

Mennonite Observer

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

★
YOUR CHRISTIAN
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Rev. H. H. Janzen Speaks

Ministers and Deacons Meet

Winnipeg, Man. — Good attendance featured the annual Ministers' and Deacons' Conference of the Mennonite Brethren churches in Manitoba. Held in the South End Mennonite Brethren church on Nov. 1 and 2, the conference attracted about 200 representatives from all M.B. churches in the province.

This annual get-together of ministers and deacons is chiefly inspirational in nature, with any decisions having only the authority of recommendations. At this conference various brethren lectured on aspects of work in the church. Discussions followed the lectures. A special feature for the wives of the men present was a service on Saturday afternoon.

Hear H. H. Janzen

The Friday night service was open to the public. Rev. H. H. Janzen, who is serving in Europe, with headquarters in Basel, Switzerland, delivered a brief report on M.B. mission work in Europe. A lecture by Dr. Frank C. Peters on "The Biblical Teaching Concerning Conversion and the New Birth" concluded the evening's service.

Rev. H. H. Janzen stopped off in Winnipeg for a week on his way back to Europe. He left for Ontario on November 2 and will continue by plane to Europe after visiting his children there. In spite of a seemingly light heart-attack upon his arrival in British Columbia by air from Switzerland, Rev. Janzen was able to lead the business sessions of the General Conference and to deliver the conference message. In Winnipeg he submitted to another thorough examination, whereupon the doctors declared that he could continue his preaching ministry if he exercised care and avoided excitement.

"What do you Americans want in Europe? You have enough evils at home, don't you? We do not need any missionaries; we are not heathen," are some of the reactions of Europeans to the present missionary offensive there, Rev. Janzen reported. His reply was that the roots of the Mennonite Brethren Church are in Europe; as Anabaptists we are descendents of the early Anabaptist movement. "We are only coming home," Rev. Jan-

zen stated. Another answer is that we "feel European". Finally, Mennonite Brethren missionaries to Europe have come only to help draw in the net of the gospel.

Difficulties

There are difficulties in mission work in Europe, as anywhere else. One of these is the opposition from established churches. One pastor, in whose church Rev. Janzen had held evangelistic meetings some years ago, now turned down the suggestion of the church board that Rev. Janzen again speak there. "It is not the message of Brother Janzen that I object to, but the results of his preaching," the pastor stated.

Protestants constitute only five per cent of the population in Austria, Rev. Janzen reported. The M. B. missionary there, Rev. Abram Neufeld, however is unable to accept all of the invitations to serve other groups; there are too many. "Send us more workers," Rev. Janzen had told the touring delega-

tion of the M.B. Board of Foreign Missions.

Shortage of Workers

A shortage of workers is also a problem at Neuwied, where an M.B. Church with a membership of 75 is pastored by Rev. J. W. Vogt. A man is also needed at Neustadt, where Miss Elizabeth Wiebe started mission work among the women and children. Now some men are also asking for baptism.

"What qualifications should a worker going to Europe have?" Rev. Janzen declared that they should be mature persons. In Europe the need is not so much for youthful energy as for the experience of maturity. "Dort gilt das Alter noch etwas," Rev. Janzen stated.

A European outlook is needed for successful work, Rev. Janzen maintained. An American outlook and method is not desired. Too many have come to Europe who did not know the language (and never bothered to learn it) and who tried to apply American methods in their work.

(Continued on page 4-4)

Thanksgiving Festival at Horndean

By Cleopatra Heinrichs

Horndean, Man. — The Harvest Thanksgiving and Mission Festival held in the M.B. church here was evidence that we are a people blessed of God.

For the services, held on September 29, Rev. Wm. Schmidt of Winnipeg and Mr. John Boldt of Winkler were guest speakers. During the morning service Rev. Schmidt spoke in English and Mr. Boldt in the German language.

The afternoon service was devoted to missions, home and foreign. The noon hour was spent in fellowship around the table, where everyone partook of the fine food prepared by the local ladies. The entire day was one of blessing and rejoicing in the Lord.

Promotion Day

The first Sunday in October was of special significance to the boys and girls in the Sunday school. It was Promotion Day, and each pupil eligible received a certificate. Mr. Abe Quiring, the pastor, and Henry Neufeld, superintendent, were in charge of the promotion activities.

The superintendent also read a

missionary letter to the pupils. A certain amount of money had been sent to Rev. and Mrs. Henry Schumacher in Africa, and their letter was read to the entire audience. May the Lord continue to use the gifts of the little ones to bring to others the Light of the Gospel.

Mission Sale

For the past twelve months the ladies have been making various useful and colorful articles for the annual Mission Sale, which was held on Friday, October 25.

Rev. Henry Klassen, missionary on furlough from South America, was the guest speaker. He emphasized the importance of the work of the ladies in furthering the gospel. After the sale a light luncheon of pie and ice cream, plus coffee, was served in the basement. An offering was received prior to the luncheon.

Several of the young people attended the M.B. Youth Rally in Winnipeg, held on October 26 and 27. Mr. Quiring and Mr. Heinrichs each took a car full to attend the Saturday afternoon and evening services.

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Songfest and Evangelism in Curitiba

Curitiba, Brazil — The three choirs of the Mennonite Brethren Church here, a choir from the Mennonite church, and a choir from the Lutheran Church united to present a song festival here.

In spite of a rainy day approximately 500 attended the song service. Each choir participated with several songs, with the three M.B. Church choirs joining to sing three songs as a mass choir. Mr. Johann Neufeld, one of the conductors, directed the mass choir in a song that he himself had composed. He is a milkman by occupation.

Rev. Peter Friesen, leading minister of the M.B. Church, welcomed the congregation to the service. Rev. Peter Hamm delivered a message, while Mr. David Koop made the closing remarks.

Oswald Smith In Union Campaign

A united evangelistic campaign of the evangelical churches in Curitiba featured Dr. Oswald Smith of Toronto, Ont., as speaker. Services were held in the stadium, which seats between 5,000 and 7,000.

Attendance at the services increased so much that on the final night hundreds had to stand. Dr. Smith spoke through an interpreter, yet his messages were so simple that everyone could understand. A choir of 300 sang. Approximately 500 made decisions for Christ at this first united campaign of its kind.

EDITORIAL

What Makes a Nation Great?

In thinking of Armistice Day, November 11, it is well to ask ourselves what makes a nation great. While patriotic orators give the impression that western nations are great because of the willingness of men to die for their country, we as Christians need to examine the true foundation of greatness.

Is a nation great because of its ability to win a war... to deter others from declaring war by a build-up of armaments... to pursue a "brink of war" policy during explosive international situations? Does a country deserve to be called "great" because of industrial prowess and economic advancements? Or is a country great because its citizens have faith in their country and display that courage which is willing to die for the "right", for "democracy"? One would almost be inclined to think so if one read only today's newspapers and magazines and listened only to political and patriotic speeches. If one studies history and reads the Bible, however, such a conclusion is impossible.

Assyria was a great power in its time because of its military might, but the judgment of God upon it resulted in its downfall. Babylon, Medo-Persia and Greece suffered a like fate in spite of mighty armies. Rome maintained its status as a world power longer than any of the early nations because it had both military might and economic resources. Yet even Rome fell prey to invading "barbarians". France during the reign of Louis XIV and Napoleon demonstrated that military might and economic resources do not make a great nation.

No it is not industrial supremacy that makes a nation great. Nor is it military preparedness and the power to vanquish all enemies. These may assure the stability of a country for a while, but true greatness does not exist solely in that. Davidson Dunton, chairman of the CBC Board of Governors, has rightly stated: "It matters not only to what extent it controls its own economic destinies, but also to what extent it controls and provides its own non-material life." He was referring primarily to cultural aspects of building a nation, but his statement has application also to the spiritual life of a nation.

The Bible declares that, "By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked" (Proverbs 11:11). This corresponds with the words of Jesus, when He told His followers: "Ye are the salt of the earth." The inevitable conclusion is that the greatness of a nation depends, upon its spiritual resources, upon the relationship of its citizens to God.

Upon this premise rests Billy Graham's appeal to America to return to God. No matter how mighty Canada and the United States are through industrial strength, scientific advancement, and the possession of powerful weapons, they cannot expect to be great without the spiritual foundation of a citizenry that recognizes and worships God. God told Zerubbabel through Zechariah: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." This is equally true in 1957.

This message is unwelcome in most governmental and political circles. It involves discarding past standards and accepting biblical standards. It demands repentance for sin and dedication to God. It calls for a willingness to yield to the revealed will of God—and that is contrary to the flesh and the pride of man. That is why there will never be a nation that is great by biblical standards until Christ establishes His rule on earth forever. Until then we as Christians have the responsibility of witnessing to our Saviour, interceding for our government in prayer, and supporting it wherever we can without violating biblical standards.

Memos

To "Two Observers". We appreciated your letter and the suggestions, but we cannot publish it until we receive your names and addresses. May we refer you to the editorial "Letters to the Editor" in the October 25 issue, where we stated: "If for some reason you must hide behind a pseudonym, you must still give your name and address to the editor, or your letter cannot be published."

DEVOTIONAL

"Redeeming the Time"

By Rudy Bartel *

What is time? We know that it can be measured in seconds, minutes, and hours. We know, too, that time is definitely beyond man's control and that man is unable to accelerate or decelerate it. Furthermore, we know that time is limited; that is, each day, week, and year has its allotted amount. Yes, each life has only a limited span of time. Hezekiah reminds us that time is a gift of God. Certainly time can be used for good or evil. Time is opportunity.

What can be done with time? Time can be wasted by filling the hours and minutes with purposeless activity or by spending it in selfish pursuits. But thank God time need not be constantly wasted in your life and mine. Time can be made to bear interest in the bank of heaven. The Apostle Paul refers to this when he writes to the Colossians about "redeeming the time." Paul does not, however, merely exhort the Christian to redeem the time, leaving the manner up to the individual, but points to a few basic avenues along which time will be redeemed.

Let us briefly notice some of these avenues. In the first verse of Colossians chapter 4 Paul exhorts masters to treat servants justly, not because they may then expect such treatment in return but because they too have a Master. Are others suffering from our injustice, carelessness or indifference? Then we are not on an avenue along which time is redeemed. Therefore, Paul exhorts those who are in authority to treat others over whom they have a considerable amount of control justly. That includes then, (does it not?) the relationship between foreman and worker, between student and teacher, between parent and child, and even between pastor and church member.

