

Mennonite Observer

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

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YOUR CHRISTIAN
FAMILY WEEKLY

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Sunday School Convention in B.C.

By John H. Redekop

Clearbrook, B.C. — A successful Sunday school convention was held by the Mennonite Brethren churches in British Columbia at the Mennonite Educational Institute here during the Christmas holidays.

Afternoon and evening sessions were held on December 28, 29 and 30, with an average of 400 Sunday school teachers, ministers, and other Christian workers attending each session.

The conference theme, "Building the Church Through the Sunday School", was ably dealt with by the two guest speakers: Dr. Paul Lederach, field secretary of the Mennonite Commission for Christian Education, Scottsdale, Pa., and Rev. A. P. Regier, chairman of the Canadian M.B. Sunday school committee and principal of the Coal-dale M.B. Bible School.

The convention was officially opened and all participants welcomed by Rev. P. D. Loewen, chairman of the British Columbia M.B. Sunday school committee, sponsors of the convention. During each session musical selections were brought by local church and school choirs.

Four of the six sessions included workshops. A total of 19 different topics were frankly and thoroughly discussed at departmental workshops and special workshops on the following subjects: Administration in the Sunday School; The Sunday School Teacher as Counsellor; Music in the Sunday School; The Minister and the Sunday School; Secretary and Records; The Day School Teacher's Opportunity to Exert a Christian Influence on the Lives of His Students; The Sunday School and the Home, and Preparing Students for Church Membership. It was generally agreed that these informal question and answer sessions had contributed much to the value of the convention.

Some of the messages given by the speakers were: Building the Church Through Adequate Sunday Schools; Spiritual Power in the Sunday School; Sound Principles of Sunday School Curriculum; Stable Principles for Mennonites in an Unstable World; and The Influence

of the Sunday School Teacher in His Vocation. Many stimulating and inspirational thoughts were presented.

Both speakers emphasized three cardinal truths:

- The Sunday school is one of the most important phases of Christian service.
- Too many Mennonite Sunday

schools are inadequate—they are only coasting.

- We can and must improve our Sunday schools.

Dr. Lederach briefly outlined the work his brotherhood is doing in preparing a new, complete set of Sunday school material. The first manuals are to be available in 1959.

If we who were able to attend the convention apply what we have heard, our efforts to be effective Sunday school workers will be much more fruitful.

Nativity Scene Enacted

Vineland, Ontario. — Now that Christmas is over we can settle back and reflect on the activities of the festive season. Some exceptionally fine programs have been rendered in the M.B. church at Vineland.

The first program, the annual Candle-Light Service, was held on December 15. The Willing Helpers are known for their wonderful singing, so our church was crowded. Some late-comers found standing room only.

Miss Susan Reimer made the opening remarks, and also any other comments during the evening. The nativity scene was enacted, interspersed with songs by the choir and Scripture readings. An evening such as this lends itself well to bringing English-speaking friends, and many of us had done just that. A young couple from Grimsby, Jim Rutherford, enjoyed the evening very much. The German songs were beautiful, they said, for the language is soft and pleasant to the ear.

Visited by Choir

The choir of the St. Catharines M.B. Church visited us on Sunday evening, Dec. 22. They gave us many fine songs in both languages. They also sang to a filled church.

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Seventh Annual Missionary Conference

By D. K. Schellenberg

Steinbach, Man. — The seventh annual missionary conference of the Evangelical Mennonite church in Steinbach was held Dec. 29 to Jan. 1, this year. This now annual event is always looked forward to, for it is a time where it seems the Lord speaks to us with special power. It is a time of refreshing for the missionary as well as those who attend the services.

The main speaker this year was Rev. Wolfe Hansen from the West Indies Mission. A veteran missionary, his contributions to the conference in messages and personal counselling has proved very valuable. Brother Hansen seemed to have a special gift for expounding the minor Prophets.

Other speakers on the program were a number of the Western Gospel Mission missionaries. These came from Saskatchewan as well as Manitoba. A number of them are holding positions as public school teachers in their district and at the same time doing a work for the Lord in the area.

Foreign Missionaries Present

Present also were missionaries on furlough from the foreign field. Among these were the Benny Eidses from the Belgian Congo, the Larry McNeills from the French Sudan, and Amanda Reimer from the Congo. Representing South America were the Henry Loewens and Elisabeth Koop. From Germany came the Lee Reimers, working under the European Evangelistic Crusade. Among the missionary candidates who spoke were Dr. Henry Hildebrand and Miss

Dora Friesen. Miss Friesen is planning to go to Mexico as a nurse. Brother Hildebrand plans to be on his way to Africa within about seven months as a medical doctor. The Henry Klassens, candidates for the Gospel Missionary Union, also took part in the conference. Candidates for Paraguay were the Henry Toews. Brother Toews gave us a vivid account of the great need in that field amongst the Indians.

Tuesday afternoon was devoted to an open forum where missionaries and church leaders were present to take part in a question and answer period. After that, supper was served to these invited guests and the fellowship continued
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Children steal the limelight at the annual Christmas festivities in the churches and in the home. This picture shows the beginner class at the Vineland M.B. Church, with teachers Hadie Koop and Erna Koop in the background. See report above.

EDITORIAL

It Does Make a Difference

What do you read? How much do you read? It does make a difference, you know. Whether we are conscious of it or not, our reading—or lack of reading—has far-reaching consequences in our life.

It had eternal significance that the Ethiopian Eunuch on the road from Jerusalem to Gaza was reading from Isaiah and not from Socrates or the writings of an Egyptian mystic.

If the Corinthians had paid as little attention to the letters of Paul as most of us do, the epistles would not have worked in them the "godly sorrow unto repentance" that the Apostle Paul desired and commends.

Our lives will reveal whether we daily read the Word of God as a family and individually—or whether we only carry the Bible to church for show. Where families prayerfully read His Word there will be far fewer differences and difficulties—and these can be solved with greater ease. A completely different spirit will prevail, for the Spirit of God will be at work changing hearts and lives.

Experience also shows that books written by men of God can supplement the Bible reading and enrich home life. What a blessing if books on marriage, home life and the Christian training of children are read together by husband and wife, if books that help to foster a deeper spiritual life are prayerfully read and considered together. While the wife sews or knits the husband can read aloud from a Christian magazine or book—or the wife can read while her husband is relaxing on the chesterfield after a hard day at the office. A chapter read together before retiring for the night can provide inspirational thought material if sleep fails to come, or if one awakens too early in the morning. Such reading together furthers unity of heart and mind and enriches the fellowship—plus providing a lot of valuable information. The effort made in organizing such reading together will be richly rewarded.

Small children may forget the details of stories read to them by either parent, but they will never forget the blessed hours of fellowship together—or the practical lessons transmitted at that time. Bible stories in a form that children understand, stories with ethical lessons, missionary stories, and nature stories that deepen the child's consciousness of God's care and loving provision will fill the child's mind with pure thoughts and images.

Parents have a tremendous responsibility in respect to the reading material of the older children. They will reach for whatever is available—and in many homes (even Christian ones) that may be comics, detective stories, questionable magazines, and cheap pocketbooks. Wise parents will not only forbid the entry of such materials, but they will buy books and magazines to occupy the children at home (for otherwise they might go to the corner drugstore or friends to wile away the time reading questionable and definitely poisonous material). Such parents will also take their children to the church library—and not wait impatiently in the car while the children choose books and greet them with annoyance when their choosing takes time.

Parents who love their children want to help solve the children's problems. Often the child won't talk about them, however, or it may not be aware of them. In such circumstances a good book can be heaven-sent. Christian parents will give their children books on sex (well-written books for various age-levels are available), on nature, on the church, and on salvation and consecration.

A wide variety of problem-solving books for teenagers are available. Is your teenager having doubts about the Word of God? Is his prayer-life weak? Does Bible study seem boring for him? Is the choice of a vocation giving him concern? Does he worry about knowing the will of God? Is a relationship with an unbeliever developing? Need he have a better sense of stewardship? A book given at a birthday or anniversary—or placed inconspicuously near his favorite chair—may be the means of solving his problems and changing his attitudes. Christian workers, especially, should have a variety of such problem-solving books on hand at all times.

Yes, what we read and how much we read does make a difference. You'll agree if you analyze your reading habits and explore the possibilities.

DEVOTIONAL

Be Still, My Soul

By Jacob Isaac*

Throughout the history of man, there have been times of great peril and stress in the lives of nations as well as of individuals. How often was Israel confronted by overwhelming numbers in battle! How often has the Christian Church faced the almost irresistible opposition of secular and religious forces! And how often has each Christian met seemingly insurmountable difficulties! How diverse and subtle are the temptations of the flesh, the world and the devil! One would despair if one contemplated the number and the might of the opposing forces — not flesh and blood alone, but principalities and powers, the rulers of the darkness of this world. Yes, who can stand against such foes? And the answer comes clearly and forcefully, "Be still, and know that I am God."

Not the smallest of the "difficulties" that confront man are the unknown trials and troubles that loom in the dark recesses of the future. Once again we stand on the threshold of a new year. What does it hold for us? Will prosperity continue? Will unemployment increase, and will we be caught in its dread clutches? Can the present unstable peace continue, or will the mutterings and rumblings erupt into a third world war, a war which could develop into worldwide conflagration and destruction?

And what will the new year bring us as Christians? Can we maintain the bold, uncompromising stand we have taken thus far? Will the "roaring lion" frighten us into subdued preaching of the Word and limited evangelizing activities? Or will the "angel of light" succeed in storming the fortress from within, thus effectively destroying our spiritual power? Will the world gain a place in our lives, and will the flesh succeed in asserting itself? Again, as one contemplates the peril of the times and the power of our adversaries, one might well sink down in abject despair.

But again the voice of the Psalmist rings out boldly and distinctly, "Be still, and know that I am God." Am I concerned about the economic and political future? Be still, and know that God is at the helm directing the affairs of mankind to such an end that all things work for good to them that love God. Do I worry that I will not be able to stand in the day of temptation? Be still, and know that "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Do I tremble at the might and cunning of my adversary, the devil? Be still, and know that God has cast out the

prince of the world and that now nothing can separate us from the love of God.

For that reason, we can look into the future with confidence irrespective of what the conditions are or will be. God is our refuge and strength, our very present help in trouble.

