

Mennonite Observer

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

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YOUR CHRISTIAN
FAMILY WEEKLY

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Conference Welcomes New Church

Kitchener, Ont. — Another Mennonite Brethren Church has been accepted by a provincial conference, bringing the total to four in Canada this year. All four have grown out of home mission activity.

Delegates at the 26th annual conference of the Mennonite Brethren churches in Ontario held here November 1 to 3, welcomed the recently organized Niagara Mennonite Brethren Church into the provincial conference. An extension of the Virgil M. B. Church, until its organization this year, the church has 34 members. Rev. Jacob Pankrat is the leading minister of this first English-speaking M. B. Church in Ontario.

Started as a mission Sunday school by the Virgil M. B. Church, the mission grew until a chapel had to be erected. Regular services were begun in the Niagara Christian Fellowship Chapel, with personnel supplied from the home church. A variety of nationalities are represented in the now officially recognized Niagara M. B. Church.

The 85 delegates present at the conference, which represented the five existing churches, learned that membership stood at 1,936 at the close of the conference year. There are 32 ordained ministers, 27 ordained deacons, 161 Sunday school teachers and 480 choir members singing in 12 choirs.

Giving for foreign missions was higher than for other purposes, the conference was told. A total of \$35,000 was appropriated for foreign mission work, \$28,000 for Christian Education, \$17,000 for relief, \$11,000 for home missions. Total giving for the provincial conference during the past year was \$226,000.

Approval was given to plans for the construction of a \$25,000 basement church in Hamilton. This will give the present successful Sunday school work a permanent home. Mr. John Unger is the home mission worker at Hamilton, where Sunday school was started some years ago by the Vineland M. B. Church. Construction of the basement church is due to start in spring.

Delegates also heard of the establishment of a mission in Toronto. Rev. Henry Voth is serving as part-time minister and spiritual advisor for the many students who have moved there from various provinces in Canada.

Rev. Isaac Tiessen of Leamington, Ont., was elected conference moderator succeeding Rev. I. T. Ewert, who has served as moderator for three years. Rev. Henry P. Penner of St. Catharines was elected as assistant moderator, Mr. J. A. Kutz of Kitchener as treasurer, and Mr. George Friesen of Vineland, Ont., as secretary.

Hear of Growing Mission Work

By Abe G. Konrad

Matsqui, B.C. — A capacity assembly of brethren representing the M.B. churches in British Columbia gathered in the Abbotsford M.B. church on Monday, November 11, for the semi-annual conference of British Columbia M.B. churches. They were welcomed by Rev. H. H. Nikkel, pastor of the local church.

Rev. P. R. Toews, pastor of the Fraserview M.B. Church, served as moderator of the 15-church provincial M.B. conference, which has a total membership of about 4,400. He presented the proposed program for the sessions. Then he introduced Mr. D. Vogt of Vancouver, who is chairman of the city mission committee.

Mr. Vogt introduced the work of the city mission in Vancouver to the Conference. With him on the platform sat the workers of the Grace Mission, who reported on their particular responsibility in the work.

Opportunities On Skid Row

Rev. H. Classen, city missionary, reviewed the work which they, by God's grace, had been enabled to do. He expressed his gratitude to God, who had enabled him to carry on the spiritual warfare against the forces of evil. The work on skid row presents many opportunities to carry on a spiritual work in conjunction with some welfare work,

he reported. The battle, though fought against the spiritual wickedness of this world, can be victoriously concluded by God's grace, he maintained.

The superintendent of the Grace Sunday school, Herb Brandt, reported on that phase of the work. At the present time 200 children are being reached, with 26 workers active in this work. He stressed that the concern of the workers is to keep the children in Sunday school, to win them to the Lord, and to train them up in righteousness.

The contacts between the Sunday school and the homes (visitation and follow-up) are made by Miss Neufeld. She reported that in her visitation work she sees the plight of the many children who come from broken homes. A bi-monthly mothers' club enables the mission workers to contact some of the mothers of these homes.

(Continued on page 4-2)

Move to Liquidate School Debt

Winnipeg, Man.—A spirit of optimism was evident as delegates to the school meeting of the Mennonite Brethren Collegiate Institute tackled the problem of liquidating the present debt of \$33,000. Approximately 150 delegates, representing the 10 supporting churches, gathered in the auditorium of the MBCI on Saturday afternoon, November 9, for the business meeting.

Mr. C. C. Warkentin, chairman of the school board, served as chairman for the meeting. Rev. Wm. Falk opened the meeting with a call to unity, based on Ephesians 4:2.

Improve Dormitory

A report by Mr. Warkentin, chairman of the board, revealed that buildings and grounds have been improved this summer through a painting project and the paving of the basketball court and the schoolyard. The girls' dormitory had also been considerably improved.

The school board expressed the wish that all members of the board be elected at the annual business meeting of the participating churches to aid in effective organization of the board. Mr. C. C. Warkentin

was elected for another term as chairman of the school board.

An optimistic report by the principal of the school, Mr. H. J. Dick, encouraged those present. At the

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Mennonites Present Brief to Commission

Winnipeg, Man. — The Manitoba Mennonite Educational Committee presented its brief to the Manitoba Royal Commission on Education early in November.

Membership in the Manitoba Mennonite Educational Committee consists of seven ministers, seven school trustees, and seven teachers (representing the Mennonite Teachers' Convention). In its submission to the Royal Commission on Education the committee traced the history of Mennonite educational efforts in Manitoba since the arrival of the first Mennonites in the 1870's. It then dealt with the administrative set-up in the province, religious instruction in the schools, German instruction on an elementary school level, and the certification of teachers.

Historical Review

In the historical preamble to the brief the committee paid tribute to the pioneers in Mennonite education in Manitoba. The contribution of Professor H. H. Ewert has proved to be of great significance, the committee pointed out. He pioneered the introduction of public schools, the preparation of teachers at Gretna, and served as inspector for the schools for a lengthy period. In all, he served Mennonite education in Manitoba for 43 years (See the full report in a later issue).

"We believe that the present educational setup in Manitoba is basically sound and does not merit the criticism very often heard concerning it," committee stated in its introduction. "Conversely, we would like to express our appreciation to the Department of Education for its fundamental approach in the instruction of students and its tolerance towards ethnic groups who have come to Canada within the last 35 years, and contributed in no small measure to the culture and education in our province."

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EDITORIAL

Prejudice Not Restricted To South

Living in the obviously prejudice-free North — separated from the southern United States by wide stretches of real estate and that continent-wide boundary — we as Mennonites in Canada have generally adopted a very critical attitude toward those who inflame racial hatreds in the South. We have raised our hands in mock horror as even some Baptist churches in Little Rock, Ark., and other similar centres, have supported segregation and publicly denounced integration. Judging without investigation and without taking the great social problems into consideration, we have pronounced anathema on all who are involved in the South's violence and open opposition to integration. Yet most of us have forgotten that racial prejudice is not restricted to the South.

Those of us who have come from Russia, or whose forefathers came from there, seem to have forgotten that only too often we were guilty of a similar attitude toward our less literate and less advanced neighbours. While there were those who strove not only to give the gospel to the Russians, but who also sought to help them economically and socially, the vast majority certainly did not consider them as equal and as such worthy of respect. Simply said, we looked down on them — and our treatment reflected that attitude.

We are now in Canada, you say, and that is history. True, but in general our attitude has not changed. Who has not heard it said, "That Russian" — or "Those Ukrainians". And these words were not spoken in love; they were used in a derogatory sense. Our feeling of superiority is not restricted to those of slavish origin (the Doukhobors, for example), but it extends to any whose social, economic and educational standard is not on a level with ours. Who does not remember the derision heaped on oriental buyers and sellers, especially the Chinese, when he was a child?

For years the Jews have been disliked — in Mennonite communities also. Even today we catch ourselves evidencing very real racial prejudice toward the Jews, in spite of our great interest in their national progress. A situation described by Shem Peachey in the *Gospel Herald* (October 29) is still true in many of our communities. He writes: "All we knew of the Jews was an occasional contact with a Jewish peddler. We of course held them in disrepute. Yet we did not know how to get along without them, for when provoked by some one who drove a sharp bargain, we said, 'Alter Jutt' (Old Jew). And when we described some one's sharp bargaining, we again needed the Jew to equip our vocabulary, for the current phrase was 'He jewed him down'. Doubtless many would not have had another word in their vocabulary to take its place. Apparently few thought about offering a Jew the Gospel in our community."

That racial prejudice cannot be eliminated by force we have seen in the South. Education and public discussion will not eradicate basic heart attitudes either. Prejudice is an outgrowth of pride, it tells us that the heart is lifted up and haughty. Only as we in humility bow before God and confess our pride individually, asking the Lord for grace to see others through His eyes of love and compassion, will we be able to root out prejudice. Our concern should not be centred on the prejudice of others primarily, but we should strive to eliminate all traces of it in our life.

When we have individually let Christ fill our hearts with love instead of prejudice we have a responsibility to others. Our life must give evidence of our change of heart. This will first of all be manifest in family life, for these basic attitudes are nurtured in the family. The growing generation will reveal whether we have rooted out prejudice in our hearts. Each Sunday school teacher, each public school teacher, and those ministering publicly, also have a responsibility to combat racial prejudice. The principles Christ taught us are the best antidote for prejudice, and these need to be taught and applied.

No, racial prejudice is not restricted to the South. Before we condemn others let's take the "beam" out of our own eye. Then we can proceed to the task of taking the "splinter" out of another's eye.

DEVOTIONAL

"I Have Enough"

By E. J. Lautermilch*

It is very rare these days to hear anyone say, "I have enough." The great majority are craving for more. Most of us are not content with what we have. Yet contentment surpasses all riches.

"I have enough" (Genesis 33:9-10) are the words of the twin brothers Jacob and Esau. They were uttered when both had been gone from home for many years. Now well off, they were meeting for the first time in over twenty years.

In the chapter previous to this one we see them separating because Jacob through deceit had secured the birthright of Esau. They were twins, sons of the same parents, yet they separated. In spite of their close relation to each other they were opposite characters who seemingly could not get along together.

Esau, the cunning, revengeful hunter had come to meet Jacob, ready for any eventuality by the presence of 400 armed men. Jacob, the deceiver, also took every precaution against a hostile attack by his brother. In contrast to Esau, however, he had also sought divine help—which turned the meeting into a warm welcome.

