

# Mennonite Observer

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

YOUR CHRISTIAN  
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## No Quick Cure for Delinquents

By Abe Koop

Winnipeg, Man. — "The problem of juvenile delinquency is of utmost concern to all of us," said Mr. Jake Suderman, one of the participants in a panel discussion in the M.B. Bible College auditorium Friday evening, January 31. Others taking part were Miss Edna Smith and Mr. Victor Toews, while Dr. F. C. Peters officiated as moderator.

Mr. Suderman has worked in a boys' school in Regina for five years and at the present time is on the staff of the welfare department of Winnipeg. In his discussion of the causes of juvenile delinquency he restricted himself to the large mass of juvenile delinquency that exists on the "other side of the tracks." The conditions that exist in this area are deplorable: dirty streets, crowded living conditions, alcoholism, drug addiction, immorality, and poverty. Church and Sunday school attendance is poor, although churches are most numerous in these areas. Many of the people are unemployed, but there seems to be no ambition or will to work. Most of the children stop school at sixteen and there are very few university students. The parents do not encourage higher education. These are the conditions in which the juvenile grows up, Mr. Suderman stated.

### Causes for Delinquency

After describing the conditions, Mr. Suderman discussed the causes of delinquency. These lie in a number of areas which have been seriously neglected: physical welfare, economic status, human relationships, religious training and emotional stability. The child, lacking all these things, tends to over-compensate for these shortcomings and becomes a delinquent. The environment is such that it naturally leads to delinquency.

"Juvenile delinquency is not being cured by any quick cure," said Miss Smith, assistant superintendent of the Manitoba Home for Girls, in her discussion of society's efforts to curb juvenile delinquency. She pointed out that the rate of juvenile delinquency has risen more than sixty percent in the past

eight years despite clubs, organized sports, playgrounds and neighbourhood houses. Something has been neglected. Welfare organizations, family allowances, parent and teacher organizations, child guidance clinics and other organizations have been implemented, but with apparently little success. Poor facilities, lack of parental concern and environment are some of the problems which face the social workers.

"Youth is trying to find its identity," Miss Smith stated. The juvenile cannot find stability in his society today and seeks it in a manner which is unacceptable to society. The home, school and church have failed to provide what the juvenile is seeking. Actually, society is doing very little to curb delinquency. Alcohol, drugs and cheap reading material is easily obtainable. Many children are placed in unsuitable homes. Miss Smith

(Continued on page 4-2)

## Dedicate Toronto Chapel

Toronto, Ont. — The members of the Willowdale Christian Fellowship Chapel, together with friends from the M.B. churches in Ontario and from Toronto, joined on Sunday afternoon, January 26, to publicly dedicate the home which has been fitted to serve as a chapel unto the Lord.

Special guests for this occasion were the members of the home missions committee of the Ontario M.B. Conference and the St. Catharines M.B. Church choir.

Due to limited facilities at the chapel, the main service was held in a nearby auditorium. The service was opened with the reading of a portion of Solomon's prayer of dedication. The choir served with four beautifully rendered songs. Rev. J. J. Toews, pastor of the Kitchener M.B. Church and member of the home missions committee, challenged the assembled congregation with the words of Genesis 12:1-9 and 13:18, dwelling

particularly on the significance of "building an altar unto the Lord."

Following the service in the auditorium, Rev. Henry Penner, pastor of the St. Catharines M.B. Church and chairman of the missions committee, led in a brief dedicatory service at the chapel. A quartet served with two songs and the dedicatory prayers were spoken by the brethren Henry Penner and Henry Voth.

Average attendance at the chapel is 20 at Sunday morning services. A Sunday school was begun on January 12.

## Ask Prayer for Ailing Missionary

Hillsboro, Kans. — Sister Sarah Peters, a missionary in the Belgian Congo under the Mennonite Brethren Board of Foreign Missions, is ill with a muscular disease. A cable from the field said that unless there is divine intervention, it will be necessary for her to return home. The prayer of God's people are solicited in behalf of Sister Peters.

On January 28 the following word was received from Dr. Ernest Schmidt, Kajiji station, Belgian Congo: "We would like to solicit the united prayers of God's people at home in behalf of Sister Sarah Peters, who is sick with a muscular disease. In spite of medical help, the disease is progressing, until at the present time she can get around only with the help of others. Realizing that nothing is impossible for our God, let us claim the promises of united prayer as expressed in Matthew 18:19-20 and 21:22."

Sister Peters is a member of the Mennonite Brethren Church, Winkler, Manitoba. She departed for her first term of missionary service in 1955.