*Teacher at the Alberta Mennonite High School.

Real Prayer

There is power in prayer provided the requirements are met. Just to pray as a duty has little power. To fall on one's knees and give orders to God is not prayer. To rush into the presence of God and immediately rush out again is not prayer. Real prayer costs thought, a sense of God's love, a deep need of right relations with God, a penitent heart, a need of divine help, a surrendered will and, above all else, to know God's will with a determination to do it.

D. Carl Yoder.

What Is Right?

Have you heard some one whisper to you when a choice had to be made in which a moral principle was involved, "What does it matter?" or "It must be right since everybody does it." Beware of such promptings. If a thing is right, it is right because it is right, and not because a thousand people do it. If it is wrong, it is wrong though it were done by everybody in the world.

—D. Carl Yoder.

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.

Dedicate Lashburn Parsonage

Lashburn, Sask. — "Except the Lord build the house, they labour in vain that build it." This was the verse read for the invocation on December 15 when the M.B. parsonage at Lashburn was dedicated to the Lord. Brother Otto Brandt, Sunday school superintendent and member of the building committee stressed that the Lord should build the parsonage and we should be the stewards. The other members of the committee were Brother Ed. Sommerfeld, also of the Lashburn congregation, and Brother George Schmitki of the Maidstone group.

Rev. G. B. Dyck, pastor of the Dalmeny M.B. Church, had been invited for this special occasion. As the basis for his message Brother Dyck used the home setting of Mary and Martha in Bethany. This was the place where the Lord Jesus was at home and where he often would go. It was the place where He was served; but also the place where others sat at his feet and heard what He had to say. It was the place where words of rebuke were spoken, and also words of encouragement.

Rev. Dyck impressed upon the pastor and his family their new and great responsibility as they move into the parsonage. He congratulated the congregations for their fine piece of work. The project so far cost about \$3040.00. After the service in the church, the visitors and members were invited to view the house just across the street.

The 24' x 30' frame house was purchased from the V.L.A. The farmer who started to build the house nine years ago never finished it. What there was built, was built well. Now three neat bedrooms have been arranged and one furnished by the church. There is a fine kitchen with built-in cupboards and a good-sized living room. A full basement is under the house with a good-sized cistern. The exterior of the building needs another coat of stucco and the basement floor is not yet cemented. It is planned to do this next spring. The pastor and his family are very grateful to the Lord for this comfortable, warm dwelling. We trust that the Lord will be glorified in the activities of these two small congregations at Lashburn and Maidstone.

For the watchnight service we had the privilege of having with us the missionaries Rev. and Mrs. Mark Gripp. They brought the film strip, "Mid Century Martyrs". While it was being shown, he played the tape recording made by an official from HCJB Quito, Ecuador. It was a real source of inspiration to us, and we trust that our prayers for missionaries will increase in 1958. After the service, we went to the basement and enjoyed a fellowship lunch. Then we went back to spend a season of prayer

just as the old year closed and the new year began. We trust that we all will have a greater burden for the lost in 1958, and that we might be instrumental in winning them for our Lord and Saviour Jesus Christ.

Missionary Emphasis in Virgil

By Ernest G. Friesen

Niagara-on-the-Lake, Ont. — Since last fall missions has been emphasized in a special way in the program of the Virgil M.B. Church Young People's.

The last weekly meeting of the year, December 4, depicted the life of the late missionary A. A. Janzen, pioneer worker in the Belgian Congo, Africa. As a group of five persons unfolded his life to us, we were reminded how mightily God has used him in pioneer mission work. Rev. Janzen spent 45 years in Africa, pioneering in evangelism, Christian education, in elementary and Bible schools, in orphan work, in the Sunday school ministry, and in the medical field.

When we heard of all the hardships and trials which he endured we were led to praise God for his willingness to sacrifice for the Gospel. We ended that meeting with a lengthy prayermeeting for our missionaries.

It has been our privilege to have a missionary from Colombia, Miss Herta Voth, with us. Three young people's evenings in succession she portrayed to us the challenge of the work in Colombia's



PUBLICATION WORK is an important aspect of foreign missions. The publication centre for the Mennonite Brethren mission work in the Belgian Congo is at Kafumba. Recently a new building was constructed to house new equipment and increase the efficiency of the work, which is supervised by Miss Kathryn Willems. On this picture are seen the publication and printing establishment in the right foreground and the Kafumba chapel in the left background.

Choco. Through pictures and heart-stirring comments she opened to us her burdened heart for the people with whom she has worked for five years. She closed her last meeting with a challenge which is worth passing on.

"Last March, God saw fit to take Brother and Sister John Dyck suddenly from us through a plane crash. They were the last of our Mennonite Brethren missionaries who had received a missionary visa from the Colombian government. After them missionaries received visas only as nurses, teachers, or doctors—but not as missionaries. Since the Dyck's death the government has declared that they would give a missionary visa for a couple to replace the Dycks. Six months later there was still none in all of North America who would take their place. That door is wide open, but we do not know for how long. WHO IS THERE TO FILL THE GAP?"

Male Choir Program at Black Creek

By Walter Philippsen

Black Creek, B.C. — One of the highlights of the Christmas season was a programme of Christmas hymns and carols sung by the male choir of the M.B. Church here on the evening of December 26.

The choir, under the direction of Mr. Albert Wedel, sang carols old and new—carols which expressed our praise and our worship to God for His great gift. Short reports on the celebration of Christmas in other lands were given by the following: Anita Hildebrand, Christmas in England; Linda Wedel, in Russia; Betty Hildebrand, in Mexico; Anne Hildebrand, in Poland; Ellenor Bergen, in France, and Erika Philippsen, in Germany. A short message on the birth of Christ was brought by Rev. Thorpe, pastor of the Baptist Church at Courtenay.

The Sunday school programme on Christmas Eve was enjoyed by all who attended, but especially by the Sunday school pupils themselves. Pupils of all classes from the nursery to the intermediate department took part. This year, for

the first time, the children sang in two separate groups. The younger group, consisting of the nursery, beginner, and primary classes, sang surprisingly well under Miss Anna Unger's direction.

The choir social on the evening of Christmas Day proved a real success. The committees in charge did a good job of arranging a program of games and singing at the home of Mr. Walter Wiebe, followed by a candlelight supper in our church basement.

Twelve of our Sunday school teachers attended the Sunday School Convention at Clearbrook on December 28 to 30. We are thankful that, despite the snow and ice we had just before Christmas, the weather during the Convention days was mostly mild, enabling us to attend the meetings, which were both a blessing and a challenge to us.

As we enter another new year, may we take grace to "work while it is yet day, for the night cometh, when no man can work."

Sunday School Presents Program

By Myrna Sawatzky

Edmonton, Alberta. — A short Christmas program was presented by the Sunday school children of the Gospel Light Mission of Edmonton. The children looked forward to their first performances with eager anticipation as the building was being filled with their parents and friends.

The first item on the program was a "Welcome" by the youngest member of the Sunday School (3 years of age). This was followed by the group singing "Silent Night, Holy Night", directed by Mrs. G. Buller, one of the teachers. Then followed several poems, a trio, a duet, and two dialogues. In conclusion, the children sang a German carol directed by Miss Myrna Sawatzky, teacher of the Primary class.

After the last item we heard a message by Rev. B. W. Sawatzky. His theme was "The Road to Bethlehem", and the text was I Samuel 16:1-13. He concluded his message by saying, "Down the road to Bethlehem—don't miss that blessed journey, for on it are the issues of eternity."

Then the highlight of the program followed, which of course the children enjoyed most. Each pupil was presented with a colored story book and a bag of wonderful goodies, with Mr. George Buhler handing them out. Before the children received their gifts, they were asked who believed in Santa Claus and to our pleasant surprise not one of them did. They realized as well as we that God is truly the only Giver of the Great Gift, Jesus Christ.

The whole evening proved to be a blessed time and one of fellowship enjoyed by all who attended.

Little faith will bring us to heaven but great faith will bring heaven to us.

Review Prophecy and Fulfillment

By Cleopatra Heinrichs

Horndean, Man.— Now that we've entered into a new year, we can look back and give thanks unto God who so marvellously led us along. We can also look forward with the assurance that God will continue to guide our steps.

To the editor and readers of this paper, we wish a happy and blessed New Year.

Let us look back over the past few weeks to review the many happy activities. The Sunday school and choir put on a fine Christmas program on Sunday evening, Dec. 22. Each class presented one item, with one class telling the Christmas story in teacher-pupil drill, reciting Old Testament prophecies and New Testament fulfillment in relation to the birth of Christ. A special feature was the singing of "Silent Night" by the male chorus in a special arrangement. Pastor Quiring delivered a brief message towards the close of the program. The Sunday school superintendent, Mr. Henry Neufeld, served as chairman.

On Christmas Day, the church was well-filled for the morning service. Several visitors worshipped with us the following morning.

Caroling on Christmas Eve is an old custom, but it is a fine custom, too. The choir members went out that evening to sing for the people, especially at the homes of the ill, the poor, and those in out-of-the-way places. God blessed us that night, too.

Pastor and Mrs. Abe Quiring invited the young people to their home on the Friday after Christmas for fellowship and a lunch. These times of fellowship and of sharing each other's experiences help us to understand each other better and to pray more intelligently for one another.

We have seen the Holy Spirit work in our midst. Praise God for it! Some new youngsters are now coming to Sunday school. Pray for them and their homes. New hope and determination grip our hearts for greater things in this New Year.

Sing Carols at Every Home

By F. F. Froese

Warman, Sask. — "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psa. 103:1).

These are the sentiments of our hearts as we look back over the blessings of the Lord during the Christmas season. He has blessed with material bounties; He has blessed with the love and fellowship of many friends; He has blessed in all spiritual riches in Christ Jesus as we pause in the mad rush of modern life to commemorate the birth of the Savior.

It was our privilege as a church and Sunday school to join the many others in celebrating the birth of our Lord and Saviour Jesus Christ. The local public and high school presented a fine Christmas program in the school auditorium on December 20. Although some of the items presented were popular items in lighter vein, the main feature of the evening was a Christmas pageant in which the old Christmas story was once more ably presented to a capacity audience.

