

# Mennonite Observer

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

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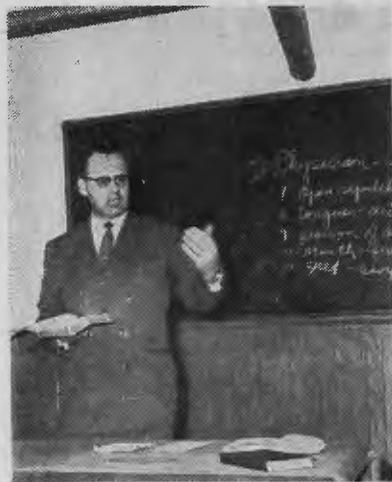
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## South End Young People Hear F.C. Peters Expound Romans

Winnipeg, Man. — "I thought I was a big man until I met up with Milt the Stilt (basketball player at Kansas State University)," Dr. Frank C. Peters, teacher at M.B. Bible College, told a young peoples' meeting in the South End M.B. church Wednesday night, Jan. 15.

A funny statement for a Bible teacher to make? Not very, for Dr. Peters was merely comparing his six feet to Milt's seven foot one inch, in an illustration to the approximately 90 young people present, to show them the smallness of man compared to the greatness of God.



Dr. Frank C. Peters

He emphasized in his exposition of Romans that God gave the Ten Commandments to man so that he could draw a comparison and see his own sinfulness.

### Record Numbers Attend Meetings

During the past few months, Dr. Peters has been giving a series of Bible studies on Romans to South End M.B. Church young people. Record numbers have turned out and have been blessed.

Comments from various young people, overheard by this reporter after the January 15 meeting, were: "Wasn't that a good message!", "I received a terrific blessing", or "I sure don't want to miss any of them!"

A devout man of God, Dr. F. C. Peters has the capacity to impart to the young people a vast store of Biblical truths and expositions, for he is well educated and well tra-

velled. Above all, he is filled with the Holy Spirit.

### From Russia to British Columbia

Born in Russia in 1920, Dr. Peters was a member of a family of six. After coming to Canada, the family moved to Davidson, Saskatchewan, where the father, Rev. C. C. Peters, farmed for one year.

A move was made to Herbert, Saskatchewan, where he received his primary education. The Peters family moved to Yarrow, B.C., where they lived for two years, and later to Agassiz, B.C. Here Dr. Peters obtained most of his high school education, taking the rest by correspondence while in CO-camp. Following his salvation he had a desire to study the Bible. As a result he spent three years in Bethany Bible school, Hepburn, Sask.

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## Week of Blessing at Port Rowan

Port Rowan, Ont. — The week of January 13 to 19 has been one of special blessing to the Mennonite Brethren Church here. Rev. C. C. Peters served at both evening and daytime services.

In his thorough manner Rev. Peters expounded I John chapters one and two. He introduced the services by showing how God prepared John to write this epistle and told his purpose in writing it. Following this, he took up the first chapter verse by verse, drawing new truths to the attention of the congregation. His theme for chapter two was "Recognizing a True Christian." Throughout this chapter he pointed out the difference between a nominal Christian and a true believer. Each one had to take a personal stand in relation to the truths presented.

Special meetings on three afternoons met the needs of various groups. On Thursday afternoon, Rev. Peters spoke on the subject, "The Christian Home and Family."

Sunday school work received special consideration on Friday and Sunday afternoons. Local problems were discussed at this time. Rev. Peters also delivered a message on, "Upon What Does the Success of Sunday School Work Depend?"

Rev. Peters spoke on "The Power of the Cross" at the Sunday morning service, basing his message on I Corinthians 1:18. In his evening message he stressed one of the signs of the last time, the prevalence of false cults. He showed how Satan starts a heresy and permeates the whole teaching of the church with its poison.

This week has truly been one of great blessing to the church here.

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We were drawn closer to the Lord through His Word.

## Bible Conference in Saskatoon

By Mary Dyck

Saskatoon, Sask. — Rev. J. A. Toews, president of the M.B. Bible College in Winnipeg, served as guest speaker at the annual Bible Conference held in Saskatoon on January 10-12.

The afternoon services were in the German language and in the evenings they were in English. Musical numbers were supplied by the male quartet, the choir and the male chorus under the direction of Wilmer Neufeld.

Rev. Toews's messages were based on the letters to the seven churches recorded in Revelation 2 and 3. On Friday night he spoke on the church at Pergamos as the Compromising Church. A true Christian church must be a separated church, in the world but not of the world.

Often a church reaches one of two extremes, Rev. Toews stated. It isolates itself completely from the world or it is in the world and also of the world. The latter situation is the trend for the church of our present day. We are pilgrims just travelling through the world. Paul in Philippians 3:20 reminds us that our citizenship is in Heaven. Since we are Ambassadors for Christ there must be a separation from the world. When the church conforms to the world, it cannot save the world. The Word of God will always be against the compromiser, but for the overcomer there is the promise of rich blessings which only the true child of God can enjoy.

On Saturday night Rev. Toews spoke on the Carnal Church at Thyatira. Its scriptural ideals and patterns had deteriorated to the stage where there was outward greatness and power but inward weakness and corruption. Christ presents Himself to this church as the divine Son of God. Only as He is recognized as the Son of God can He save the Church.

The church at Thyatira had great missionary zeal. "I know thy works and charity and service and thy faith and thy patience and thy work..." (Rev. 2:19). But all this great activity was only a cover-up for spiritual lukewarmness. Much of this corruption was due to lack of spiritual leadership.

Many people think that church discipline is not necessary, but it is our duty to root out the evil in the church and those that are evil, Rev. Toews maintained. Christ will throw this carnal church into great tribulation, but He appeals to the few who have been faithful to reject false teachings, abstain from impurity, and hold fast Christ's works. His promise to the overcomer is that he shall rule with Him, for "when He shall return we shall be like Him." This should be an incentive for a life of purity and service.

During the Sunday morning worship service Rev. Toews spoke on the Missionary Church at Philadelphia. This was a church of little strength but without rebuke.

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## EDITORIAL

### Serving by Singing

Singing has generally received more attention in Mennonite circles than in many other denominations. Family singing, four-part congregational singing and choir singing have become part of the Mennonite tradition. This is as it should be, for praising the Lord in song has ever been an integral part in the worship of God.

Traditionally, music and song were used to worship God. Luther, however, realized the value of songs in the teaching ministry. It is said that his songs did more to spread the new reformation truths than his preaching. The use of gospel songs for evangelistic purposes by Sankey, Moody's song leader and soloist, revealed their effectiveness in this area of witnessing. Since then the Christian church has made increasingly greater use of singing to proclaim God's message of salvation. Today no evangelistic campaign is complete without "special singing", choir singing and vigorous congregational singing.

As Mennonites we have long realized the value of a choir's singing in the church's ministry. Many of our pastors recognize that choir singing can "preach" a message just as effectively as a sermon—if the choir sings with the same consecration as the minister preaches and if the words of the songs can be understood.

If the singing of the choir is so important, the attitude of the choir members is certainly also important. Every choir member must be conscious of his status as a servant of the Lord. Full consecration to the Lord is a "must". This must be accompanied by full dedication to the task in the realization that he has been given his work by the Lord of the harvest Himself.

It seems, however, that some have not realized this. They expect the minister to be on time at the church service—but they repeatedly arrive late at choir practice and for the service. They expect the minister to live a life of prayer and to let the Lord give him each message in prayerful waiting on the Lord. Yet so often choir members never bother to pray about their service—and if a prayer-meeting is arranged at choir practice they denounce it as out of place. They expect the Sunday school teacher to be "on the job" every Sunday, yet they seem to feel free to stay away whenever it suits them. The teacher must keep order in her class, but if the choir director expects them to desist from antics that distract others and attract attention only to themselves they rise up in arms. They expect the congregation to enter the church in a reverent attitude—yet they enter the choir loft wise-cracking and jostling one another.

May God give us choir members who will sing out of a heart filled with the love of God and with lips fully dedicated to the service of the Lord. May He give us singers who are willing to sacrifice, to practise diligently, and sing "as unto the Lord." Then truly our choirs will be proclaiming the Word plainly, pointedly and effectively.

### An Unusual Resolution

It's 1958, a new year and time for resolutions, most of them destined for disintegration or mauling before the year is too far gone. The trouble is that they aim too low, the Canadian Highway Safety Conference suggests. A lot of New Year's resolutions, made with good faith and sincere intent, are concerned with petty subjects.

What this country needs is a good, strong resolution, the Canadian Highway Safety Conference suggests. They have one that will startle even the most hardened resolution-maker and breaker. It goes like this:

"Resolved: that during 1958, we will kill six people a day instead of the nine a day we killed last year."

This resolution is for general use by motorists and pedestrians who use Canada's streets and roads. If they keep it, they will save 1,000 human lives in 1958.

If they don't keep it, or don't make it in the first place, there will be close to 4,000 traffic deaths in Canada this year.

Strong enough for you?

## DEVOTIONAL

### The Path Before Us

By Herbert Giesbrecht\*

The third chapter of Joshua contains the dramatic account of a miraculous event and experience in the early history of the Israelites. It records their passage through the Jordan and, with it, the ready entrance into a new land; Canaan. Although we have already entered upon the new year we can still gain some practical pointers from this event.

For Israel the crossing over Jordan and entrance into Canaan proved to be more than the mere crossing of a physical threshold. It became for them an event and experience of spiritual import. In a sense it prefigured and epitomized in miniature all that lay before them and all that God was prepared to do for them, if they would but meet the conditions. It revealed to them new and marvellous aspects of the person of God and wrought deeper faith in them in the perfect goodness and justice of the ways of God.

Similarly, our passage into this new year should be more for us as saints of God than the mere crossing of a temporal threshold. It should also carry genuine spiritual significance for us — for all of us! If we reflect seriously upon life as lived under the constant eye of God and meditate upon the revealed Word of God we cannot but become aware of certain truths that are sobering indeed—and transforming as well.

The people of Israel were quite ignorant concerning the actual course that they would take, both into and through the Jordan river. For this reason they were told to follow the Ark of the Covenant which the priests were to carry before them, "...that you may know the way you shall go, for you have not passed this way before." We may be sure that the people of Israel remained in constant suspense, ever wondering what each forward step might bring them and just how they would finally reach the other shore.

