conference. Neighbouring churches are co-operating and have promised to have cars waiting at Chilliwack, Matsqui, Mission and Vancouver to receive visitors arriving by train, bus and plane. The Yarrow committee will meet visitors arriving at Bellingham and transport our southern brethren across the border into the beautiful Fraser Valley.

The lodging committee has done a wonderful job of arranging for rooms for at least 125 guests in Yarrow and contacted the other churches concerning the overflow. One of the committee members, Bro. C. G. Regehr, is very happy and hopeful about the open doors and hearts of the church members. Everything is running smoothly and according to plans, he said.

The food committee, with its enormous task of feeding between 1200 and 1500 guests twice a day for three days, has recruited every able-bodied woman in the church who can get away from home to help prepare and serve the meals.

A large 36 by 48 foot kitchen has been built adjacent to the church, and many large kettles have been set up to cook the customary "borscht" and "plumi moos". Many head of beef have been butchered and put in cold storage. Our "Wirtschafter", Brother Herman Klassen, is about the busiest man in the church at this time. He will see to it that no one goes hungry. The other churches in the valley will help to serve the meals and thus take a large share of the work off Yarrow's shoulders.

But there is also a sad note in the preparations for the coming

event. A tiny virus (Asiatic flu) has also been busy in the valley, especially in Yarrow and Chilliwack. Many of our members, young and old, have had to go to bed for a few days to experience the effects of this illness. We hope and pray that none of our visitors will be affected by the illness.

At such a time one is reminded of Jesus' words to Martha in Luke 10:38-42. Can we not become too busy with the little things and forget to prepare to meet and welcome Jesus, our Lord and Master, who definitely wants to meet us as a brotherhood and speak to us anew. May God help us to seek first to prepare to meet the Lord of the conference. Then there will be no trouble in meeting the members.

### New Moody Science Film in Elmwood

**Winnipeg, Man.** — A new Moody science film, "Red River of Life", will be shown in the Elmwood M.B. church here on Monday evening, October 21, at 8 p.m.

All who would like to see this film are invited to this showing, the only one in a Winnipeg M.B. church at this time. The Canadian Moody Institute of Science representative will personally introduce and show the film.

Moody science films are "sermons from science" and appeal to all age groups and educational levels. The films have often been shown in high schools and colleges, finding ready entrance where other religious films would be barred. They are accurate scientifically and portray wonders of God's handiwork, with a personal application of God's truth as revealed in the plan of salvation.

### Missionary Conference at Swift Current

**Swift Current, Sask.**—On Sept. 22 the M. B. Church here had its annual Thanksgiving Festival. In the morning home missions was emphasized by Rev. W. G. Baerg, missionary from Africa. Rev. Alvin Penner, the city missionary, and

Rev. W. G. Baerg ministered to the church in the afternoon. Foreign missions was the theme for the latter meeting. An evening service also was held, during which Rev. W. G. Baerg presented some of his work both verbally and through slides and display.

Three days of the following week Rev. W. G. Baerg served the church at the Mission Conference. The evening services were well attended.

Instead of the regular young people's meeting held each Tuesday night, the young people drove to Herbert on October 8 to attend the Missionary Conference that was held there for an entire week. European missions was ably displayed by the above group. Thursday of the same week the choir served in song.

### Opening Program Postponed

**Winkler, Man.**—The opening program of the Winkler Bible School will be held on Sunday, November 3, at 7:30 p.m., in the Winkler M. B. church. The previously announced date was October 27.

### Harvest Festival at Winkler

**Winkler, Man.**—"Nun danket alle Gott mit Herzen, Mund und Haenden." The singing of this well-known hymn marked the beginning of our Thanksgiving and Mission Festival on Sunday, October 13.

Local church members, as well as numerous guests, joined together to give thanks to God for His bountiful provision during the past months. A motto, "Father, we thank Thee," set above a display of vegetables and fruits, brought to our remembrance the One who provides our daily bread, whereas an open Bible reminded us of the greatest of all gifts—Jesus.

Following the general singing and prayer meeting, Rev. W. Baerg, recently returned from Africa, spoke on three prerequisites for thanks-

giving (Lev. 23:37-44). He gave these as rejoicing before the Lord, bringing our offerings to the Lord, and worshipping God. Rev. D. Ewert, instructor at the M. B. Bible College, based his message on 2 Cor. 8:1-15, verses which stress giving as a spiritual service unto God.

From twelve to two o'clock, dinner was served by the ladies of the congregation. The friendly chatter of many voices gave proof that everyone enjoyed this time of refreshment and fellowship.

During the afternoon meeting Rev. Ewert spoke on the call of God to Samuel, according to I Sam. 3:1-10, and showed us how God calls in different manners to service, that He gives difficult tasks, but richly rewards a wholehearted response to His voice. Rev. Baerg chose various passages to show how Jesus was conscious of the great urgency of His work. He expressed the desire for more Christians who would feel this same compelling power pushing them on to work for Christ to the glorification of God.

In both morning and afternoon services the church choir served with suitable songs. The Kronsgart choir joined the local choir for the afternoon singing. The resolve in many of our hearts was well expressed in the words of our pastor, Rev. Quiring, that we might be better children of our heavenly Father, and by the closing number sung by the choir:

"Joyfully enlisting, by Thy grace divine,  
We are on the Lord's side,  
Saviour, we are Thine."

### On the Horizon

**October 19**—A variety concert sponsored by the M. B. Collegiate Institute alumni is being given in the Tech-Voc. auditorium at 8 p.m.

**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**—Youth Rally of the Mennonite Brethren churches in Manitoba at the Elmwood M. B. church, Winnipeg. Services both afternoon (2:30 p.m.) and evening (7:30 and 7:00 p.m. respectively) with Rev. J. J. Toews of Kitchener the main speaker.

**November 3**—Opening program of the Winkler Bible School in the Winkler M. B. church. The program begins at 7:30 p.m.

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