Then on the 24th the Sunday school used the same premises to present their Christmas program. Once more the old story was heralded forth by the mouths of babes. It is sweet to hear these youngsters speak forth the old, old story of the coming of the Saviour. The true Christmas spirit was depicted by the junior girls in a playlet as being that of giving to make others happy rather than of receiving. The junior boys reminded us of the

age-old prophecies of the coming Saviour and their wonderful fulfillment in the birth of Jesus.

The climax of the program was a play by the intermediate and senior classes. Accompanied by an off-stage adult choir they presented to us the Christmas story — the wonderful message, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord" was proclaimed to the shepherds in the fields; then the shepherds viewed the babe in the manger and poured out their hearts in praise to God for this gift of all gifts.

After the program five groups of young people went forth to sing the old Christmas carols throughout the town. Every house in town heard the old story once more. It was interesting and blessed to stop and listen to the different carols coming over the stillness of the mid-night air from various parts of the village at the same time. We are indeed a privileged people to have the wonderful message of Christmas and the liberty to proclaim it to our hearts content. May it have brought peace and joy to many a troubled heart, is our prayer.

In spite of the strenuous efforts the night before, a fine congregation assembled on Christmas morning for the service. The choir was in attendance and served. The Lord

spoke to us through the words of Titus 2:11ff.

Thus another Christmas season has come and gone but its blessings linger on into the New Year. May the Christ of Christmas be received, honored and glorified throughout the New Year in many hearts and lives, is our prayer.

Seventh Annual Missionary Convention

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around the table. I think all felt it was an afternoon well spent.

Tuesday morning, the Western Gospel Mission had its annual meeting, where missionaries and board members get together to hear reports of the work and to counsel together on the problems and burdens of the field. It is always a valuable time of fellowship and refreshing. We rejoiced at the gains that had been made during the last year and the optimism that was expressed for the future.

The first of January was a cold day, but it did not seem to deter the crowds who flocked to the church for the last day of conference. Three sessions were held. And as the last day of the feast was the greatest at Jerusalem, so I believe also this was one of the best days of the conference. The Holy Spirit seemed to be there in special power. At the call for consecration and rededication of vows, many young people stood to their feet. We rejoiced to see this, possibly one of the first fruits of the conference. We know that the Lord is going to honor every true dedication. Our prayer now is that we might together with these be, "...doers of the word, and not hearers only..."

Nativity Scene Enacted

(Continued from page 1-4)

The offering is to go for the new church building planned in Hamilton.

An event which has become traditional is the Sunday school Christmas Eve program. Who would wish to dispense with it? As usual the little ones were the stars of the evening. The children did their parts very well. The Beginner classes up to and including the Senior Girls class had their places on the platform. From the latter class a double trio brought a song.

In other years the pupils of the lower classes received small gifts, but this year that has been changed. Instead we thought of the great need in the world today and took an offering for the orphans in Germany. We were reminded that this Christmas Eve program was the twentieth to be held in our present church.

Some people were present who had also been there at the very first program, including our super-

intendent, Abe Dyck. His father, Mr. Abram Dyck, and Mr. George Reimer were called upon to give us some recollections of those earlier days. Mr. Reimer pointed out the places where the decrepit old stoves used to stand, and also where the Sunday school used to sit. They then numbered about fourteen; our present enrollment is about two hundred. The thought that has remained with us is that God has guided, protected and blessed us wonderfully.

On the evening of Christmas Day our choir, under the direction of Ernie Reimer, presented a Christmas Cantata, That Song of Old.

In sermons and songs, at home by the radio, in church with our fellow Christians, and in solitude with God's Word, we have heard the Christmas message. Like Mary, we wish to remember and ponder these things in our hearts.

Kitchen Cathedral

A Mate for My Daughter

By Dorothy C. Haskin

The three mothers had gathered at Cynthia's house on the first Thursday of the New Year. Joyclyn was gathering ruffles for a new dress for her daughter. Evelyn was shortening one of her youngster's dresses. Cynthia had put up the ironing board and was pressing a little coat.

"I like New Year's," Evelyn remarked. "It makes me think — sort of decide where I'm going."

"It does have that effect on one, doesn't it?" Joyclyn smiled, pressing on the foot pad, giving the sewing machine a whirl.

"I want the year to count for both myself and my family," Cynthia said, as the steam came up from her iron.

"And all our daughters are old enough to start working toward the real values in life," Evelyn nodded.

"I've got one value only for my youngster," Joyclyn laughed, leaning back from the machine, "and that's a husband! I'm teaching her how to cook... how to dress... how to smile — everything that goes into getting a husband."

"A husband is the right goal for a girl," Evelyn agreed, "only getting one isn't enough. I want my daughter to know how to get along with one — to be kind, friendly, and all that sort of stuff."

"I think there's more than either being pretty or getting along with others, to getting a husband. I think the important thing is getting the right one — the one the Lord wants you to have."

"That's for sure!" Joyclyn agreed. "You are right," echoed Evelyn.

"But how do you expect Peggy to know who, out of the several chances she may have, is the right one?" Joyclyn asked.

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Students Hear Billy Graham

By Harold Ratzlaff*

Christmas Day of 1957 had passed into history. For most people it meant happy memories. For a few this second day of the Christmas holidays meant an early rising, prompted by the desire to board a bus bound for the University of Illinois at Urbana, Illinois. The fifth triennial, international missionary convention of the Inter-Varsity Christian Fellowship was to begin the next day, Dec. 27.

After 125 persons had clambered aboard the four chartered Thiessen Transportation buses the course was set for Urbana, Ill. One of the buses made a slight detour to the local CNR station to take aboard several Alberta and Saskatchewan delegates. In spite of a three-hour stop to let the experienced drivers catch some much-needed sleep, the four-bus cavalcade reached its destination at 5:00 p.m. the next day.

Convention Held on Large Campus

Following a half-hour of shuffling in line — meanwhile carefully scrutinizing the other part of the U-shaped line for familiar faces — we were ushered into the auditorium of Gregory Hall, there to be registered with the 2,946 students and staff of IVCF, the 48 guests, and the 105 missionaries. From there we proceeded to our room (not always an easy task on a campus that has many large buildings scattered over a large area and a student enrollment of 18,000) to remove grime and dirt (whiskers for some). Supper was next on the schedule.

Meals were served to some 3,200 delegates in several shifts and on several floors. During the time we shuffled forward in the line-ups we had the opportunity of determining our neighbour's name, address and school or mission field. Representatives were present from Vancouver, Toronto, New York, Dallas, Seattle and many points between. There were also many foreign students and missionaries, some of whom we met in these line-ups and in the dining-rooms.

The first general session was scheduled for Friday evening at 7:30. It began on time (as did all the other meetings) in the main auditorium, with the overflow going to two nearby auditoriums. Saturday evening the general assembly was able to gather in the much larger Huff Gymnasium — where all remaining general sessions were held. The delegates half-filled the building, which however was completely filled on Monday and Tuesday evening, when the Urbana-Champaign public was invited to hear Dr. Billy Graham speak.

Following private morning devotions and breakfast a general as-

sembly met each day to hear two addresses. The first one was by Dr. Donald Barnhouse (Presbyterian Church, Philadelphia, and editor of Eternity magazine) and the second by Dr. Kenneth Strachan (Latin American Mission) on Saturday and Tuesday and by Rev. Israel Garcia (a native Latin American evangelist) on Sunday and Monday. At 11:15 a.m. the convention divided into 220 groups for missionary study of some passage of Scripture. After lunch, films were shown in the auditorium at 2:15, while at 4:00 p.m. the delegates met in 12 separate seminars for discussions relevant to vocation and the foreign mission field of interest. The evening service began at 7:30, while at 9:30 p.m. prayer groups met in the housing units.

A daily news letter appeared at the convention. This eliminated many announcements during the convention sessions. Through it the Mennonite Brethren delegates were called to a one-hour meeting on Monday afternoon, Dec. 30, by Rev. J. B. Toews, who was at the conference representing the M.B. Board of Foreign Missions to interested delegates. Among other things, Rev. Toews was concerned with keeping Mennonite Brethren students informed about our mission fields and existing opportunities. Following the discussion, Rev. Toews received the name and address of one representative from each school represented, for the purpose of corresponding further with them.

More Professional People Needed

Rev. Toews stated that "missions is shifting to the professional people among the Mennonites." This is good, he stated, and requested that anyone should feel free to correspond with him at Hillsboro, Kans.

Mennonite Brethren representation at this meeting was: British Columbia, 9; Alberta, 4; Saskatchewan, 4; Manitoba, 34; Ontario, 7; and U.S.A., 10. Several arrived late and were not counted, while others did not attend the meeting. There were eight present from other Mennonite groups.

Dr. Donald Barnhouse served as expository speaker at the convention. He discussed the convention theme: "One Lord—One Church—One World", in three messages and concluded his series with a message on temptation.

"The reason for having Christians on this earth is that they are to testify against the world by the holiness of their lives," Dr. Barnhouse declared in his first address on "One World." In this context the term "world" refers to those who are dead or blind spiritually.

On Sunday, Dr. Barnhouse spoke on the topic, "One Church." The

Greek word "ecclesia", or church, has a prefix meaning "out of", which kills universalism. The church is composed of those who have been "rooted out" (like a tooth) and transplanted. Dr. Barnhouse stated that the church is like a body, with each part needing and working together with the other parts. Any man who criticizes another Christian is usurping the authority of God.

"We can never be the same when we know that we are joined to Christ and our dowry is the glory of the Lord," Dr. Barnhouse stated in his message on "One Lord." He used the German word "Herrlichkeit" to define glory—it is being like our Lord. Jesus says in John 17:22 that His glory he has given to His disciples.

Message on Temptations

"Temptation and How to Meet it" served as the final theme for Dr. Barnhouse. After describing the temptations from the flesh, the world and the devil, he declared that we must flee from the temptations of the flesh, resist the devil, and be transformed by the renewing of our mind to withstand the temptations of the world.

Dr. Strachan and Rev. Israel Garcia developed the topic: World Spread of the Gospel and Establishment of the Church. In his first message Dr. Strachan stated his reasons for believing that missions are still needed today: 1) Evangelization is necessary in view of the world's population growth. 2) Much false teaching abounds. 3) Matth. 24:14 states that the gospel of the kingdom must be preached in all the world before the end comes.