Who were these men, and what were they by nature? Esau's name was derived from his hairy body. He was a man of the field, a skillful hunter, rugged, shaggy and browned through outdoor life. Weather-beaten from the wind and sun, he daily slung his snares, traps, bow and arrows over his shoulder to hunt wild game. His venison must have been a popular dish, as evidenced by his father's desire for it. Naturally he became well-to-do. Living in the land of Seir, he had cattle, servants; and two wives (whom he married against the will of his parents). He readily admits to Jacob that he has enough.

Spiritually he was a profane man, unconcerned about his soul. He failed to see the grace of God in his life. It seems that the spiritual influence of his parents had no effect upon him. His attitudes and his motives are those of a natural man, as manifested in his preparations for meeting his brother. True, he had at one time showed concern about his birthright—but that was after it was too late.

Isn't Esau a picture of so many today? They think they have everything they need. By their attitude they say, "I have enough of everything. I do not need the Lord Jesus."

Jacob has an entirely different character. His name gives us a key to his life until he met God personally—a deceiver. This made him a wanderer, a man of many and varied experiences. He called Canaan his home, but he spent over

20 years with Laban at Padan Aram before he was able to return to Canaan. His last years were spent in Egypt.

No doubt Jacob was a man with a good physique, and he seems to have been free from physical peculiarities until his experience at Peniel. However, deceit and cowardice are visible in his life. He is very impulsive, yet shrewd and resourceful (possibly a heritage from his mother). His domestic and affectionate nature possibly came from his father.

Materially he was blessed, yet his way was not an easy one. In spite of the fact that God was with him he spent many a sleepless night in the company of sheep under an open sky, for we read in Genesis 31:40: "Thus I was: in the day the drought consumed me, and the frost by night and my sleep departed from me." Laban would have sent him away empty despite his long labour, but God was with him. When he had left Canaan he crossed the Jordan with only a staff in his hand, but when he returned he had become "two herds." With his wives and children about him he could say, "I have enough."

Spiritually, he was not calloused to the touch of God. Many failures are evident, but God was able to transform him by awakening in him a desire for God and nourishing him with simple truths until he learned to trust the divine power of God. No doubt this began when God met him in a dream when he was on his way to Laban. To me it seems his life must have been a battle from the time he left home, a fight of right against wrong. His

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Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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

Song Festival at Winkler

Winkler, Man. — The choir of the Manitou, Morden, Krossgart, Grossweide, and Winkler M. B. churches gathered under the direction of Mr. John Boldt during the week of October 28 to November 2 to practise for a song festival. On Sunday, Nov. 3, the choirs presented a program in the Winkler church.

Approximately 120 singers joined to learn new selections and to renew others. The songs varied in content, including praise, thanksgiving, admonition, comfort, prayer, and the second coming of the Lord Jesus. Well-known pieces which the choir sang were "The Glory of the Lord" and the "Hallelujah Chorus" from Handel's "Messiah", as well as the German selection "Gedenke an Deinen Schoepfer". Others were "When He Shall Come", "When I Can Read my Title Clear", and "Die Stille Kammer".

Special numbers and a sermon were interspersed with the choir's

singing at the afternoon program. Mr. Wendolin Mann, director at Winkler, was chairman, and Mr. Klassen, Manitou's choir leader, read the opening Scripture from Psalm 47.

In the sermon based on Col. 3:16, Mr. John Boldt outlined negative and positive principles for the choice of songs in congregational and choir singing. Popularity, emotional effectiveness and musical value ought never to be our only guide. The great work of the church is to evangelize and to teach the Bible, so words with a scriptural content matched with a suitable tune ought to be our aim. In closing, Mr. Boldt gave some very practical reminders to his audience. Christian singers should not only sing their message, but also live it in everyday life; church members ought to be in prayer for their choir, and everyone in a congregation should join in general singing because through it we are worshipping God.

Good Participation at Mission Evening

Winnipeg, Man. — Very good participation marked the annual mission evening at the Elmwood M.B. church here. The various branches of church work were represented on the program, which was held on Wednesday, November 6.

Mr. Victor Martens, chairman of the "Maennerverein", served as chairman for the evening. The program featured singing by a 46-voice children's choir led by Mrs. Helen Litz, the Willing Helpers Society, and a male choir. In addition, Mrs. B. B. Fast read a short history of the development of the mission evening, Mrs. Helmut Janzen recited a poem, and Mr. C. A. DeFehr showed several slides taken on their tour of the M.B. mission field in India.

Motives for giving were enumerated by Rev. I. W. Redekopp in his short message. He declared some people give to the work of the Lord because they are shamed into it. Others give because it is the logical thing to do, while some give because they have a sense of stewardship. These realize that everything they have is given to them by God. Thus when they give to the Lord's work they are only giving back what they have received from God.

After the program the congregation dispersed to view the articles readied by the ladies groups for sale. All items were priced and could be purchased by paying cashiers. Cash gifts and pledges were also received. Proceeds will go toward maintaining a medical dispensary for one year on the mission field.

A buffet-style lunch aided the informal fellowship. If the discussion wasn't about some church project

or the raising of children—and related topics—it centred on the prophetic implications of Russia's two earth satellites. All in all the evening was a great success.

Prayer Band Visits Brandon

Brandon, Man. — Sixteen members of the North America Prayer Band at the M.B. Bible College, Winnipeg, served the Gospel Light Mission here on Sunday, November 3. Leader of the group was Peter Teichroeb.

"The Power of Intercessory Prayer" served as theme for the group's program. Items on the program included singing by the group, led by Rudy Willms and accompanied by Miss Pauls, and a ladies' trio, personal testimonies, poetry, a children's story, a description of life at the college, and a message by the leader of the group, Mr. Teichroeb.

A graduate of the college, Mr. Lawrence Warkentin, serves the Gospel Light Mission as pastor.

G. D. Geddert Ordained at Hepburn

Hepburn, Sask. — Ordination services for Mr. and Mrs. G. D. Geddert were held on Sunday, November 3, in the Hepburn M.B. church. Among the guests were members of the Brotherfield M.B. Church, where Mr. Geddert supplied the pulpit during the summer of 1956.

Speakers at the service included Rev. George Dyck of Dalmeny, Rev. P. J. Wiebe of Hepburn, Rev. H. A. Willems of Hepburn, and Rev. Henry Baerg, chairman of the



Classes began on November 10 in the new home of the European Mennonite Bible School, Bienenberg, Switzerland, seen on this picture. Formal inauguration services will be held on December 1. The school was begun some years ago in Basel, Switzerland, but when classroom space proved inadequate this former hotel became available. Rev. Cornelius Wall is the principal of the school, which draws Mennonite students from several European countries and holds classes in German and French.

North Saskatchewan M.B. conference. The church should always regard a minister as a gift from God, Rev. Dyck emphasized. Rev. Wiebe spoke on the rewards of the public ministry. He represented the Bethany Bible Institute, where Mr. Geddert has been teaching for five years.

Rev. Baerg, Rev. Walter Wiebe, local pastor, and Rev. H. A. Willems, assistant pastor, performed the ordination into the ministry.

Mr. Geddert gave a personal testimony to the grace of God in his life.

A fellowship lunch in the basement of the church followed after the service.

Mr. Geddert is a member of the faculty of the Bethany Bible Institute. He is a graduate of the M.B. Bible College at Winnipeg and the University of British Columbia, where he received his B.A.

Saskatchewan Ministers to Meet

Saskatoon, Sask. — Dr. Frank C. Peters will serve as guest speaker at the annual Ministers' and Deacons' conference of the Mennonite Brethren churches in northern Saskatchewan. The conference will be held in the M.B. church here on November 16 and 17.

"The Christian Home" has been set as the general theme. Dr. Peters will speak on "A God-Approved Ministry in Relation to the Family", the "God-Approved Ministry of a Deacon", and "Disruptive Forces in the Christian Family." At the evening services he will deal with subjects pertaining to young people, with topics set as "Youth's Preparation For Marriage" and "The Christian Student and His Spiritual Advancement."

Hepburn Missionary Leaves for Africa

Hepburn, Sask. — Miss Rubena Peters of Hepburn left here on Tuesday, November 5, for New York, from where she will sail on November 15.

Miss Peters is going to South Africa under the Evangelical Al-

liance Mission. Her friends wish her the Lord's guidance and protection on the ocean voyage, as well as in her work in the Union of South Africa.

Relief Meet in B.C.

Abbotsford, B.C. — Nearly 250 delegates, representing 26 Mennonite and Mennonite Brethren churches in British Columbia, met at the East Aldergrove Mennonite Brethren church on November 2 for the annual meeting of the provincial relief committee.

Delegates were told by the secretary-treasurer, A. A. Wiens, that the participating churches had raised a total of \$30,568.47 for the year ending October 1. He also reported that a total of 69 wives who have been separated from their husbands have received help thus far in the construction and financing of their homes. Forty-eight of these have repaid their obligations and now have their own homes.

Other work of the committee consists of assisting new Canadians in securing citizenship papers, collecting clothing for Mennonite Central Committee, and giving financial aid to the mentally ill. During the past year 11 patients have been supported at the Bethesda Home in Vineland, Ont.

Reports were also heard from the peace committee and the provincial Mennonite Disaster Service. Also reporting were Rev. B. B. Janz, for the Mennonite Central Relief Committee, and Rev. J. J. Thiessen for the Canadian Mennonite Board of Colonization.

Rev. G. Thielman of Chilliwack was re-elected as chairman and Rev. A. A. Wiens as secretary-treasurer. Rev. Wiens has already served a period of approximately 12 years as a part-time salaried officer of the organization. Newly elected to the board was Rev. A. Pankratz, Mission City. Other members of the board are Rev. Aaron Janzen, Jacob Voth, Rev. H. M. Epp, and David Quapp. Mennonite Brethren and Mennonite churches are equally represented on the board.

A Needy Field — At Home

By Susie Brucks

Lennoxville, Que.—Greetings with Philipians 3:20: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Thanks be to God for this living hope in a crucified but risen Saviour.

At this time I am not writing from dark Africa. I am writing from dark Quebec—in Canada—where out of a total population of nearly 5,000,000 only 24,000 claim to be Protestants (of which not more than half have any real Protestant convictions). Quebec has only 80 Protestant workers, or one for every 62,000 people, as compared to Brazil, which has one Protestant worker for 9,000 people, or Bolivia, which has one Protestant worker for every 5,000 people. Yes, Quebec is much less evangelized than even "dark Africa" (except for the countries along the Mediterranean).

At the present time three of us are studying French here. Both Miss Helen Toews, R.N., and Miss Daisy Martens, a teacher, are preparing for their first term of missionary service.