## Eight Baptized at Herbert

Herbert, Sask. — The Herbert M.B. Church and the Main Centre M.B. Church had the joy of seeing eight believers follow the Lord in baptism on Sunday, January 19.

Of the eight, three were from Main Centre—Ben Kasper and his two sons, Harold and Robert. The five from the Herbert M.B. Church

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were: Adena Petkau, Irene Redekop, John Petkau, Walter Wiebe, and Otto Wiebe.

For both churches it was a day of blessing and real fellowship. Rev. R. Janzen delivered a short message in English on "True Discipleship", as taken from Matthew 16:24. He declared that to be a true disciple of Christ one must be willing to deny oneself, take up one's Cross, and follow Christ. Rev. John D. Goertzen of Main Centre spoke in the German language.

The baptismal rites were performed in the new baptistry of the Herbert M. B. church by Rev. R. Janzen and by Rev. A. Goertz.



The top picture shows Rev. Rudy Janzen (right) with a baptismal candidate in the baptistry at Herbert, Sask. The mural was painted by Rev. Abe Goertz of Main Centre, Sask. At the bottom are the Herbert M.B. Church candidates with the pastor, Rev. Janzen, at right.

# EDITORIAL

## Emulating Elijah

He was deeply hurt by the comment of some other church member, so he withdrew into a shell and nursed his grievance. Another member wasn't elected to an office he coveted because of its prestige, so he adopted a hyper-critical attitude toward church and pastor. Yet another active worker in the church thought his work was not appreciated—at least he wasn't asked to do what he thought he should do—so he gradually withdrew from active service as the result of inner frustration.

This imaginary situation is such a reality in many churches that names and dates will automatically come to mind—in fact, some of us may see ourselves described. One of the greatest hindrances to the progress of the Lord's work, this phenomenon results not only in frayed tempers and a grieved Holy Spirit but also in broken fellowship and disunity. Evangelistic efforts are hamstrung, effective witnessing becomes impossible, and church schisms are fostered where there is the company of the aggrieved, the hurt and the frustrated.

Elijah was such a frustrated and deeply hurt man. A prophet of the Lord, he had won a resounding victory on Mt. Carmel. The Lord had answered his prayer with fire from heaven—and later with a downpour of rain on the parched land. Yet when we find him under the juniper tree he is the picture of complete frustration. Had he not been zealous for the Lord? Had he not shown the people who was the true God? Yet here he was, fleeing for his life from a bloodthirsty Queen Jezebel. When approached by the Lord he cried out, out of the anguish of his soul, "It is enough now, O Lord, take away my life; for I am not better than my fathers."

Yet God did not answer this prayer of a frustrated prophet. Instead, he took him aside in the desert and spoke to him in a still, small voice. He gave him a new vision of Himself and challenged him with a new mission. Elijah re-entered the service of the Lord—his frustration gone and a new purpose in his heart. Oh, that more of God's frustrated, aggrieved and hurt children would make this experience!

Extreme frustration, inner grievances, and deeply hurt feelings are basically evidences of wounded pride. We did not receive the honor we thought we deserved. Our work was not recognized as much as we felt it should be. Someone else's opinion of us did not correspond with our own evaluation of ourselves. Instead of stopping to analyze and re-evaluate ourselves—and opening ourselves to the searchlight of The Light of the Word and the Holy Spirit—we let the old nature speak. Pride of self and pride of achievement determine our reaction. And pride is sin, according to God's Word.

That is why the manifestation of such an attitude is so disruptive to unity, fellowship and co-operation. Sin always separates. It builds up a wall between man and God, between brother and brother, between sister and sister. Satan carefully repairs the wall when it begins to crumble under the impact of conviction of sin—plugging the gap with insinuations, discouraging comments, and constant references to the fact that we need to keep up our prestige. In time the action of the whole church fails to bring repentance and restoration.

When we realize that we are guilty of harbouring grievances, of nursing hurt feelings, of increasing frustration, we need to humble ourselves in the sight of the Almighty God. We must become as dust in our own eyes. And when we have reached the point where we are nothing in God's sight our petty grievances and frustrations will be so insignificant that they will disappear. Then God will be able to give us a new vision and a new mission. We will emerge a new person—refined as by fire for the Master's use.

When we see others who are victims of such a feeling, we must take quick steps before the wall is too large to break down. Such action requires much waiting on the Lord, a generous measure of God's grace, and a step by step leading of the Holy Spirit. Only then will we be able to show them that their attitudes and inner feelings are displeasing to God and hindering His work.