Total Mobilization Needed

In his second message he stressed the need for total mobilization of our forces in continuous, total evangelism. He proposed that we do this by: 1) Proper employment of all forces in continuous evangelistic effort. 2) Proper partnership with the native church. 3) Proper partnership with Christians (i.e. mission societies). 4) Proper partnership with God.

Rev. Israel Garcia gave to the conference his decalogue of commandments for the modern missionary. They were: 1) Thou shalt be called. 2) Thou shalt have a passion for souls. 3) Thou shalt be modest. 4) Thou shalt be courteous. 5) Thou shalt have an appreciation of the knowledge and experience gained by others. 6) Thou shalt identify thyself with the national Christian worker. 7) Thou shalt avoid a critical attitude. 8) Thou shalt have a good spirit of cooperation. 9) Thou shalt have respect for the customs of the people. 10) Thou shalt have respect for the language of the people.

In the vocational seminars several foreign missionary representatives shared experiences, follow-

ing which the student delegates asked questions relating to their own training and the opportunities for service on the foreign field. The doors are open also in the field of education (my special interest) for trained persons interested in foreign service—short or long term in the English or native language.

Five Evening Sessions

There were five evening sessions. At the first service Rev. Stacey Woods, United States IVCF general secretary and founder of the Inter-Varsity Christian Fellowship missionary conventions, introduced the first speaker, Dr. Harold J. Ockenga, pastor the Park Street Church in Boston. Dr. Ockenga spoke on the topic: The World Today. He pictured the world as divided into two camps—theistic and atheistic. Marxism of the east and materialism of the west are both atheistic and will not solve our problems. The solution is found in Christ alone, who saves the individual and society—and will bring final salvation.

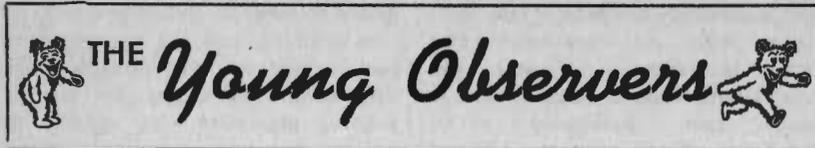
Professor Toyotome, New Testament professor at the International Christian University of Tokyo, Japan, addressed the convention Saturday and Sunday evenings. In his first message he developed the difference between a Christian and a non-Christian, stating that it is simply life (a non-Christian is dead.) Sunday evening he spoke on Christian discipleship, calling it the "explosive power of the Christian faith." In Acts 17:6b the enemies of Paul describe its result as "these that have turned the world upside down." The conflict was joined on the cross and won at the resurrection. We are now Christ's disciples, which calls for discipline—absolute obedience, absolute purity, absolute faith.

Emphasizes Importance of Convention

Dr. Billy Graham stepped to the pulpit on Monday evening, only to be greeted with the blinding flash of many flash-bulbs. He remarked that he thought he had come to shed light, not receive it. Before reading his text, Acts 17:22-34a, he reminded the convention that many great movements had begun on university campuses. He suggested that this convention might be far more important than the recent Paris and Cairo political conferences.

Rev. Graham declared that many of us are not witnessing for Christ because we have not seen or heard anything. He stated that the economic, scientific, social and political worlds are all calling for help. If this is an emergency hour for science and politics, how much more so for the Christian church. After a concluding evangelistic note, Rev. Graham gave an invitation, to which some sixty persons

(Continued on page 11-3)



Let's Visit a Minute

Dear Boys and Girls,

One of the hardest things to learn is to forgive others for wrongs they have done us. We'd rather feel hurt and pay back to others for something that may have been only an accident, and not done on purpose. Yet Jesus told us that we should forgive one another, even as our Father in heaven has forgiven us our sins.

One day a little girl named Gladys was working at a small table, making a bead necklace for her doll. Her brother, John, was playing with trains. Boylike, he did not watch closely enough, and the train ran into the table and scattered the beads in all directions.

"O John!" cried Gladys angrily.

"I'm sorry," said John, as he helped to pick up the beads. He was always sorry, but he always forgot to be careful the next time.

"Never mind, John, I'll forgive you," said his sister. She had read in the Bible that Jesus told Peter to forgive his brother seventy times seven. So she said to herself, "I will forgive John four hundred and ninety times, but after that—!" She thought she would keep count, so she would know when her time should be up. She wrote on one page of her notebook, "List of times I forgive John." But then she thought of a time that very day when John had forgiven her for upsetting his block tower, so she wrote on another page, "List of times John forgives me."

So day after day she wrote in her notebook. Some days her list was the longer, and some days John's; other days they were even. Gladys began to have a queer, little, humble feeling, and at last she decided that she ought to just go on forgiving and not try to keep a list. For after all, was she really any better than John?

We hope this little illustration will help you to forgive others during this coming year.

Aunt Selma.

"I Can Try"

In an old school reader there is a story of a boy named Arthur. One day he came into his mother's room crying.

"I cannot, Mother, I cannot!" he said; "I am sure I never can learn this lesson."

"Do not cry," said Mother gently. "I know it is hard for you; but do not give up. Try once more."

"But, Mother, I have tried, and there is no use in trying anymore. I never can learn it."

"You must not give up, my son. Other little boys have learned it; and what they have done, you can do."

Arthur sat for a few moments thinking very soberly. Then, with a determined air he took up his book and left the room. For many hours he struggled with his lesson. Sometimes he was tempted to say, "I cannot," and to give it up. But his mother's words spurred him on — "Other little boys have learned it; and what they have done, you can do." He said to himself, "No, I will not give up."

Mother had just put little sister Mary to bed. She was sitting by the table where the lamp was burning brightly, sewing for a neighbour. This was the only way she had of earning money to buy

food and clothing for herself and her two children; for she was a widow.

"Mother!" cried Arthur suddenly dashing into the room, "I have learned it! I can say every word of it—just hear me!" He said it through perfectly; and how glad Mother was that her boy had conquered!

"Arthur," said his mother one day, some time afterward, "I must keep you from school, for I have not the money to pay for your tuition. I am very sorry to do so; but I think you can study at home, and help me somewhat at the same time."

Since Arthur had conquered that hard lesson, he had become a good scholar. He had to study hard, but he was ambitious and learned his lessons well. It saddened him now to think of leaving school, but he did not complain. He found it more difficult, as he began to study at home; but he kept at it, and also taught his little sister. It grieved him to see his mother working so hard day after day, and he made up his mind to try to get some work to do himself.

"I am twelve years old today," he said to himself as he was walking along the street; "I know I

can do something." Just then he noticed a sign in a shop window—"A boy wanted." His heart beat fast as he went into the store and asked for the position.

"I fear," said the manager, "that you are too small."

"I am twelve years old today," said Arthur, standing up straight, "and I can try."

The man smiled. "Well, I should like to have you, my boy, if you were only a little stronger. You could not carry large bundles, could you?"

"I could try, sir. I can learn a hard lesson, and Mother says if I try, and never give up, I can do almost anything."

"You are the right kind of boy," said the gentleman. "I will try you. Come back and see me tomorrow morning."

Arthur could hardly run home fast enough to tell his mother of his success. "I am glad I learned that hard lesson," he cried joyfully. "It helps me in everything else that I try to do. And now I can earn money and take care of you, you are such a dear mother."

For a long time Arthur kept his position as errand boy. His mother did not have to work so hard now, for he gave her everything he earned. When he grew up, he became a partner in the firm; and he took care of his mother as long as she lived.

Forgiveness

Mr. White was a good man who had learned how to forgive quickly. He never held a grudge. One day his neighbor the shoemaker came to him and said, "Mr. White, I want you to come and get your geese. They peck my pigs, and I will not have it."

"What can I do?" asked Mr. White.

"You must yoke them," said the shoemaker. "If you do not take care of them, I shall"—and off he went.

Soon Mr. White heard a great squawking, and a little later his children found three dead geese thrown among the bushes.

"Never mind," said Mr. White. "Do not say a word about it."

In a few days the shoemaker's hogs broke into Mr. White's corn. He let them stay a long time. Then he drove them out, picked up the corn, and fed them with it in the road. By that time the shoemaker came in great haste.

"Have you seen my hogs?" he asked.

"Yes, sir. They are over in the road yonder, eating corn which they tore down in my field."

"In your field!" he cried. "I will pay for the damage."

"No," said Mr. White, "you shall pay nothing. My geese have been a great deal of trouble to you." The shoemaker's face turned red, and he said no more.

The next winter he was determined to pay back the corn, but Mr. White would not hear of it.

"I have something to tell you," said the shoemaker. "I killed three of your geese." Tears came to his eyes as he added, "I am sorry, Mr. White."

"O, well, never mind," said Mr. White kindly. "I suppose my geese were provoking."

After that, everyone noticed that the shoemaker had become a different man. He had found his neighbor so quick to forgive and so kind, at all times, that it was impossible for him to remain cross and quarrelsome. He had been conquered by kindness.

Inexpensive Story Books

Price 50¢

The Wallpaper That Talked By Margaret Jean Tuininga.

This is a booklet with missionary stories written especially for children. The title is the heading of the first story, which tells of wallpaper that talked in Japan. Other stories tell of children in South America, India, Africa, Mexico and Alaska. This booklet is also an excellent source for Sunday school teachers and other workers with children.

The Long Chase By Margaret Epp. 63 pp.

This booklet has two stories: The Long Chase and Budworms and Tepées. In the first story the reader meets Stan—and Patty—and Patrick—and Dr. Beatty. There's a lot of adventure, and a good deal of mystery tied up in this story of the Northwest Territories . . . and Mounties . . . and Eskimos. The second story involves Pete and his Cree Indian friends in an isolated sawmill settlement.

Polly Parrot By Eva Doerksen. 62 pp.

This is a delightful series of letters by Polly Parrot, who stays at a missionary in Africa. Since the missionary does not have time to write letters, Polly Parrot tells about what she sees going on—and is it ever interesting!

The CHRISTIAN PRESS, Ltd.
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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(42nd Installment)

Liesbeth tried to cheer her but was unsuccessful to any apparent extent. Suddenly Reba's facial expression changed and she said sarcastically, "The Russians have been very generous toward us. They have designated a great, big part of the southern Ukraine as the Pale. That's where we must live. Yet they hunt us like animals, spit upon us and kill thousands of us. We must not own or buy real estate outside the Pale. We must live in especially planned Jewish villages. We are not permitted to teach in the schools. During the past year in the Ekaterinoslav and Chernigov provinces alone over a thousand Jews were killed. That left close to four hundred widows and around two thousand orphans. Over a thousand Jewish homes were stormed, and several hundred thousand Jews lost their property valued close to seventy million rubles; yet it looks like our troubles have just begun."