Idol Worship in Quebec

Our experiences here have taught us that idol-worshipping is not restricted to Africa. Yes, right here in Quebec we find many idol-worshippers. In the 1957 *News of Quebec*, the editor writes: "The growing cult of Mary is fast crowding out our Lord Jesus Christ in Roman Catholic thinking. In spite of denials by Roman priests, the Virgin Mary is in fact worshipped by the rank and file of Roman Catholics, and their prayers are almost exclusively addressed to her."

Near here, on a high hill, is a huge metal cross that can be seen from far away. It is 110 feet high, 50 feet wide, and weighs 36,000 pounds. Erected and blessed in 1950, it makes a greater impression at night than during the day because it is lit up with red electric lamps—a large red cross against the dark sky. And this isn't the only cross lifted up in this vicinity. One doesn't need to go many miles and there is another huge cross. At the sides of these crosses are large shrines for worship.

In the shrine close to the large cross one finds several statues of Mary—one is life-size and shows her holding a baby. If you'll look under the big table used for mass you'll find a life-size statue of Jesus. I could not name him Christ, for Christ is risen, and we are looking for His return.

Many Large Churches

Another noticeable feature in this province is the large number of big churches—Catholic churches. How

huge and magnificent they are! I had the privilege of going inside of some of these places. They are open all day, with worshippers present at any hour of the day. I have seen families come in reverently, bow before the different statues of saints, and kneel or sit down in the pews to pray. The mother of one family took out her string of beads (rosary) and taught the youngest child, about seven years old, how to pray. She spoke reverently, in a whisper, while we stood at the rear and watched.

A collection-box is fastened to a wall where the visitors or the worshippers have to pass by. The note reads: "The lowest price for mass is \$1.00, the next price is \$2.00, and the highest price is \$5.00." Here the worshippers pay for the remission of their sins. How it moved me to see this idolatry!

One 17-year-old girl came out of such a church, and as she passed us (not looking at us) we saw a smile on her face. Was she really satisfied? In whom does she believe? Is she saved from eternal condemnation? No! She has paid for her sins. How can money cleanse her from sin?

What Are We Doing?

You young Christians who read the *Mennonite Observer*, and you Sunday school teachers, what are you and I doing for these people here in Quebec? This is a well-populated province. It is a beautiful province: hills and valleys, forests, rivers and plains, with little towns between the large cities. Yet there are very few Protestant churches.

Some of the students from this Bethel Bible School where we are studying are preparing for a street-meeting tonight. They might have to suffer. Sometimes raw eggs are thrown into their faces, or they might be seized and thrown into a pond. This has happened before.

I would ask you to take Quebec on your prayer list. Jesus Christ wants also these people to look for His return.

MORE ABOUT

Hear of Growing Mission Work

(Continued from page 1-3)

A Placement and Information Bureau

The Home for Girls is still serving a purpose in a modern city, Miss Isaak reported. There seem to be factors indicating that the home is filling the need for a placement and information bureau for people looking for Christian girls for household work.

At 11:00 a.m. the delegates paused for a two-minute silence. Rev.

Toews called upon the brethren to remember those who had laid down their lives for our nation. He stated that we should pause before God to thank Him for the peace, privileges to worship in peace and quietness, and to carry on our work as we have done in the past. He also urged the conference members to pray for the Queen and for those in authority over our country, that we might continue to live in peace during the years to come.

The great work of the West Coast Children's Mission was introduced by its chairman, Rev. P. Neufeldt of Yarrow. He noted the importance of reaching the homes through the children. The new office secretary, Miss A. Sawatsky, gave a personal testimony of the blessing of contacting as many as 5,000 children during one month through the correspondence course.

Reach 2,500 Children

Rev. John Reimer, field director, reported on the expanding work of the mission. He emphasized the importance of reaching the people of our province with the gospel of Jesus Christ. He noted that during the past summer 2,500 children were presented with the light of the gospel through the work of 122 daily vacation Bible school teachers. House visitations were also made, and believers aided in the development of their spiritual life.

Following Rev. Reimer's report, the conference was given a vivid insight into the work at various stations throughout the province. There is much evidence of God's gracious hand upon the work. Many blessings and encouragements were reported by the workers from the field. Their concern is to lead souls to Christ, but also to encourage believers to go on with Christ into a life of deeper fellowship and service. Besides the work of the many Sunday schools in the communities of the province, several clubs are also conducted during the week, young people's work is done, and some camps were conducted during the summer months.

Sunday School Convention Planned

The chairman of the Sunday school committee of the conference, Rev. P. Loewen of Yarrow, told of the need for faithful teachers. He also noted that Miss Nettie Kroeker is at present active in the Fraser Valley in the interest of the work in the nursery and primary departments. A Sunday school convention for the workers in the province will again be held during the Christmas season, he announced.

The youth work in the province was presented by Mr. Henry Unger of Clearbrook. He reviewed the success of the Youth Camp during the past summer. The Youth committee is preparing detailed material for use in the educational programs in the local churches, he stated. The radio work of the Gospel Hour, presented over three

stations, is also a phase of the youth work.

"The Church of Jesus Christ is a singing church," said Mr. W. A. Wiebe, chairman of the provincial music committee. He reported that the M.B. churches have a rich blessing in the many singing groups. Fifteen church choirs, five junior choirs, and two male choirs were reported active in the province at the present time. Mr. Wiebe announced a conductors' course planned for the month of February. He encouraged the singers to continue in this spiritual work with a holy fervour.

Rev. Herman Lenzman, pastor of the Yarrow M.B. Church, expressed a vote of thanks to all churches that participated in making the General Conference of the M. B. Church in North America a success in the Yarrow M.B. church. Rev. Thielman, assistant moderator, reported that Rev. George Brunk, well-known Mennonite evangelist, will be working in the Fraser Valley during the months of June, July and August next year.

In closing, Rev. P. R. Toews thanked the local church for the warm reception, while Rev. Thielman thanked the brethren for the fine co-operation. Rev. Bergen led in closing prayer.

Tabor College

Work Day Earnings Exceed Goal

With results not yet complete, the total earnings from this fall's Student Work Days at Tabor College stood at \$2811.71 on November 8.

Roger Pankratz, Hillsboro junior and chairman of the work days drive, indicated that the figure should near the \$3000 mark when all funds are reported. The goal for this year was \$2,750.

These earnings push the Student Center Building Fund over the \$17,000 mark.

The names of four student leaders on the Tabor campus have been selected for publication in this year's edition of *Who's Who Among Students in American Universities and Colleges*. The students, all seniors, are Donald E. Faul, Velsa, North Dakota; John H. Heidebrecht, Corn, Oklahoma; Dwight H. Klaassen, Weatherford, Oklahoma; and John E. Toews (son of Rev. John B. Toews), Hillsboro, Kansas. Selections were made on the basis of scholarship, leadership, participation in extra-curricular activities, and potential for future service.

Recovers From Operation

Hepburn, Sask. — Residents here are thankful for Mr. Frank Penner's recovery from a serious operation in October. Mr. Penner, who has been ailing for several years, seems to be in fine health again.

A New Life in a New Country

(This is the first of a series of feature articles on Mennonites active in business, professional and church life, that will appear intermittently in the *Mennonite Observer*. The features are written by George Derksen, a news editor at CBC Winnipeg and member of the South End M.B. Church who gained his journalistic experience with the *Brandon Sun* and the *Winnipeg Tribune*. —Ed.)

Much prayer, hard work and undaunted courage, coupled with a complete trust in God's leading have brought about the fulfillment of a childhood dream. God's leading has not been easy for it has led over paths that were rough and steep. These paths led through grave dangers and impenetrable barriers — presented in the horrors and nightmare of a modern day war, as well as the hardships of settling in a new land.

But in spite of these hardships, Herb Unger, who works with Randall Plumbing Company here in Winnipeg, has been richly blessed in his newly adopted home—Canada. He has followed his father's footsteps to fulfill a life-long ambition. This spring, after spending five years as an apprentice, he has received his fulfilled plumber's papers.

Indebted to God

Herb Unger's blessings in Canada have not only been restricted to the vocational part of life but he has been also blessed in the spiritual realm, for he has found his Savior here. Now, he says, he owes nothing to any man but a lot to God.

Herb's dreams hold the hope of a quarter of a century. "My mother, sisters and I have never starved, and we haven't stolen from anyone, yet God has provided," he said, "but it's a longer story."

Born in Russia in 1931, Herb does not remember too much about the first few years of his life. However, one experience remains indelibly impressed on his mind. That is the night in 1938 when the Communist secret police came to their house and took away his father to be imprisoned and later sent to the slave labor camps in Siberia. Herb's father had been a plumber.

"After father was taken, life in Russia was very hard," Herb said, "Mother was considered an enemy of the Communist State and for this reason she found it very hard to obtain any employment. Finally she found work in a lumber camp. Here she toiled all day for a little food, usually a small amount of barley porridge and a quart of milk." "Poor Mom," Herb went on. "Under the terrific strain of doing a man's job she almost wasted away."

Relief from this dire situation came in 1943 when Herb, his moth-

er and two sisters, Louise and Valie, fled from Russia and managed to get to a small town near Dresden, East Germany. The family stayed here until word was received that the Russian army was closing in on the city.

Herb and his mother decided it was high time to get out. They packed their few belongings into a wagon and headed out of the country by the only route still open. The planned route led southwest through the mountains of Czechoslovakia into West Germany, where they would find protection from the Communist horde.

No Escape

However, immediate delivery from the Communist threat was not to be, for in a small mountain village the Ungers lost the youngest member of their family, Louise. The young girl, who was just nine years old, was sent into the village to get drinking water, but she never returned.

The family looked for her frantically, but no trace of her could be found. Finally they decided to go back to Dresden and see if the young girl would show up there. The reason for this was that the family had a pre-arranged agreement that if they lost each other they would go back to the last point where they had been together and wait. After a month's waiting the young girl reappeared.

The city was now occupied by the Russians and papers had to be obtained. After a great deal of trouble, a permit giving the Unger's permission to move to West Germany was secured. They moved to Westphalia, where they worked on a farm.

To a New Land

Good news and deliverance came at last. In 1948, the family received word that they would be able to come to Canada. The move brought them to Springstein, Man., where Herb and his sisters worked among the sugar beets for six weeks. The next stop was Winnipeg.

All of the children obtained an education in the years which followed. A house was also purchased. Shortly after, Herb's oldest sister Valie married. Somewhat later, Louise followed Valie's example.