Nor can we envision any more clearly the entire way through 1958. The future is hidden from our eyes. It lies wholly within God's hands and is, mercifully enough, parcelled out to us in small segments of time only—each of them bringing we know not what. Yes, our path before us remains unknown to us until we have taken every step. So we are obliged to look to Him if we would tread each step aright.

We may, however, have definite assurance of divine help and guidance for the path before us. There is a recurring emphasis in Joshua three (cf. RSV) on the concept "know". This speaks of high confidence and of definite assurance. Israel was to receive definite assur-

ance in particular concerning the actual course of the path itself (3:4), concerning God's continuing and guiding presence with Joshua, their leader (3:7); and concerning their complete and certain protection from, and in fact the utter defeat of their enemies in Canaan (3:10).

But such assurance was not promised Israel by God unconditionally—no, not by any means! They were explicitly told to do two important things in connection with this venture: to sanctify themselves beforehand (3:5) and to keep their eyes fastened on the Ark of the Covenant (3:3). They were to accept and obey, in faith and without question, the express will of God here. We may enjoy equal assurance on this path through 1958 if we exercise child-like faith in God and practise implicit obedience to His known will.

From our point of view the divine guidance itself (as manifested in this event in Israel's history) may be gradual and limited, but it will also prove to be unexpected, miraculous and wonderful as we actually "pass through." That is why we may and can also bring honor to God upon this path.

It seems at first sight (from 3:7) that God intended to honor and magnify Joshua, the leader, in this event and experience, and not Himself. But a reading of the larger context immediately dispels such a thought. When the people of Israel had passed over, they were bidden to take twelve stones out of the midst of the river and to erect therewith a memorial in Gilgal on the west side of the Jordan. This stone memorial was to serve as a testimony for them and for future

(Continued on page 10-3)

## 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.*

# Indians Receive Christ as Saviour

By George Fast

**Kelowna, B.C.** — One Sunday little Olive Wilson, an Indian girl coming to the Sunday school held by the M.B. Church here on an Indian reserve, would not go home after the service. She wanted to let Jesus into her heart. After doing this she went home happy.

This was only the beginning, for since then eight more Indians have come to know the Lord as Saviour.

God dealt with Bert and Grace Wilson next after Olive's conversion. They were parents of four small children. When Bert was involved in a truck accident in which he broke his back God spoke to him. He had to decide between God's way and his own way. Since God had been gracious and spared his life he chose God's way—and his wife followed his example. His simple prayer was, "God forgive my sins. Help me to live for my kids, and come into my heart." The Father in heaven heard his prayer.

## A Prayer-Answering God

Next on "God's list" was Mrs. Wilson, Bert's mother. The government threatened to take her children from home if they did not attend a school and if the children's rations continued to be eaten by the adults. At one time we all prayed for them, and God intervened for a time.

Mrs. Wilson was often drunk in the morning and thus did not send her children to school. One day a policeman remarked, "The children won't have to go." Mrs. Wilson took these words too seriously and went to the Indian agent to ask for more rations for the children. The Indian agent said he'd investigate.

In the meantime nearly everyone in the house became ill. Her son Morgan lay in hospital with double pneumonia. Mrs. Wilson again told her troubles to Mr. and Mrs. Cornelison—who prayed with her. God again answered. Since however she did not send her children to school regularly, the Indian Agent spoke the deciding word when he investigated. The next day the policeman took three of the children, Dorothy, Doreen, and George, on the bus to Cranbrook to a Catholic private school.

## "And His House"

During this whole time Bert and Grace were a real testimony to her. She realized her sin—and finally yielded to Christ after some struggling. Then she, too, became a living testimony.

Now God spoke in earnest to her husband, Bill Wilson, and to Morgan and Cliff, her sons. Mr. Wilson noticed that his wife and Bert and Grace were different. He began to marvel at them and became disturbed about his own sin. Thirty

years ago he had renounced Catholicism and had read his Bible a great deal. Now his wife would not drink with him—so he had to celebrate Christmas without her.

The new year had begun and yet there was no change. Then one day the Cornelisons visited them and he could resist no longer, yielding himself to God. It was a real struggle, but God won the victory—and again there was rejoicing in heaven. Morgan also began to pray and to thank God—and Cliff accepted Christ as Saviour that night also. In the closing prayer Morgan rejoiced, "Thank you, God, for saving this house."

## The Parents of Olive, too

It was ten o'clock in the evening, but the Cornelisons still had to go to Enoch Wilsons, who had invited them for that evening. Enoch is a brother to Bill Wilson. Mrs. Enoch Wilson knew that her little Olive was a Christian. Both she and her husband accepted the Lord as Saviour that night. Their son Raymond maintained that he was a Christian, too, because he had prayed that God should forgive his sins and come into his heart. We counted nine decisions—but who knows, there may be ten in His book.

The hour was late, but there were many happy people among the Indians.

We expect God to continue working in the hearts of these Indians. Help us to pray for them and for a chapel in which His children can worship Him.

## Discuss Television at Youth Service

**Abbotsford, B.C.** — Television, a live issue in many Christian homes today, served as a discussion theme at the watchnight service of the young people of the M.B. Church here.

To begin the program Glen DeFehr led in congregational singing. Then the panel discussion on the topic "Television in the Christian Home" followed. Rev. A. H. Wierler, Mr. Wm. Wiebe, and Mr. John Redekopp served as panel members. Although no final answer came out of the discussion of the panel members and the audience, the discussion proved highly profitable. It was generally felt that the individual had to decide whether the television set would control him or whether he could control the use of it.

The young people entered enthusiastically in the competitive Bible games that followed. A trio supplied special music. Following this refreshments were served.

After the refreshments the young people reassembled for testimony and prayer. Rev. Nikkel, the pastor, led out in prayer as the hour

of midnight struck and the new year began.

On January 11 the young people again gathered for their monthly activity evening, held at the Mennonite Educational Institute auditorium. The evening's program of activities included volley-ball and badminton. After refreshments they gathered for a short devotional period, which consisted of a story that reminded the young people to be prepared to meet God. It also encouraged them to make their lives a living testimony for the Saviour.

## Religious Emphasis Week at MEI

**Clearbrook, B.C.** — Rev. John G. Baerg, pastor of the M.B. Church at Mountain Lake, Minn., served as guest speaker at the Religious Emphasis Week conducted at the Mennonite Educational Institute here.

Rev. Baerg spoke to the senior high students every morning and to the junior high students in the afternoon. Most of his lectures to the students concerned the growth of Christians. During the remainder of the day Rev. Baerg served in counselling sessions for students having problems or defeats in their Christian life. Many availed themselves of this opportunity.

During the whole week evening services in the large auditorium attracted visitors from the surrounding communities. Themes such as "The Unspeakable Gift", "The Way Back to God", and "The Power of God" were all very helpful to Christians desiring to grow in their Christian life. The unsaved were not overlooked either, and opportunities to respond to Christ's call resulted in the salvation of sinners.

God has answered many prayers in that Christians have been edified, backsliders returned to the fold, and sinners have found new life in Christ.

## Holiday Season Services at Swift Current

**Swift Current, Sask.** — To begin the special Christmas season festivities the young people and young married couples gathered at the South Side Cafe for their Christmas banquet on December 18.

After the meal all joined heartily in the carol singing. Mr. Pete Wiebe then entertained the group with some anecdotes. The highlight of the evening was the message by Rev. Peeler of Pambrun, who spoke on "Christ, the True Light." He appealed to Christians to work more earnestly to win the lost to Christ. After closing prayer, Mrs. Ewald Andrews sang "O Holy Night."

The Sunday school children again sang and recited for their parents and friends at the annual Christmas program. The choir also sang several songs, while Mr. Harold

Thiessen told of the wonderful gift of God, Jesus Christ.

What better place to spend the closing hours of the old year than in the House of God? People here indicated this as true by attending the service on New Year's Eve. Testimonies of thanks for God's guidance in the past and prayers for His leading Hand in the future were given. Rev. E. J. Lautermilch gave a challenging message to Christians.

Lunch was served and grocery hampers presented to the three ministers, Rev. E. J. Lautermilch, Rev. C. C. Penner, and Rev. Frank J. Peters.

The church also observed prayer week.

## Lindbrook Girl Receives Scholarship

**Lindbrook, Alta.** — Miss Loretta Baerg on January 10 received the \$50 awarded annually to the student with the highest marks in the grade nine final examinations.

Mrs. Swift, a representative of the Ladies Auxiliary Club, presented the award.

Loretta is a member of the Lindbrook Mennonite Brethren Church. She has proved that a little social life does not hinder academic progress.

## Celebrates 80th Birthday

**Dalmeny, Sask.** — Mr. Jacob Baerg's eightieth birthday was celebrated on January 1 in the M.B. church basement. All the children and grandchildren, and other relatives, were there to wish him God's richest blessings on this memorable day.

The theme of the program was well expressed by the song "Make Me a Channel of Blessing, I Pray", sung by a number of grandchildren. Mr. Baerg's two brothers each had a short talk, while Rev. H. Baerg delivered a message on Psalm 92: 12-15. He declared that "the freshness of old age is preserved by the continual increase of the love of God in our hearts."

Everyone enjoyed the fellowship meal served in honour of the "birthday child", a true child of God.

A poem read on the program was:

"His grace is sufficient, whatever the pathway,  
His strength in thy weakness shall perfected be;  
So great is His love it never can weary  
Of meeting thy need and of caring for thee.

"His grace is sufficient, thou ne'er canst exhaust it,  
Be strong in that grace which floweth to thee,  
Draw largely, continually, out from His fullness,  
He still is sufficient. He careth for thee."

# Indigenous Pastor in India Looks at M. B. Missions

By M. B. John

(The following message and report by the pastor of Mahbubnagar M.B. Church in India was presented when the Brethren J. B. Toews, J. P. Kliever and C. A. DeFehr visited there in July. The first part of his message, not printed here, tells of the beginning of our church work in India. The next sections tell us how the work of our church looks to one of the Indian brethren.)

## Growth

At the beginning when the new missionaries arrived in India, they were greatly handicapped because they were without workers to assist them. The workers had to be called from other denominations. A number of schools to educate children, hospitals to heal the sick and suffering, Bible schools to train up workers for church services were soon started to attain the main goal and aim of the mission. Gradually our own people began to come forward from our schools and they were entrusted with great responsibilities.