Liesbeth suddenly interrupted her, asking, "Do you and your people believe in the Bible?"

"We believe in the Old Testament," Reba said.

Liesbeth wrinkled her forehead. Then she said, "I am glad. You know, there are some mighty encouraging statements in that book." After a while of reflection she added, "I am sure you have learned to pray. That always helps. We Mennonites pray to God through Jesus Christ. He answers us, sometimes even before we have finished praying."

As the girls got up off the grass, Reba asked Liesbeth where she was staying. She raised her hand and said, "We are staying in that little German inn over there."

"I'll go with you," said Reba.

"Good!" Liesbeth said enthusiastically. When the two girls walked away from the river, Liesbeth had forgotten all about the interesting bridge and the plants and flowers near the stream that she had gone to see. Her newly won friend also had forgotten about the river.

"Remember what I told you," Liesbeth said later as, smiling, she waved good-bye to Reba.

Reba did not smile.

"Where have you been all this time?" Anna asked Liesbeth reprovingly when she stepped through the door of the inn.

"I went to the river, east of here. It's much farther than I thought it was," she said.

When Vater approached the girls, he said, "Tomorrow morning we want to leave real early for Karaszan to visit August and Jakob." The boys were working at a store in that village.

"We'll be ready," the girls promised.

When the travelers assembled in the hall of the little inn the next morning, the proprietor came toward them, excitedly waving his arms. "If I were you, I would wait a few hours, until it gets good and light," he said. "Have you not heard about the pogrom in town around midnight?"

Vater asked him what it was all about.

Liesbeth knew, but she said nothing. She backed up to a chair a few feet away, her eyes glued on the innkeeper and her ears listening to every word he said.

"It was the Black Shirts," the man explained. "A few days ago they tried to make trouble in Sevastopol. Now they have messed up our city. If you leave now, some of them might see you and mistake you for Jews. Then you might be beaten up or even killed."

Liesbeth's face was glum. Had she saved Reba from drowning only to be killed by a bullet a few hours later? Or was she safe? Maybe she prayed. Of course, she must have prayed at a time like this and, surely, God must have answered her prayers. While those thoughts were running through her mind, Anna and Vater approached her. "We are going to cancel our trip to Karaszan," Vater told her. "It's too risky. There is too much monkey business going on in these parts. The sooner we get back to Margenau, the safer it will be for all of us. We'll leave in a couple of hours."

Liesbeth sank back into her chair. There were so many more things she had wanted to do and see, and if they failed to stop at Karaszan, Mutter would be so disappointed; but it might be for the best. Some day she wanted to come back and finish the trip. Then she would see the Caucasus Mountains and the Turkish border, even if she had to charter a boat.

As they wound their way back to the Molotschna and home, mixed feelings were bothering Liesbeth. She tried to assemble a composite picture of all of the places they had visited, of all of the people they had seen and of the few they had met. It seemed to be a conglomeration of many things. She

had difficulty putting everything and everybody into the same frame. There were so many differences. Most of the people in the frame were downtrodden Moslem Tatars. In the picture there also were Armenians, Greeks, Germans, Ukrainians and Jews who were being persecuted, also Karaites, Mennonites, Molokani and Dukhobortsy. So many different people of so many faiths made up the country, each one carrying out his own customs and traditions, some oppressing others, and each one serving God according to his own understanding, or lack of it, or heredity.

How nice it would be, she mused, if the members of all groups would be broad-minded, educated and tolerant toward the customs, convictions and position of those of other convictions. "It would change Reba's sad lot to one of contentment and would make it easy for me to be a pious Mennonite according to my own opinions," she said to herself.

CHAPTER TWENTY

Mutter's Cellar

When the three wayfarers in the light box wagon reached Margenau from the trip to the Tatar land, they were stunned by the news that Mutter had fallen into the cellar that morning. She was badly bruised and sore, but no bones were broken. She had failed to notice that the trap-door near the attic stairway, which led from the kitchen floor to the narrow basement steps, was open.

For several weeks it was Liesbeth's duty, under Mutter's instruction and Anna's supervision, to prepare the family meals. Liesbeth never had been fond of washing dishes. She was glad to relegate that job to Franz, the next one in line. She found a shade of glamor in planning and preparing meals. As for baking, that was strictly Anna's affair. Liesbeth would have none of it. She had had no practice in baking bread and only very limited experience in baking Zwieback.

During the warm summer months almost all of the foods in the household were in the cellar. Liesbeth never had paid much attention to it. She had been in it many times for the purpose of getting a food item or returning it, but she had not been interested in the contents or arrangement of the cellar. Mutter had been its sole boss and, in a sense, it had been her secret. Unexpectedly it also had become Liesbeth's secret.

It required an extra kerosene lamp with a thick, wide wick and considerable investigating before Liesbeth knew what and where everything was. There were so many corners, shelves and containers that were not labeled and could be almost anything. Liesbeth took a couple of hours off one day and got herself acquainted with Mutter's cellar.

Situated under the kitchen, it was a dugout that extended into the earth for about ten or twelve feet. The dirt walls and floor were cool, hard and smooth, and the temperature even during the summer months was so chilly that Mutter always had to put a shawl over her head and shoulders before going down to the basement. Ventilation was accomplished through two small, screened windows a few inches above the ground, one of them facing the front and the other the back yard. Movable glass windows over the screens were used to regulate the circulation of the air in accordance with the outside temperature. In the ceiling, a few feet ahead of the bottom steps, there was a hanging kerosene lamp which, day or night, had to be lighted whenever the cellar was being used. Without artificial light, in spite of the two windows and an open trap-door, the dugout was dark.

The storing space of the cellar was in five parts. The end space near the wall that faced the little window of the front yard was for fresh produce and had compartments for potatoes, onions, carrots, turnips, red beets and apples. Only food potatoes and onions were still there. The other compartments were ready for the new crop that would soon be harvested. Above the onion bin there was a short string of sprouting onions. The foliage had been braided into a chain and was tied to the ceiling.

Both side walls had shelves attached to them. The ones on the right were close together. Those on the left were farther apart. Each of the two side shelves was divided into two equal right and left sections. The farther left shelves contained big and little jars, crocks and cans with dried apricots, apples, plums and raisins and with fruit butter, jellies, marmalade and jams. With the exception of the raisins, all of the fruits and preserves were home-processed.

On a long, crude bench in front of the fruits there were a cask of dill pickles, two barrels of pickled watermelons and a keg of sauerkraut. The last three containers were almost empty. Liesbeth recalled the summer before when Mutter and the children made the sauerkraut, pickled cucumbers and watermelons.

Pickling the cucumbers was easy. They put fresh grape or cherry leaves, fresh dill and a few slices of raw onion in the bottom of the barrel or cask. Then they alternated thick layers of cucumbers with thin layers of sprigs of dill and a grape or cherry leaf or two until the cask was filled. Over the contents of the cask they poured a boiled solution of vinegar, salt and water. Occasionally a red pepper was added, and the filled barrel was sealed.

(To be continued)



Projects Continue Amid Disorder

MCC workers in Indonesia have been assured that they do not need to fear current political developments there, reports Wilbert Shenk (Sheridan, Ore.), but "it is almost certain that none of us will enjoy the same freedom as before." There are 13 MCC workers on three Indonesian islands.

Here is Mr. Shenk's report:

Again this year, as has been the case for a number of years prior to the opening of the new session of the United Nations General Assembly, a campaign has been staged to attract national and international attention in connection with the problem of Dutch-held West Irian (Dutch New Guinea).

Indonesia believes this territory should have been surrendered with the rest of the Dutch East Indies when Indonesia won independence from the Dutch.

The purpose of this campaign was to gain enough support from the United Nations so that a two-thirds majority vote would get the issue on the agenda. It failed again this year.

This campaign also has national implications. Since its independence Indonesia has been strife-ridden with strong national factions threatening national unity as represented by the republican government.

So it has become something of a game, in the nick of time each year, to revive an issue of national concern long enough to take the minds of everyone off their differences and unite them behind some common interest.

This year there were the usual ominous warnings that if the Dutch did not honorably give back West Irian, Indonesia would resort to any means to obtain control of that territory.

However it soon became clear that wittingly or unwittingly the national leaders had started something which they had to see through to an end as the issue spread like wild-fire among the masses.

Before the issue came up for vote in the United Nations the position of Dutch nationals in Indonesia became uncertain and minor campaigns were staged. The Indonesian government asserted this was not an attack on individuals but a political offensive against a government. However in practice it has personal implications.

Since the United Nations voting we have witnessed a drastic change here in Indonesia. The happenings leave us rather breathless and we are not in a position to know just

what all the implications will be.

There have been boycotts against Dutch people in which they are not allowed to buy gasoline, movie tickets, eat in restaurants, buy in stores, ride public transportation or use public water supply. Indonesians took over the major Dutch shipping company and trading society, and banned the major Dutch airline.

Western missionaries are beginning to feel their continued presence is becoming an embarrassment and liability to the church. But we have been repeatedly assured that foreigners other than Dutch need not fear and that we may go on working as usual.

Fellowship With National Church

The Vietnamese Evangelical Church appreciates MCC medical assistance and the church has invited future MCC help in developing its hospital program, according to three MCC workers who attended the general conference of the church.

MCC Vietnam director Dr. Willard Kraybill (Louisville, O.) writes, "We enjoyed wonderful fellowship with the leaders of the national church, especially with the hospital committee. It was educational to see the church in conference action and to listen as they presented their story and needs to foreign visitors."

Dr. Kraybill is medical director of the leprosarium at Banmethuot which is part of the Christian and Missionary Alliance mission. The MCC workers serve in various ways with the indigenous Evangelical Church.

Meanwhile, the Minister of Social Action of the Vietnam government visited the MCC medical project at Banmethuot. Workers report he showed great interest in the work and reprimanded the assistant governor of the province, who accompanied him, for the deplorable condition of the road to the leprosarium. A few days later improvement work began on the road.