Another principle which leads to redeeming of time Paul mentions in the following verse of the same chapter: "Continue in prayer." Time can hardly be better used. When I take time, then, for prayer I'm not 'resting on my oars' but I'm redeeming the time. How many of us have the idea that time is only redeemed when we are active doing things. Prayer is an avenue in which time is redeemed. Furthermore, this is not the presenting of a grocery list to the Heavenly Father but an occasion at which we watch in order to be thankful. The Apostle does not even mention that we should pray for ourselves, but for the messenger of the gospel. He does not long for a higher standard of living nor for fewer hardships for the messenger, but that a door might be opened unto them that they might speak the mystery of Christ. Does prayer-

time leave us untouched by a nearness of God? Then let us begin by being thankful and by interceding for those who are out on the battle-front that the door might be opened unto them to speak the mystery of Christ.

A third avenue along which time is redeemed is the "walk in wisdom" in verse 5. It is not a "talk" in wisdom but a walk. How prone are we to explain, believe, and claim many truths in God's Word, without translating this wisdom into a "walk". Thus we do not redeem the time. To talk of wisdom and to think of it is far from enough. God expects of us that we walk in wisdom. Only then can our time count for God. How can we walk in wisdom? By following Him who is Truth. Only those walk in wisdom who are followers of Christ. Let the person of Christ as presented to us in Scripture and by the Holy Spirit teach us that walk in wisdom.

How many words are wasted each day in useless chatter and nonsense? Paul also has a word here when he directs us to another avenue of living in which time is redeemed. Paul puts it this way: "Let your speech be always with grace, seasoned with salt." Words that are used in destructive criticism are not found on the avenue in which time is redeemed. On the other hand, how often does the Christian find it difficult to speak for Christ when the opportunity arises because he has spent so much time in speaking nonsense before the same people? Only God knows how much time is wasted by

(Continued on page 10-3)

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Our Christian Family Weekly for Mennonites of All Age-groups

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Completes Special Course in Calcutta

By G. J. Froese, M.D.*

Jadcherla, India. — On July 12, the day after our India missionary conference closed at Jadcherla, we left our co-workers and our work for Calcutta to take a course in tropical diseases. After two and a half months of study we are now back at Jacherla.

Our stay in Calcutta has been a profitable one. Many new things have been learned and old things have been refreshed. The Calcutta School of Tropical Medicine has a competent staff (all Indian), and teaching facilities are good. It is the largest and probably the only school of this kind in Asia. A 150-bed hospital is connected with the school and much research work in tropical diseases is being done. All the lecturers were specialists in their field, some of world renown. We are very grateful to God for this opportunity and also to our co-workers at Jadcherla, who were willing to give us leave, knowing full well that they would be overworked during our absence.

While in Calcutta we have worshipped mostly with the Baptists. We had the opportunity to attend a service at the Carey Baptist Church, where William Carey worked so faithfully and where he baptized Adoniram Judson. We also found some workers here from the United Missionary Church (Mennonite Brethren in Christ), who are working among the English-speaking Anglo-Indians of Calcutta. Rev. Alfred Rees from Ontario is doing a good work and the Lord is blessing his ministry. Three souls were saved at the last meeting I attended there. Pray that in these latter days many more may come from darkness unto light. Please continue to pray for us in the foreign field that we may be found faithful as I Corinthians 4:2 suggests.

*Serving at Jadcherla, Andhra Pradesh, India, under the M. B. Board of Foreign Missions.

Representatives Plan 1958 Brunk Campaign

Abbotsford, B.C. — Representatives from the Evangelical Mennonite Brethren, Mennonite Brethren, and General Conference Mennonite churches in the Fraser Valley met with Rev. George R. Brunk at the Bethel Bible Institute here on October 28 to discuss plans for the evangelistic campaign scheduled for next summer.

Tentative plans are to hold the 1958 campaigns in the Fraser Valley in three central locations, with each to last three weeks. It is hoped to have the campaigns during the months of June, July and August.

The acting chairman, Rev. H. H. Neufeld, and the recording secretary, Rev. D. Friesen, were instruct-



HISTORY and history in the making are contrasted in these three pictures taken by C. J. Rempel on his tour of Europe after the Sixth Mennonite World Conference. At left is a street in Berne, Switzerland, that leads to the Nydegg Bridge. On it many of our Anabaptist forbears were led to the river and drowned because they would not renounce their Anabaptist beliefs. In the centre picture Miss Liesel Geiger, who is serving as MCC worker at Kaiserslautern, West Germany, is seen playing with some children, near the MCC Neighborhood House. At right is the MCC headquarters at Kaiserslautern, built since the war near the MCC Neighborhood House. The house also has an auditorium where services are held. These are a great blessing to the Mennonites in the area.

ed to contact all the Mennonite churches in the Fraser Valley and at Lynden, Washington, to ask them to send official representatives to the next meeting, to be held on November 15 at the Mennonite Brethren Bible Institute at Clearbrook.

In his closing remarks, Rev. Brunk emphasized the need for Christians to pray that God might prepare the field and work in the hearts of men and women to consecrate themselves to the Lord.

In the past Rev. Brunk has served in tent campaigns in Ontario, Saskatchewan, various parts of the United States, and in Manitoba. During the four campaigns in Manitoba this past summer there were well over a 1,000 decisions.

Hear Globe-Trotting Farmer

Clearbrook, B.C. — Approximately 800 heard a globe-trotting Mennonite Brethren farmer give an illustrated report in the Mennonite Educational Institute auditorium on his travels in 40 countries.

Many of those who heard him on October 23 were themselves immigrants from Russia and listened with particular interest to his report on his tour of Russia. At the present time Mr. John Krause of Dinuba, Calif., has filed an application with the United States State Department for permission to go to China.

His tours have taken John Krause to South America, the Middle East and more recently Russia. During the short space of three and a half years they have led him to 40 countries and made him a popular lecturer, despite his status as a farmer operating a mixed farm at Dinuba. Thus far his wife and daughter have not accompanied him.

The audience was evidently stirred by his commentary on Leningrad, Kiev, Odessa, Moscow and some of the farm country in the Ukraine. This had been "Heimat" to many of them and awakened many fond memories of the "good old days."

The students represent the greatest hope for change in the Kremlin and peace in the world, Mr. Krause stated. As in Poland and Hungary, the students carry within them the seeds of rebellion. Millions of students are enrolled in Russian schools. The University of Moscow alone has a total of 300,000 university and college students and a faculty of some 20,000. It is reputedly the largest structure in Europe. Mr. Krause stated that by 1960 Russia will be the most educated country in the world.

The tour party also visited several Baptist and Orthodox churches. In one of the former, where Mr. Krause spoke briefly, he also met several Mennonites.

Mr. Krause was in British Columbia as a delegate from the Dinuba Mennonite Brethren Church to the 47th General Conference of the Mennonite Brethren Church in North America.

Students Serve at Winnipegosis

Winnipegosis, Man. — The morning of October 27 was clear and beautiful as the people gathered in the M.B. mission chapel here for the first service of the Thanksgiving and Mission Festival.

The John Friesens and the Harvey Gossens had come from the M.B. Bible College at Winnipeg to serve in song and the proclamation of the Word. The book of Jonah served as the basis for their messages.

At the morning service Brother Harvey Gossen spoke on Jonah 2: "Thanksgiving On the Pathway to Service." The congregation that gathered for the afternoon mission service heard Brother Friesen speak on "Jonah the Missionary" from Jonah 3. Brother Gossen delivered a message on "The Value of a Soul" (Jonah 4).

Attendance at both services was gratifying, with 67 coming out for the morning services and 95 present at the afternoon service. Fellowship and good food was enjoyed during the noon hour.

Brother and Sister Frank Peters gave all visitors a warm welcome. They are serving at Winnipegosis under the M.B. Mission of Manitoba.

Coaldale Bible School Begins

Coaldale, Alta. — The Coaldale Bible School began another year of instruction on Monday, October 28. Twenty-two students registered for instruction.

Rev. Abe Regier serves as principal of the school. The other teacher is Rev. Abe Konrad.

B.C. Nurse Receives Bursary

Abbotsford, B.C. — One of the four British Columbia nurses who were awarded \$750 bursaries by the Victorian Order of Nurses for post graduate work in public health nursing is Miss Katie Peters of here.

The VON grants \$37,500 annually to assure qualified nurses in the public health field.

Miss Peters is the daughter of Mr. and Mrs. Jacob Peters and a member of the South Abbotsford M.B. Church. She is a graduate of the Mennonite Educational Institute and the Vancouver General Hospital School of Nursing.

Correction

In the report on the 47th General Conference appearing in last week's issue of this paper (Page 1 of the November 1 issue) we erroneously reported that "the commission will work toward making a complete outline of the division of responsibilities and authority on the local church, provincial conference, district conference and general conference level..."

The terms of reference given the commission restrict its activity to six areas where the conference believed unity was desirable: Board of Reference and Counsel, foreign mission work, relief and welfare, finance (Board of Trustees), publications, and theological education on a seminary level.

Mennonite Brethren Mission Notes

Sawatskys Assume Responsibility

Brother and Sister Walter Sawatsky have assumed the responsibility at Ecole Belle Vue missionary children's school in the Belgian Congo in the middle of October. Six weeks of strenuous language study preceded the acceptance of this responsibility. The new boys' dormitory at Ecole Belle Vue was sufficiently completed so the children could move into these new facilities on October 15. There are 43 children in Ecole Belle Vue who come from the Congo Inland and Mennonite Brethren Missions, with some children coming from the Baptist Mid-Missions. Brother and Sister Orville Wiebe, who have been in charge of the school since the return of Brother and Sister John Ratzlaff, are expected to return to the homeland in the beginning of November.

Good Response

From HCJB, Quito, Ecuador, Brother Hugo Jantz writes that letter response to the German programs during September was encouraging. "A great number of letters from listeners in South America mentioned the Sunday morning worship service, or "Gottesdienst im Rundfunk" as it is known to our listeners. This program, beamed at 10 o'clock EST every Sunday morning, is providing not only good reception technically, but is proving a great help to those of our German-speaking audience in out-of-the-way places in countries such as Brazil, Uruguay and Paraguay."

Mission Centre

The Building Committee of the Congo field met at the end of September at which time detailed plans were formulated for the construction of the Kikwit center. A valuable piece of land strategically located in the growing city of Kikwit has been received as a free grant from the government. The value of this building site is estimated at more than \$5,000. This grant was received on the condition that the center be erected by the fall of 1958. We are waiting before the Lord that He may supply the needed funds for this important mission center in the growing commercial center of Kikwit in the heart of the Congo.

Dormitory Construction

The Committee also accepted plans for a girls' dormitory which is to be erected at Kipungu with funds given by friends of Betty Heinrichs, Reedley, California, to establish a memorial. Betty Heinrichs died several years ago after a long period of suffering. The erection of this dormitory will prove a testimony to the natives of a dedicated Christian life of a young woman who was taken home at such an early stage of her life.