Very soon the churches were organized in the Mennonite Brethren field. The first church was organized at Malakpet on March 27, 1904, with a few missionaries, native workers and new converts who called themselves the first Mennonite Brethren Church in India. Now we see a marvelous change in the work compared to the new work at the beginning.

We see at present that there are 250-300 organized churches with pastors and preachers. Each field has its own association to look after the furtherance of the Gospel propagation in its respective place. Above all there is the M. B. General Conference, which meets once a year in the appointed time and place, where all the fields gather for spiritual nourishment and growth. Further, there is a governing council consisting of 20 Indian and seven missionary brethren to plan the improvement of the field work.

There are now nearly eight middle schools and there is a central high school for the whole field for educating our own children. There is the Bethany Bible School at Shamshabad in addition to the other elementary Bible schools in each station for training workers. We are very glad to have a big medical center at Jadcherla with highly-qualified doctors and nurses for ministering to the sick. The central printing press at Mahbubnagar stands for publication purposes.

It is estimated that there are nearly 20 to 22 thousand Indian Christians, about 2,000 school children, 80-100 Bible school students, 150 teachers, 50-60 medical work-

ers, 300-350 preachers and evangelists, 10 ordained pastors and 50 Bible women working on the entire M.B. field. Really, it shows an enormous growth in the work. We all sitting here now are the fruits of the untiring efforts of the previous and present missionaries and prayers and the financial support of the M.B. Foreign Board.

## Responsibilities

We are hoping that the governing council can soon be registered with the government for the protection of all property belonging to the M.B. field. The baptisms and holy communion services are observed as sacred sacraments in the churches and the church discipline is strictly observed and followed.

The plan of self-support has just been introduced in the churches. Now the churches are in the beginning stage of this plan—just like a little baby starting to take steps for the first time. We hope this plan will work all right in the long run as the churches begin to realize its great importance and prominence. The churches must be Abraham-minded and say with great faith "Jehovah-jireh", meaning "God will provide."

If I am right in this point of view, let me proceed to state our churches have not been taught nor has this plan been emphasized from the beginning. We hope that the M.B. churches in India will become self-supporting and indigenous-minded one day or another and send forth missionaries to the other parts of the world for the propagation of the cross of Christ on their own responsibilities.

There still is an earnest desire for strong leadership in the churches at present. There are only a few leaders here and there and some of them have become already old and the rest are not well-educated. There is a special need for well-educated, trained and fully consecrated leaders in our churches. Further, it is sorrowful to note that in the ministry of the whole M.B. field there are only a few high school graduates, five or six in number. In this connection let us recollect the precious words of our Lord Jesus Christ: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matthew 9:37-38.

In coming to the conclusion, first of all we praise and glorify with one accord and one mind our Almighty God for what He hath wrought in all these days. Secondly, we are very thankful to the M.B. Board of Foreign Missions and all well-wishers of America for

their full cooperation and support in this sacred and blessed ministry. The spirit of service and sacrifice of you three brethren, representing the M.B. Board, is highly honored and appreciated. Rev. A. E. Janzen's visit into our midst in 1949 and yours in 1957 are notable events to be remembered always in the M.B. Churches of India.

We are looking for the day when our brethren from India on behalf of the M.B. General Conference will represent the General Conference in America. We hope that God would miraculously open a way for this particular purpose. We are longing to see our fellow brethren in America and share our spiritual blessings and experiences with them. Please extend the hearty greetings of all the M.B. Churches of India to all the Church and board members in America.

May God bless us all abundantly and richly for His glorious ministry in India and all over the world. Amen.

## South End Young People

(Continued from page 1-2)

Dr. Peters' education was cut short by the onslaught of the Axis powers in 1939. Two years, 1942-43, were spent in CO-camps on Vancouver Island. During camp years, he married the former Melita Krause of Yarrow, B.C., whom he had met in Bible school.

Upon release from camp, Dr. Peters took his wife and children and left for Kansas with \$100 in their pockets. Trusting God to see him through, he entered teachers college, graduating in 1948 with a Masters degree. He returned to Yarrow, where he taught Bible school for one year.

In 1950, Dr. Peters went to Ontario, taking up the pastorate of the Kitchener M.B. Church. In addition to his pastoral duties, he taught psychology in Waterloo College. He also attended the University of Toronto, where he obtained his Master of Theology degree.

Graduation exercises over, he took a position with Menno Travel Service and served as director of a Palestine tour with the MCC.

## President of Tabor College

Returning to America, Dr. Peters took over the presidency of Tabor College. Even though he was president, he continued his studies. Once a week he would motor to Kansas city to attend the Central Baptist Theological seminary, where he gained the Doctor of Theology degree.

After completing two years as president of Tabor College, Dr. Peters resigned and went to the University of Kansas to write examinations for a Doctor of Philosophy degree.

"After all this I came to teach at the M.B. Bible College," Dr. Peters concluded.

Somewhat taken aback by all this maze of "education personified" I asked, "How did you finance all this education when you had a wife and family to support?"

"Aha," exclaimed Dr. Peters, "I got through with God's help and with scholarships." He added, "Besides I had two pastorates."

"What has been one of the highlights during your career?" asked this persevering reporter.

"I never flunked once," Doctor Peters said with a grin. "Seriously, I think that my trip to Palestine was a highlight in my life. I have also travelled to Europe, Asia and Africa."

"What do you think of Winnipeg and the people here compared to people in other cities," I asked. "They're tops," he said. "If they receive everyone else like they did me and my family, its marvellous."

A thought came to my mind. Here was a chance to ask an authority on what he thought of married students.

"Married students are here to stay," said Dr. Peters. "You find them very prevalent in the United States, where they are putting up large married quarters at every university—and besides they do make some of the best students."

To sum it up, he said, "God has led us marvellously—considering I went to school all these years and raised a family of five children."

Dr. Peters is currently translating the history of the M.B. Church into English.

## Pacific Bible Institute, Fresno, Calif.

Dr. Vincent Bennett of Pasadena, California, has accepted the invitation to speak at the annual Bible conference of the Mennonite Brethren Biblical Seminary and Pacific Bible Institute. Dr. Bennett is an outstanding Bible teacher, speaker at many Bible conferences, author, song-writer, and evangelist. He was graduated from Cliff College, England, where he was associated for some years with Dr. G. Campbell Morgan. He came to America in 1924 and has for some years been University Pastor and Professor of Bible at the John Brown University as well as vice-president of the John Brown schools.

President Edman of Wheaton says of him, "He is a dynamic, spirit-filled teacher of the Word, and we have found enthusiastic response to his message in all parts of the States and also in Canada. Everywhere he goes he has return invitations."

The Conference will be held from February 2 to 7. Morning sessions will be held in the Institute auditorium, evening services in the Mennonite Brethren Church at Orchard and Olive. Dr. Bennett's morning messages will be on the subject "Understanding the Will of God." In the evenings he will speak on "Understanding Calvary."

## Mission Council Receives Large Rockefeller Grant

Accra, Ghana—The two major business items at the assembly of the International Missionary Council, held here from December 28 to January 7, were the question of merger with the World Council of Churches and the utilization of the \$2,000,000 grant of Rockefeller, Jr. (which was doubled by a matching grant from nine mission boards).

This has been reported by Orin O. Miller, who was one of the delegates at the conference, representing the Eastern Mennonite Board of Missions and Charities, a member of the International Missionary Council. Rev. John B. Kliever, Mennonite Brethren missionary in the Belgian Congo, represented the M.B. Board of Foreign Missions.

The previously prepared draft plan for IMC-WCC integration was formally submitted at the January 2 afternoon session. Debate resumed on January 3, with mission workers and agencies in Africa and Latin America voicing the strongest objection against merger with the World Council of Churches. Other negative notes came from European church representatives, where the mission interest has been carried by the society and not the official church.

### Merger Receives Favourable Vote

After the debate at the conference it was voted to regard with favor the principle of integration of these two bodies serving the church and her mission, but to re-study and readapt the plan. It is still believed that the merger will be completed by 1961.

Rockefeller's two million dollar gift was made with the stipulation that the boards in the International Missionary Council contribute an equal amount. The fund is to be used specifically for the training of indigenous leadership. It will be spent over five years in assisting the strongest, strategically located institutions now in existence and in developing quality and scholarship rather than capital expansion. This corresponds with a similar grant by the Ford Foundation to United States colleges and hospitals some years ago. The operation of the plan is to go into effect on July 1, 1958.

Practically all of the 200 delegates regularly attended the daily Bible studies. They came from 50 countries. Mr. Miller reports that they were a daily high point at the conference.

Highlights at the conference included an afternoon reception by the Ghana Prime Minister, Nkrumah, who welcomed the assembly and spoke in deep and gracious appreciation of what missions have done for and meant to Ghana. He extended a plea for continuing help in the spirit of the pioneer missionaries and in the spirit of Chair-

man Mackay's address the previous evening. Dr. Mackay had stated that, "The Biblical Servant image is the truest image of what God intends man to be and the truest picture of man's mission. It is on the road of missionary obedience that the unity of the church of Christ will be achieved."

Between 15 and 20 thousand were present at a vesper worship service in the Accra Stadium on Sunday afternoon, December 29. Mr. Miller reports, "Mass choirs sang and sang and sang! Premier Nkrumah was again there. Dr. Ranson preached (He is general secretary of the IMC)."

Mr. Miller gives us a look into one of the committee sessions: "This morning in a committee where I sit, the Southern Baptist, the Pentecostal, and the Greek Orthodox visitors frankly made clear the problems of their constituencies in regards to co-operating closer with the IMC-WCC structure. The first two groups, with eight million members each and 1200 and 3,000 foreign missionaries respectively, and the Greek church (in WCC), with hardly the beginnings of an outreach program, do represent a sector of mission and church that the agencies cannot and do not wish to ignore or bypass. All the discussions reveal clearly, too, the new problems arising from a shrinking, more compact world, a widely spread, rapidly growing younger church (with able, consecrated, spiritually minded leaders here) and the handicap, and often scandal and tragedy of unco-ordinated, fragmented occupancy and strategy in missions."

### The Word of God Enlightens

A Meditation by Mrs. M. Wall

God's Word is there to enlighten us, but it can do this only if we let it work in our personal lives. It is one thing to hear, but quite another thing to "do".