Refugee Youngsters Receive Bundles

Three hundred refugee children from East Germany, who are staying temporarily in West Berlin with thousands of other refugees, were the happy receivers of Christmas bundles this year.

The city social welfare department arranged for youngsters from 15 refugee camps to assemble at a centrally-located school where the goodwill bundles were given.

The presentation was in charge of Paxmen John DeCamp (Cincinnati, O.), Arthur Driedger (Wheatley, Ont.), and Dean Hartman (Wakarusa, Ind.). A school choir sang and a drama was given based on St. Luke 1 and 2. European

The Old Testament and Primitive People

By Dr. F. Norman Green

From time to time the issue is raised as to whether it is desirable to make the Old Testament available to primitive tribes, whose contact with Christianity has been only of brief duration. It is argued that their emergence from superstition, polygamy, and pagan ritual is so recent, that any literature recalling these things is liable to be harmful in its effects.

It is our belief that these difficulties can be avoided and that, more important, there are many cases in which the Old Testament speaks with a deeper message to primitive peoples than it does, at first sight, to the civilized. The following instances for which we are indebted to Dr. F. Norman Green of Chelmsford will be of particular interest to those concerned about this question. Dr. Green was himself a missionary for eighteen years in Kenya, and so can write from personal experience of such peoples. He states:—

"The Old Testament is essential and most profitable for teaching God's Will and plan both to primitive and to educated peoples; in fact it is more easily understood by the former than the latter in many instances. In East Africa for example my wife and I had contact as missionaries with the three great tribal groups in Kenya—the Kikuyu (Bantu), the Kipsigis (Hamitic) and the Luo (Nilotic).

"The Kikuyu, we learned, had a sacrificial ceremony which corresponds closely to that described in Leviticus, chapters 8 and 16, where the priest takes the blood and puts it on the tip of the right ear, the thumb of the right hand and the great toe of the right foot of the ones to be consecrated or cleansed. The Kipsigis also have a legend very similar to that of Moses and the ark of bull-rushes. Both these tribal groups are thought to have migrated southwards from the North and East, and it is very probable that some of their ancestors had contact with outposts of Hebrew influence at the zenith of King Solomon's power.

"The Luo people also have a custom which serves as a wonder-

MCC director Peter J. Dyck and the Berlin social welfare director briefly explained this goodwill idea and each youngster was given a bundle.

These refugee children have no home, but stay in huge crowded refugee camps where there is no normal home life. With their families they left East Germany, hoping to gain official recognition as refugees in West Berlin then migrate to West Germany or some other non-communist country.

ful illustration of the atoning sacrifice of Christ, as foreshadowed in Isaiah, chapter 53, and consummated in the New Testament. Among the various types of witch doctor, one of the most respected is the Jabilo, whose speciality is to prepare medicine which will ensure victory for the Luo people when they go to war with a hostile clan or tribe. After preparing the medicine, the Jabilo calls the Elders of the tribe around him and tells them that the tribe will win the fight if one of them sends his beloved and eldest son to the battle and he gets killed. To find out which of the Elders will be called upon to send his son, the Jabilo spreads some of the sticky medicine on a piece of wood and rubs it round and round with his finger, calling out the names of the assembled Elders in turn as he does so. The medicine soon becomes dry and his finger then sticks to the wood: the name of the Elder mentioned when his finger stops moving, is the one called upon to give up his son. The Elder in question is at liberty to refuse to let his son go to the war, but if he does refuse he will earn contempt and ostracism from his tribe. My informant told me that the Elders usually agreed to let their beloved son go and that he was often killed in the fight, but that this almost always brought victory for the Luo people. Ever afterwards the name of this Elder would be praised in the tribal songs as one who 'redeemed our people from the enemy by the sacrifice of his beloved son.'

"As far as it goes the above account is a good illustration of God 'who withheld not His only Son but delivered Him up for us all.' There must be many other instances of instructive parallels between tribal customs and Old Testament passages, which confirm the relevance of the latter to the growing Christian awareness of such tribes."

The Bible in the World.

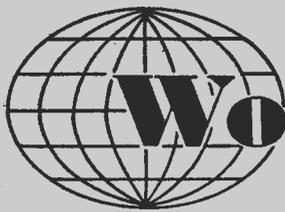
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Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Plot New Teen-Age Film

Gospel Films, Inc., producers of the teen-age films "Seventeen" and "Silent Witness," have begun work on a third youth film, according to Jack Sonneveldt, president of the Muskego, Michigan, organization.

Plot for the new story, which is being prepared in script form by Ken Anderson, was derived from a recent "brainstorming" session in Chicago which brought together some of the mid-west's literary figures. Among them were Eugenia Price, founder of "Unshackled"; James Adair, editor, of *Power*; Dr. Robert A. Cook, vice-president of Scripture Press; Janice Gosnell, fiction editor, *Christian Life* magazine; Charles Urquhart, former director of the "Vic and Sade" radio program; James Grant, WMBI radio producer; Evon Hedley, executive vice-president, Youth for Christ International; and Joyce Hoeksema, writer for secular and religious magazines. Also in attendance were a number of Christian teen-agers, as well as officials of the Gospel Films organization.

Purpose of the new film, according to Sonneveldt, is to reach the high school student, "of alleged high moral character, who because of his good life sees no need for an acceptance of Christ as personal Saviour." Ralph Papin of Gospel Films will handle direction on the production, which is slated to get underway shortly.

Church Help in Retirement Programs

Educational programs set up by the nation's churches can help older people "re-tool to retire," a prominent woman magazine editor told 950 guests at a luncheon given by United Church Women in St. Louis recently.

"We need to create a hunger for knowledge," Margaret Hickey declared in her address on "Woman-power," "and should do more intellectual shopwork in view of the increasing life span and the nation's growing need for trained, skilled workers in their later years."

A lawyer and the wife of a St. Louis lawyer, Miss Hickey is a member of the National Manpower Council and vice-president of the National Social Welfare Council.

Protest Sunday Film Showing

The National Christian Council in Japan has protested the proposal of the government's Ministry of Education that local motion picture theaters schedule recommended films on Sunday mornings. The

government's proposal is an effort to offset the large number of unwholesome pictures seen by Japanese children and to make good films available. The National Christian Council filed a carefully worded statement explaining the effect this would have upon Sunday school attendance and the effect of this reduced attendance upon the children.

Mission Office Moving

Home offices of the Congo Inland Mission, now located in Chicago, Illinois, will be moved to Elkhart, Indiana, according to a recent decision of the board.

Sale of the present office building has brought on the decision to move to Elkhart. The committee is now looking for a suitable building in Elkhart which would provide an apartment for short-term use of missionaries on furlough as well as office space.

The Congo Inland Mission, which carries on an extensive program in the Belgian Congo, is supported by four Mennonite conferences.

Return Home When Immigration Doors Close

A group of Old Order Amish families who waited nearly six months at the Canadian border for permission to settle in Prince Edward Island have abandoned their vigil and returned to their homes in northern Indiana. The permission was withheld because the Amish refused to have their photos taken for identification cards required by the Canadian government.

The Amish had wanted to establish a settlement on Prince Edward Island because good farm land is for sale at a reasonable price there. Also the remoteness of the outlying part of the island would enable them to get away from contact with the modern life which they tend to shun. Increasing industrialization in northern Indiana, together with heavy traffic on the roads have caused many of the Amish to want to move away in search of a quieter environment.

Communists Complain

Some Soviet children are "falling back into the clutches of religious bodies", speakers at a congress of the Komsomol, Communist youth organization, complained. The Moscow Radio, reporting on the congress, said many speakers criticized Komsomol organizations and Pioneer groups for children on the grounds that they were not paying

enough attention to the ideological training of youth. The speakers charged that too much tolerance had been shown by the Komsomol toward children and youth who absent themselves from Marxist lectures.

Mennonites in Isolation

A young Mennonite couple has established a home in what is probably one of the most isolated areas of the North American continent.

Fred and Elsie Gingerich of Kalona, Iowa, were married last summer and shortly thereafter entered voluntary service under the Mennonite Central Committee. They are now serving at Sandy Lake, Alberta, 60 miles north of Calling Lake, where a voluntary service unit has been active for several years, and several hundred miles north of Edmonton.

Ike Glick of the Calling Lake unit maintains contact with the Gingerichs by plane and flies necessary supplies in to them. The Gingerichs are living in a community which is composed largely of Cree Indians. Fred is serving as teacher in the first school ever conducted in the area, which now has an enrollment of 25 students. Still more students are expected as families are attracted by the school and move to the area.

CANADASCOPE

Food Index Declines

For the second consecutive month the consumer price index in Canada had declined at the end of November. At the start of December it was 123.1, one-fifth of a point less than the previous month. At the start of November the index had declined to 123.3 from 123.4 for the first drop in the index last year.

The decrease at the start of December resulted from lower food prices. The food subindex declined 1.2 per cent to 118.8 from 120.2, more than offsetting increases in other groups.

To Try for Short-Term Deal

The Canadian government is trying to arrange a short-term credit deal with Spain for the sale of wheat, Hon. Gordon Churchill, minister of trade and commerce, said Monday. Some 20,000,000 to 30,000,000 bushels of wheat are involved. Spain has been offered the opportunity to buy the wheat on short-term credit arrangements ranging from 2½ to three years for repayments. The last sale of wheat to Spain was in 1951-52.

Militia Role in Civil Defence

The militia's role in civil defence is as "an aid to the civil power", defence minister Hon. George Pearkes said last week in the House of Commons.

"The militia is not taking over civil defence," he said, replying to Paul Martin during study of defence spending estimates. He said that emphasis this year on increased civil defence training for the militia and formation of some 50 mobile columns across Canada is designed to keep the civilian soldiers ready to assist the civil power in the event of aggression or a disaster. The columns would be made up of such components as scouting, rescue, communications, first aid and supply companies.

But the militia would not take over civil defence. It remained within the control of the provinces and the municipalities. To fulfill its role, however, it needed special training.

Co-Ops Increase Business

The total volume of business done by co-operatives in Manitoba during the twelve-month period ending July 31, 1957, was \$113,962,542 — an improvement of almost \$11 million over last year. A substantial rise in the consumer retail field and in the value of grain and seed marketing largely accounts for this increase.