Herb Unger's first year in Winnipeg were difficult ones, for he had to cope with the language barrier before he could follow his life-long ambition. Often he wished he was back in Germany. His first job was operating a nailing machine in a box factory. Wages were fifty cents an hour. After miscellaneous other jobs he was finally hired by Randalls in 1951, enabling him to embark on his life-long ambition—plumbing.

It was during this time that Herb found his Savior and his mother's



One of Herb Unger's first opportunities to serve the Lord in the South End M.B. church consisted of transporting children to the Sunday school at the Gospel Light Mission. In preparation for better service he attended night classes at the M.B. Bible College for three years. Here he is shown with one of the classes he has taught in the South End M.B. Church Sunday school.

prayers for this regeneration were answered. He came to the realization of his need for a Savior while attending Bible study in South End Mennonite Brethren church.

Conviction was brought about under the ministry of Rev. H. H. Janzen. At first, Herb could not find his way through, but finally in 1948 he triumphed and claimed the Lord as his personal Savior.

Herb's Christianity is more than mere head knowledge. "I love my Lord," he says, "and I want to witness for Him both in my personal life and in church."

He is an active member at the South End M.B. Church. One of his main obligations was to transport children with his car to and from the Gospel Light Mission so that they could attend Sunday school. He did not save his car but used it for the Lord. When asked how many children he had transported over a period of three or four years, he replied, "I hauled about twelve children on an average per Sunday." Calculating that there are fifty-two Sundays a year, Herb has transported six hundred and twenty-four children in one year.

An Active Church Worker

He is now to be found in Sunday school teaching the children about the blessed Savior who had done so much for him. To improve his

teaching ability, Herb took three years of Sunday school training in night classes at the Mennonite Brethren Bible College. Two secular grades, eight and nine, were also taken.

Mr. Unger says that one of the best things that ever happened in his life was when he met his wife Hilda. "She has been a terrific booster to me all these years in both the spiritual and moral field," he said.

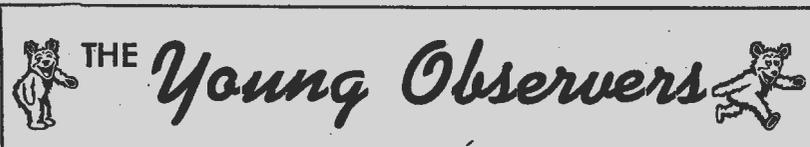
Sources in South End M. B. church, in commenting on the young couple, often say what a fine example they are to the church and young people in the church. As one widow in the church put it: "When I was poor and didn't have enough money to fix the plumbing in my house, he did it for nothing."

Now, with the completion of his plumber's course, Herb's salary has risen from a mere fifty cents an hour to a very substantial income. But Herb does not let it go to his head. When visited in his new home he said, "I give the Lord His share so that His work can be carried on."

Professionally Herb is proud of his trade. "If I had to do it all over again I'd be a plumber," he smiled happily. His plumber father undoubtedly felt the same way. Unfortunately he is not here to share his son's joy.

The realization of a life-time dream came when Herb Unger received his plumber's certificate. His father had been a plumber in Russia and awakened a desire in his son to follow the same trade. In this picture Herb is picking out some pipe for the new Great West Life building going up in Winnipeg. Herb is employed by Randall Plumbing Company, but his primary interest is to serve the Lord who saved him first from Communism and then from sin.





Let's Visit a Minute

Dear Boys and Girls,

What can children offer the Lord Jesus? You don't have a lot of money, nor can you give him a house or a farm. A little boy who lived during the time of Jesus didn't have these things either. He did have five little loaves and two fishes, however, and when Jesus asked for them he gave what he had. With the little lunch that the boy gave Jesus, the Lord was able to feed five thousand people.

But what can you give Jesus? For one thing, you can give Him of your time. You see, your time is very valuable, and even if you take off only a few minutes to thank the Lord Jesus, or to help others, He will be very pleased.

During his boyhood in England John Williams worked as a clerk in an ironmonger's shop — or, as Americans would say, in a hardware store. Back of it there was a blacksmith shop where men were busy making things from iron.

Whenever John had a few moments to spare, he would slip into the blacksmith shop and watch the men at their work. In time he became a good blacksmith himself — and all because he realized that a little extra time could be turned to good use.

When he grew to young manhood, he offered himself as a missionary to work among the cannibals of the South Seas. During the long voyage to the mission field he spent much time learning how ships are built.

Mr. Williams worked in the island of Rarotonga for a number of years, and many gave up their idols and became Christians. But the good man was not satisfied. He kept thinking of the people who lived on other islands and he wanted to tell them about Jesus, too.

To reach them, he would need a strong, well-built vessel. And because he had spent his spare time learning how to work with iron and finding out all about ships, he was able to build a boat of his own in which to travel about and preach the gospel.

The good ship Messenger of Peace took the missionary safely from island to island. He carried on his work faithfully until he finally became a martyr for Jesus among the people whom he had come to help.

John Williams had learned to make use of his spare time so that he could serve God better.

Aunt Selma.

Reddy, The Squirrel

Warm autumn days are the loveliest days of all in The Forest. Then there is plenty of food for all the birds and animals. The air is fragrant with the perfume of ripe grapes, and the trees are laden with nuts.

All the Forest Folk were happy, but the happiest of all was Reddy, the Squirrel. He was very, very busy, too. Every day he hurried across the field to Farmer Duff's barn, and he hardly had time to chatter with the other Forest Folk.

One day Johnny Woodchuck called to him, as he leaped through the treetops along the edge of the creek.

"Hi there, Reddy! What are you so busy about?"

"Laying up my store of nuts for winter, of course," Reddy answered, without stopping.

"But why do you go to Farmer Duff's barn every day?" Johnny asked.

By this time Reddy was two trees away, and he only whisked his

bushy tail and jumped to the next tree. He pretended not to hear.

"Well, let him keep his secret," Johnny Woodchuck muttered to himself. And he went about the business of eating, to fatten himself for his long winter's sleep.

For all that, Johnny was curious to know what Reddy did at Farmer Duff's barn every day. And so were other Forest Folk. They watched him go and watched him come back, but they never saw him carry nuts. And he would not answer questions.

The beauty of Autumn lasted for many days. The Forest was gay with colored leaves—red and gold and yellow and brown. But one night old North Wind came riding swiftly from his summer home at the North Pole, and spoiled it all. He snatched the leaves off the trees and sent them flying left and right; he laughed and roared so loud and long that all the Forest Folk shivered in their beds.

After old North Wind, came Jack

Frost; and after Jack Frost came the snow. One morning the Forest Folk awakened to find a white blanket covering the whole forest floor. A dainty pattern of snow was embroidered on every branch and twig of each tree.

Then Mr. and Mrs. Chipmunk crept into bed, to settle down for their winter's sleep. Mr. and Mrs. Woodchuck did the same. The Busy Bees huddled inside their hive, content to stay in a warm place with plenty of honey to eat. Polly dug deep into the mud at the edge of the pond, and curled up to sleep there. Mr. and Mrs. Redbreast and all the other robins, had already flown to the Southland.

But Bunny Rabbit did not mind the snow at all. He hopped around in it, warm and comfortable in his good fur coat, and nosed around for a bit of green to nibble on. And then it was that he found out about Reddy's secret.

Reddy was in the top of the elm tree, jerking his tail, jumping from one branch to another without going anywhere, and scolding in a very sharp, angry voice.

Bunny Rabbit looked up at him, and then glanced around to see who was getting the scolding. But there was on one else in sight.

"What's the matter?" he called at last.

Reddy's tail began jerking even more furiously and he came down the tree at top speed. Bunny was almost afraid. But Reddy stopped on the branch just above Bunny's head.

"What's the matter?" he repeated. "Everything is! I am so angry that I could bite my own tail off. How could I be so foolish! So terribly foolish! If I had only looked into the matter more carefully! Oh dear, oh dear!"

He looked so terribly upset that Bunny Rabbit felt sorry for him.

"Do tell me about it," he said. "Maybe I can help you."

"I'm sure you can't help," said Reddy. "But I'll tell you. If I don't tell somebody, I'm afraid I'll burst. It was a secret—a beautiful secret. But it turned out all wrong!"

Bunny sat still, waiting for Reddy to go on, and Reddy calmed himself as best he could to tell the story.

It was during those beautiful autumn days, he told Bunny, that he happened to find a black walnut tree on Farmer Duff's land, and the tree was loaded with nuts. Besides that, he found a big box in the shed behind Farmer Duff's barn—a box with a hole in the top, a hole just big enough to drop the nuts in. It was a perfect storage place for his treasure of nuts.

"I spent days and days filling that box with nuts," said Reddy. "I was so proud and so happy. And now..." At the very thought, Reddy shivered from head to foot,

and jerked his tail till he almost fell off the branch.

"Did Farmer Duff take the box away, perhaps?" Bunny asked.

"No, no!" said Reddy. "If it were that, I could blame Farmer Duff. But I have only myself to blame. I was so very, very foolish. I discovered it just this morning. Because the ground is all covered with snow, I thought I would go over to my treasure and enjoy a few nuts. There's enough to last me all winter. But when I got there..."

Reddy stopped again, as if he just could not bear to tell the rest.

"Did someone discover your secret, and steal them?" Bunny asked.

"No, no!" said Reddy. "They are all there. All the nuts I gathered are in the treasure box. But I can't get one of them out! Not one! The hole is too small for me to get through, and I can't even reach one of them! And the wood is thick and hard—much too hard to nibble through. And the box is too heavy to tip over!"

Bunny stared at poor Reddy with great sympathy. What a pity!

"Can't you think of some way to get the box open?" he asked at last. "Maybe there's another hole."

Reddy sighed. "I've tried everything," he said. "And I'm sure there isn't anything you can do to help, Bunny Rabbit. Farmer Duff could open it, but I can't ask him to. I've been very foolish, and I'll have to suffer for my own foolishness."

Very slowly and sadly Reddy turned to climb back up the tree.

Bunny Rabbit watched him. "What a pity," he said. "All that time spent in storing up treasures, and then losing all. We certainly ought to be careful where we lay up our treasures! Poor Reddy has only himself to blame, as he says."

This is but one of the 12 wonderful stories about the Forest Folk that can be found in **Forest Folk Tales**, by Marian M. Schooland. Boys and girls, ages 5 to 10, will be delighted with these wonderful stories of the forest and animal world.