Nationals at Work

A national Colombian couple are working in the little village of Noanama, according to a report by Sister Vernon Reimer. Brother and Sister Juan Gutierrez have served as houseparents to the boys at the school for nationals in LaCumbre for the past three years. Attendance in the services has been around 50. Prayer meetings, women's and children's classes are attended with interest during the week. Several candidates are ready to receive instruction in a baptismal class.

Church Dedication

A new church building for the Lengua Indian congregation at Lengua Ipuna, Paraguay, was recently dedicated. At this occasion 20 souls from among the Lengua Indians were baptized upon confession of their faith in Christ.

Construction Goes On

Construction of the church at Linz, Austria, which has been interrupted for a period of a number of months for lack of funds, was again commenced on October 8. There was a great rejoicing in the

hearts of the people in the prospect that soon there may be a house of worship. Not sufficient funds have yet been received for this project, but we trust the Lord will provide so that construction now can proceed without interruption.

Children's Classes

Sister Maria Foth from Linz, Austria, reports that several new children's classes could be opened in the wide ministry which is being offered to the many children without any religious background. The circumstances under which this work is carried on are frequently testing, especially in view of the much opposition against such a ministry on the part of the Catholic Church. However, the Lord gives victories, and the work continues.

Property Transfer

In Japan the owner of the Kobe property has already turned possession of it over to our missionaries. Brother and Sister Roland Wiens and the children have moved into the property so that the children of our missionaries are now in a position to attend the school for missionary children nearby. This much-needed property has been purchased by the Board of Foreign Missions in the hopes that funds for it will be forth-coming.

Ministers and Deacons Meet

(Continued from page 1-3)

Know Your Bible

A thorough knowledge of the Bible is essential for a worker in Europe, Rev. Janzen insisted. To enter into theological controversy brings one onto slippery ground, but when one preaches the Word of God one has results. There are no mass conversions, but individuals are coming to know Christ personally.

One of the greatest hindrances to progress is the complete lack of a biblical background in many areas. A completely new foundation must be laid. In spite of that there are many joys in the work, Rev. Janzen stated. He called for increased prayer support.

"As Anabaptists we want to concern ourselves solely with the biblical teaching. We are not concerned with philosophical problems", Rev. Peters declared in his message. "That is why the emphasis on attendance at the Bible studies is important. We periodically pause, take the Bible and see if our concepts have not been influenced by non-biblical teaching."

Whole Person Involved

The whole person is involved when we speak of conversion, Rev. Peters maintained. Not only the physical heart, but the whole nature of the person is involved when someone repents with all his heart. This naturally is preceded by reflection, something Satan tries to prevent.

The will of man must act if there is to be genuine repentance. Tears and outward sorrow are not enough. There must be an inner "Yes" to the salvation offered by God. This issues in the works of faith, a teaching that Anabaptists emphasized strongly.

The new birth is a mysterious act of God that no one is able to explain. Those who have not experienced it cannot understand what has happened. "Not even the one born blind and healed by Jesus could give his questioners a proper answer. One fact stood out in his experience, however, and that was: "Once I was blind, but now I see."

Conversions at Home

Rev. Peters mentioned that evangelists complain of the scarcity of visible results in campaigns in Mennonite Brethren circles. Yet statistics show that 50% of those professing salvation in a recent survey were converted at home, actually a better place to accept Christ, since one is known best there.

The new birth is no outward act. It is not accomplished by raising one's hand or coming to the front. We are in danger of restricting the new birth to an outward act, and thus ascribing some merit to man's action. Yet the new birth is all of God.

Rev. Wm. Falk, chairman, closed the service.

Girls' Camp in India

By Emma Lepp

The third annual girls' youth camp conducted by the Mennonite Brethren Church of Andhra Pradesh, India, broke all previous attendance records.

More than 200 teen-age girls and young women gathered from September 30 to October 3. Their meeting place at Agrawaram, Gadwal, on the bank of the beautiful Krishna River was a travelers' bungalow, bordered on two sides by heathen temples.

While regular bells and chanting priests called heathen to temple worship, evangelistic meetings were conducted each night by Miss Vijaya Benjamin, Christian worker among Madras city college students. Themes included: "Cleansing," "Dedication," "Witnessing." Mrs. John A. Wiebe, in two morning chapels, presented by object lessons: "Loosed from the Bonds of Death" and "Cleansed to Serve."

The cool shade of giant Margosa trees provided ample classroom space for some 10 groups gathering for Bible study in two daily morning classes. Discussion centered on "Witnessing," "Developing Talents," "Service in the Church," "The Christian Walk."

Afternoons featured health talks, exciting memory verse contests, volleyball and deftly-played dodge ball.

There was great excitement over prizes offered to winners on the final day. Campers were amazed at the tremendous number of verses committed to memory by these young girls.

The devil, too, was busy during camping days. Shrieks of fear and shouting woke the entire group at 3 a.m. one night when a snake appeared in the mothers' tent. Some were unable to go to sleep again, but the snake slipped away into the darkness.

A lively testimony meeting was in progress on the last night when suddenly the entire audience rose to its feet in fear. A small, harmless lizard at the feet of a girl had been mistaken for a snake. One song calmed the audience and the testimony meeting continued in blessing.

Souls saved and lives rededicated to the Lord's service only in a small measure spell the success of the camp. Eternity alone will reveal the accomplishment of the Holy Spirit in the individual lives of these young girls and women. We commit them to the Word of His grace and commend them to your prayers. Pray that they may flee sin as they fled the snake. Your intercession is not in vain in the Lord.

Our Witness to the World

By Bishop E. J. Swalm

(This message was delivered by Bishop E. J. Swalm of Duntroon, Ont., at the Sixth Mennonite World Conference, Karlsruhe, Germany.)

In making a logical approach to the subject of the "Peace Witness", one must constantly remember that the dominating characteristic is love, the towering motive is others and the eventual goal is making Christ known to a sinful society as well as bringing people of that society to know Christ. It does not seem important at this time to arrange an intended list of all the opposing elements to be encountered in this lofty and biblical endeavor, yet a few basic facts should be frankly faced.

An over-emphasized nationalism, which is one of our most infectious and world-wide social ailments, has made evangelism difficult, especially in non-Christian areas. The selfishness of depraved human nature creates international suspicions and greatly intensifies the related tensions, which usually develop into economic pressures, race prejudices and geographic discriminations. It could be that we live in an hour of the world's history when misunderstandings have reached an all-time high.

The divorce mill of America with its over-production reveals that husbands and wives do not sufficiently understand each other. The bitterness that is so increasingly evident among families, brothers, and sisters in the flesh and the attitudes displayed convince us of the absence of ability to ameliorate family disputes. Thus life-long estrangements and stubborn aloofness results.

In an honest effort to make our peace witness effective we as peace-promoting Christians must be keenly cognizant of Paul's injunction to the church at Thessalonica (I Thessalonians 5:13): "And be at peace among yourselves." This great conference, with its periodic sessions, is achieving this highly-desirable goal. We must maintain diligent efforts to understand each other if our testimony is to leave any lasting impression upon the thinking of the peoples to whom we minister. Our blessed Lord promised an adequate reward for those who would engage sincerely in this worthy task, when He said "Blessed are the peace-makers for they shall be called the children of God." What an honour!

The size and hazards of this age-long task must not be ignored nor minimized. It is not easy to make ourselves thoroughly understood. It requires painstaking efforts and the noblest Christian statesmanship.

Because of the foregoing facts may we never carelessly forget that well-meant approaches, regardless of unrelenting zeal, can easily be

grossly misinterpreted. Unless redemptive love towers preeminently above all strenuous attempts to witness, they will be suspected as strategies for exploitation. This very obvious situation demands that our words must be translated into deeds in order that the things we do may enhance our spoken message. It is a generally accepted maxim that what we do reveals in a great measure what we are. The Epistle of James exhorts Christians to be balanced and practical, having works to correspond with faith. "And one of you say unto them, depart in peace be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:16)

Love is a virtue difficult to define adequately. The Bible says love is of God. While great mystery surrounds it, yet we are told that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). The paramount expression of this love was demonstrated on the cross of Calvary and its four dimensions referred to in Ephesians 3:18 and 19, where we are informed that it passeth knowledge. It is a compound part of the Christian's life. Like light passing through a prism breaks into component colors, so love passing through our intellects, hearts and consciences comes forth broken into its respective elements. According to the Apostle Paul's first letter to the Corinthians (Chapter 13), the spectrum of love has nine ingredients, the first of which is

Patience—"Love suffereth long" the fourth chapter of Ephesians speaks of the great virtue of long-suffering.

Kindness—"And is kind" Paul enjoins upon us to "Be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you."

Generosity—"Love envieth not" it shares to the limit.

Humility—"Love vaunteth not itself, is not puffed up".

Courtesy—"Doth not behave itself unseemly" Christian tolerance and consideration.

Unselfishness—"Seeketh not her own" agrees with Jesus teaching in Sermon on the Mount, Matthew chapters 5-7.

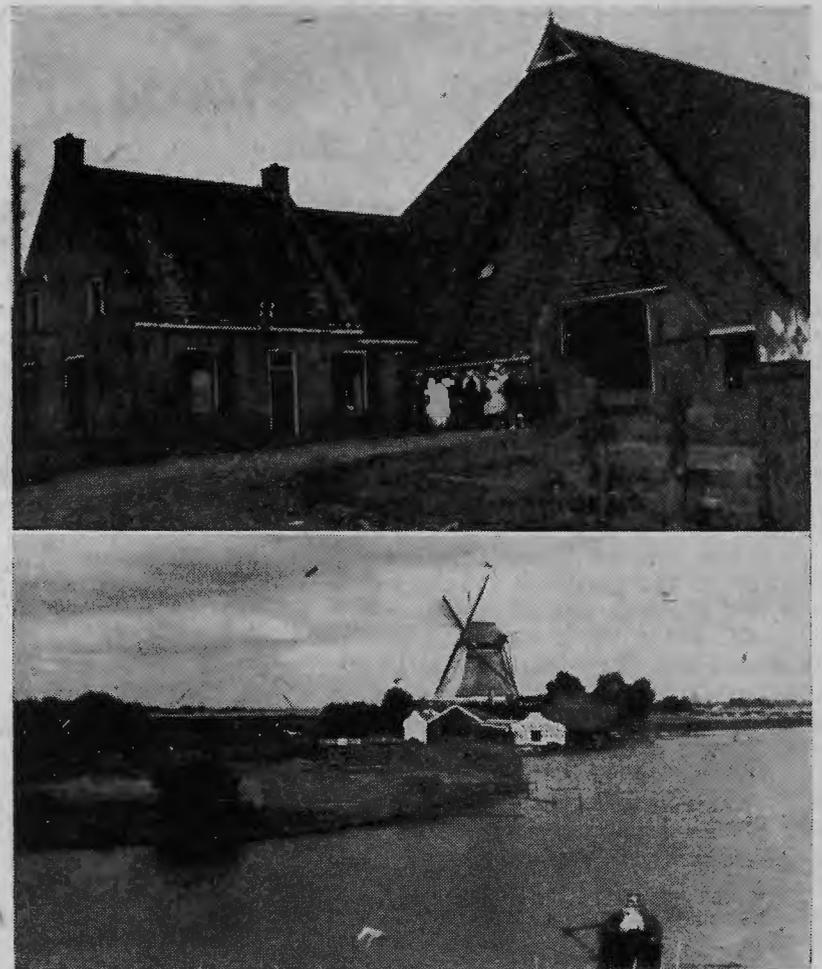
Good Poise—"Is not easily provoked."