Kitchen Cathedral

(Continued from page 4-4)

"Surely you both pray to know the Lord's will."

"Whenever I'm in a blind, I pray to know the Lord's will," Joycelyn said, "But to tell you the truth, after I've made up my mind, I'm never quite sure I'm on the right path."

"If you'll pardon my saying it," Cynthia interjected, "I think that's because you try to get your guidance at the last minute."

"That doesn't work, I know," Evelyn spoke up. "I used to do that, but now when I want guidance I pray. But also, I watch the circumstances and make my decisions slowly."

"I think real guidance is more than even that. It comes from being quiet before the Lord each day until conviction of His best for you grows within you. Maybe I can't fully prove what I believe by Scripture, but I often read the verse that says, 'I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye' — or as another version says, 'I will counsel thee with mine eye upon thee' (Psalms 32:8). I figure a person has to be close to the Lord at all times to have His eye on one."

Joycelyn and Evelyn both looked at Cynthia and nodded. They respected what she said, because they had seen her face the problems of life with deep courage. If she said that guidance was a daily thing, then both of them would try to teach their daughters to look to the Lord for daily help.

(Copr. ERA, 1958)

What is Today the Task of Missions in Asia and Africa

By J. D. Graber, Elkhart, Indiana

(This message was delivered at the Mennonite World Conference at Karlsruhe, Germany. —Ed.)

The subject as stated deals with the fundamental task of missions but limits it in time to today and geographically to Asia and Africa. These are significant limitations because times do change, and geographical situations can be widely divergent.

The Unchanging Message

Even though times and circumstances change "Jesus Christ is the same yesterday, today and forever." (Hebrews 13:8). Our gospel was "once delivered to the saints" (Jude 3) and does not change. Man's fundamental need also does not change. The story of Adam and Eve falling into sin is a very modern story. This is exactly the way, and it is for the same reasons, that people fall into sin today. The men of the Old and the New Testaments are men of like passions with ourselves (Acts 14:15). It is amazing to find over and over that their problems, temptations, and attitudes are so very similar to our own. Human nature has not changed in these 6,000 years of recorded history.

Geographically, also, the problem of sin is the same. It manifests itself in different guises and forms but its essential nature is the same. A woman from a primitive tribal society may express her pride and vanity by wearing nose and toe rings, or by tattooing her face. In our western society she may paint her lips and wear rings in her ears and on her fingers to express the same vanity and pride. Nebuchadnezzar built Babylon as an expression of his pride; Rome built the city on seven hills; and many a man in our western society today builds a house bigger than he needs and more expensive than he can afford for the same basic reason. These are but a few meagre examples of a really fundamental fact — man's problem is sin, which is the exaltation of self and rebellion against God. Its forms of expression vary from age to age and from place to place but the sickness of the heart remains the same.

So also our remedy for sin does not change. Jesus Christ was delivered up once for all for our sins (Heb. 7:27) and we need no new Saviour and no new sacrifice. In all ages and in every place when men have opened their hearts to the Saviour they had their sins forgiven and have been saved.

Methods Change

Having stressed the unchanging nature of the Gospel and the unchanging need of man, I now want to emphasize that methods of

evangelism and mission work do change. The Apostle Paul already said "I am become all things to all men that I might by all means win some" (I Cor. 9:22). When he was in Europe among the pagans he presented the gospel differently than when he was among the Jews of Asia or when he was among the learned Greeks, or among the ignorant and illiterate. Such adaptation and change of method we must also be prepared to make in our time.

During the colonial period of the past century when western nations were ruling over great empires, which included most of the so-called mission lands, foreign missions had a tendency to build mission empires. Missionaries often had uneasy consciences in this context but they could not free themselves effectively from a strong tendency to exercise a sort of a spiritual imperialism that corresponded to the political imperialism under which they were living. In a very real sense churches often became too much mere western colonies. The system seemed right in those days and it was perhaps inevitable.

The Rise of Nationalism

But today empires are no more. The magnitude and importance of this fact in the historical development of the nations of the world during the past decade or more can hardly be over-emphasized. We are decidedly not in the same world we were in before 1939. And these radical changes have been most marked and sometimes violent in the so-called mission lands of Asia and Africa. It is a fact that during the decade following the last great war half of the world's people moved from a condition of subjection in a colonial empire to that of free citizens in an independent mother nation. One needs only to recall such names as Ethiopia, Egypt, India, Indonesia, Viet Nam, Ceylon, Burma, Pakistan, the Philippines, China, and now recently Ghana in West Africa to understand what we mean.

The magnitude and importance of these political changes has not yet been fully grasped and its influence on the task of the western churches in these countries is very great. These political changes require tremendous adaptations which we are only just beginning to understand and to implement.

Not Mission But Church

In the midst of these newborn and really violent nationalisms the concepts and methods that seemed so right during the colonial age seem entirely wrong. Foreign mission empires no longer fit the new temper. And so, we have a shift of emphasis in missionary method from that of the mission to the

church. In fact, the designation "foreign missions" itself seems oddly out of place. The foreign-ness has to be taken out of the Gospel because Christ belongs to all people everywhere. He dare be foreign to no one.

The word "mission" also does not sound right. It smacks of superiority among those who go to heathen and benighted people to do them good. Of course the unalterable conviction that Christ is "the way the truth and the life" and that "no man cometh unto the Father but by me" remains. We are only becoming more aware of the incongruity between the Gospel of Christ and a spirit of arrogance and superiority. A conviction that we have the truth and those to whom we go do not have the truth has to be held in deep humility and with profound love.

The Task is to Establish the Church

The present day task is seen more and more clearly to be the establishing of a Church according to the New Testament pattern rather than operating a mission. More and more we speak not of the mission but of the Church in India, in Japan, in Tanganyika, in the Congo. We no longer ask so much, "How is the mission work going?" but, "How is it with the Church? Is the Church growing? Is the Church becoming self-governing, self-supporting and self-propagating?" These, we feel now more than we did a generation ago, are the significant questions. We can truthfully say that only in the last decade have we really discovered the Church and have seen the Church as the center of all our task in world missions.

The Indigenous Church Method

Dr. R. Pierce Beaver in a brochure entitled *Revolution in Mission* has made the remark that the discovery of the Church in mission lands is the great fact of the present revolution in missions. We think back just a few decades and we see ourselves appointing missionaries and planning programs in mission fields never once thinking of the Church in that land as sharing in any way with either the planning or the responsibility for what we proposed to do. Doing this was inevitable as long as the Church had not arrived. We are understanding, however, that as soon as the Church is born, and that is as soon as the first class is baptized, the new Church must be taken into account. The objective becomes clear that everything planned and done must somehow contribute to the building up of this newborn Church.

Certainly the mission dare not be built up in such a way as to be in competition with the struggling

Church. In the colonial era and with the superior educational and especially financial resources of the foreign missionary it was easy for the missionary organization to overshadow and inadvertently to keep in a position of secondary importance the weak and struggling church. Should we have been surprised when people inside and outside the new Church concluded that the foreign mission was more important than the Church? But the Church and not the mission is the all-important element; the mission is temporary and expendable but the Church remains. Any mission or extension program that does not leave a living Church behind when it moves on has been of doubtful value. This is the touchstone for assessing the value of our mission efforts, and points the direction also in evaluating our service and relief efforts.

This viewpoint in missions is what is usually referred to as the "indigenous church planting method." I am sure it is a necessary and a significant corrective to the colonizing and unconscious imperialistic approaches of the past century.

Are More Missionaries Needed?

One of the chief problems in missions posed by this emphasis on the indigenous Church is the place of the foreign missionary himself in the program. If the objective is the planting of a Church that stands on its own feet and moves forward with its own local people then the foreign missionary soon becomes superfluous if not actually a handicap. When that point is reached he must be prepared to move on to establish a new Church in yet another un-churched area. This we believe is fundamentally according to the methods followed by the Apostle Paul. But it gives the missionary something of a sense of insecurity. He leaves home for a foreign mission field and he dare not even settle down there but must always keep his goods packed ready for yet another move. Unless we keep clearly in mind as a matter of policy this mobility of missionary forces we will soon find ourselves with a permanent institutionalized program that relegates the emerging Church to a secondary position.

The other phase of the missionary problem has to do with the number of foreign missionaries needed. If local people are to be given responsibility and shouldered with the church program as rapidly as possible then the foreign missionary population has to be kept at a minimum in any local situation. Sending out too many foreign missionaries could easily defeat the purpose of establishing and developing an indigenous Church.

Does this mean that the churches in the west should send out less and less missionaries? We cannot allow this to be the answer. We

(Continued on page 11-1)

MORE ABOUT

The Task of Missions

(Continued from page 10-4)

have the Great Commission staring us in the face. We have also a world with its millions of unevangelized people. We must find a way to use more not less of both our personal and financial resources for the task of world evangelism. But we have to use these resources in such a way that they will produce in the briefest time possible the strongest national churches in the countries to which we go. This requires re-thinking of our mission strategy and a careful planning in terms of these church-planting objectives.

The Mission Board with which I am serving has adopted the policy which says, "smaller groups of missionaries in more places." Such a policy avoids on the one hand the development of so-called foreign mission empires made up of fairly large numbers of foreign missionaries living close together, and on the other hand enables us to use large numbers of missionaries in many new outreaches. When there are only a few foreigners in any area they can more easily identify themselves with the people, lose themselves among them, find their friends and companionship among them and thus be in a much stronger position to work truly with the people as they lead them to a saving experience with Christ and lead them to grow together into a Church.

But this role is usually hard for the young and inexperienced missionary. It would be much easier for him to fit into a regularly prescribed job in a well organized mission "empire", or fill a particular post in a mission institution. For this reason we need to give our missionaries more training and experience; they need to have greater maturity, and will usually need more help and direction from the center. Thus the administrative load becomes greater for the Mission Board as it becomes simpler on the field.

Too Much Money

The same problem arises with regard to money. The indigenous church principle insists that the emerging church must be self-supporting. I am sure we have retarded the growth of churches on the mission field during the past generation or two by an unwise and too lavish use of western money. It is usually easier just to raise the money at home for building a church or school, making scholarships available, employing evangelists and Bible readers, and even supporting pastors. The history of missions during the colonial period is full of this kind of mistaken strategy. Let us be charitable. It may have been right in those times, but we believe it would not be good policy now. Unless

the new Church learns stewardship very early in its experience and unless the members are challenged to give of their money to the Church as a vital expression of their new-found faith they will never be strong and the Church will remain weak.