A teacher had assigned some problems to her class. Margaret, one of the pupils, had heard this very well—she even put a check mark beside each problem assigned before she closed the book. Yet the next day's mathematics class did not make her very happy—she had not done any of her problems. In the same way, it seems to me, we as God's children often hear the Word and then close the Book, forgetting to act upon what we have heard.

This naturally presupposes that we have paid close attention to God's Word proclaimed in sermon or song, be it from the pulpit or over the radio. As we listen attentively to the preaching of His

Word we are listening to Christ speak, for "Search the Scriptures; for in them ye think ye have eternal life: and they are they which do testify of me" (John 5:39). Jesus Christ is the Word made flesh, for we read in John 1:14, "And the Word was made flesh, and dwelt among us." The words that He spoke, they are truth.

But, you say, it is so hard to hear Christ's message when there are so many distracting thoughts. One line of a song gives us light, for it reads, "While our hearts are quiet, hear what He will say." I have found that if I earnestly ask God to speak to me through His Word he will help me put other things out of my mind so that I can become quiet before Him.

This quietness of heart does not mean laziness of mind, or a nodding in agreement to everything that the preacher says. The latter could mean that we are sleepy, or already asleep. Satan is more than pleased to see this. To us comes the challenge, "Watch and pray." Taking notes can help us to pay greater attention to what His servant is saying. Not only that, they are of great help in home study.

The Sunday before Christmas Missionary Wilmer Quiring had a message on Revelation 2:1-7. In it he pointed out the marks of lovelessness in a Christian's life. God spoke to me through this word. Later while reading in my husband's Bible I came across the notes on this sermon. As I read these and reread the passage the truth of it really gripped my heart.

We are told that in Russia the Christians feast upon each part of the Bible that they can get hold of. We still have the opportunity of letting the Word enlighten our mind and heart. Let us make use of all the opportunities presented to us, for Jesus tells us, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matth. 4:4). The Psalmist declares: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psalm 19:10).

### Bible Conference in Saskatoon

(Continued from page 1-4)

(Continued from page 1-4)  
Only a missionary church is a model church, one that has an open door into the harvest field. Christ presents Himself to the church as a Sovereign Lord — "He that is holy, he that is true, he that hath the key of David" (Rev. 3:7). Holiness is the primary attribute of God and must be reflected in the lives of His servants.

Philadelphia, which means brotherly, love had little power, but God manifests Himself greatly through that which is small. Little strength dedicated to Him can be multiplied for great service. This church had been obedient to His

Word and teachings. Only a faithful and obedient church will have influence for winning others to Christ. This church shall be preserved from the great tribulation. There will be a permanent place of prestige and honour to the faithful and a crown and a new name are promised to those who remain true to Him.

### Indifferent Church Leaves Christ Outside

For the final message on Sunday night, Rev. Toews spoke on the Indifferent Church at Laodicea. This church presents a tragic picture and is typical of so many of our present day churches, he declared. Christ is not in His rightful place in the midst of His people. He is outside, pleading and waiting to regain fellowship. It is then that the mission church becomes a mission field.

Laodicea means the people rule. So much emphasis is put on social democracy — the majority vote decides. Often the voice of the people is not the Voice of God. The chief danger in such a church is that it becomes indifferent, it takes no stand for or against sin. Christ presents Himself to the Indifferent Church, He has not become indifferent in His love, compassion and sympathy. He presents Himself as the Amen. God has given His eternal "Yes" to His people by pledging His love God has always been faithful.

He presents Himself as the Faithful Witness who reveals the true condition to His beloved. He reminds them that the Beginning of creation was of God, for the church at Laodicea had become self-satisfied and did not acknowledge God as Creator.

There are three basic defects and problems in this church, Rev. Towes said: 1) Spiritual lukewarmness, which is abominable in the sight of God — "I will spue thee out of my mouth." 2) Self-satisfaction, boasting about its virtues and riches. There is no consciousness of spiritual poverty. 3) The church was ignorant of its poor condition. God's presence was gone but the church was not aware of it.

Christ gives the church divine counsel. "Buy of me gold that is tried in the fire" (3:18). Genuine faith produces spiritual wealth. 2) White raiment speaks of the righteousness of Christ. This church had self-righteousness but not Christ-righteousness. 3) Eye-salve — a symbol of the Holy Spirit. This church needed enlightenment by the Spirit of God. All blessings are without money and without price. We must give up all things to receive God's blessing.

He closed with an earnest pleading for new zeal and repentance and for an open door. The door of your heart can be opened only from the inside. "If any man will open the door I will come in." He pleads for fellowship, expressed in the supper — "I will come in to him and sup with him and he with me."

## THE Young Observers

### Let's Visit a Minute

Dear Boys and Girls,

One of the lessons that all of us must learn is obedience. Our parents try to teach us to obey in the home, for if we learn to obey at home it will be much easier at school. At school the teacher tries to teach us that obedience is necessary, for only those who have learned obedience will get anywhere in this world.

Yet obedience is not only necessary if Mother or Father call us—or if teacher asks us to do something. The Lord Jesus also wants us to be obedient to Him, for He is our King and Lord. If we are disobedient to Him we become very unhappy—and some day must suffer the just punishment for disobedience. Therefore, boys and girls, let's listen to what Jesus tells us to do and then be obedient to His will.

A story from Prussia illustrates what obedience can bring. In that country there was a switchman who was stationed at the junction of two railroad lines. His hand was on the lever for a train that was nearing. The engine was within a few seconds of reaching his signal box, when, on looking around, he spied his small son playing on the very track the coming train was to pass over. "Lie down!" he shouted to the child. But he himself remained at his post.

The train passed on its way. Imagine that father's feelings when he rushed forward, expecting to find his little boy crushed to death. But how his heart bounded with joy when he found that the child had so promptly obeyed his command that the whole train had passed over him, leaving him unharmed. The king of Prussia heard of this noble act of the switchman, and sending for him, gave him a medal for his courage.

If we will obey the Lord Jesus as promptly as this boy obeyed his father, we will have real joy in our heart.

Aunt Selma.

## Who Enjoys a Sleigh Ride?

For many years the horse and sleigh provided Canadians with their main method of transportation, other than travel by boat in summer. Long before the roads were usable the horse and sleigh (cutter) provided transportation between isolated settlements.

Even today many children in the prairie provinces daily go to school in a horse-drawn sleigh while the snow lasts. Naturally it is too cold to have an open sleigh as is seen here. They pile into a warm "caboose" pick up the reins, give the horse a gentle slap—and away they are on their way to school. It may not be as fast as going by car, but it's a lot more fun.

The picture shows an 11-year-old Ontario girl with a Shetland Pony and a small sleigh out for a ride in the crisp, crunchy snow.



## A One-Eyed Servant

There is a fable of a lady who was always watching her neighbor and thinking how well-to-do she was, and what a poor unfortunate creature she herself was.

One day she was sitting on her doorstep looking very forlorn. Her dress was torn and shabby, and even the curtains at the windows were soiled and ragged. As she sat staring at her neighbor's house and thinking dismal thoughts, she heard a noise near by like the sound of stitching. She looked down, for the noise seemed to come from the ground, and there under a bush sat a funny, little man, with a blue coat, a yellow waistcoat, and red boots. On his lap he had a small shoe, and he was busily stitching away as fast as he possibly could.

"Good morning, lady," he said, "a very fine day. Why are you looking so intently across the road?"

"I was looking at my neighbor's cottage," said the woman.

"A very pretty cottage it is, and it looks thriving, doesn't it?" said the little cobbler.

"Yest, she was always lucky," said Bella (that was the woman's name), "and her husband is so good to her."

"They were both good husbands at first," said the cobbler. "Reach me my awl, please, lady, for you seem to have nothing to do."

"Yes, they were both good husbands," said Bella, "but mine has turned out for the worse, and hers for the better. Just think, we were married on the same day, and now I've nothing—and she has two cows."

"Yes, and a good supply of flax that she spun in the winter," said the little man; "and a Sunday dress of good green material; and a red vest for her husband; and bacon in the chimney; and a rope of onions."

"Yes, and a tea-tray, with Daniel in the lions' den on it."

"Where is your husband? Is he at work?"

"No, he is at the ale house."

"Why, how's that? He used to be very sober. Can't he work?"

"Well, his master would not keep him because he was so shabby."

"Humph!" said the cobbler. "He's a groom, is he not? Well, your neighbor thrives, but no wonder. She has a servant to help her."

"A servant!" said Bella. "Then no wonder everything looks so tidy. But I never saw any servant; and how could she afford to pay her wages?"

"She has a servant," said the cobbler, "a one-eyed servant—but she doesn't pay her any wages. Servants are plentiful enough, and your neighbor uses hers well, I must say."

"What does the servant do for her?" asked Bella curiously.

"Why, all sorts of things—keeps her own clothes and her husband's in fine order, and the baby's, too."

"Dear me!" exclaimed Bella. "Well, she always has been lucky. She takes good care that I do not see her servant. How is it that she has only one eye?"

"It runs in the family," said the cobbler, stitching away busily. "This servant has some cousins who are blind—no eyes at all—and they sometimes come and help her. I've seen them in the cottage myself. She takes what they make to market and buys handsome things."

"Just think!" said Bella, nearly crying, "and I haven't a soul to do anything for me."

"Well, you see," said the little man, "my people are very particular, and your house is not really clean."

"Well, it would always be clean, if you would get a servant for me."

The cobbler considered for a moment. Then he said, "Well, if you will have everything clean and tidy, I may be able to get a servant for you; but perhaps it will be several days before I can." Then he disappeared.

Bella was so pleased with the thought of having a servant that she could not sleep for joy. Her husband hardly knew the house. She cleaned the windows and washed the curtains, and everything looked so tidy.

The next morning Bella watched to see if she could catch a glimpse of her neighbor's servant. But all

(Continued on page 10-3)

# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(44th Installment)

## CHAPTER TWENTY-ONE

### A Change in Heart

Unexpectedly and without any previous hints, Johann sent word home that Liesbeth was to report to the Gnadensfeld girls' school on a certain September Monday morning a few weeks hence. He had corresponded with Vater and Mutter about the matter. Liesbeth herself, however, had known nothing about it until the news arrived. She had been looking forward to starting her fifth year of school. She would be in the sixth class, and in May she, with Sara and several other boys and girls, would graduate from the Margenau community school. She wondered what the new arrangement was all about and what would happen to the plans which she and Sara had made. She never had heard of the Gnadensfeld school for girls. She was puzzled, but there seemed to be no answers to her unspoken queries.