Guilelessness—"Thinketh no evil." Every thought is brought into captivity.

Sincerity—"Rejoiceth not in iniquity but rejoiceth in the truth."

What a marvelous harmony of colorful graces to adorn our lives and facilitate our peace testimony.

The participating groups of this splendid organization have been



HOLLAND, the land from which many of our forefathers emigrated when persecuted because of their beliefs, still contains approximately 20,000 Mennonites. At the top we see a large Mennonite estate near Pingjum, Friesland (where Menno Simons served as Catholic priest before his conversion). The house is 152 years old and is built onto the barn and granary. The bottom picture shows a typical rural scene in Holland. (Photos by G. Lohrenz.)

seeking for many years to express this love through missionary, relief and social services. As we give further study to these three avenues of expressing love may we think of them in the following order: social services, relief work and missionary endeavor. The first two find their culminating point in missions.

Social Work originally was not strictly a by-product of the Christian religion. We find in history that ancient China provided refuges for the aged and sick poor. They also maintained schools for the poor children. They as well had organized associations for distributing second-hand clothing. Societies were formed who would help to pay marriage and burial expenses among the poor. It is known that the Hindus and Greeks were charitable in ways similar to, but not identical with the Chinese.

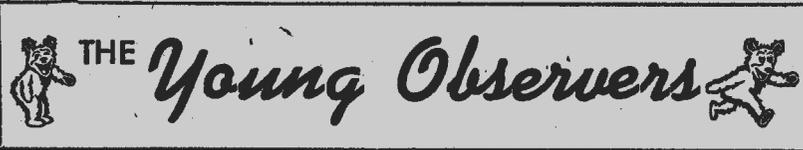
The Hebrew stress on charity was positive. This is evidenced by their attitude against taking usury from each other, also their plan to let the fields be fallow every seven years to enable the poor to gather what grew in those untilled fields (Exodus 23:11), the gracious custom of gleaning after the reapers as mentioned in the book of Ruth and other instances. In the earlier history of our race there was less need for social services for several reasons, for dependent and defect-

ive groups with which we now concern ourselves were ruthlessly eliminated. Infanticide was almost universally practised in our earlier civilizations. They allowed the active elimination of the aged, the crippled and some groups of sick. We have come to much more humane levels of society today and must then face these problems realistically and in a Christian manner.

The motive prompting these beneficiary movements is perhaps the most significant feature of them. Sometimes sympathy was the sole purpose behind some very liberal gifts, but more often we are forced to conclude, especially when governments become gratuitous, that the political motive was most dominant. History records that Nero gave away \$100,000,000 from the public treasury to be used in buying food for the people and this in turn it was hoped would incline public loyalty to him.

Other ulterior designs have no doubt been the building up of social prestige and the safety motive, in which men and governments have made lavish appropriations of public funds to silence criticism and paralyze any movement for the correction of fundamental wrongs. The great and most worthy motive and the one which will enhance our peace testimony most vigorously is the religious urge with pure Christ-

(Continued from page 6-4)



Let's Visit a Minute

Dear Boys and Girls,

Do you take the chances you have for helping others? Sometimes it need only be a smile and a cheery word to someone who seems to be downhearted. At other times it may mean sacrificing something you value very much. It may even mean taking the time you want to play with others and spending it in helping others.

A lad was spending a week-end holiday at his father's estate in England. He and his friends were in the swimming pool when a cry of distress suddenly arose. Someone was drowning.

Here was an opportunity to save a life. Young Fleming, the son of the gardener on the estate, rushed to the drowning boy, and dragged him to safety.

Of course, the parents of the rescued lad were very grateful to Fleming. They learned that he wished to be a doctor and they paid his way through a medical school. He studied hard and made the most of this chance. And it was he who finally developed that wonderful drug called penicillin.

When Winston Churchill was prime minister of England, he became ill with pneumonia. The king immediately sent for the best physician he knew — Dr. Fleming. And so it was that he had the most unusual chance of saving the same life twice; for it had been none other than Winston Churchill whom, as a lad, young Fleming had rescued from death in the swimming pool.

Like the captive maid in the story of Naaman, he had taken the opportunity the moment it came. And you and I — in the small chances to help others, that come to us — can do the same. Aunt Selma.

Marlene Tells a Story

"And he really kept coming closer to you?" asked Karen as she looked up at Marlene eagerly.

"What did you do? Weren't you terribly scared?" almost shouted Tina and Bobby, nearly stepping on Marlene's toes in their eagerness to hear every last word of this fascinating story.

Marlene sat down on the gatepost and swung her legs a while. "Naturally we had gone into hiding right away," she told the three little neighborhood children—really enjoying her part as a heroine. The three children gazed up in awe at her.

"You didn't even cough by mistake?" asked Tina.

"No, we sat as quietly as mice in our hiding place, not daring to move," Marlene explained impressively. "The weird-looking stranger kept coming closer and closer..."

"Wow!" exclaimed Tina, feeling the goose pimples rising at this terrifying description.

Marlene became more and more enthusiastic as she built up the story. It didn't suit her story that the stranger had been an absolutely normal wood-cutter, who had showed her brother Hans and herself the way out of the woods in a friendly way. Nor did she care to remember that she and her brother had

simply lost themselves in the growing darkness, and that they had nearly cried in their near despair. No, her report had gradually developed into a real adventure story, with she and Hans the heroes.

A nearby church bell tolled once.

"It is half past ten and time to go to Sunday school," said Marlene finally. "We'll have to hurry. And after Sunday school I can tell Katie, Susan and Elvira about my adventure. Will they ever be surprised!"

Uncle Herman was telling the story of Pentecost. But for some reason Marlene couldn't seem to settle down to listening attentively. She was busily sending her friends signals, trying to tell them that they should see her after the Sunday school.

Suddenly something the teacher said caught her attention.

Uncle Herman was just telling the children: "That's a lot of nonsense, the people said. Those men are full of wine. Then Peter told them, 'No, we are not full of wine. We are all men who believe on the Lord Jesus Christ, and people who believe in Jesus do not speak carelessly. Every word that we speak is true. You can depend on that.'"

Uncle Herman continued his story, but Marlene heard very little of it. Again and again her heart

echoed the words: "People who believe in Jesus do not speak carelessly... Every Word that we say is true... You can depend on that..." And in her mind's eye she again saw Tina's open mouth as she listened to Marlene's story. She even heard herself saying, "No, we were not afraid, for we had gone into hiding right away..."

"Please, dear God," she prayed — but not aloud, only in her heart — "forgive me. I have spoken carelessly, and not all of it was true. I promise never to do it again."

The class period ended. Katie, Susan and Elvira rushed to where Marlene stood. "Well, what were you going to tell us?"

"It's really exciting," interrupted Tina, as she and Karen and Bobby pushed through the crowd so that they would be able to hear more about the stranger.

Marlene, however, sat there and could say nothing. She was pale, while the handkerchief in her hand was being squeezed as though it should fit into a small nut. She wanted to speak, yet couldn't. Even the few sentences that she had determined to say wouldn't come. Her tongue seemed glued to the roof of her mouth.

"I told these three children a story before we came to Sunday school," she finally managed to say. "But those were just careless words. Our experience was actually altogether different. My brother and I had lost our way in the woods, when someone approached us through the gathering dusk. It was... it was... a kind woodsman. He showed us how we could get home. And the rest... the rest of the story I just added to make it exciting."

The other children looked very surprised, but it seemed to Marlene as though someone had rolled a heavy stone from her heart. Little Tina also stood there thinking. For her it was a new idea that if you heard the Bible stories often enough you couldn't do as you pleased — you had to do what Jesus wanted you to do. For example, Marlene had heard the story of Pentecost and now couldn't say anything carelessly any more.

Something Personal

Young Fred Marshall felt very excited one morning when he said to his mother, "Look, mother, a cheque for 30 dollars, and Uncle says it's for me, to help pay for the expense of my accident and buy anything I want for myself. Isn't he a brick?"

"I should think he is, Fred. It will pay the whole of the doctor's bill and leave a nice amount over for yourself. You must write and thank him."

"I'd like to, mother, but you've forgotten I can't write because of

my fractured wrist. And another thing, Uncle went away yesterday for some months and hasn't left any address. He'll be somewhere in the Mediterranean."

"Yes, I had forgotten all that. How's the cheque made out?"

It says, 'Pay to Fred Marshall the sum of 30 dollars.' It's mine all right."

"Oh, what a pity, Fred; Uncle must have forgotten that you can't hold a pen or write now. This cheque isn't any use unless it is endorsed by you. But don't worry, my dear, I'll sign it on the back and explain to the manager of the bank that I've endorsed it for you, as you have an injured hand and cannot write."

So later that morning Mrs. Marshall went to the bank and made her explanation. She was very disappointed when the bank manager said, "I'm dreadfully sorry, madam, but I cannot possibly give you the money for this cheque. You see it must be endorsed by the one to whom it is made payable. Get your relative to make it payable to you."

"That's impossible now. Can't you make an exception? I'm Fred's mother."

"I'm sorry, I cannot." And so Fred had to wait for his money until his hand was sufficiently healed for him to sign. As he said to his mother, "What's the good of a promise to pay if I can't get the money?"

His mother laughed and replied, "It's not the fault of the promise, my boy, it's your fault."

Surely this true story reminds one of God's promises, to be found so plentifully in the Bible. As someone has said, "In the promises of God are stores of riches for all, but it needs a personal endorsement, as it were, before any of them become ours."

Your mother cannot accept Jesus Christ for you, it must be personal.

No one can accept for you the power for you to overcome temptation. You must accept the power.

No one can be a Christian for you. You must be one yourself. Are you one? If not, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

Our Witness to The World

(Continued from page 5-4)

tian intent, where charity is a cardinal virtue. The gospel of the Lord Jesus Christ must be interpreted in every generation and applied with legitimate current techniques. The best understood virtue is love expressed in such Christ-like attitudes that folks readily catch the motivating spirit. They are thus made to say, the Christian religion towers above all other theories, dogmas or beliefs.