## DEVOTIONAL

### "Again I say, Rejoice"

By Albert Regehr\*

Exultantly a particular family made preparations for a two-week excursion. For no vacation were better preparations made. Patience was about exhausted by the time the day for departure came.

The following weeks were a happy time for the family. Beauty was seen everywhere. This involuntarily was mingled with their joy. Beauty was seen in the early sunrise on their departure. The clean, fresh, cool air was invigorating. They noticed the golden corn fields, the wide open pasture lands, the rolling foothills, the grandeur of the snow-capped mountains, the gurgling of the little brook, the churning and thundering of the mighty river. At every stop-over beauty was seen in plants and flowers. The air seemed richer, and even the clouds were fluffier.

Jubilantly they related their wonderful experiences to their neighbors. Upon short deliberation they, too, decided to take the same trip. Yet what was the essence of their story? Yes, they saw new and odd things, but where was this exultant beauty? Why all the joy? They hadn't noticed it!

These are the two positions that Christians take. One finds untold reasons for which to be thankful and joyous, while the other cannot see it. To the one that lacks this Christian joy, I wish to refer to a few reasons given in the Bible for rejoicing.

In Luke 10, Christ sends seventy disciples into the surrounding districts to preach the Word. They are endowed with special powers over sickness and evil spirits. These miracles were to substantiate their preaching. The seventy returned again with joy saying that even the devils were subject to them. Christ reprimands them, saying, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven." There is a danger to take this for granted. Let this be a reminder for us to rejoice continually.

Another reason for rejoicing we find in Heb. 4:15. We have a high priest who "was in all points tempted like as we are, yet without sin." And for this reason we can come, with confidence, to the throne of Grace. No one can so genuinely comfort and help as Jesus. Isn't that reason to rejoice?

The Apostle Peter urges the scattered persecuted churches of Asia Minor, in 1 Peter 4:13, "Rejoice inasmuch as ye are partakers of Christ's sufferings." This must have been difficult to realize for those early Christians. The Apostle also gives the reason for his exhor-

tation. He writes, "When His glory shall be revealed, ye may be glad also with exceeding joy." After the Christian's liberation from toils and troubles, sin and wickedness, the joy will be overwhelming. Isaiah refers to this in chapter 35: "And the ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy and gladness, and sorrow and sighing shall flee away."

What position have we been taking in the past? Have we been discontented? Have we found little reason for rejoicing? May God give us grace to be humble enough to mend our ways.

\*Youth leader in the North Kildonan M.B. Church, Winnipeg.

### A Change of Address

We have little to do with the origin of life and the end of life on this earth. But what we do with life is our responsibility. This fact involves the making of choices, whether we shall be honest or dishonest, whether we shall use life for self or for God. Besides these great decisions, there are numberless minor ones that must be made within the framework of the larger decisions. The name of the end of this life is known as death, but, having made the great rightful decisions, death is not the dead end, but a door from this life to the life beyond. It is a phase of life, not the end of life. Death merely changes the address.

D. Carl Yoder.

## Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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# Challenged to Launch out

By Henry Toews

Steinbach, Man. — "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." — "Launch out into the deep, and let down your nets for a draught." These quotations were text and theme of the United Young People's meeting held at the M.B. church in Steinbach on January 30.

Rev. Joe Wiebe, leader of the Steinbach M.B. Young People's, opened the meeting, saying that the "strength" of our young people lies in their knowledge of God's Word and in the overcoming of the "wicked one."

Rev. William Schmidt of the Winnipeg City Mission was the guest speaker. He challenged the young people to "launch out". A Christian must press on or fall, he said. He warned against a self-satisfied attitude, laziness and reluctance to sacrifice in the service for our Lord. The prime incentive to "launching out" is obedience to God's Word. This obedience must be unconditional and complete as illustrated in the lives of the Old Testament patriarchs and also in the life of Peter in the story of

the miraculous draught of fishes, when he says to the Lord: "...at thy word I will let down the net." This challenge becomes particularly significant when Christ says, "from henceforth thou shalt catch men."

The United Young Peoples of Steinbach was organized to provide opportunity for co-operative efforts in Mennonite youth work. It had its beginning in the "Allgemeiner Jugendverein" of the 1930's. The mission in Stuartburn and other local endeavours have had their beginning in the latter organization.

The present United Young Peoples has two projects annually — handing out Christmas hampers in and around Steinbach, and sponsoring DVBS in schools around Steinbach. Six churches are participating in this organization. Each of these is host to the U.Y.P. annually. The aim is to unify and make for better understanding between denominations. Christian unification is possible only as the parties concerned approach Christ, the centre of the Christian faith. Then, like the spokes of a wheel, they will be drawn nearer to each other.