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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(35th Installment)

Franz was the first to reach the foot of the hill between home and the Apanlee River. He sat down in the middle of the road and waited for the others. The well to the right of the dam was their first stopping place. Liesbeth and the girls sat down to rest on upturned water troughs near the well while Franz went behind a shepherd's hut and put on his bathing suit. Among the Russian people of the southern Ukraine, boys and girls and men and women swam naked. The Mennonites used long bathing suits. When Vater arrived, he gave the lunch box to Liesbeth, and everyone, including Franz, ate their refreshments.

He waded into the reservoir a few minutes later, urging the girls to join him. Katja immediately picked up the bottom of her dress and apron and wanted to go into the water, but Liesbeth prevented it. Katja had been enough of a live wire on the solid road and would be a hazard in the fluid reservoir. For a few moments the youngster growled and fumed, but a loud clearing of Vater's throat put an end to it. He and the girls stood on the water's edge and watched Franz about fifty feet away enjoying himself.

All of a sudden Franz stood up straight, to his elbows in water, threw both arms upward, displaying a most wretched and agonizing expression on his face, and screamed for help.

Vater, fully dressed, looked at his shoes, then at Franz, but made no effort to rush to his assistance. Liesbeth looked at Vater, expecting him to help her brother. When she realized that Vater probably was not taking Franz seriously, or that he was debating whether to take some of his clothes off first, she launched into the water fully dressed just as Franz's hand dropped and he sank below the water.

"People say a drowning person always comes up three times," Liesbeth thought. "He will come up in a few moments." She hurried toward the spot where he had been an instant before. The boy came up moments after he had vanished and Liesbeth grabbed him, pulling him along to the shore without even trying to be gentle. Before they reached the bank, he began to whine, then started to walk.

Vater helped them out of the water. The twins were crying, but

Vater paid no attention to them. Instead he asked Franz, "What was the matter with you?"

"I don't know," the little fellow answered. "All I know is that I got cramps in my muscles and couldn't help myself." He sat down in the grass and rubbed his legs. "They still feel queer," he declared.

Vater suggested that he should lie down on one of the warm upturned wooden troughs and dry his bathing suit, which he did.

Franz screaming for help and the excitement of rescuing him had spoiled the day for everyone. As soon as Franz was able to get back into his clothes, the hikers started uphill, homeward-bound. All were quiet and deep in thought.

"How soon after dinner did you go into the water?" asked David, when he heard about the near-drowning.

"It was hours after dinner, but I had some cookies just before going in."

"You shouldn't have gone swimming right after eating," David said.

Mutter was not concerned about what caused the near-tragedy. She was happy that Franz had not drowned and that was all that mattered with her. She felt that he no longer was the cautious child of two years before; he was at a careless and daring age and was apt to take many chances. She and other older members of the family should help to get him through these reckless years without harm to anyone. "In another year or two he'll be in school and then he will be different," she said.

However, many unpleasant incidents were going to happen to Franz during that dangerous period, and they seemed to be caused by disobedience rather than by taking chances. For example, on Easter Sunday, of all days, a few weeks after the near-drowning, Franz decided with the help of Anna's sewing machine to make a notebook from loose sheets of paper. While the others were in the kitchen, he removed the cover of the sewing machine, made sure that it was threaded and started to sew the stack of papers along one edge. Almost immediately he gave out a big, high-pitched shriek and ran to the kitchen. As he held up a finger of the right hand, Mutter saw a sewing-machine needle sticking out of it. She was almost frantic.

Vater evidently was angry over the desecration of Easter Sunday.

After a brief consultation with Mutter, he left to summon a neighbor who had lanced Liesbeth's carbuncle with a razor.

"I could tell by the look on Vater's face that you are going to get a spanking," David said to Franz when he regained his composure.

"I am not!" Franz said emphatically.

"We shall see," said David.

When they heard talking in the yard and it was evident that Vater and the practitioner had arrived, Franz began to whimper. He moved his hand up and down, as if in great pain, and looked at it with tear-filled eyes.

Vater seemed surprised that Franz was still crying. The stern expression on his face changed slightly to one of sympathy.

With a twist of his hand, the neighbor pulled the needle out, then asked Franz if he wanted to keep it as a souvenir. Franz shook his head and whimpering headed for the Kleine Stube. Somehow he was safer there than in any other place.

Mutter followed him with bandages and a small bottle of arnica. Just before he walked through the door, he looked back in the direction of Vater. He was not followed and felt safe from punishment. If it were to be administered, it always came on the heels of the crime.

Liesbeth had had no part in that most recent of Franz's mishaps. In her mind she was wondering whether Franz would get into any more trouble. She heard that troubles came by three. Little did she realize that Franz's worst mishap was yet to come.

For lunch on the day following the incident with the sewing-machine needle Mutter served dried apricots for dessert. They were a sweet-stoned variety. Franz saved his pits and after lunch with his pocketknife tried to split one of them. The knife blade missed the pit and pierced the tender skin between the thumb and forefinger of his left hand. Mutter immediately applied May balsam and put a dressing on the cut. For several days, once a day, she changed the dressing and applied new ointment.

About a week later she removed the bandage and pronounced the wound healed. However, she failed to realize that the lower part of the laceration was dangerously close to a blood vessel and that the May balsam with its fast-healing properties had assisted in the formation of a tender filament over the surface of the stab, which might be punctured easily. At least that was what seemed to have happened during the night after the dressing was removed.

Shortly after midnight David got out of bed and lit the Kleine Stube hanging kerosene lamp. He called Mutter and told her some-

thing was suspiciously wrong with Franz. She went to his bed and screamed loudly, awakening the four girls asleep in the same room. All got up immediately.

Vater was away. He had gone on a two-day buying trip to Tockmack and was spending the night with Mutter's relatives.

Liesbeth glanced at Franz, whose night clothes were drenched in blood.

He said feebly, "It is my hand. I must have scratched the hurt between my fingers." He was too weak to sit up. Mutter pressed her hand upon the gash, but the bleeding continued.

Anna took one look at Franz, then ran into the Grosze Stube to light a small table lamp. The twins were ordered back to bed. Liesbeth, David and Mutter went to the kitchen. She told David to fetch some cobwebs from the barn in a hurry. When the barn door clanked after him, Mutter collapsed and fainted on the kitchen floor.

Upon entering the kitchen, Anna saw what had happened and she too, collapsed in a faint. David was in the barn trying to find cobwebs in a clean barn with no light except that of some matches which he had grabbed up on his way out. Franz was in the Kleine Stube slowly bleeding to death, and Mutter and Anna were lying on the kitchen floor unconscious!

Quickly Liesbeth ran for the wooden bucket of drinking water on a bench near the small kitchen window and poured most of its contents over Mutter and Anna. Then she hurried back to the Kleine Stube to see if she could stop the bleeding. "Let me see that hand," she said to Franz. He raised it as high as he could. Liesbeth raised it still higher so that she could see the cut. While she looked at it, the bleeding subsided. So she held it up for a while.

In the meantime David went into the kitchen with cobwebs. When he saw Mutter and Anna on the floor in a daze, in a pool of water, he asked, "What has happened?" That seemed to help restore Mutter's and Anna's consciousness, and both arose. When they came to Franz's bed, David said, "Here's what little cobweb I could find."

"I don't think we'll need it," Liesbeth told him. "The bleeding seems to have stopped."

Mutter got some sheet strips and bandaged Franz's hand. A little later, after order and quiet had been restored, she made strong sweet tea for Franz. Then at the Kleine Stube table near the furnace wall, she poured tea for the others. "Let's all have some tea. None of us will be able to go back to sleep anyway."

While they were sipping tea, Anna looked at Liesbeth and asked, "Who poured all that water on me?"

(To be continued)

Our Witness to the World

By Bishop E. J. Swalm

(2nd Installment)

The origin of social services among the churches resulted from the fact that many of the earlier converts came from down-trodden classes. It was the very essence of early Christianity to feel a deep sense of obligation to the "household of faith". Various methods were used according to the records of the church's history, such as free-will offerings in the box at the door of the place of meeting, surplus from offerings at the Lord's table and collections of special funds in richer churches for the support of newer and poorer ones.

Let us look at some of our modern social problems for a moment as we seek a solution by way of the Christian approach. A social problem appears to be any difficulty or misbehaviour of a fairly large number of persons which we wish to remove or correct. They are a menace to the social situations where they occur and many of them are capable of being placed under social control. Does the church have a responsibility to speak to these problems? We think she does. She has been too quiet in the past. This is perhaps due to her vehement desire to avoid a mere social gospel message as well as her resentment of organized socialism, with its attendant humanism and atheism.

In America we face an increasing wave of juvenile delinquency (often should be termed more correctly parental delinquency) and we are happy to note that different sectors of the church are genuinely interested. They no longer stand at a safe distance and criticize the criminal but they are trying to erect fences at the top of dangerous cliffs in our social structure rather than building hospitals at the bottom for the permanently damaged, social debauchees who crash to its base. The Salvation Army and other branches of the church have done noble service in this field for many years with the Christian viewpoint. We rejoice to say that the Mennonite Central Committee in one of her most recent enterprises has launched an institution in Canada for the rehabilitation of teen-age boys who are first offenders. Here they can be exposed consistently to Christian environment. The missionary results even in two years' time are very gratifying indeed.

It is utterly impossible to fully appraise the tremendous values accruing from hospital services throughout our diseased and germ-ridden world. We thank God for His enabling as His servants have maintained modern accommodations for victims of physical, mental and spiritual illnesses. How wonderful to be tenderly cared for by Christian doctors, Christian nurses and

understanding people in those dark hours of desperate need. At the same time, what a wonderful opportunity for the professional personnel in attendance to these needy folk to witness for Christ at a time when they are usually most responsive. Yes, such places can be appropriately called Cathedrals of Healing.

Disaster unit service has offered an open door for kind hearts and willing hands to minister in the spirit of Christ to unfortunate people who happen to live in the pathway of devastating hurricanes, cyclones, fires, floods, droughts and famines. We are acquainted with striking examples of true, practical, Christian oratory reduced to deeds and spelled out in sacrificial and sometimes dangerous reconstruction work. Those on the receiving end of such acts of love have been so amazed they have exclaimed: "Never have I seen such a rare and helpful type of Christianity." The more we promote this way of life with untainted motives, just that much more we are practising the gospel of our Lord who has committed to us the responsibility of communicating it to the whole world. One great man has said we must not only "believe the gospel we must behave the gospel".

Other avenues of social service are before us in which the Christian church can beautifully display her love for a ruined world. Such are the welfare missions, homes for unwed mothers, health clinics and recreational centres. These, together with current movements to alleviate the distress of poverty, to solidify the family unit or to diminish racial conflicts and class discrimination, are all opportunities for the church to exhibit the Spirit of Him who came two thousand years ago to bring peace on earth, good will to men.