(To be continued.)

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(34th Installment)

With a pained expression on her face and wringing her hands, Mutter said, "We would have cried, prayed and pleaded with the killers, but we would not have resisted with force."

"That does not make sense to me. What do you think about it, David?"

"I don't know," David answered, shrugging his shoulders and going into the kitchen.

Liesbeth walked toward the Kleine Stube. The girls, back in their beds, had pulled the blankets over their heads. They were perfectly quiet. Liesbeth jerked Katja's cover away from her face, and the child immediately burst out crying, expecting that she was going to be punished. Mascha also resumed boo-hooing.

Liesbeth informed them that everything was all right, and that Vater was not angry at anyone. Upon hearing the good news, both crawled out of bed, wiping the tears with their hands, and they and Franz walked to the Grosze Stube.

Liesbeth put her Indian costume away, took David's Russian reader from a wall cupboard and sat down on the bench back of the Kleine Stube table near the furnace wall. She had something important to look up. Vater had called the hold-up men Tatars. Suppose they were not Tatars. Then Vater was wrong, and if he were amiss about Tatars, he might be wrong about non-resistance and about Mennonite traditions. If he were erring about traditions, the teachings of ministers might also be erroneous. Liesbeth had followed the criminals. She had seen them run, and she had seen them mount their horses and ride away. Long ago, in David's book she had noticed a drawing that looked just like those men. She thought the picture had been labeled Cossack. Were they Cossacks or Tatars?

"The Cossacks live in scattered communities between the Dnjeper eastward to Vladivostock," David's book read. "They have high foreheads, black hair, short in back and long in front and black mustaches. They are large and have high cheekbones. They are excitable and ruthless. They wear large black fur caps, red, green, or blue belted coats with wide sleeves, wide trousers with a black, green or yellow belt and a vest with a gold-embroidered jacket over it. The Cossacks are brutal gangsters. They

conquered the Caucasus, Turkestan and Siberia for the Russian czars. On several occasions centuries ago they were at war with the czars," Liesbeth mumbled to herself, as she glanced over two pages on Cossacks in the Russian reader. She tried to locate information about sticks with bone or ivory tips, but she could find nothing about Cossack weapons. When David came in, she shoved the book under his nose and said, "Read this!"

He glanced at the pages and said, "I know; I didn't want to contradict Vater, but those men were Cossacks."

"Shall we tell Mutter?" asked Liesbeth.

"I'd just forget the whole thing," David advised.

When they were eating supper an hour or two later, the discussion around the table became lively. Vater made no effort to quiet the family. Everyone was happy that no one had been hurt and that Vater did not have to give his money to the Tatars, as Vater had called the men.

"They could just as well have been ordinary Russians," Mutter said. "They are so ignorant, such drunkards and so thievish. Whenever a Russian has a chance, he takes whatever is not nailed down. The worst thieves are the ones who have just returned from their army service. They know all the tricks of emptying people's pocketbooks, cellars and barns, and sometimes they are cruel murderers. Once in a while they kidnap someone and ask a large ransom for him." Mutter knew what she was talking about. She had spent her childhood in the Russian village of Tockmack. In her estimation the Russians were at times very pleasant and hospitable, but usually they were dirty, lice-infested, immoral, ignorant thieves.

"Margenau and every other Mennonite village has a night-watchman. Why can't he protect our property?" David asked.

Vater smiled.

"He usually is an old Russian who would be scared stiff if he actually encountered a robber," Mutter said.

"Is that why he always is blowing the whistle when he walks along the street at night?" Franz asked.

"Yes, so other people will be awake where he is, so the robbers will do their thievish work where he is not," said David.

Vater commented, "The pitiful part about it is that the Russian

government officials themselves are lax. Often they actually protect thieves instead of prosecuting them."

"Are beggars thieves?" Franz wanted to know.

Mutter said, "I am sure some of them are, but most of them are just too lazy to work. Some, of course, are in poor circumstances and are forced to beg."

"I wonder what happened to the accordian and Vater's white suit that a burglar stole from us last month," Anna asked.

Liesbeth shuddered with an ugh! "I wish I could find that man and kick his shins," she said. "He had the nerve to crawl over our bed that night. Later on, when Mutter discovered the open window, the night-watchman came along blowing his whistle, not even knowing that there had been a burglary at our house."

Mutter said, "I didn't mind the white suit; Vater had quit wearing it. But the accordian, that's something else again. Vater had brought it along from Germany when he came to Ladekopp. It was a three-octave black and white Hohner that he bought in Koenigsberg. It was valuable."

Liesbeth turned her face to David and asked him, "Do you remember the man who reached up to the top of the street window in the Grosze Stube one Sunday night while the others were in the meetinghouse and we were playing school or church? That was only about a year or two ago."

"Yes, it was lucky he ran when we stared at him."

"He wouldn't have run if he had known how scared we were."

"He could have killed us," Franz commented.

"We should not have left you children home alone that night," said Mutter. "Almost anything could have happened."

For a few minutes everyone was quiet. Liesbeth was thinking of the two misfortunes that had come upon her that Christmas vacation. The meals and the danger from the Cossack desperadoes. Was God trying to awaken her from complacency and rouse her to be converted, she wondered. Then she thought of the wicked thieves and said, "The Mennonites, who themselves don't steal, have been living here for over a hundred years, yet the Russians all around them are probably just as thievish and brutal as ever. It seems to me that we are not benefiting them very much. Our villagers perhaps should give up their set-apartness, go right into the Russian villages and teach the people to be honest and decent and to make their own living so that they would not need to beg or steal."

Vater looked at Liesbeth questioningly, almost disapprovingly, but he said nothing. He knew that the Mennonites were under obligation to the government to be model

farmers for the peasants and to refrain from interfering in their moral and religious life. He believed that no good would come out of anyone's efforts to change the Russian people. He probably believed that Liesbeth was too aggressive and outspoken, and he feared that she might some day be asking for trouble.

Vater failed to realize that Liesbeth actually was not aggressive except under conditions that, in her opinion, called for action when there was no one willing or able to act. Soon, as the result of a number of mishaps, Vater came to realize it.

CHAPTER SIXTEEN

Serious Mishaps

Liesbeth's days were full and interesting. From the moment she awoke in the morning until she closed her eyes at night there was in her thinking the eagerness of adventure, a search for unknown truths and an expectation of worthwhile accomplishments. She loved the world around her and experienced a happy contentment in the outdoors. She approved heartily, therefore, Vater's announcement one Sunday afternoon in April that he would be taking a walk to Apanlee, and that anyone who cared could go along with him.

The twins had just celebrated their third birthday a week before. They with Franz, who was five, and Liesbeth accepted the opportunity to take a stroll. She put a few cookies in a little box, and then they started out, Vater volunteering to carry the cookies.

Anyone who heard the tolderoll of the little group as they crossed the yard of the windmill-owner back of Liesbeth's place would have thought that all five were talking at the same time, each trying to outdo the other in chattering. Although Mascha was comparatively quiet, Katja in her exuberance and physical vigor made up for her sister's restrained expression. Katja, with her massive hair held back by a semicircular comb that reached from one ear to the other, busily pattered over the road forward, sideways and backward and prattled constantly. It was her first long hike, and she enjoyed it. She loved everything she saw on the road. In a few minutes' time the pocket of her tiny apron was bulging with pieces of strangely colored glass, pebbles and shiny pieces of metal.

Franz was not interested in collecting anything, unless it should be a new grass he might encounter. His mind was on the water in the Apanlee dam. He was the only one in the crowd who could swim, and he was going to have his first reservoir bath of the spring season. The afternoon was warm, and he urged his sisters constantly to walk faster.

(To be continued.)

"Will the Ushers Please Come Forward?"

By Rev. Willard D. Crunkilton

A stranger who had arrived early for the church service turned to a young man nearby and asked, "What is the most important job here?" To which the gentleman replied, "Ushering, sir; I'm an usher." This is the spirit that makes the difference between the best ushers and the more common variety.

What do pastors think of ushers? "If I had to lose the ushers or the choir, I'd rather lose the choir," declared a pastor in Oklahoma. If this appears to be an overstatement, at least it highlights a much-neglected department of the church.

This must be said of the ushers in any church: "They also serve," and their ministry does have a scriptural foundation. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," said the psalmist. And surely some impromptu ushering was called for at the feeding of the five thousand.

It is at least as difficult to find a really qualified usher as to locate an equally capable elder. There is little use for the pastor to plan the service carefully, for the organist to practice for hours and the choir to sing with inspiration; if the ushering is slovenly the service is already spoiled for some. The usher is the first person a stranger meets as he enters and, indeed, may be the only individual he will personally contact in the service. Many a congregation has been judged by one lone usher.

Ushers Made, Not Born

No doubt good ushers are made, not born, but if the pastor is planning to train some men he should be careful of his raw material. What kind of man does the head usher and the pastor look for here?

They are not looking for the starchy brother or the saccharine kind, nor the enthusiastic one who wallops the newcomer and knocks him breathless. Neither the rough-and-ready type nor the highly perfumed brother with the home-set wave in his hair is quite the type (and no onions, please). The four "S's" will guide one very nicely: shaved, showered, shampooed and shined.

What shall we say of the head usher? He is just that, and his counsel should be sought if confusion develops. He need not usher himself but should observe the entire situation carefully and regularly.

What are an usher's duties? While each church will have its own approach to this (and we might even say "is traveling in its own rut"), perhaps a thoughtful survey will stimulate a study of the local situation.

Obviously the first duty of the usher is to escort worshipers to their seats. But sometimes I have

wondered if anybody has informed them of this. Too many persons have come in and gone on to their seats without being noted by the usher. However, the purpose of this article is to point out further responsibilities that make ushering a ministry and not just a job.

Capable Ushers Give Sense of Relief

Dare we say that the main reason for the usher is to take responsibility from the pastor for all but the actual conduct of the service? Any minister can testify that when capable ushers are on the job he feels a deep sense of relief.

The duties are manifold but essential. One may quickly answer the jangling phone, see that doors close quietly, bring the young people in from the front steps before the service starts. He may even be called upon to quiet the young folk occasionally (and one is tempted at times to quiet those no longer young).

Should we not ask the ushers to record the attendance at every service? This would add a certain authenticity to the reports pastors sometimes give as to how many "we had last Sunday."

Proper Ventilation

The problem of proper ventilation and heat should be the concern of either the head usher or the sexton (and both should know which one). Poor air has put more saints to sleep on Sunday morning than poor preaching and is much easier to correct.