What is the answer? Shall we then stop giving so much for missions? No, we must give still more. But here again, as with our people, we must re-think our financial policies and our entire strategy so that our resources will produce strong New Testament churches. The solution is not that we dare not use any foreign money in church building and evangelism. It means that we must find ways of using our money so that it encourages giving by the new members and strengthens rather than weakens churches. The foreign missionary's own support, itinerant evangelism, help in providing training institutions, and a subsidy, usually not more than half the total cost, can sometimes be given toward the erection of church building. It has been found by actual experience that when a missionary can challenge a new group of believers to become interested in putting up their own church building it is very encouraging to them to be able to say, "Here are funds made available by your brothers and sisters in the homeland. Every dollar you can raise to build your church will mean two dollars. If you attack this project with vigor you will be able to have your very own church building." We find this produces results and our foreign money used in this way helps and strengthens and does not rob the new Church of its initiative.

Conclusion

What then is our task in Asia and Africa? It is to build the Church of Jesus Christ on the New Testament pattern in every country and in every place. It is on these continents that we have the Christless millions still without the knowledge of the redeeming love of God in Christ.

But the times have changed. Empires are no more. Violent nationalisms have arisen and with them a revival of the national religions. These old ethnic religions, formerly root-bound and asleep, have now become missionary religions and are challenging the Christian faith. Buddhism is strengthening itself in Southeast Asia. Hinduism is taking on new life in India. Islam is rapidly spreading throughout Africa.

But Christ still stands as God's great redemptive word to man. As long as there is anyone on earth who has not yet heard the word we are under the compulsion of God's spirit to make clear to them this Word. The task is more difficult, at least externally, and the number of non-Christians grows

year by year as world population mounts. But we do not despair. As the Apostle John said, "...God is greater..." (I Jno. 3:20 and 4:4). "Not by might nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6.)

Weddings**Dyck — Boschman**

Miss Anne Boschman, daughter of Mr. and Mrs. Henry Boschman of Chilliwack, B.C. and Bill Dyck, son of Mr. and Mrs. Henry Dyck of Abbotsford, B.C., were married on Sunday, Dec. 29, in the Chilliwack M.B. church. Rev. Jacob Bergen officiated, assisted by Rev. Peter Penner, who spoke in the English language. Miss Adeline Nessel sang, "O Promise Me."

Following their honeymoon the young couple will make their home at Abbotsford.

MORE ABOUT

Students Hear Billy Graham

(Continued from page 5-4)

responded to publicly repent and receive Christ. In his second address Dr. Graham spoke on discipleship, emphasizing the self-denial and self commitment necessary.

Watchnight Communion Service

The convention delegates met for the last time at a watchnight communion service on New Year's Eve. Eric Fife, foreign missions secretary of IVCF, presented a message to challenge us to action, following which our hearts and minds were united in remembrance of His death on our behalf.

Joyfully, and with hearts full of praise and thanksgiving, we then climbed aboard our four buses once more to come away from our "Mount of Transfiguration" and descend to our fields of service, determined to give Jesus Christ, our Lord and Saviour, the pre-eminence in our lives.

The whole convention pointed toward selfless, serious, disciplined Christian living. To me this became of paramount importance. To be filled with the Spirit means to be filled and saturated with God's Word. This requires labour. May I, because of God's love and grace, discipline my mental faculties, "for as he thinketh in his heart, so is he..." (Proverbs 23:7a).

*Student at the M.B. Bible College.

God does not count our prayers, He weighs them.

* * *

God causes many a tight place to open into the right place.

The Past and the Future**The Suffering Saviour**

By F. W. Krummacher. 440 pp.

This book has been called the richest series of studies on the sufferings and death of Christ to appear during the entire 19th century. It is considered one of the greatest devotional classics of all time, for it throws brilliant light on every detail of the last week of Christ's earthly ministry, with seven chapters devoted to the seven words from the cross alone.

The vividness and beauty of Krummacher's style, together with his crystal-clear simplicity, make this a volume entirely free from theological verbiage, and suit it for the average Christian, as well as advanced students of the Word of God.

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

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

Price: \$1.90

The World We Have Forgotten

By D. R. Davies

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

Price: 40c.

Israel's National Future
By G. H. Lang

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

Price: 50c.

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Many Parents at Hamilton Program

By Martha Janzen

Grimsby, Ont. — Preparations for Christmas got under way early at the Lake Ave. Sunday School, near Hamilton. We, as teachers, need never worry to whom to give assignments, for we always have more volunteers than parts. Everyone wants to be in the program; everyone wants to be on the platform.

Unfortunately, though, we find that many children cannot be depended upon. Their intentions are good, but by the time the program takes place, some have moved away, while others have never come to Sunday school again.

The junior girls class had to seek two substitutes for the play one week before the program, which was set for Dec. 22. It was very necessary to rehearse the play, so I took the girls to our house for supper one night. Three of them live in the Trailer Camp and two others on the shore of Lake Ontario.

We had a very enjoyable evening. Supper was quite an occasion for



Preparations for the Christmas program include practice sessions. This picture shows four of the girls that are in the junior class in the Sunday school at Hamilton. They had been taken to the home of the teacher, Miss Martha Janzen, for a play practice session.

them — and for me also. I had finished and felt I couldn't eat another bite when Judy said to Gail, "Want some more potatoes?" "I'll have some if you will," was the rejoinder. So they shared the last of the mashed potatoes and also cleared away the meat, vegetables and bread. And during the course of the evening a path was well worn to a plate of cookies which was replenished several times. Then we rehearsed the play. It was good to see the girls' enthusiasm, and diligence.

The program on December 22 drew quite a large audience. We had never before seen so many parents. The children did their parts well. Dickie Mattinson, a boy from the Primary class had been eagerly looking forward to saying his piece, but illness prevented him from being there. John Unger gave a short Christmas message.

Will Minister to Refugees In Hong Kong

Stuttgart, Germany — A former refugee from Communist Russia now living in B.C. will serve refugees in Hong Kong, it has been announced by the "Missionsbund zur Ausbreitung des Evangeliums", formerly called "Licht dem Osten."

Rev. Peter Pauls, who fled the Soviet Union in the post-revolutionary days and lived in China until he came to Canada following the Second World War to escape Communism a second time, will serve among the refugees in Hong Kong, both those who speak Russian and those from Communist China. At the present time Rev. Pauls has his home in Dawson Creek, B.C., where during the summer he works as beekeeper. He has also travelled widely in Canada in a ministry to the Russian people.

The "Licht dem Osten" (Light to the East) mission was begun by Rev. Jacob Kroeker and others in Germany toward the beginning of the present century for the procla-

mation of the Gospel among the Slavic people. They have an extensive literature ministry, including the distribution of Bibles, and support a spiritual ministry in refugee camps. The present work in Hong Kong was begun when many Russian refugees were forced out of Manchuria, where they had found refuge since the days of the Communist revolution in Russia.

Bible Emphasis at Watchnight Service

By Arnold Dyck

Prairie View, Sask. — A well-attended Christmas program was presented in the Bethania M. B. church on the evening of December 24. The Sunday school superintendent, Brother G. Janz, served as chairman.

On December 31 the young people of the district, together with the older brethren and sisters in Christ, had a time of blessed fellowship. It was a voluntary program, with each family presenting one item. The period of testimony was well spent, with many testifying to God's leading during the past year. Rev. E. Martens delivered a brief but inspiring message based on Hebrews 12:1-2.

After the message the film entitled "The Bible on the Table" was shown. This film shows how a family came to the realization that something was lacking in their daily life. They filled the "emptiness" by putting the "Bible on the table."

Ministers And Deacons Hear C. C. Peters

Vineland, Ont. — The ministers and deacons of the M.B. churches of Ontario gathered at Vineland from January 3 to 5 for a conference.

Six sessions were held, beginning Friday evening and ending on Sunday evening. Rev. Jacob Pankratz of the Niagara Mennonite Brethren Church, Virgil, and John Unger of Hamilton spoke Saturday evening. The theme was evangelism. The Conference speaker, Rev. C. C. Peters, delivered a sermon on Sunday morning, choosing his text from 1 Peter 3:8-17.

Winnipeg Superintendent Moves

Winnipeg, Man. — A Winnipeg Sunday school superintendent has moved to California with his family because "we feel the Lord is leading us in this way."

Mr. and Mrs. John Froese, their two sons, Melvin and Arnold, and their daughter, Carol, left Winnipeg for San Jose, Calif., on Jan. 2, after seven years of residence here. During this period Mr. Froese has been active in youth work and in the Sunday school, being superintendent of the Elmwood

M.B. Church Sunday school since 1954.

Before their move to Winnipeg Mr. and Mrs. Froese served four years as home missionaries in Winnipegosis for the Mennonite Brethren Church in Manitoba. Ill health persuaded them to give up that work and move to Winnipeg, where Mr. Froese worked as contractor. Mrs. Froese (nee Helen Kroeker) gave voice lessons at the M. B. Bible College for several years and sang the soprano solo parts in the college choir's presentation of "The Messiah" during that time.

Return From Bermuda Trip

Vineland, Ont. — Mr. and Mrs. Peter Boldt and Carol of Beamsville, Ont., have returned from a trip to Bermuda. They left by plane from Toronto on Christmas Day and returned again in the early hours of January 6. Their daughter, Irene, is a nurse on that island.

Many of our young people have enjoyed a long Christmas holiday. But for all of them January 6 meant a return to school, public school, high school, Bible school. However, for one of the young girls of our church there is no return to school at this time. While walking across the polished living room floor of her home, she had the unfortunate mishap of falling and breaking her leg.

To her the pain, discomfort and loneliness are secondary; the real disappointment is that she cannot return to Bible school, which she was enjoying so thoroughly. Perhaps God has laid her aside for private lessons.

On the Horizon

January 16 to 18 — The boards of the Canadian Conference of Mennonites will meet in Winnipeg for their annual sessions.

February 10 to 23 — The annual two-week Ministers' Course will be given at the M.B. Bible College, 77 Kelvin St., Winnipeg. Write for further information concerning courses offered.

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