What can we say about relief work? Is it a useful arm of the church's outreach? Does it pay dividends? We say without any reservations it has. Those who have participated in it have been blessed in various ways. Their horizons have been widened and pushed back. A world-wide vision of Christian service has shunted us from our local and narrow concerns to behold a world for whom Christ came, for whom he yearned, suffered and ministered. The joy of sharing with those who are less fortunate than we has in every hour of our history brought personal blessing to both giver and receiver. "It is more blessed to give than to receive" is the assurance of God's Word. It would seem that an all-wise Providence knew how badly we need this blessing as He gave us the privilege of cooperating with Him in His great program of bringing Christ to the nations. He could

have fed, clothed and supported people in destitution without us by the exercise of Divine prerogatives and miraculous power, but He knew we needed the blessing resultant from generosity (in the Name of Christ) to build our spiritual structures. It reminds us of the girl who said when she saw a dress on a lady in Europe and recognized she had made it and sent it through relief, "I feel like making dresses for relief needs the rest of my life."

In the slum sections of our large cities many rescue missions put on an extensive feeding program and clothing distribution. Certainly some people abuse these privileges but scores and scores of people have been brought into close association with the gospel message by these gestures of sacrificial love. They have found Christ personally and His power changed the entire course of their damaged lives. The all-conquering force of kindness protects these mission workers in desperate areas, where even police-

men are loathe to patrol. Civic leaders know very well and gracefully admit that these institutions reduce the need of policing and continuous penalties.

The fact that human nature is basically the same the world around aids the spreading of the gospel of peace and love, for what is helpful in one part of our world will be helpful in any other. The gifts in kind, the money contributions that have been sent here and there as countries and peoples have suffered, gave loud and eloquent voice to the Christian Church. This was often-times more interpretive than her orthodox preaching from sacred pulpits. If the church through the centuries of the Christian era had carried more love in packages of relief for the alleviation of suffering humanity and carried less bullets, guns and bombs used for destruction of life and property she doubtless would not have to be numerically a minority religion today. (To be concluded)

Kitchen Cathedral

The Unexpected Way

By Dorothy C. Haskin

The woman's children were hungry. Her husband had deserted the family. Desperate, the mother went to a grocery store and pleaded, "Please, will you let me have some food for my children? All I can offer is a prayer."

The grocer looked at her with a hard expression on his face. He felt she was trying to take advantage of him, and so he replied, "Very well. Write the prayer on a piece of paper and I'll give you food equal to its weight."

She took a piece of paper out of her worn purse and replied, "Here it is. I wrote it last night when I was watching my sick baby."

Confused because she had the prayer ready, the grocer put the paper on the weight side of his old-fashioned scales, then he put a loaf of bread on the other side. But it did not go down.

Surprised, he kept putting on food. But it did not go down. Finally, flustered he said, "That is all the scale will hold. Here's a bag. Put the things in yourself. I'm busy."

She put the food into the bag, wiping her eyes on her sleeve between each article. Embarrassed, the grocer waited on his other customers. As soon as the woman was gone, he went back to his scale. Then he saw what had happened — the scale had broken. But he never ceased to marvel that it had broken at the exact time that he was giving food for the weight of a prayer.

God does answer prayer. "Ask of Me, and I will give you..." (Psalm 2:8). But often He answers in unexpected ways. When Adoniram Judson was a young man he prayed for the conversion of the

Jews, and tried to go to Jerusalem as a missionary. But he was hindered and spent his life as a missionary in Burma instead.

When he was dying, his wife read to him from the newspapers that some Jews in Turkey had been converted through the published accounts of his suffering for the gospel in Burma. He said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late — perhaps in the last way I could have imagined, but it came."

Another unexpected answer was received by James H. McConkey, writer of a number of devotional books. One day he was sailing on one of the Great Lakes. Suddenly the wind died and his boat was becalmed. He prayed for a breeze to take him back to shore. For about an hour he prayed, but no breeze came. Then he saw a boat coming toward him. In it was a fisherman who, seeing McConkey's boat, realized his plight and rowed out to get him. God had used not the wind, but a man, to answer his prayer.

God may use the unexpected to answer your prayer. He may use you to answer the prayer of another. If He would like to use you, could He?

When Joy Ridderhof, of Gospel Recordings, decided it was the Lord's will for her to be a missionary, she told her mother her plans. Then she concluded, "I shall never ask you for anything; I'm going to trust the Lord; but Mom, do stay close to the Lord so that, if it is necessary, He can speak to you."

(Copr. ERA, 1957)



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Relaxes After 60 Years

In Eritrea, East Africa, a lady, aged 90, felt justified recently, in taking a half day holiday. Mrs. Vinguist, together with her husband, had labored for 60 years to translate the entire Bible into Tigrinya. Only when the final proofs had been read, the little lady relaxed—for half a day! Almost blind now, she believes that "idleness is a crime" as long as there is work to be done. * * *

Church Buys Synagogues

In Czechoslovakia, the Czechoslovak Church, largest non-Roman body in the country, is buying war-damaged synagogues from Jewish communities and converting them into Christian churches. Three former synagogues were dedicated for Christian worship last year and two more will be dedicated this fall. New churches can rarely be built in Czechoslovakia at present because of the priority given for the construction of industrial plants and housing projects. The Jewish groups are happy to sell the synagogues because they can no longer use them. Of the 380,000 Jews in Czechoslovakia before the war, only 30 or 40,000 are left; 240,000 Jews were killed during the war; 100,000 left the country before the war, and the others went to Israel or elsewhere after the war. The Czechoslovak Church numbers nearly 900,000 members. It supports the government's socialist policies but disassociates itself from its Marxist philosophy. * * *

Hungarians Intern Priests

The Austrian Catholic Press Service says that a special internment camp for Roman Catholic priests was opened recently by Hungary's Communist government. It says that police have interned an undisclosed number of priests who were known to sympathize with the Hungarian freedom fighters. * * *

President Says Christian Businessmen Aid Peace

President Eisenhower wired the 20th annual convention of the Christian Business Men's Committee International that their movement aids the cause of peace. "Representing a splendid constituency of dedicated men around the world," the President said, "your organization serves in the great tradition of faith and good works. Inspired by a common devotion to God and neighbor you add strength to the foundations of peace."

The businessmen, representing various Protestant denominations, gathered at Phoenix, Arizona, from all parts of the U.S. and Canada.

They heard James E. Colville, one of their directors, report on the evangelistic crusades that are being conducted by business men in various places. James E. Colville, vice-president of the John Adams Henry Company, New York produce firm, said that during the crusade in Bellingham, Washington, the crusade headquarters was kept open 24 hours a day. "Many came for spiritual help," he said. "Business men came weeping. People from broken homes came for advice. Drunkards came for deliverance, and young people came searching for spiritual food." He said that 66 persons were converted at the meetings and hundreds rededicated their lives to Christ. Similar crusades were conducted at Wenatchee, Washington, Sturgis, Michigan and Paxton, Illinois, by local business men. He said others are planned in Canton and Dayton, Ohio, and elsewhere for next year. * * *

Preaches to 12,000 in Buenos Aires

Dr. Oswald J. Smith of Toronto, Canada, preached to a crowd of 12,000 in the Luna Park Stadium, Buenos Aires, Argentina, in the opening service of a two-week evangelistic crusade. A Salvation Army officer interpreted for him. Three hundred local Protestant churches co-operated in the effort. From Buenos Aires Dr. Smith will move to Argentina's second-largest city, Rosario. He is scheduled to preach in Paraguay and Chile also. * * *

Covenant Church to Build Radio Station in Alaska

The Executive Board and the Board of Missions of the Evangelical Covenant Church of America recently decided to file application with the Federal Communications Commission for license to build and operate a standard broadcast station at or near Nome, Alaska.

Covenant missionary, Arthur Zylstra, has been engaged to head up this project for the next two to four years. Mr. Zylstra has had considerable experience in Christian broadcasting, having served for eight years with HCJB in Quito, Ecuador, and HOXO in the Panama Canal Zone.

The Rev. Ralph P. Hanson, secretary of Covenant World Missions, says, "A 'Voice of the Arctic' radio ministry will be a significant milestone in the advance of the gospel in northern Alaska and eastern Siberia."

The Covenant Church, which pioneered missionary aviation in Alaska, has been doing missionary work on this field for 70 years.

CANADASCOPE

Breweries Face Monopoly Suit

A decision to launch prosecution proceedings against E. P. Taylor's Canadian Breweries Limited for allegedly pursuing monopolistic merger practices in the western Canadian brewing industry and in Quebec was announced in the Commons last week by Hon. David Fulton, minister of justice.

The minister said the report of the restrictive trade practices commission concerning an alleged combine by way of merger, trust or monopoly in the manufacture, distribution and sale of beer in Canada had been reviewed. * * *

Juvenile Crime Soars in Winnipeg

During the first nine months of 1957 juvenile crime in Winnipeg jumped 40 per cent over all of 1956—a year which saw a frightening 68.9 per cent increase in youth arrests.

Figures given by police chief Robert Taft showed a 50 per cent increase in crimes by youths 16 and 17 years old and a 39 per cent increase in arrests of children 15 years and under.

In 1957, he said 431 boys and girls 16 and 17 years old and 399

15-and-under were arrested for adult crimes. * * *

Predicts 750,000 Jobless

A qualified government official has predicted that unemployment this winter will reach at least 750,000, the highest total since the end of the Second World War. The previous post-war high was in February 1955, when 619,000 persons were jobless.

The increase in unemployment has been attributed to an increase in the size of the labor force, caused partly by immigration and softening of certain segments of the economy. Areas expected to be hardest hit by lack of jobs include British Columbia, Ontario and Quebec and the Maritimes. * * *

Manitoba Milk Up in Price

Consumers in the Greater Winnipeg, Brandon, Portage la Prairie and Neepawa areas face a one cent rise in the price of a quart of milk starting November 15. In the Greater Winnipeg area, the ceiling price for standard milk will be 23 cents a quart for home delivery, and 21 cents when purchased at a store.

The increase in price means that the producer will receive an extra 25 cents a hundredweight and the distributor another 13.8 cents a hundredweight.



Urging After Uncertainty

By Edwin Raymond Anderson

The stock of a well known Chemical company spurted to a new high for the year on the New York Stock Exchange... and that tells a revealing story.