If visitors' cards are used the usher will hand one to the visitor as he seats him. He may also introduce the newcomer to the pastor.

A quick glance at the family coming up the walk will indicate to an alert worker just which ones will be directed to the Junior church and which to the nursery.

In some churches cough drops are at hand for those who need them suddenly. Sometimes it is the lot of an usher to take a cup of water to the one who coughs considerably and has apparently vowed "I shall not be moved." When this is done the water should be taken in a cup which can be placed on the floor after use; would you want an usher to hand you one of those pointed cups, especially if you did not drink all the water? Many a victim of a kind but thoughtless usher has had to hold a partially filled cup throughout the service.

A working knowledge of human nature will stand in good stead, for the usher must be prepared to deal with both the temperamental and the petulant. This writer observed a couple get up and walk out of the church when the usher, quite properly, invited them to move from a reserved section. A pastoral call that afternoon brought the response

that they had had serious difficulty before leaving home that morning, and this just seemed too much. (They were back in church the following Sunday.)

Not a Pointer

The usher is not a "pointer" nor a weathervane sweeping his arm over the auditorium. This pastor well remembers the evening when he noted from the platform an elderly usher holding somebody's baby in an unfamiliar fashion and at the same time sweeping a finger over the church directing strangers to seats. That came very close to arousing clerical choler. The brethren must also remember they are not "pushers" or "rushers" but "ushers."

The staff of ushers should be instructed as to the procedure in any possible emergency. For instance, there was the evening when a lady fainted. The manly ushers were ready for the occasion and promptly dragged her out, each usher firmly grasping a shoulder as her heels dug twin furrows in the aisle runner. After discussion we developed a more discreet way of handling this situation if it occurred again.

Note Dignitaries

Usually the ushers recognize a visiting dignitary and will be happy to take a note to the pastor.

If these duties are so evident we must conclude there are good, better and best ways of performing them. Certainly there is needed an unerring discernment as to what should and what should not be done. For example, many a pastor could envy the attention an usher may gain by unwisely opening or closing a window during the service—a congregation is ready to look at anything but the preacher. Again, we are always intrigued by the way seven young people will crowd into a pew built for six, while the pews in front and behind are empty. The trained usher will keep an eye cocked for unusual situations in the congregation, for he knows that the building and, in a sense, the congregation are in his hands. The service itself is in the hands of the pastor. If an imbibing knight of the road wanders in this is the problem of the ushers, not the pastor. Sometimes these "assistant pastors" can help merely by sitting near the stranger.

If ushering is so vital then it is certainly courteous to notify your head usher (not the pastor) when you must be absent. It is expected that the staff will be on hand early (in fact, if they are not early they are not "on time") and give each arrival a friendly greeting. Be at ease with all, both friend and newcomer. Smile—smile easily, naturally, readily.

Name Them

The sweetest word in any language is one's own name, and if the usher greets those he meets at the door not only with a cheery "Good morning" and a happy smile,

but calls them by name, they are sure to be back.

How shall the usher take the worshiper to the pew? To walk too fast increases the temptation to glide into a nearby seat. He may
(Continued on page 10-3)

Fascinating Reading



Chinaman's Chance

By Harry Liu. 143 pp.

This is the story of Harry Liu, a Pocket Testament League worker, who entered China immediately after the Second World War to distribute the Scriptures. It is a story of a man who was "oft in danger" in his work for the Lord. J. Oswald Sanders, general director of the China Inland Mission, comments: "In this breezy account of his Lord's guidance and blessings when 'in journeys oft,' my friend Harry Liu has preserved something of the simplicity of faith which is often lacking among more sophisticated but less trustful Occidentals."

Preis: \$2.50

The Spanish Brothers

By Deborah Alcock. 351 pp.

If you would like an unusual story, and if you love artistry in the telling of a story, you will be captured at the very start of *Spanish Brothers*. You will be impelled to follow on to know how the elder Don Juan found his El Dorado. And the David-and-Jonathan love of his sons, Carlos and Juan, is beautiful to watch.

This is a tale from the Spanish Inquisition. It shows Christians with a rest in God so complete that nothing man can do is able to disturb them. The worst that man and Satan could devise did not dim their devotion to God.

Price: \$3.00

The Young Woodcarver of Geneva

By Grace Sinclair. 176 pp.

The scene is Geneva, 1532. The story is about a young woodcarver and his friends, principally Dr. Morand and his family. It also reveals the spread of Luther's gospel to Geneva, and the results it had in the lives of hundreds. When the Catholic priests and their soldiers tried to massacre the Lutherans, they were stopped. But their fury continued. Against the background of their efforts to wipe out the "gospellers" the story of the young woodcarver unfolds.

Price: \$1.10

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



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Distribution of Half Billion Bibles

President Eisenhower received a Bible in a White House ceremony which marked the distribution of the first half billion volumes of Scripture by the American Bible Society. Mr. Eisenhower thanked the Society for the gift and commended the work it has done since its formation in 1816.

About half of the copies have been distributed abroad, they said. Although it has taken 141 years to distribute the first half billion copies, it is hoped the second half billion can be distributed in the next 25 years by increasing the present distribution rate from 15 million copies a year to 20 million.

Tribespeople Responding to Gospel

Four Kapauku chiefs in New Guinea have jointly requested that the Christian and Missionary Alliance place another mission worker at Obano, scene of a violent uprising against the mission last November. At that time some mission workers were killed or injured and a mission airplane was destroyed. Since the uprising the Kapaukus have been more open to the gospel than ever before. One chief who is a baptized Christian made a tour of his own area, preaching the gospel. Hundreds gathered to hear him. Spokesmen from several other outlying areas have also declared that their people want the Bible and are begging for someone to teach them. (The Kapauku people are the largest group in Netherlands New Guinea speaking one language. They were the first tribesmen in the newly discovered regions of the Wissel Lakes to come in contact with men from civilized lands, and the first to hear the gospel.)

New Graduate School Approved By Israeli Government

The proposed graduate theological school in Jerusalem, Israel, announced last April by Dr. G. Douglas Young has the three-fold approval of the Israeli ministries of education, religious affairs and the United States branch of the Foreign Office. First students from U.S. theological schools, it is hoped, will arrive in the fall of 1958 for special training in palestinography and archaeology.

The needed approval was secured by Dr. Young on his recent visit to Israel. He reported on his return to the U.S. that his reception was even greater than he had hoped. He also reported: "Thanks to the kindness of Dr. Yigael Yadin, the director of the James A. de Roth-

schild Archaeological Expedition at Hazor and the Hebrew University, my son, Mrs. Young and I were not only permitted to observe the archaeological work of the expedition but were permitted to gain field experience by participating in it. It is hoped and expected that next year additional field experience will be secured and that later the institute will be able to secure permission to conduct its own archaeological excavations."

Ridicule Religion

Russian communists were quick to take advantage of their success in launching the earth satellite to ridicule religious belief. The Moscow Radio broadcast a statement by the Komsomol, communist youth

league, saying the satellite "proves how wrong were all religious organizations and beliefs in speaking of heaven." It said, "We materialists create our own heaven, and fill it with our own moons and stars."

Chinese communists were just as quick to declare that faith in God is a mistaken human effort to explain what is mysterious and that scientific progress, which will enable man "soon to go to the moon," is now unravelling the basic mysteries, making religion useless.

Taking note of similar comments, the weekly magazine published in the Vatican, *Osservatore*, had this to say about the Russian satellite, "Sputnik". The Vatican journal described the 184-pound earth-satellite as a "tremendous and frightening toy." But it went on to observe that it did have the advantage of encouraging the Godless Soviets to raise their faces toward heaven, to use the paper's words, "even if only to worship a sphere 59 centimeters in diameter."



Life — Surgery Needed

By Edwin Raymond Anderson
Rascality reaches to all ranges; a recent survey undertaken by a Medical Group has uncovered the ugly fact that a shocking amount of needless and fraudulent surgery is being performed of late in this land of ours.

One out of every 14 Americans will go "under the knife" this year, and in most cases the operation is vital for life safety. But here and there, "ghost" surgery, operations which are entirely unnecessary and unjustified, have been performed because of the greed of scheming surgeons.

It is important to touch the spiritual ranges with this. The Word of God cries aloud the vital requirement of "Operation" upon the innermost reaches; men must be saved (Acts 16:30) according to divine diagnosis; there is no room for question as to the necessity for new birth (John 3), new creation (II Corinthians 5:17). "As by one man sin entered into the world" (Romans 5:12) is truth which spills from the Word onto every word of men's journals and papers. Those who have murmured, "all's well with the old world" are a gone breed, and others who suggest, "things will be brighter" are bowing away into the limbo of regret. The disease is no dream; we have progressed quite a bit in coming to admit that; but alas! many are dreaming when it comes to direct dealing.

The Divine Surgeon calls for

Life-Surgery; Calvary underscores that with telling effect for these days. Shall men continue to hesitate and be bounded by the restless fever burning within? Quite otherwise on the human level; loved ones are urged to follow capable advice and submit to surgery, but on the spiritual level men cheat themselves and tamper with "Operation Make-Believe." Yet nothing less than the touch of transformation can deliver from "so great a death" (II Corinthians 1:10). Men speak of "improvement" but He spares not to cry the need of incision so that man may know the personal healing of, "A new heart... will I give you... I will take away the stony heart" (Ezekiel 36:26). Regeneration is truly deep and cutting and overturning and upsetting, but it is the prime requisite before His holy Presence. And Who should know better what serves for heart's health?

(Copr. ERA, 1957)

CANADASCOPE

Pearson Slams West's Luxury

"... A car in every garage, frozen food in every electric refrigerator and kissproof on every lip—these things will not bring us victoriously through competitive co-existence (with Russia), however glamorously we display them in advertising copy," Hon. Lester B. Pearson told students at the University of Minnesota.

"Who do we oppose to this controlled and centralized society?" he

asked. His answer was, "Too often, merely the well-worn clinches of the superiority of freedom and democracy and 'our way of life.'"

He added: "Soviet life, Soviet policy, I know is founded on power and compulsion rather than consent. But are we sure that our own social purpose, derived from the right of the individual to make his own choice, is steady, strong, constructive and based on enduring values? Perhaps we should worry more about that and not only about what is going on behind or over the Iron Curtain."

Canada's Reaction to Satellite

Prime Minister Diefenbaker sees the launching of the second Soviet satellite as a further blow to complacency in the Western world. He called on Western nations to "draw on the wells of freedom and achieve in unity what we have failed to do in our weakening unity of recent years."

The second Russian satellite was launched on Saturday, Nov. 2. Its orbit is 1,056 miles beyond the earth. Weighing 1,120 pounds, it circles the earth in 103.7 minutes. It carries a small dog for test purposes.