## Plan for Disaster Units

Kitchener, Ont. — A meeting of the Military Problems Committee of the Conference of Historic Peace Churches in Ontario decided to move ahead in the establishing of disaster units in Ontario.

At the January 14 meeting the committee appointed a committee of five—Elven Shantz, Norman Weber, Orland Gingerich, Harvey Toews, and Delfort Zehr—to study the matter and to bring their recommendations to the committee for approval and subsequent implementation.

More than 100, representing the supporting groups, were present at the meeting in the Stirling Avenue Mennonite church here. Bishop J. B. Martin was returned as chairman and Elven Shantz as secretary.

## Relief Meeting to Hear Orie O. Miller

Altona, Man. — Orie O. Miller, who has served as MCC executive secretary for 23 years, will be the featured speaker at the annual meeting of the Canadian Mennonite Relief Committee, to be held February 8 in the Evangelical Mennonite church at Blumenort, Man.

Another feature of the annual meeting will be reports by Miss Susan Krahn, who served as MCC Pax matron in Germany, and Mennonite Wiebe, who served under Pax in Paraguay.

The program calls for reports on last year's activity and discussion

of future work. A report on the Manitoba mental health program will be given by Rev. J. M. Pauls.

The morning session begins at 10 a.m. and the afternoon session at 1:30 p.m.

The Canadian Mennonite Relief Committee includes the following church groups: Old Colony, Rudnerweider, Berghaler, Blumenorter, Evangelical Mennonite and Evangelical Mennonite Brethren.

## Institute Group Visits Foam Lake

Foam Lake, Sask. — Rev. J. H. Epp, principal of Bethany Bible Institute, Hepburn, was accompanied by a male quartet and pianist when he visited the Mennonite Brethren church here on January 25 and 26.

The main feature of the Saturday evening service was the film, "The Call of Africa", which depicts the work of the M.B. Board of Foreign Missions in the Belgian Congo. Rev. Epp delivered a message on Matthew 14:15-21, stressing the words of verse 16, "They need not depart." He maintained that Christ meets the need of all those that come to Him.

The Sunday morning worship service was taken by Rev. Epp, who based his message on Hebrews chapter 11, showing how Abraham lived by unquestioning faith in God and in complete obedience. Christians need to have their faith increased so it is beyond that which is dependent upon what can be



Here are the baptismal candidates of the East Aldergrove, B.C. Mennonite Brethren Church. In the front row, left to right, are Victoria Nikkel, Clara Willems, Mary Ann Voth, Lorena Funk, and Martha Willems. In the second row are, from left, Martin Esau, Johanna Klassen, Ruth Voth, Leona Siemens, Wanda Rempel, and Rev. Herman Voth, the pastor.

The baptismal service was held in the Clearbrook M.B. church, since the church has an inside baptistry. Many members of the Clearbrook M.B. Church joined the East Aldergrove M.B. Church for the service and also joined in the communion service.

seen and understood. The quartet again sang several songs.

The group was taken into the homes of members for refreshments after the service. They then departed for an evening service at Watrous, Sask.

## Mennonite Aid Societies to Meet

Bluffton, Ohio — The fourth annual meeting of the Association of Mennonite Aid Societies will be held March 13-14 at the Atlantic Hotel in Chicago. All mutual aid societies in the United States and Canada are invited to participate.

Mr. Ralph Hernley will serve as chairman of the conference. The devotional series will be given by Dr. J. W. Fretz, Professor of Sociology at Bethel College, North Newton, Kansas. His devotional talks will stress the Biblical basis for mutual aid.

Thursday morning Wayne W. Martin, secretary of Mennonite Indemnity, Inc., will give a report of the completion of its incorporation. He and Edgar Stoesz will also be available throughout the conference to discuss reinsurance contracts with the interested property aid plans.

Representatives from six societies will present their methods of evaluating risks which will be followed by a general discussion of the problem. Following this, there will be a brief presentation of liability coverages available through Goodville Mutual Casualty Company.

Thursday evening a movie, "Outlawing Farm Fires," which shows some of the latest safety measures in this field, will be given. Also, the secretary-treasurer of the Association of Mennonite Aid Societies will present pictures and a brief report of his summer trip visiting Mennonite mutual aid societies throughout Canada and western United States.

Friday morning will be devoted to the problem of adjusting losses. Six societies have been asked to present their methods which will be followed by a discussion of that problem. Friday afternoon there will be a report of the health and burial aid societies and a presentation of Mennonite Aid Inc. by secretary Harold Swartzendruber.