It had been reported that one of the manufacturing divisions of the company had developed an anti-cancer drug which would shortly be placed on the market via prescription. "Hope springs eternal in the human breast" and revealed itself in this instance, in the high leap on the "big board."

Significantly however, the manufacturing firm issued strong denial; "it was never known to be useful in human treatment." The basic compound, a steroid, is "still in its infancy clinically... many studies involving hundreds, often thousands of patients, will have to be conducted before an intelligent evaluation of the drug's utility may be gathered."

One can understand the grasp of those for whom hope has too long lingered on the far, far horizon. But there is simply no excuse for such "urging, after uncertainty" where spiritual issues involving the

basic affairs of life, yea unto eternal destiny itself, are at stake! Not with an open Bible and the clear lettering therein.

"By one man sin entered into the world" (Romans 5:12); this pinpoints the elemental ill. All of life's problems are locked up in that penetrating phrase. Once it was the fashion to discount the sinfulness of sin, but the tragedy of these times has made that highly "unfashionable." The tragedy beneath, is that of seeking for solution while steering away from the Saviour, and slipping beside the thousand-and-one religious will-o-the-wisps. Negative day-dreaming is substituted for positive redemption.

But for genuine "positive thinking" nothing can supersede, "we believe and art sure" (John 6:69); many say, "we believe" but cannot add, "and art sure," because they are foundering on shifting sand, rather than fixed by faith on Christ the True Foundation (I Corinthians 3:11). Of a happy truth, "he that believeth on HIM shall not be ashamed" (Romans 10:11) and such believing must become the basic business of the multitudes for assured anchorage.

(Copr. ERA, 1957)



Rain Delays Progress on Chaco Road

Rains are hampering progress on the Trans-Chaco road this autumn, but rainy days present an opportunity to put the heavy road equipment in top condition.

Rain is one of the big problems encountered in the construction of the 250-mile road from Asuncion to Filadelfia, in the heart of the Chaco. Paraguay has no fixed rainy season so it is a potential hindrance at any time.

The 150-man crew — including North and South American Mennonites — has extended the road more than 18 miles north of Villa Hayes.

A survey road, on which Pete Harder (Abbotsford, B.C.) is working, has been made south from the other end of the road at Filadelfia. During the rainy period Harder is staying at the 160,000-acre Bob Eaton ranch (featured in Saturday Evening Post a year ago).

Volunteers Teach Bible During Summer

How did Mennonite volunteer teachers in Newfoundland spend their summer?

Vacation Bible schools.

The teachers dispersed into many cove villages of the area to conduct or teach in vacation Bible schools — something new for many villages.

Mr. and Mrs. Glen Harder (Mountain Lake, Minn.) taught in Wild Cove and Baie Verte. At Wild Cove 35 children enrolled for double sessions. Previous MCC volunteers introduced Bible schools in this area three years ago.

Volunteers on the Twillingate islands during the summer introduced Bible schools mornings and afternoons to nearly every nook of the islands. Enrollments averaged in the 30's at Manuel's Cove, Kiddle Cove and Crow Head. Both villagers and volunteers taught.

Noreen Cressman (Guernsey, Sask.) says enthusiastically, "Such interesting weeks — eager pupils, friendly parents, invitations to dinners, boat rides, fishing — how we enjoyed the experience!"

Between sessions of Bible school and public school, six Twillingate volunteers bicycled 200 miles for a vacation trip to St. John's, capital of the province. Three volunteers also cycled the return trip and the others boarded the ship.

This year 14 Mennonite volunteers are filling many teaching vacancies in northern Newfoundland. Children are attending school

with more regularity than ever before.

In addition to the teachers in Newfoundland, there are 12 nurses serving in Twillingate and St. Anthony's. A physician and a secretary-housekeeper complete the 28-member Newfoundland MCC service unit.

Bible School Opens in New Location

The opening of the seventh annual session of the European Mennonite Bible School was scheduled for Nov. 10 in its new location at Bienenberg, Switzerland.

Inauguration ceremonies are scheduled for Dec. 1 for the new school facilities, formerly a big country hotel which was acquired last summer by European Mennonites. Principal of the school is Rev. Cornelius Wall.

Interior Timorese See First White

Timor Paxmen Edgar Hoover (Detroit, Kan.) and Albert Hoover (Troy, O.) were the first white men to appear in a mountain village in interior Timor.

Villagers celebrated the occasion by sounding drums and gongs through the night until 3 a.m. They made beds for the Paxmen too: bark of the penung tree stretched over a bamboo frame fastened to four poles in the ground.

The village is in a rugged mountain region accented with many monkeys. Here are raised coconuts, papaya, corn and sugar cane. The area is on a 30-40 degree slope. "To us it seems impossible that these people exist among the rocks," the Hoovers wrote.

They were on a trek to the interior of the island with students of the agricultural training school who were returning to their villages to begin putting their training into practice.

The hikers stopped at another village along the trail. The robust chief came out to meet them appearing frightened. The Hoover boys asked the guides to assure him they were friends and would not harm him.

The chief explained that during World War Two he was almost beaten to death by some white people and he thought the white people were after him again.

The Hoovers said "During the trip we found out how some of our Timor friends really live. It is easy to see how sickness and disease spread among the cluster of huts. We were convinced more than ever of their needs.

"Our work with their material needs is only a small part of the possible avenues of service. As you pray for work in foreign countries, occasionally remember the land of Indonesia and her people."

MORE ABOUT

Mennonites Present Brief

(Continued from page 1-4)

Opposed to Larger School Areas

The committee voiced its opposition toward the compulsory introduction of larger school areas, believing that these should be voluntarily introduced in the areas where they would further the interests of education. "We believe that control at the local level—parental interest in the classroom with a dedicated teacher—is the best kind of administration, and we have this in Manitoba at the present time," the committee declared.

Mennonite areas today have 300 classrooms with 10,000 students in the public schools. To prove that these have educational opportunities under the present system the committee cited statistics revealing that 19% of all teacher training students at the Manitoba Teachers College are currently Mennonites, while approximately 150 students of Mennonite background are attending the University. Yet Mennonites comprise only 6 per cent of the total population in Manitoba.

There is no shortage of qualified teachers in Mennonite areas, the committee maintained. Instead, many schools in non-Mennonite areas are staffed by Mennonite teachers. Other Mennonites are serving as university instructors, while three school inspectors are Mennonites.

In view of these facts—and the fact that elected school trustees will take a more personal interest in school affairs than municipal bodies—the committee took the stand that "the control of the school district must remain at the local level, both in taxation and administration."

Better Secondary Education

A different view was taken in respect to larger secondary school areas. In this respect the committee stated: "Since we owe each pupil the best possible schooling for his fullest development we must continually look for better means of educating our students. Herein the larger secondary area may provide greater opportunities. Through it the students in our predominantly agricultural community may derive worthwhile knowledge of modern mechanized, diversified and intensified farming. Other students unable or unwilling to take the regular courses offered in our present limited set-up in our high schools have also a right to further education in the fields of their interest. These opportunities could be provided quite successfully in the larger secondary set-up."

Special grants for the teaching of commercial and industrial arts subjects were requested, even if the instructor were not fully qualified. Appreciation was expressed by the

committee for the annual library grants, but it was felt that these should be increased, since "books seem to wear out faster than the new ones come in..."

Federal Tax Aid

Finance was also touched upon by the committee. They raised a voice for more equitable distribution of the tax burden, declaring that "the income tax is the logical method of collecting funds for education." However, "if a direct tax were implemented, care would have to be exercised to avoid taxing the basic consumer goods. The tax would have to be imposed on luxury or semi-luxury articles." In the opinion of the committee "direct federal aid is the answer to the problem of financing education."

A plea for a smaller "teacher load" for the inspector was made by the committee. If the inspector could pay more attention to the individual teacher he could do more in the field of guidance and in the correction of deficiencies and development of strengths in the teachers. The committee felt that "it is desirable to develop teachers into independently responsible instructors by employing all the talents of our inspectors. The inspector can through constructive criticism aid the educational process."

Religion Not Accessory to Life

"Religious and spiritual values are too important for human welfare to be treated as a mere accessory to life and living," the committee maintained. "The very conviction that religion can be omitted from the school curriculum with impunity by a local school board assumes tacitly that the things of God are not so essential to human welfare as the things of the world. If you wish a boy or girl to accept religion you, at least, must demonstrate and teach him or her that religion is just as important as any other subject on the daily school curriculum. This can never be done if religion is never taught in school or taught but half an hour each week, whereas the teaching of other subjects is a daily necessity."

Outlining five principles which guide religious instruction in England, the committee went on record for religious instruction in the public schools as a regular part of the curriculum. The full submission of the committee in respect to religious education will be published in a later issue.

Curriculum Needs

"We recognize the English language as the chief medium of national communication... (Yet) one of the pillars of our religious heritage is the German language, which is used for church services in almost all Mennonite churches in this province," the committee stated in its submission on curriculum. "We support the basic premise that English in our schools is fundamental..."

(Concluded on page 11-3)

COLLEGES

Mennonite Brethren Bible College

Two guest speakers served us at our chapel services this week. Rev. Wm. Schmidt, speaker on the Gospel Light Hour radio program, spoke on "God's Blueprint For Success", based on Joshua 1:2-9. Rev. H. Toews, a friend of the College, spoke on the temptations in the Christian's life, with James 1 as a basis.

For most of the students coming to College living in dormitories is a unique experience. There are three dormitories owned by the College: McIntosh Hall, situated several blocks away from the College, is occupied by fifteen men students; Riverton Hall, known as the "Whitehouse", is the home of another twenty men students; and Ebenezer Hall is the residence of fifteen married couples and twenty-three single girls.

The dormitories are part of the education of the students. The men learn to wash and iron their clothes and how to be independent. But more important, they learn how to live with other students in co-operation and harmony. As only boys can do it, the rooms sometimes reverberate with laughter. Occasionally the activity is a little on the noisy side, but there is a noticeable absence of quarreling. The men meet for joint prayer-meetings in which they discuss their problems and make their requests known to God. Through these meetings a bond of love and fellowship is established which will last into the years to come.

At Ebenezer the situation is slightly different. Here there is a combination of mature and sedate married folk and single girls, who are sometimes not so sedate and quiet. For seven couples, Ebenezer is their first home, thus making it a place of adventure and first experiences. For others it is a place where it is difficult to bring up children, although we are surprised at the admirable behaviour of the children. Here, too, the couples and the single girls each gather for prayer-meetings once a week. The prayer-meetings are an encouragement to us and they leave us refreshed with the desire to continue walking with the Lord.