Manitoba Farm Income Down

Manitoba's farm revenue has dropped 35 to 40 per cent below that of last year, and the return from field crops in Manitoba is lower than it has been for two decades.

Manitoba's deputy minister of agriculture, J. R. Bell, released these figures last week. During the period of 1951 to 1956 the index of revenue from agricultural products has dropped from 2.97 to 2.31 while the index of goods which the farmer had to buy has risen from 2.38 to 2.48.

Price Support Will Hit Consumer

The consumer will be the loser when the government introduces its price supports for agricultural products. When the prices of produce the farmer has to sell fall below the floor prices to be established, the federal treasury revolving fund is to pay the farmer the difference between the market price and floor price. Thus the consumer will not be able to benefit fully from any fall in prices, and the consumer who contributes in part to the federal treasury through his taxes would also pay to maintain the ceiling price.

However, this is not really a radical change. The Progressive Conservative government is merely widening and extending a principle that is already written into the law of the land under the previous Liberal government's price supports program.



More Manpower for United Mission

Three Paxmen are sailing for Nepal where they will be builders and maintenance men on the staff of the United Christian Mission to Nepal.

They are Kenneth E. Stichter, son of Mrs. Esther Stichter of Bremen, Ind., North Main Street congregation in Nappanee; E. James Witmer, son of Mr. and Mrs. Enos L. Witmer of Salem, O., Rockview congregation at Youngstown; and Harold D. Wyse, son of Mr. and Mrs. Harold J. Wyse of Archbold, O., Lockport congregation at West Unity.

Four other Mennonites are on the staff. The interdenominational and international United Mission is constructing hospitals and schools in Kathmandu and Tansen as the first organized activity of the Christian Church in this Buddhist nation located north of India "on the rim of the earth."

1-W Office Announces Changes

Arlo D. Kasper (Hutchinson, Kan.), a member of Pax Services in Europe the past two years, has begun work in the 1-W office.

He replaces Ray Kauffman (Lebanon, Ore.) who has been named director of Pax Services in Europe, succeeding Dwight M. Wiebe (Hillsboro, Kan.) who will become director of the Voluntary Service Section in January.

Field work will constitute most of Kasper's responsibilities. Correspondence with the Selective Service System, formerly handled by the 1-W office, is now the responsibility of the Peace Section.

Helen Wiens (Hutchinson, Kan.), Peace Section secretary, handles Selective Service detail. Gerry Reimer (Giroux, Man.), Summer Service director, has become part-time assistant to J. Harold Sherk in the Peace Section.

Where's The Doctor?

The medical and agricultural service team arrived at the new project in Halmahera minus the physician who will direct the work.

Enroute to Halmahera Dr. Glenn Hoffman (Maytown, Pa.) left the group at the island of Ambon to make necessary negotiations with the inspector of health for north-east Indonesian islands.

Completing the negotiations on Ambon, Dr. Hoffman boarded a merchant vessel for the island of

Ternante, ordinarily a 36-hour voyage. But he didn't get to Ternante until 11 days later. The vessel struck a coral reef at Manipa and was stranded.

After the fifth day of waiting for help, a small boat from Ambon arrived and took passengers back to Ambon. The doctor waited several more days for another vessel to take him to Ternante - where at last report he was waiting for another vessel headed for Halmahera.

Meantime, Dr. and Mrs. Herbert H. Friesen and son of Hillsboro, Kan., are studying the Indonesian language in the Netherlands before taking up medical clinic responsibilities in Java.

Dr. Friesen is a graduate of the University of Kansas School of Medicine and the son of Mrs. J. M. Friesen. Mrs. Friesen, formerly a teacher, is the daughter of the Rev. and Mrs. John A. Wiebe of India. They are members of the Mennonite Brethren Church.

Manitoban to Serve Migrants

Annemarie Klassen of Gretna, Man., has volunteered to serve migrant laborers at Huron, Calif., with a unit of Mennonite young people.

She is the daughter of Mr. and Mrs. J. E. Klassen, a graduate of Canadian Mennonite Bible College and a member of Blumenort Mennonite Church.

A new community chapel was dedicated this autumn as a result of the work of volunteers in the Huron area the past few years. The project includes Bible classes, assistance in home-making, recreation, evangelism and worship and other services.

Starved in the Midst of Plenty

People in Asia, the Middle East and Europe are starving from lack of food through unfortunate circumstances. In America - a land of plenty - a baby died because his mother did not care for him enough to feed him.

This is the pathetic story of a boy at Junior Village in Washington where a unit of Mennonite volunteers serve more than 300 neglected children.

Volunteer Betty Jane Barkman (Hillsboro, Kan.) reports that a 13-month-old boy arrived at the Village after being deserted by his mother. He was so thin he could not sit up and he had no teeth.

The boy died. He was brought to the Village too late to save his life.

This is common, according to Junior Village files. Christian volunteers in Junior Village and similar institutions have the opportunity to extend love and care to many neglected youngsters.

"Redeeming the Time"

(Continued from page 2-4)

His children in this way. Let us redeem the time by living on the avenue of "speech unto edification".

Time is opportunity that can be redeemed by the one who prayerfully enters upon these avenues. Time is opportunity that must be redeemed because Christ's return is at hand.

* Teacher at the Eden Christian College, Virgil, Ontario.

"Will the Ushers Please Come Forward"

(Continued from page 8-4)

take a glance to be sure they are not "following afar off." However, what is the goodnatured usher to do when someone does slip into a convenient seat? It is sure to happen. When this occurs it is well simply to take an appraising glance over the auditorium in his section as though he were there to find vacant seats. This will not take long, particularly near the front.

No Jujitsu, Please

Since ushering does not involve jujitsu the usher need not take a strangle hold on those he seats and of course will not touch the ladies that he escorts to a pew.

Good ushers will be careful not to seat worshipers during the reading of the Scriptures, during prayer or the rendering of special music. Neither will they seat people near the front after the service has begun. It may take some careful planning, however, to keep those back seats vacant.

The men will anticipate the time for the offering and be properly grouped a bit early just in case the announcements are brief. (Incidentally, brother usher, when receiving the offering do not jerk the plates back as if you had St. Vitus's dance. (There is plenty of time; they are listening to the organ!) After the offering they should remain seated at the rear of the auditorium, for their work is never done.

Perhaps a word just for the usher is in order here. Remember you are not a floorwalker and should not roam around more than is necessary. I preached in a church once where people wandered in and out throughout the entire morning service, and the eight deacons who served as ushers walked about from post to post as though the service had not begun! Certainly the staff should maintain quietness and not give the impression they are having their own old home week among themselves.

Good methods, however, will not take the place of good sense. One usher asked a newcomer, "Are you a stranger in the city?" and was told rather tartly, "My grandfather built this church." What did the usher say to that? "It is beautiful. I wish you could see it more often."

The Alliance Weekly.

Need a Play?



Plays With a Purpose

Compiled by G. F. Santa

This exceptional collection of plays and dialogues can be used with real success by a youth group. Every play has a specific purpose behind it. **The Creep** promotes soul-winning and summer Bible camps. Bible reading is stressed in a unique way in **A Deadly Dinner**. Soul winning is encouraged in the challenging dialogues **Harbor Lights** and **His Pal Bud**. A missions theme dominates **The Helping Hand**. The longest play is about 30 minutes, while the shortest is about 10 minutes.

Price: \$1.00

* * *

Easy Plays for Church and School

By Vernon Howard

This book contains five plays for easy performance. They are suitable for presentation by adult players or by senior young folks. The plays are suitable for general occasions, although they are not all suitable for Mennonite audiences. The plays that could be used (possibly with some adaptation) are: **The Women from Kentucky**; **The Spear**; **The Pharaoh's Silver**; **The Search**.

Price: \$1.00

* * *

Treasure in Earthen Vessels

By Frank Baker

This play was published in England by the Epworth Press. Its setting is Palestine in the time of Nero, with a historical flashback going back to the time of Christ. A man whose sole desire was to become rich meets Christ and later gives his testimony to a young man. At the close of the scene he and his wife are led out to be executed by Roman soldiers. It is a really challenging play, with reasonably simple scenery. Eleven men and five women are needed (although several characters may be taken by one person).

Price: 30¢

* * *

Gospel Dialogues

By A. Anderson

This book contains nine short dialogues for use in various groups. Some of the titles are: **The Bible and Bible Class**; **Under the Blood**; **Our Creator and Redeemer**; **The Apostle Paul**; **The Cook's Conversion**; **The Witnesses**.

Price: 50¢

The CHRISTIAN PRESS, Ltd.
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COLLEGES

Tabor College

Outlines Credit Transfer to B.C.

While in British Columbia recently, President Leonard J. Franz of Tabor College conferred with the provincial department of education and with officials of the University of British Columbia concerning the transfer of Tabor credits to that Canadian province.

Reporting a favorable reaction in both instances, Dr. Franz stated that Tabor's elementary education credentials are quite acceptable, provided that the student submits a transcript showing a good distribution of courses in the various areas of the liberal arts.

On the secondary (or high school) level of teacher training, officials indicated that British Columbia will accept Tabor graduates on the same basis as graduates from Canadian colleges, provided again that the student has pursued a well-planned program of study in the liberal arts. This means that a Tabor graduate can qualify for secondary teaching in British Columbia by one year of study at the University. This fifth year is a requirement for all prospective high school teachers in that province.

British Columbia thus becomes the fourth Canadian province with which the college has arranged the transfer of credits. Other provinces include Ontario, Manitoba, and Saskatchewan. Agreements have also been reached with eight of the states from which most of the Tabor students come. Dr. Franz stated that he hopes to confer with officials in Alberta, Washington, Montana, and North Dakota at an early date.

Mennonite Brethren Bible College

The College was privileged to have the former president, Rev. H. H. Janzen, in the chapel service once again. He spoke regarding his missionary work in Europe, relating some of the difficulties and trials of the work, but also some of the successes. There is a great demand for the gospel in Germany and Austria. The work is growing and prospering but there is a need for workers. May we pray the Lord of the harvest that He will send labourers into the field.

The students at College have ample opportunity to express, in practical work, that which they have learned. Seven singing groups go to five hospitals, to jail, and to old folks homes to bring the gospel in song. Tracts are distributed at services in the Gospel Light M.B. Church and at the Union Gospel Mission. Personal workers are sent to Union Gospel Mission every Wednesday night from 9:30 to 11:30 to deal with those who need the Gospel. Speakers are also supplied for old folks homes, Gospel Light

M.B. Church and Union Gospel Mission. This gives our future preachers the experience they need for an effective ministry.

Sunday school, Good News Club, and Hobby Club are also avenues of service. Twenty teachers are involved in Good News Clubs. They go to various places in the city and teach children who might not otherwise hear the gospel. The children taught are between the ages of three and twelve. In this way an attempt is made to lead these young lives to Christ.