On a Sunday afternoon, a few weeks after she had celebrated her twelfth birthday, Vater, in the box carriage pulled by the old black mare, took Liesbeth to Gnadental. She seemed a tiny mite to be leaving home, weighing as she did only a few ounces over sixty-seven pounds and being barely fifty inches tall. She would ride with the Driedigers, Jakob's former employer, whose daughter Lena was also going to enter the Gnadensfeld school. The two girls along with several others would room and board in a home immediately adjoining the school.

Neither Vater nor Liesbeth said a word during that afternoon ride to Gnadental. Things had been happening so fast the past two weeks that she had been unable to figure out what it was all about. All she knew was that since early childhood she had wished that she might cheat the fence of ignorance and out-of-date traditions. All of a sudden she was on the road toward escaping it!

She was going to be the first and only girl or woman in Margenau to go to a girls' school, or any educational institution above the elementary school. In the approximately four hundred Mennonite villages, in about twenty-five colonies, inhabited by some one hundred thousand persons, there existed only six secondary schools for girls called Maedchenschulen. They had been organized during the past twenty-five years, were privately owned and were attended only by

those financially able to afford them.

The six girls' schools in existence at the time were designed as finishing schools, their purpose being to prepare the girls for the duties of their future homes. However, the courses of study were laid out in such a way that a girl graduate desiring to teach could qualify for teaching by passing special examinations, or by taking a two-year course in pedagogy.

Liesbeth was glad she was going to Gnadensfeld rather than to another village. It was different from other communities. Like the founders of Alexanderwohl, the Gnadensfelders originally had come from Prussia as a group. Unlike other villagers, those of Gnadensfeld were Flemish separatists of the Lutheran church who had become Church Mennonites. Liesbeth believed that the Gnadensfelders would be less customs-conscious than many of the other Mennonites.

This village had an interesting history. Long ago its citizens had signed a life temperance pledge and had prohibited saloons within the confines of the community. Gnadensfeld was the original home of the Friends of the Templers, of the Peters Church and of the Mennonite Brethren.

Monday morning the school opened its doors for the first time. A Mr. Cornelius Reimer of Wiesensfeld had organized the new school and was going to maintain it at his own expense out of his own pocket. He was a son of the late Jakob Reimer who had been active in organizing the Mennonite Brethren church in Gnadensfeld in 1860 and a grandson of a former owner of the estate of Felsental. Liesbeth had been there as a five-year-old.

The exterior of the new school was imposing. It was a long, two-tone, light-colored brick building in three parts, with three Romanesque windows in each section. It was topped by a light-green metal roof. A low, flat-top hall was at each end. A handsome brick and metal fence with chestnut trees between the fence and the building adorned the front view of the school grounds.

The interior of the building was simple. The hall with its massive doors at the eastern end of the building served as the reception room and informal gathering place for students and teachers. The wide hall joining the two end halls divided the rooms of the structure into two sections. All classrooms were in the southern half facing the

main street of the village, Gnadensfeld being one of few villages with two streets. Ordinary chairs were used in the schoolrooms. Some of these rooms also served as living quarters during after-school hours, and it was not unusual to see a screened-off bed with bedding piled up high or an occasional chest of drawers in a classroom. The teachers' living quarters occupied the western and northern half of the building. A low basement was under the structure. A beautiful orchard with paths and benches in shaded places ran parallel to the gardens of neighboring homes.

The twenty students of the new school were a heterogeneous group about equally divided among the Mennonite Brethren and the Church Mennonites. Liesbeth was the shortest and the youngest. Most of the girls appeared to be well nourished; Liesbeth was undernourished. Some wore their hair in braids. She always braided her straight, brown hair into a foot-long switch behind her back. The girls were the daughters of schoolteachers, ministers, missionaries, manufacturers, government officials, farmers and a village tailor. All had intelligent, mature faces. One or two were wearing glasses. Several of the girls had studied the piano and already were accomplished pianists; most of the girls had beautiful voices. Some were skilled in sewing and embroidery, and two or three were artists and poets.

It seemed strange to Liesbeth that, despite all of those differences the relationship between the girls in the school was that of sisters and friends. They were on an equal footing, were greeted by each other and by the teachers with the same friendly smile and had like opportunities and privileges. No one was looked down upon or overlooked.

The students of the girls' school were required to curtsy to their teachers and school visitors. Liesbeth had not known that curtsying was practised among Mennonites of the Molotschna. Although she respected and liked her teachers, she thought that curtsying was not the proper form of greeting for Christian Mennonites. However, she abided by the rules. One afternoon she even curtsied to her fellow students, unintentionally. She was approaching a teacher's private study when the door suddenly opened into the hall. Liesbeth started to curtsy before she could see who it was. Instead of the expected teacher, it was two of her fellow students. After that bad moment, sensitive Liesbeth always took her time about curtsying. She had disliked the idea before; after that she cared for it even less.

There was one regulation which she supported wholeheartedly. All girls were required to wear the school dress. Since teen-agers were afraid to be different and wanted to go along with the crowd, a

school dress prevented the poorer students or their parents from incurring expenses that were beyond their means and which they would have incurred merely to try to keep up with the more fortunate wealthy students. On schooldays all girls wore dark-brown dresses with straight-up collars and black aprons with long, wide bibs front and back. The Sunday uniform consisted of navy-blue dresses and black aprons. The regulations applied only to dresses and aprons. The girls were under no restrictions regarding hats or other items of clothing.

Liesbeth had never owned a hat other than a straw one for work in the field. In stormy weather, on Sundays and holidays and to school, she had worn a shawl, just like every other girl or woman she knew. It was a small square shawl that she folded into a triangle and which she tied below her chin. In cold weather she had used a large heavy shawl called Kopftuch, or head shawl, that was almost as big as a blanket, doubling it in a rectangular fashion, putting it over her head and with her hands holding it tight in front. Anna had promised Liesbeth to make her a coat before the cold season would set in. She would need no hat, she reasoned. Should it rain, she could use her umbrella.

One day the students were told that a picture would be taken of the student body and faculty and that everyone was expected to wear a hat. Liesbeth asked several student friends whether they were going to wear one. Some said they would; others had not thought much about it.

(To be continued)

## Early Will I Seek Thee

By Eugenia Price. 185 pp.

This is a book that has grown out of the experience of a converted atheist. She knows how empty fame and money can be; she knows where and how to find real joy. From her own experience—her struggles and victories on the way to peace—she offers a step-by-step guide for all those looking for a new, happy, complete life. She writes:

"My very heart and my brain—even my hands on the keys of this typewriter long to describe the Saviour to you. But I know I cannot. There is something I can, however. I can call you into a close, complete moment with me as I share with you the ways in which He has become my everything."

Price \$2.50

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

## Kitchen Cathedral

### Love is a Lot of Things

By Dorothy C. Haskin

Teen-age Bev was huddled over the coffee table, selecting and addressing Valentines. Her college-age brother, Steve, was sprawled in a chair reading. Their mother came in from the kitchen and dropped in an easy chair.

Bev looked up from her Valentines. "Mom, what's love, really?"

"Look who's interested in love!" Steve teased, glancing over the top of his book.

"We'd all better be interested in love," Mom answered. "It's one of our top values."

"But what is it, really?" Bev persisted.

Her mother was thoughtful as she answered. "Love is a lot of things. For one thing, it is boy meets girl, about which we hear so much."

"Yeah," Bev sighed, and leaned back on the divan, a dreamy look on her face.

"That is love in the sense of enjoying being with someone else."

"That's hedonism," Steve said in a tone of authority.

"That's what?" Bev blinked her eyes.

"Oh, that's just a fifty-dollar word that college-age boys use to label one kind of philosophy."

"Is that so? Well, lots of intelligent men use it also. It means doing everything you do from the motive of pleasure."

"That's right," Mom nodded, remembering her college days. "But back to love. Many people experience only that form of love. But love is deeper and finer when you care enough about a person to do things for him — to help him."

"Like you, Mom, huh?" Bev said.

"Sure, that's pragmatism!"

"Show off!"

"Well, I like those kind of words. They say more."

"And just what does it mean?"

"Well, in pragmatism, a fellow loves a girl because he is interested in caring for her well-being and she satisfies a need in his life."

"And that's as far as philosophy goes with love. But love goes beyond that," Mom said.

"I know," Bev nodded her head back and forth.

"Yes, you know," Mom agreed, thankful that both her children had been brought up in a Christian home and did not have to be content with the coldness of philosophy but could know the warmth of the love of God. And because she loved the great truth so greatly, she went on, "Yes, there is a depth of love that is greater than enjoying being with someone else, or greater than helping them and being helped by them. There is the love of someone who cares enough for another person so that he forgives the mistakes and wrongs of that person."

"Our greatest example of that love is when God sent His divine son, Jesus Christ, to earth to die on the cross for sinners, for you and me. That is the love that passeth all unstanding, 'that God was in Christ, reconciling the world unto himself' (II Corinthians 5: 19).

"Mom, you've got something there," Steve said seriously.

"I like that kind of love, too," Bev agreed.

(Copr. ERA, 1958)

ference and that conference, this group and that one.

Communication is terribly important. Without it we cannot understand, and without understanding there is no love and sympathy. We must get together and talk. And we must talk often enough and long enough and freely enough that we are sure to get behind words to essential meaning. Every brotherhood must have much free conversation. Congregations need to have contact and free interchange of conviction on the conference level. And our fathers clearly saw how much the unity of the church depended on such fellowship as a general conference could give.

Of course we won't agree with everyone we talk to, nor should we. But often-times differences do disappear in the atmosphere of loving understanding. Even when we must disagree, we feel better if we know just what it is that we disagree on.

We fear the word which we cannot approve, and use strong means to censor these words. But why is the word so much worse than the thought? The word, of course, gives wings to the thought and spreads it abroad. Through words erroneous thought is multiplied. And so we do right in guarding our pulpits and our publications against the unorthodox.