Abe Koop.

Goshen College

The first Goshen College Lecture-Music series number of the 1957-58 season will long be remembered by Canadian students. Since the second Monday in October was not only Lecture-Music night, but also Canadian Thanksgiving, Goshen students from Canada planned a little celebration following the program. It was intended to be an informal gathering at the College Cabin, but

turned out to be a party with an unexpected feature.

Ray Baer, Kitchener, struck upon the idea of extending an invitation to the evening's speaker, The Right Honorable Anthony Nutting, former British Minister of State for Foreign Affairs in the Eden government. To the surprise and pleasure of the students, Mr. Nutting accepted the invitation.

The reports stated that the group chatted informally about "English things," ate pumpkin pie and ice cream and just before Mr. Nutting's departure stood and sang "God Save the Queen."

Mr. Nutting addressed the Lecture-Music patrons on the subject "The Muddle of the Middle East."

BIBLE INSTITUTES

Opening Exercises of Winkler Bible School

Winkler, Man. — On Sunday evening, Nov. 3, a large audience gathered at the Winkler M. B. church to participate in the opening exercises of the local Bible school. The program was directed by Rev. G. D. Huebert, school principal. Rev. D. K. Duerksen read Ps. 119: 97 to 105 for an introduction and spoke the opening prayer.

Three brief testimonies on summer work and the past and future value of Bible study were given by Miss Clara Heide, Krongart, John Loewen, Culross, and Miss Ruth Klassen, Morden. The student choir sang "Das feste Wort", "Es blutet das Lamm fuer mich", "Jesus, voller Huld und Liebe", and other songs under the direction of Mr. John Boldt. A ladies' quartet sang twice also.

Rev. W. G. Baerg, presently a staff member, spoke on the prayer of Jabez, found in I Chron. 4:10: "O that Thou wouldst bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me!" Such a prayer, said the speaker, expresses their desire for this coming year. They hoped that later it may be added, as was added to Jabez' prayer, "And God granted him that which he requested."

Rev. D. D. Derksen, Boissevain, spoke on behalf of the board of directors, wishing both staff and students a year of rich blessing in the study of God's Word. The singing of "Sweet Will of God" by the choir, and a brief meditation by Mr. John Goossen ended the program.

School enrollment to date is 69, and a hearty invitation was given by the principal to others who wished to enroll, in spite of the fact that sessions began two weeks ago. Staff members for this year are: Dr. G. D. Huebert, principal, Mr. John Boldt, Rev. D. K. Duerksen, Rev. W. G. Baerg, Mr. John Goossen, and Rev. J. H. Quiring, part-time instructor.

M.B. Bible Institute, Kitchener, Ont.

On October 15 another school year began for the Mennonite Brethren Bible Institute of Ontario. Through answered prayer God has made it possible for 16 young people to spend time to study the Word of God in Bible School. We are also very thankful for our four teachers: Rev. Wilmer Kornelson, our principal, who comes to us from Saskatchewan after having taught in Herbert Bible School; Rev. C. Braun, Rev. H. Warkentin, and Mrs. John Epp, who are part-time instructors.

To mark the opening of the school year the student body presented a program on October 27 in the Kitchener M.B. church. The program consisted of songs by the choir and quartet, testimonies and a message by Rev. Kornelson "The Necessity of the Word in Daily Life", based on II Timothy 2: 1-4, 15-21.

In order to become acquainted with each other, the teachers planned a "get acquainted" social for the students, which took place during the first week of school. By means of games, singing and a lunch, we were able to have fellowship together.

The elections for the student body executive have taken place, with Henry Koop elected as the president. The monitors for this year are Tina Loewen and Herman Duerrstein, while Anne Koop, Edward Hamm and Peter Durksen will serve on the yearbook committee. Werner Dick is our sports representative and Alvina Kliewer and Selma Franz our librarians. While working in these committees and in the other phases of practical work we seek to do it to the honour of God.

Hadie Koop.

Mennonites Present Brief

(Continued from page 10-4)

(However) our own ethnic group, as well as others, feels the necessity, and we think rightly so, of preserving the positive characteristics of our culture... In most cases this culture is inextricably tied to the German language."

The committee thus submitted that there is a need for teaching German to students "at an early age, so that the training of the churches need not be wasted on these young people." Thus the committee "strongly recommends" that in schools able to teach a foreign language they should have the option of starting this instruction at the Grade one level. Naturally, this should be done only in communities "where the need is felt."

Recommendations of the committee thus were: "That the Ger-

man language could be taught during the regular school day, and That the texts and course of studies be outlined for all grades." In a later issue the committee's submission will be given in greater detail.

Higher Standards for Teachers

Concern was expressed by the committee that control in teacher certification not be transferred from the Department of Education to the university, which might result "in rather inflexible regulations... resulting in a reduced number of teachers available." The committee is however "seriously concerned about the increasing trend to lower the standards required for certification in the teaching profession."

The committee expressed misgivings about the large enrollment at the Teachers' College which does not have full Grade XII standing. This should be made a prerequisite, as well "as the equivalent of two full years of teacher training before he is granted his permanent certificate." A better screening of applicants would also result in a higher standard of teaching, the committee declared.

"I Have Enough"

(Continued from page 2-4)

life was a trying one, as he later tells Pharaoh (Gen. 47:9). Yet in all the trials God was with him and helped him through to a deeper and stronger faith. Finally, his name is mentioned among the heroes of faith in Hebrews 11.

Esau had enough with his material possessions. Yet what a richer life if we do not stop there, but find our satisfaction in God. Then we can truly say, "I have enough."

*Pastor of the Swift Current, Sask., M.B. Church.

"What Must I Do To Be Saved?"

This booklet by Evangelist John R. Rice makes the plan of salvation plain from the Word of God. There are 24 pages of instructions on how to become a Christian, and what steps to take after accepting Christ as Saviour, including baptism. It is in tract size.

More than 7 million copies of this tract have been printed in English, while close to 3,000,000 copies have been printed in Japanese. All told, this tract has been published in 18 languages. There have been more than 6,000 recorded decisions for Christ through the English language tract alone.

Price: Single copies 2c.
50 for 75c.

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

Special Classes for Sunday Schools

By Susan Toews

Winnipeg, Man.—Sunday schools in Winnipeg are striving to meet the needs of all age-levels, it was revealed at the annual meeting of the Sunday school workers of the Winnipeg M. B. churches. The workers met at the South End M. B. church on November 9 for an evening of fellowship, an exchange of ideas, and the sharing of solutions to problems that perennially crop up in such work.

The representation from the 225 workers of the seven Sunday schools conducted by the M. B. churches of Winnipeg was very satisfactory. In the reports there was evidence of marked progress in the quality, as well as in the quantity, of the work being done.

The Gospel Light Mission and the North Kildonan Mission Sunday schools reported that they effectively solved their discipline problems during the worship period by having separate worship periods for each department. Another problem was solved by the introduction of a nursery in North Kildonan M. B. Church. There the children up to two years of age are cared for while the mothers attend their own Sunday school class.

The class for young married couples presented a problem at the South End M. B. church, for the couples were loath to leave and the class was overcrowded. This has been remedied by the introduction of three classes for married couples, with those couples who have been married less than seven years designated as "young married couples."

Elmwood Sunday school is building up a children's library by having book showers annually. Here parents and other church members may buy books (after inspecting them) and present them to the library.

The teaching staff has continuously presented a problem at the Union Gospel Mission Sunday school, and the school has had to

close during the summer at times. Now the Sunday school is to be kept going by enlisting the services of local teachers who remain in the city year-round.

Rev. B. B. Fast, chairman of the Manitoba Sunday school committee, gave the latest news on the conference level. He listed some of the aims approved by the conference, reporting that the conference considered it desirable that Sunday school teachers take some of the 10 to 12 refresher courses now available. Missionary projects for every department in the Sunday school were also suggested, since they stimulate missionary interest and train children to be

MORE ABOUT Move to Liquidate School Debt

(Continued from page 1-4)

present time 200 students are attending grades 7 to 12 at the school. With the exception of the grade 12 classroom, each room contains more than 40 students. "What shall we do if there is a normal increase next year," he asked. The staff of teachers is working together harmoniously, and teacher-student relations are excellent.

Improved contributions after the responsibility for the school was assumed by the churches resulted in a balanced budget, the treasurer, Mr. J. H. Unruh, reported. Over \$13,000 was received from churches and individuals between September 1956 and the end of August 1957. With such support during the next year the school should again have a balanced budget at the end of the next school year, the new budget revealed.

What to do about the debt posed a real problem. Subject to ratification by the participating churches, the delegates approved a plan whereby individual churches (or individuals) may assume a portion of the debt and pay it during the course of several years (interest included). Several churches have already approved the plan

more mission-minded. It was also stated that Sunday school teachers should do personal work with each child at least once a year.

The program was adequately varied with general singing, a skit, two solos by Victor Martens, and light refreshments.

After the refreshments everyone was ready for the instructive message delivered by Rev. F. C. Peters on "The Spiritual Qualities of a Sunday School Teacher."

As Rev. Peters pointed out, a Sunday school teacher must firstly know something and possess the ability to impart knowledge. Above all, however, he should be something, which requires a sound faith in God—a faith that emerges from a thorough knowledge of the Bible and is reinforced by experience.

and are willing to assume a proportional share of the debt, if the other churches will join them in the plan.

Home and School Meet

The best-attended Home and School meeting yet, was held on Friday night, November 8, in the M. B. Collegiate Institute. Approximately 200 had come to meet the teachers and to discuss topics of mutual interest.

Rev. D. Ewert delivered an address on "How Can the Home Help in Establishing and Maintaining the Right Relationship Between Students and Teachers?" This was followed by a public discussion led by Rev. B. B. Fast. Active participation revealed the interest shown in the subject.

On the Horizon

November 16 and 17 — Ministers' and Deacons' Conference of the Mennonite Brethren churches in northern Saskatchewan. Rev. Frank C. Peters will speak on the Christian home.

November 22 — The annual meeting of the Saskatchewan Provincial Relief Committee will be held in the Mennonite Brethren church at Saskatoon, Sask. The morning session begins at 10:00 a.m. 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.

November 30 — The Conference of the Historic Peace Churches in Ontario will meet at the Eden Christian College auditorium, Virgil, Ont. Rev. Frank C. Peters will speak.

November 30 — The annual meeting of ex-students of the Mennonite Collegiate Institute will be held in the Canadian Mennonite Bible College at 7:30 p.m.

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