The Hobby Club was begun last week, with the teachers canvassing the district for children. The Club is held in the Gospel Light M.B. Church from 5:00 to 7:00 every Friday evening. There are twenty teachers and forty children, with a promise of more to come. The children range between the ages of six and fourteen. The program begins with a song, service and Bible lesson. The children are put to work. The girls learn to sew and make mottos; the boys make model airplanes, do leatherwork, woodwork and plaster of Paris painting.

By a living witness, and by coming into an intimate relationship with the children, we attempt to win these souls to Christ; and by instruction, we attempt to teach them a way of life as well as instill into them the ambition to make their lives useful in this life. It is important that these young lives are molded and shaped now while they are still pliable. If we wait much longer they will be set in the ways of their parents and the result will be tragic. We trust that God will richly bless these efforts to win souls for Christ.

Abe Koop.

BIBLE INSTITUTES

Swift Current Bible Institute

Classes have again commenced at the Swift Current Bible Institute. Thirty students are enrolled this term, served by four staff members. Three teachers, Rev. W. Zacharias, Mr. Pete Letkeman and Miss Kay Martens, and the cook, Miss Eva Penner, are active in the school.

The opening day, Oct. 27, was a real blessing and challenge to each one present. For the morning worship the students attended the regular service of the Mennonite Church. The afternoon service was held in the collegiate auditorium. The quartet and duet brought several numbers in song. Miss Martens and Mr. Letkeman each gave a testimony. Mr. Oliver Heppner, president of the board, gave a short report. Rev. Pete Sawatsky from Saskatoon brought the message of the afternoon. He spoke on how God calls us into his service. It was a heart-searching message and tuned our hearts for the dedication prayer following the message.

The evening session was held in

the church. The students sat up on the platform. Quite a number of ex-students were present, so Rev. Zacharias asked them to sit on the platform also. It is encouraging to have the ex-students attend the opening and closing activities of the school. Rev. P. Sawatsky again brought the message. One soul was saved after the service, the answer to the prayers of many.

The first few days of classes have been somewhat interrupted due to the flu.

Miss Cuthbertson showed a film of the radio work in Quito, Ecuador, on Tuesday night. Wednesday morning in Chapel she showed another film on the medical work and also slides on the five martyrs.

East Chilliwack Bible School

The first month in the East Chilliwack Bible school has slipped by very quickly. Already we are firmly established in our daily routine of chapel, classes, noon-hour volleyball, and choir practice. We have experienced the wonderful nearness of God. Each day He has showered His blessings upon us. For this we thank Him.

Three new students have joined our ranks, bringing our enrollment to a total of twenty-four. We heartily welcome them into our midst.

Our "family" had a bout with the "flu", too. Our classes were closed for two and one-half days because of it. Nearly everyone was sick, but now we have all recovered and are back at school in full force.

Our practical work for this year has started. On October 16 Miss Agnes Martens of Child Evangelism Fellowship visited us and got us started on "Good New Clubs". We have organized four clubs in the city of Chilliwack. Six girls are teaching. The course for this year is centered on the Israelites journey from Egypt to Canaan.

The school visited several sessions of the M.B. General Conference held in Yarrow. The girls quartet, representing the school, sang during the meetings on Tuesday. The student body gained a better insight into the Mennonite Brethren church through their visit. We hadn't realized what a great organization we belong to. Actually we had never considered the far-reaching effect our conference work has upon the world. We had never before seen what a tremendous task our mission board has undertaken in ten different countries. We were reminded of many things which we have never too much thought about, but which all are a necessary part of our brotherhood. We learned much from our "peek" into conference work. We thank God for the enlarged vision, and we humbly ask that he will help our school to do its task to the best of its ability.

Our first social evening, on Oct. 28, was very successful. Gay

autumn leaves decked the chapel for our "Familienabend." We played several games and heartily enjoyed the light lunch which was served. Special entertainment was provided by musically talented members of our family. The devotional by Mr. Friesen, the principal, showed us the value of true Christian friendship. Our fellowship was sincere and heartwarming. Our hearts were firmly knit together in bonds of Christian love.

The student body is active in chapel exercises also. Each Wednesday a second class student leads the morning devotional period. On Friday mornings the book of James is discussed in the form of a panel. We chose James because it is such a practical book. We try to make our Christianity live. We want something that will change our lives, not only our words.

During the past week we have been fortunate in having a visitor with us. Rev. H. S. Rempel, of the Saskatoon M.B. church spoke to us for three mornings. His talks on prayer were especially appreciated.

Leadership Booklets

Each 50¢

Keys for Christian Leadership

By LaVose A. Wallin

The "Keys..." booklets are written in concise style and can be used for individual study, as a handbook for Workers' Conferences studies, or an abbreviated training course.

This particular booklet contains some down-to-earth advice on how to be a successful leader, be it in the Sunday school, youth work, mission work, or other phases of Christian service. Some of the chapter headings are: You Can Be A Leader; Looking at Your Ideal; Your Spiritual Dynamic; Personality Tips; Making Ideas Work; Winning Cooperation; Courtesies That Conquer; Business Meeting Pointers.

Keys for the Sunday School Teacher

By LaVose A. Wallin

The author is director of Christian Education in two churches, Christian Education consultant for Gospel Light Press, and director of Christian Education Partner Service.

In this booklet she gives an abbreviated course on successful Sunday school teaching. Chapter headings include: Your Leadership and Faith; Your Pupil and You; Your Teaching Aims; An Interesting Class Session; Keeping Good Discipline; Story-Telling; Reaching the Homes; Visitation and Follow-Up.

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Leads In Milk Production

Abbotsford, B.C. — The steady improvement in the dairy herds of Mennonite farmers in the Fraser Valley is exemplified in the recent announcement that Belinda, a four-year-old Holstein cow owned by David Wiebe of Sumas Route 2, Fraser Valley Herd Improvement Association, was the outstanding producer for September.

The Wiebe cow not only took honors for Sumas Route 2, but also topped all competitors from other units of the Fraser Valley association with 16,966 pounds of milk and 733 pounds of butterfat.

Snow Delays Beet Harvest

Coaldale, Alta. — Heavy blankets of snow have twice stalled harvesting of sugar beets in this area and unless conditions improve some farmers will suffer heavy losses.

Hot weather previous to the first snowstorm caused the piles of beets in storage to heat up. Farmers were asked to halt digging operations until the factories were able to receive more. Operations had hardly begun again when the snow covered the fields

The snow was not quite gone when beet toppers were again operating. But on October 22 another snowstorm swept in to stop the harvesting. Wet fields hampered operations for a while after the second snow was gone.

Hardest hit are the small farmers who depend on others to help them with their machinery.

Announce Church Dedication

Herbert, Sask. — Dedication services for the new edifice of the Mennonite Brethren Church here will be held on Sunday, November

24, it has been announced by the pastor, Rev. R. Janzen. Services begin at 10:30 a.m., 2:00 p.m., and 7:30 p.m.

The new church is centrally located in Herbert and replaces the smaller house of worship used by the congregation at the present time.

Beginning on Sunday evening, Nov. 24, special "Dedication Services" will be held daily until Friday. Morning services will begin at 10:00 a.m. and will be in the German language, while English evening services will begin at 7:30 p.m.

A hearty invitation is extended to all by the church to join it in a greater dedication to Christ, for salvation and for service.

On the Horizon

November 8 — Mr. C. A. DeFehr will give a report and show slides on the tour of M.B. mission fields in the chapel of the M.B. Bible College.

November 9 — Mennonite Brethren Sunday school workers of Winnipeg will meet at South End M.B. church at 7:30 p.m. to hear reports on developments in the city's Sunday schools and a message by Dr. Frank C. Peters on "The Spiritual Qualifications of a Sunday School Worker."

November 9 — The annual school meeting of the Mennonite Brethren Collegiate Institute, Winnipeg, will be held in the MBCI at 2:00 p.m.

November 14 — The annual meeting of the Mennonite Provincial Relief Committee will be held in the Steinbach Mennonite church beginning at 10:00 a.m. All participating churches may send one delegate for every 15 members.

November 22 to 24 — Stewardship conference of the British Columbia Mennonite Youth Organization in the Bethel Mennonite church at Aldergrove.

November 24 to 29 — "Dedication Days" for the congregation and friends in the new edifice of the Herbert M.B. church. Services daily morning and evening.

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Two Congo Trainees Testify

By George Faul

Fumana Pierre and Kiyabala Sylvain are the two Mennonite Brethren Church students now beginning their third year at the teacher-training school at Nyanga. Last June I asked each of these young brethren to write a very brief testimony of his life.

Fumana Pierre says: "My village is near the Lusemvu mission. I heard the Word of God from my father, who is a catechist (one who teaches the Word to a new convert). In 1950 I accepted Christ as my Savior.

"It was my father who was my first teacher. He taught me the first two years. The next three I studied at Kafumba. Then I spent three years in the preparatory school at Nyanga before beginning the Monitors' school. When I will have finished my studies, I want to work as a teacher."

Kiyabala Sylvain says: "My home is some distance north of our Kipungu mission. My father was a Christian, but died before my birth, leaving me an orphan. I became a Christian in 1947 while I was studying in a regional (country) school. It was an African pastor who persuaded me to trust in Christ. Brother J. B. Kliever baptized me at Kipungu on December 16, 1951.

"I finished my primary school studies at Kipungu under the direction of Miss Anna Goertzen or Mama Lundi, as we called her. She helped me to come to Nyanga to continue my studies. If God will be with me to the end of my course in Monitor's school, I have the ardent desire to help with all my heart in the development of our

mission's work on the Mennonite Brethren Church field."

These are the words of the two young men who are to be the first Mennonite Brethren Church graduates from Nyanga, the first to have received at least 12 years of schooling, the first to be qualified by present training and later experience to assume educational tasks and positions now occupied by your missionaries. They have one year left after this one. The missionaries have long waited for such help. The Congolese themselves are in need of such help. Praise God they are beginning to come.

Will you pray earnestly for their success? They are human; they can fail; they face enormous problems of social and economic change.

The Bible Today

A new Bible House was dedicated in Regina on October 30th by the South Saskatchewan auxiliary of the British and Foreign Bible Society in Canada. The new building on Alberta Street contains offices for the district secretary, The Rev. H. C. Nordmark, B.A., B.D. who succeeded the Rev. Benson S. Summers, M.M., B.A., in that office last June.

Mr. Summers has retired after fifteen years of devoted service as District Secretary of the British and Foreign Bible Society in South Saskatchewan. Such progress was made during his term of office that a new Bible House became a necessity.

LORNE A. WOLCH

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

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