But we cannot censor thought. We can only by helpful discussion correct it. And so we need a great deal of freedom in our brotherhood for discussion. We need a free press. We must have confidence that truth will ultimately prevail, and that unfettered communication is a part of the process. Any Christian, while he holds his convictions with firmness, should also assume that there are still things which he can learn; and he should appreciate the man who tries to teach him.

Robert Frost said, "Something there is that doesn't like a wall." Likewise there seems to be something in the integrity of Christian truth which does not like iron curtains. The Christian tongue and the Christian ear have an affinity for one another.

By Paul Erb in  
The Gospel Herald.

### Positive Living

Unconsciously many have their faith, power and poise drained by corrosive anxiety, impatient haste, brooding, bitterness, gnawing fears, self-pity and sensitiveness. It takes will power to cultivate the opposite of these draining factors, namely: more faith in God, meditation, refusing to think unpleasant thoughts, more love, more consideration of others, and less concern with slights. This takes positive thinking and positive living.

—D. Carl Yoder.

## Enjoyable Fiction

### Cup of Cold Water.

By Paul Hutchens. 192 pp.

Ever since its appearance in 1941 this has been the consistent best-seller among Paul Hutchens' popular series of Christian novels. Jim and Tim Grabill are identical twins, but one is a Spirit-filled college professor and the other a playboy, unscrupulous, rebellious against the Gospel. Involved in the tangled plot is a wealthy, mystical uncle, Beryl Lane, whom both men love, and her vivacious sister, Dora Jeanne. Skillfully interwoven throughout the many dramatic episodes is the beautiful doctrine of the indwelling Holy Spirit .....\$2.00

### Never Forgotten.

By Bertha B. Moore. 168 pp.

Judith's eyes were turned away from Macon's sameness toward the glamour of the big city, toward a career, new friends, excitement. But there were perplexities that Judy found, problems and responsibilities in the large cities that she had never need face! Bit by bit she became disillusioned by the realities of life, by its hardness.

To read this story is to learn more deeply of the strength and comfort of Jesus' abiding love!  
Price: \$2.00

### Full Circle

"You can't do it, Bridgie," said her mother, "you really can't." But Bridget Rawson thought otherwise. Alan Macnaughton loved her, and nothing else mattered.

How tragedy and disillusionment came, and how Bridget began to learn the "more excellent way"; how she began again to build a new life out of the sacrifice of the old; and how at last Bridget's new life, richer, fuller, and deeper, by a strange turn of the wheel comes back to where it started, and the full circle is complete, is told in this story with warm humanity, constructive skill and pictorial ability. All the characters, not only the main ones, are vividly real.

Price: \$1.75

### But Not Forsaken

By Helen Good Brenneman.  
212 pp.

This is a story of the courage and faith of a refugee mother. Fugitives from Russia during World War II, Hans and Maria Penner lived in constant dread of repatriation. When husband and wife were separated, Maria with her two small children started on the dangerous journey westward—to freedom and safety.  
Price: \$2.50.

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

## The Iron Curtain of Thought

One of the contradictions of our time is that, with the means of communication more perfect than ever, the privileges of communication are often limited or nonexistent. Mechanically, we have become one world. Ideationally, we are divided into many worlds by iron and bamboo curtains of various types. Frontiers which our inventions could leap with ease, bristle with hostile prohibitions. Peoples who potentially are next-door neighbors are forbidden to think together and talk together.

It is bad enough when international boundaries block the free interchange of thought. But perhaps we should expect nothing else of an unregenerate world, struggling with selfish ambitions and unrestrained impulses, oriented in cultures and thought systems which are far apart. It is worse, however, when people whose basic faith should bring them into agreement

are afraid of what free communication might mean. The church of Christ, the people of God, should have no iron curtains of thought. It is a travesty of brotherhood when we do not dare to express our thoughts to one another. It is a denial of our oneness in Christ when we are afraid freely to open our hearts to our brethren.

Yet there is much of such constraint. Members of a congregation must suppose and surmise and guess what other members are thinking, because they fear to ask. Laymen wonder what their preacher really believes because they feel his sermons do not fully reveal him. Fellow ministers can travel together for hours without opening subjects that they fear to sound each other on. Walls grow up between parents and children, teachers and students, old and young, East and West, North and South, this con-



# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS

### Assemblies Plan Mass Missionary Flight to Central America

A mass missionary flight of small airplanes owned and operated by members of the Assemblies of God will go to Latin America during the first two weeks in March. The Rev. Bert Webb, an Assistant General Superintendent of the denomination, is making the arrangements. He says the group will visit Assemblies of God schools and mission stations in Mexico, Guatemala, Nicaragua, El Salvador and possibly other lands on the air tour. The flight is a project of the Aviation Fellowship formed by Assemblies of God aircraft owners and pilots last September.

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### Bolivia Makes Pact With the Vatican

For the first time in history, the government of Bolivia has entered into an agreement with the Vatican. Signed last December, the agreement is not a "concordat" but a "contract" which is valid for ten years. Along with the promise of government aid to certain phases of its work, the Roman Catholic Church is given the right to supervise religious instruction in the public schools. However, it does not grant exclusive rights to the Catholic Church in the matter of general religious life and Protestant churches do not anticipate any curtailment of their activities throughout Bolivia.

\*\*\*

### North Carolina Ministers and Hospital Solve Problem

In Charlotte, North Carolina, steps are being taken by the Mecklenburg Ministerial Association to work out a plan with local hospital officials to prevent the interruption of clergymen while they are conducting private worship services for patients.

A long-standing problem to ministers making hospital visitations has been the interruption of prayers or the holy communion by nurses, or other staff members, coming into the room to take the patient's temperature or ask if he wants a glass of water. And the nurses say it is not easy to identify a clergyman in a patient's room "unless he's wearing a backwards collar."

One of the most feasible suggestions made by the Ministerial Association is that each clergyman carry with him, or pick up at the hospital desk, a plastic cross to wear on his lapel. When entering a patient's room the cross would be placed on the outside of the

door, thus informing the nurses of a pastor's visit. James P. Richardson, administrator of the Presbyterian Hospital in Charlotte, has given the go-ahead to this system in his institution.

\*\*\*

### Lutheran Professor Joins Oxford Faculty

Dr. Robert H. Fischer of the Chicago Lutheran Seminary has joined the Oxford University faculty, becoming the first Lutheran tutor at Oxford in modern times. He is teaching four Lutheran ministerial candidates — two Latvians, one Estonian and one Lithuanian — at Mansfield College.

The Lutheran Council of Great Britain, formed to co-ordinate a ministry to approximately 40,000 Lutherans now settled in the islands, had for years felt the need of training in Britain the ministers who will serve in Britain. After planning by the Council and by Lutheran World Federation authorities, the Federation's Department of World Service agreed to support a Lutheran tutor at Oxford. Mansfield College, the Congregational theological school at the university, agreed to accept the Lutheran tutor into its faculty.

## CANADASCOPE

### Canada May Profit From Free Trade Area

Trade Minister Hon. Gordon Churchill said Saturday that so far as can be determined now, a European free trade area of either six or 17 nations will not adversely affect Canadian exports.

"In fact," he told the Commons, "in the long run it may be there will be increased trade."

Six countries of western Europe are setting up a common market area. "There is a further proposal for a 17-nation free trade zone, including the United Kingdom, whose members would have a common tariff on imports from outside. Canada is seeking to ensure that this will not apply to food products shipped to Europe."

\*\*\*

### Five Killed in Maritimes Storm

The death toll in last weekend's two and a half days of snow, sleet and rain was two children and three adults.

One of the victims was electrocuted while repairing snapped power lines, another lost his way in the woods and died of exposure, while three drowned.

Nova Scotia was the worst hit of

the Maritime provinces. Floodwaters, receding slowly as temperatures hovered near the freezing mark, cover some railroad lines and roads in the southwest regions.

\*\*\*

### Canada Protests Oil Import Curtailment

Canada has bitterly protested a formal request by President Eisenhower that oil imports from Canada to the United States northwest be reduced by 15 per cent.

Ambassador Norman A. Robertson of Canada has handed a "stiff" note to deputy undersecretary of state Robert Murphy at the state department.

The Canadians said the oil pipeline from Canadian fields to Washington, Oregon and other north-

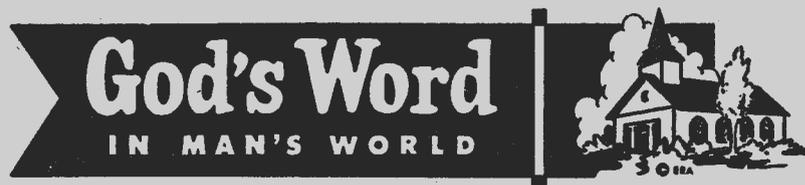
western states was built at the urging of the U.S., which officially declared it to be needed for the common defence of the United States and Canada.

\*\*\*

### Pearson Wins Liberal Leadership Race

Hon. Lester Bowles Pearson, 60-year-old Nobel Peace Prize winner, former minister of external affairs, history professor and civil servant, last week became the sixth leader of the Liberal party.

Other important decisions at the conference included the calling of a national policy conference every four years. This would be the same party-wide call into conference on policy as there has been for the leadership convention.



### Life's Prime Viewing

By Edwin Raymond Anderson

The lad was asked of his teacher what he knew of the English Channel. He promptly replied, "We can't get that on our television set."

Only a joke? Yet there is the pointing up of a pertinent fact which has been underscored by a prominent leader; "Television is without doubt the most powerful force in the life of America today; it enters every area and quarter." Little doubt of that for a present two out of three families in the U.S. have television sets, and of that number a large percentage have two sets. Over 427 TV stations beam programs which may be picked up by 36 million receivers which are tuned on and off to various channels at least 100 million times between the hours of eight in the morning and midnight.

Here is communication with A-1 impact! One trembles to think of far too much that is far too bad and spun forth too often. Recall Thoreau's remark when upon observing the telegraph wires strung across the railroad right-of-way, he was told that it was part of a wonderful new system extending from Maine to Texas — "but suppose Maine has nothing of importance to say to Texas?" Sharp questions with revealing answers!

But from time's dawn, the Almighty has stretched vital lines of communication to touch men at spiritual point. "I have even sent unto you all my servenats... daily rising up early and sending them" (Jeremiah 7:25): "God spake by the prophets..." (Hebrews 1:1) underscores the urgency of the heavenly entreaties. Sad to say, the shoddy wares of a sinful world hold great-

er attraction than heaven's holy soundings; the passing seems more pertinent than the permanent.

There is no softness to the divine sounding and sin will not surrender quietly; eternal verities are stamped to the accompaniment of soul storm. But there can be no other way, and the cry of Calvary's Forsaken is proof of that. What is vital can never be transmitted in a vacuum. Also remember, the greatest "color spectacular" of all time is the crimson flow from the smitten Lamb on the accused gibbet, and this must come into life's prime viewing. Are you claimed by the channel of His communication?

(Copr. ERA, 1958)

## Weddings

### Sawatzky — Pauls

Miss Lydia Pauls, daughter of Mr. and Mrs. Abram Pauls of Coaldale, Alta, and Alvin Sawatzky, son of Mr. and Mrs. John Sawatzky of Coaldale, Alta., were married on January 18 in the Coaldale Mennonite Brethren church. Rev. D. J. Pankratz delivered the German message and officiated. Rev. Abe Regier spoke in English.

A ladies trio sang three songs. A reception followed in the basement of the church.

### LORNE A. WOLCH

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Have You Seen the Premium Offer on page 12?



## Legislation Begins on 'Frozen Fund'

A bill has been introduced into the House of Representatives calling for the appropriation of the use of the \$1,400,000 in the conscientious objector "frozen fund."

The bill, HR 9882, is sponsored by Congressman A.S.J. Carnahan of Missouri. It was referred to the Judiciary Committee. Congressman Emanuel Celler of New York is chairman of this committee.

The schedule for the handling of the bill is uncertain at this time, but Representative Carnahan has given assurance that he will follow through.

The \$1,400,000 "frozen fund" is the amount of wages earned by conscientious objectors who did farm work during World War Two. These objectors received maintenance and \$15 a month.

The difference between this amount and the going wage was paid by their employers to the National Service Board for Religious Objectors, which used from these funds the amount needed to operate the farm program. The remainder had to be paid into the United States Treasury, where it has remained.

A number of bills to free the money for use in relief and rehabilitation service have been introduced into Congress in the past. A few were acted on but none finally approved. The government originally agreed that the funds were to be available to NSBRO constituents (which includes MCC constituents) for service purposes.

The conscientious objector farm work program during World War Two amounted to approximately a million man-days contributed by 1200 men.

## European School Dedicated

Dedication services were observed December 1 for the newly-acquired facilities of European Mennonite Bible School at Bienenberg, Switzerland. Around 300 persons attended.

In charge of the service was Hans Nussbaumer of Altkirch, Alsace, chairman of the school board. The dedicatory sermon was given by Abraham Braum of Germany, many years the pastor of the Ibersheim congregation.

Representatives of congregations in Switzerland, Alsace, France, Germany, MCC and alumni of the

school gave greetings. In the evening there was a service of thanks, an Advent ceremony and refreshments.

European Menn. Bible School, now in its seventh session, is a cooperative venture of French, German and Swiss Mennonites. North American Mennonites are represented through MCC. Principal is Cornelius Wall (Mountain Lake, Minn). The present building, a former resort hotel south of Basel, was purchased last summer.

## Orphan Boys Have Festive Yuletide

Christmas for staff and students at the Mennonite Vocational School near Taegu, Korea, this season was filled with excitement and festivity.

The boys presented "The Christmas Carol" by Charles Dickens in the Kyon San Theater. They made a revolving stage and elaborate scenery. One worker said, "Though we couldn't understand the Korean words, we felt Scrooge was very realistic."

The boys choir presented a concert on Christmas Eve. After their concert, workers showed them slides of America and Korea and gave them small gifts, which they very much appreciated.

Late in the night until 3:30 a.m. the Kenneth Brunks (Denbigh, Va.) and Leland Voths (Freeman, S.D.) delivered American Christmas bundles to each boy. Wrote one worker, "You should have seen them sporting their new clothes the next morning, looking pleased as punch."

To add to the occasion Mrs. Brunk and Mrs. Voth made peppernuts, butter cookies, Russian tea cakes and chewy sticks. The staff dinner was Korean style which included rice, soup, Korean noodles, fish, deep fried carrots, shredded turnips, sea weed, sweet potatoes, bean sprouts, kimochee (the famous Korean dish), cookies and apples.

## 81 Apartments Constructed

With the recent completion of a four-family house, the Pax Services unit at Enkenbach, Germany, in five years has constructed 23 houses which provide 81 apartments for refugee families.

In addition a church and youth center were built, which Paxman consider their "prize project" and which is in full use.

Statistics show that Paxmen worked 105,927 hours during the five-year period. At two and a half DMarks an hour, this represents a saving of DM 264,817 or approximately \$63,051 over local labor.

The 14-member unit is currently digging more basements for more houses. Robert Good (Kouts, Ind.) is unit leader.

## A One-Eyed Servant

(Continued from page 6-4)

she saw was her neighbor sitting in her chair with her baby on her knee, busy with her sewing.

At last the cobbler came, and Bella was delighted to show him her clean house. "Where is my one-eyed servant?" she asked eagerly.

"I have her with me," said the little man.

"You have her with you!" cried Bella. "I don't see her."

"Yes, her she is!" said the cobbler, holding up something in his hand.

And what do you think? The one-eyed servant was a shining needle.

## The Path Before Us

(Continued from page 2-4)

generations to the power and faithfulness and goodness of God. It was also intended to awaken, in other peoples, a holy fearing of His name (3:24)—which fearing becomes and is the real beginning, Scripture informs us, of all true wisdom.

We, too, will be given opportunities enough during the year to raise stone memorials—human Ebenezers—to the wondrous grace of God, and thus to bring honor to His name. And this is, after all, the final end and intent of the Christian life—to magnify the Father in heaven. May the pathway through 1958 truly come to have such spiritual import and significance for us all.

\*Instructor and librarian at the M.B. Bible College, Winnipeg.

## Our Readers Say

### Getting Settled

We have arrived in California safely. We are thankful to our God for protecting us on the trip, for we had no trouble. We are trying to get settled here now and have bought a house (Mr. Rempel, of Winnipeg, is studying electronics—Ed.).

We thought we would send you our address right away so you can send us the **Mennonite Observer**. We sure miss not reading it. Please send us all the copies we missed.

Sincerely,

Mrs. P. Rempel,  
768 Mansfield Drive,  
San Jose 28, Calif.

Send in your subscription now and save 50c. The \$1.75 subscription price effective until February 28. After that date the subscription price will be \$2.25.

## Just Arrived!

# The Bible as History

By Werner Keller. 450 pp.

This is the translation of the German best-seller, "Und die Bibel hat doch recht." Many reviewers have called this book exciting reading—stranger than fiction and just as readable.

From the Nile and the Jordan, the Euphrates and the Tigris, the Dead Sea and the Mediterranean, Dr. Keller has gathered an overwhelming mass of evidence that, step by step, reveals the historical foundations of the Old and New Testaments. Never before has this almost incalculable fund of scientifically attested material been made available to the general public, and Dr. Keller, a top-notch German journalist, imbues his story with the excitement of true detection. From the disappearance of Sodom and Gomorrah to the appearance of the Star of Bethlehem, the author deals only with sober facts that are so eloquent in themselves they need no other dramatization.

Price: \$6.95

\* \* \*

# Billy Graham and the New York Crusade

By George Burnham and Lee Fisher

Many months of close association with Billy Graham at his office, in his home, and in his evangelistic campaigns have made the authors of this book well-qualified to write about Billy Graham's work and his person.

In this book you will join the crowds that sat spellbound as Billy Graham preached the Gospel and hundreds, yes, thousands, decided to follow Christ. You will stand in the crowd at the historic Wall Street meeting. And you will be part of that sea of humanity which overflowed Times Square for blocks and blocks.

In this book you will meet Billy Graham the man, his family, his theology, his mission, his world vision. The pictures will give you an added insight into this man of God and his work.

Price: \$2.50

\* \* \*

# You Have a Talent

By Faith Coxe Bailey

The author of this book believes that every Christian has a talent—and that he should not bury it. She thus challenges young people to utilize the talents that God has given them.

Here is advice for young people who want to know more about the ministry, missionary aviation, secretarial work, medicine, home economics, nursing, music, Christian education, farming, and work with children.

Price: \$2.00

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

## BIBLE INSTITUTES

### M.B. Bible Institute, Kitchener, Ont.

Once again we are back at Bible school, after two weeks of holidays. The holidays were certainly enjoyed by all, teachers and students alike. The only incident to mar the New Year here at school is the absence of one of our "family". Hadie Koop had the misfortune of breaking her leg and is unable to return. I think I can truthfully say that we looked forward to coming to school again.

As we look back on our first term of school, we have been richly blessed by the study of God's Word, and have learned a great number of new truths, for which we are very thankful.

The Christmas season also proved to be one of great blessings to us. On Dec. 15, 1957, our Bible school presented their Christmas program in the M.B. church of Kitchener, Ontario. The music of the evening was rendered by the Bible school choir under the direction of Mr. John Goertz. Then a play, "Sie hoerten kein Lied", was presented by some of the students. Our teacher Rev. Henry Warkentin brought the message of the evening.

The annual Christmas Banquet was held on Friday, Dec. 20. The second-year students who prepared the banquet kept us in great suspense during the preparations. We were pleasantly surprised to see the beautifully decorated banquet hall, when we entered. The Bible school committee, teachers and students, thoroughly enjoyed the evening. Three teachers, Rev. W. Kornelson, Rev. H. Warkentin and Rev. C. Braun each brought a short message on the theme "The Adoration of Christ."

During our school year so far we have had several most welcome visitors who have brought to us the Word of Life in our morning chapel service. Rev. J. J. Toews, the pastor of the M.B. Church here in Kitchener, has visited us several times. Other visitors at our school were Rev. I. T. Ewert, Mr. K. P. Penner, Mr. A. Dick, who recently returned on furlough from South America, where he was in the service of the Lord.

As we look into the future we have God's promise of His blessings for us.

Selma Penner.

### Mennonite Brethren Bible Institute, Clearbrook, B.C.

With the passing of the Christmas and New Year's holidays the student body reassembled for the last months of school. School work, extra-curricular activities, and evening services keep us very busy, just as they did last term. During the first week of school there were

prayer services every evening in the local churches, while last week the MEI had its revival services.

Mr. and Mrs. Bill Schmidt, who have returned after one term of missionary service in Ethiopia as builders, visited the school on Monday, January 13. Mr. Schmidt, a carpenter, has built up 15 mission stations during the six years spent in Ethiopia. Mrs. Schmidt related how wonderfully God had protected and blessed their work. Mr. Schmidt showed slides of their work in Ethiopia.

Rev. John Reimer, field director of the West Coast Children's Mission, spoke to the student body during the morning devotion period on Tuesday, January 14. He used Philippians 3:10 as text.

Following the invitation of the East Chilliwack Bible School, the student body motored to Chilliwack

on Wednesday afternoon, Jan. 15, for a fellowship meeting. Also invited were the students and faculty of the Bethel Bible School of West Abbotsford. After the service a light lunch was served and the visitors taken on a tour of the building.

On Thursday, Jan. 16, the school was host to the members of the Bible Institute board. They attended classes with great interest. As one member put it, "I came to learn." Mr. Paul Neufeld, chairman of the board, made closing remarks at the end of the school day.

The students of Class IV are making practical use of what they are learning in Homiletics, for they have begun to give messages during the morning devotion period.

Elmer Stobbe.

## East and West Meet in Japan

(This article describes the environment our missionaries to Japan enter and can help us to understand their reports better. —Ed.)

East and West, old and new — that's the fascinating combination in present day Japan. Old customs and new ideas, ancient crafts and modern industry, all are combined to make up the unique and exciting nation that is Japan today.

Exactly a hundred years have passed since a young American diplomat, Townsend Harris, journeyed to the ancient city of Yedo to sign the first treaty between the U.S. and Japan. Today, the objectives of that treaty — mutual peace and economic development — are at last being realized on that of the United States.

### Combination of Old and New

Despite, or perhaps because of, the change, Japan is a country where the old ways and traditions have been maintained to the advantage of the new. Many Japanese workers, for instance, work in modern factories, with the latest machines. At the end of the day, a worker goes home to a sparsely furnished, classically beautiful house which has a design unchanged through the centuries. In the city, the outside of his home is usually drab and unattractive. Inside, the effect is one of pure, clean, uncluttered lines, punctuated by a floral arrangement, tree, or garden pool that is breathtaking in its simple beauty.

Japan has emerged from the feudal age in many respects, but here again, the old and the new are combined. Since the adoption of the new Constitution, Japan's workers have become highly unionized. The unions, with more than six million members, are a strong influence in the nation.

Japanese sports preferences demonstrate another curious mixture of the old and the new. The top rank-

ing sport in the nation is American baseball. Everybody loves the game, and all who can do so play it. In large cities, office workers, factory hands, taxi drivers and even hotel cooks rush into the streets to practice on their lunch hour. And the average Japanese fan would put a Dodger rooster to shame with the force of his enthusiasm.

### Wrestling Still a Favorite

But Japan's second most popular spectator sport is Sumo wrestling, which dates back thousands of years. Sumo started out as a part of religious ceremony. Although Sumo has been taken out of the temples, the ancient rituals are observed, and a Sumo match is a strange performance to Western eyes.

Equally strange is the appearance of the Sumo wrestler. In a country whose people average about five feet in height, the Sumo professional athlete is a veritable giant. Top Sumo are well over six feet and weight over 300 pounds. Men who have achieved the highest rank range up to nearly 500 pounds.

Japanese technical skills are highly advanced. The Japanese are among the most literate people in the world (98% of them can read and write) and many know English, as well as their own language.

While Japanese manufacturing methods produce some of the world's finest optical goods and textiles, her agriculture still is somewhat behind the times and the main crop, rice, often is planted today as it was thousands of years ago.

### Depends on Imports and Exports

Japan depends upon heavy imports to keep her economy going. She is the second largest customer in the U.S. in total goods. Japan is the largest buyer of United States raw cotton. She uses the high quality American cotton to

supply her textile mills, which are the mainstay of Japanese industry.

About 70% of spinning mills employees are young single women who work for about five years to accumulate a dowry for marriage. During this time, the average girl lives in a company dormitory in comparatively comfortable circumstances, which permit her to save a greater part of her pay, while participating in a unique social institution which includes instruction in floral arrangement, the tea-serving ceremony and other aspects of Japanese homemaking.

Here again, the old and the new are merged by the enterprising Japanese. Much of the fashion world's interest in high-quality Japanese textiles, particularly their cotton prints and designs, stems from the revival of processes which date back many centuries. Many of the methods used today were almost forgotten for thousands of years.

### Revival of Ancient Processes

Batik dyeing, for instance, flourished in the Sixth Century, but was lost as an art after that period. But recently, Batik dyeing has come to life again, with master craftsmen recreating the ancient designs from fragments of Batik dyed cloth found in the Imperial Treasure House.

Another textile printing process, Ise stenciling, dates back to the Seventh Century, when dealers in stencil paper, and artisans who made the stencils, were given special privileges by feudal lords. Today, the heirs to this ancient art are still privileged, and have been officially named as "Preservers of Intangible Cultural Properties" by the Japanese government.

It is this insistence upon being modern while still keeping the best of what is traditional that makes Japan and its people so charming. The Japanese, as they attempt to take their rightful place in a peaceful world, look to both the future and the past for inspiration. The result is a blend of the two, unduplicated in the Western world.

### 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.

Price \$4.00

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

## God Worked

Morning and evening we have services with the sick and the mothers. I share with you just two instances where God worked in a wonderful way.

An old man, for years a dabbler in witchcraft, having killed others, so they say, came to the station with an ulcer and burn. Having heard the Gospel for many weeks, he came one day and said he wanted to accept the Lord. His face lit up when he said: "I have given my sin to God; Jesus died for me." He believes, but his knowledge is limited, so please pray for him.

Ngeya was an expectant mother who came here to Kipungu. She was the most attentive of all to the Gospel and I believe she was really saved. Last Sunday she was so ill, we took her to the state hospital. Surgery was necessary, but she did not recover. Before she died, she told me: "Yes, I believe He died for me."

Twice now I have been to one of our outposts. Crowds collect from many villages for treatment of various diseases. They come in large numbers because there is

no hospital or dispensary. In one day almost 400 patients were treated. — Mathilda Wall, Kipungu station, Belgian Congo.

## Announcement

Our office has become aware of certain information concerning the processing and shipment of food and clothing that has reached certain of our constituent communities. Some have suggested that clothing is no longer needed and that freight and customs on clothing is so high that it does not pay MCC to send clothing overseas and that we are therefore discontinuing the clothing and Christmas bundle programs.

We would like to advise that this is not correct and that we are very anxious to receive good new or used clothing suitable for distribution "In Christ's Name." Last year our Clothing depot at Kitchener processed food and clothing valued at \$125,811.05.

Those who wish to contribute their new or used clothing to relief in various needy fields in the world such as Transjordan and various needy countries in the Far East should do so through the regular channels or they may send clothing prepaid directly to our Depot, at 189½ King Street East, Kitchener, Ontario.

Mennonite Central Committee,  
10 Union Street East,  
Waterloo, Ontario.

## The Hymn that was Sung Before Meals

By Vincent Edwards

Now thank we all our God  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who from our mothers' arms,  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours today...

When people sing the words of this great hymn, it is not likely that many are aware of the novel

use to which it was put shortly after it was written in Germany in 1648. For many years it was sung or recited as a grace before meals in Lutheran households all over Europe. The words were considered a perfect expression of praise and thanksgiving.

As a matter of fact, few sacred songs have a more colourful history. It reaches back into the eventful days of the Thirty Years War when Protestantism was fighting for its very life.

A heroic figure of those times was a Lutheran pastor, the Reverend Martin Rinkart. He came to Eilenberg, Saxony, shortly after his graduation from the University of Leipzig, and almost immediately he was plunged into the thick of the dreadful contest. As the long conflict progressed, he became familiar with war's accompanying nightmares — hunger and famine and disease. Probably few pastors ever had to minister to their flock under more trying conditions.

As the fighting went on, refugees by the thousands poured into the city and Eilenberg was crowded to the doors. To cap matters, a deadly fever broke out, and before the epidemic subsided, it had carried off more than eight thousand victims. The scenes of death and horror can easily be imagined.

Pastor Rinkart never forgot those days! Amid all that terrible mortality, no man showed more resolute faith and courage than he. He was the only pastor there, all the others having fled. Consequently, he carried a great burden, for he had to attend to the spiritual needs of hundreds of sufferers. Tireless in spirit, he worked night and day, and in a single year he is said to have conducted burial rites for four thousand victims of the plague.

Happily, relief came at last. Gradually the epidemic abated, and then hope once more returned to the city. Not the least grateful was the good pastor who, putting his thoughts into words, wrote a great Te Deum for the community. His majestic lines, "Now thank we all our God," became popular at once, since it expressed the feeling that was in every heart. In years to come it became a universal favourite of all Lutheran congregations, second in choice only to Martin Luther's own hymn, "A safe stronghold our God is still."

This beautiful hymn did not become familiar to English-speaking worshippers until more than two hundred years later. It was translated from the original German by Miss Catherine Winkworth in 1858, and her lines gave it a new popularity in both England and America. When Queen Victoria had her Diamond Jubilee in 1897, she requested that this hymn be sung.

Miss Winkworth, the translator, is credited with a serious effort to solve once and for all a mystery

that still baffles anthologists in regard to this hymn—the origin of the majestic tune, "Nun Danket." Because music and words first appeared in Johann Cruger's collection, Praxis Pietatis Melica, this German was thought to be the composer. But Miss Winkworth had a different idea. After delving among old records and investigating the musical background, she came out with the claim that Pastor Rinkart had written the tune as well as the lines themselves. However, there still seems to be considerable doubt on the subject. At least modern hymnal editors have not accepted her theory, but still give the credit to Cruger.

## On the Horizon

**February 10 to 23**—The annual two-week Ministers' Course will be given at the M.B. Bible College, 77 Kelvin St., Winnipeg.

**February 20 to 23**—The annual Missionary Conference of the M. M. Bible College will be held. Rev. J. B. Toews and several missionaries on furlough will speak.

YOU MAY CHOOSE ONE

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