It is hoped that all of the Mennonite mutual aid societies throughout the United States and Canada will participate in the conference and thereby secure information that would strengthen their own activities as well as aiding the other societies in developing their programs. For those who desire further information, please contact Harold Swartzendruber, 1202 South Eighth Street, Goshen, Indiana, or Howard Raid, Bluffton College, Bluffton, Ohio.

## Celebrates 95th Birthday

Morden, Man. — A great-great-grandmother here celebrated her 95th birthday shortly before Christmas.

Mrs. Elizabeth Epp, twice-widowed matriarch of a family which includes 130 living descendents, was born in Russia on November 10, 1862. She was married to Henry D. Rempel in 1883 and came to Canada in 1902. The family settled on a farm near Winkler. This union was blessed with 13 children, of whom six survive. Mr. Rempel died in 1940. That same year Mrs. Rempel married Peter Epp of Herbert, Sask., who died a few months later.

Mrs. Epp has four daughters, two sons, 50 grandchildren, 70 great-grandchildren, and four great-great-grandchildren.

She has been a member of the Mennonite Brethren Church for 65 years and has been active in church work for many years. She is now residing in the Tabor Home for the Aged at Morden.

## Orie O. Miller Succeeded by William T. Snyder

(MCC Akron)

Orie O. Miller at the age of 65 has completed nearly 23 years as executive secretary-treasurer of MCC and has turned over the position to William T. Snyder.

Mr. Snyder has been associate executive secretary the past two years and has been associated with MCC in administrative work for 15 years. He is a graduate of Altoona



Wm. T. Snyder

(Pa.) School of Commerce and Bluffton (O.) College.

Mr. Miller, who has served with MCC since its founding 37 years ago, will continue as a member of the MCC executive committee and as associate executive secretary-treasurer.

He was one of MCC's first relief workers in southern Russia in 1920.



Orie O. Miller

His initial experience in relief work came in 1919 when he served with the Near East Relief Organization at Beirut, Lebanon.

Mr. Miller has combined church work with business. He is president of the Miller-Hess and Highland shoe companies and treasurer of four other firms belonging to the same chain.

In March he plans to resign as secretary of the Eastern Mennonite Board of Missions and Charities of Saluga, Pa., an office he served for

22 years. He continues as president of Mennonite Mutual Aid Inc.

In addition to work with the Mennonite church, he has been active with other Christian groups, including the Division of Foreign Missions of the National Council of Churches of Christ and the International Missionary Council, having attended its assembly in Ghana in January. He is on the board of directors of the American Leprosy Missions and on the board of trustees of the Biblical Seminary, both in New York.

He is a former member of the faculty of Goshen (Ind.) College, where he was also graduated, and is a member of the Mennonite Church of Ephrata, Pa.

In a chapel service Mr. Miller commented "I have very much appreciated and enjoyed this opportunity of service the last 23 years, and I appreciate this transition and the chance to continue to work."

He announced several years ago his intention of terminating the office of executive secretary this year, so plans have developed accordingly. A dinner in his honor was planned in connection with the MCC annual meeting in Chicago, but he was unable to attend in order to be with Mrs. Miller who is hospitalized in Philadelphia.

## Mark Gripps Guests of Auxiliary

Hepburn, Sask. — Rev. and Mrs. Mark Gripp, missionaries to Africa, visited the Ladies Auxiliary here on January 21. They were guests of honor at a special social and missionary evening sponsored by the ladies, whose husbands also attended.

The Gripps sang a few well-loved songs and showed slides of their work in French West Africa. A shower of gifts was presented to them to help complete their outfit. An offering was also taken to purchase an unbreakable plastic dinner set for them.

Mrs. Gripp (nee Rose Dyck) was formerly a resident of Hepburn. The Gripps, now on their first furlough, will be remaining in America for an additional year of deputation work before returning to Africa.

## No Quick Cure for Delinquents

(Continued from page 1-2)

maintained that to solve the problem, society should concentrate on the development of proper relations man to man and man to God.

The last speaker, Mr. Victor Toews, has worked at Ailsa Craig Boys' Farm in Ontario and has taught at the Knowles School for Boys' in Winnipeg. He discussed

what our church has done with its responsibility toward juvenile delinquency. Ailsa Craig Boys' Farm is the first attempt of the Mennonite Church to cope with the problem. Yet Mr. Toews felt that schools and organizations are not the answer.

Juveniles are growing up in a delinquent society, he declared, stating that "Emotionally disturbed youngsters are looking for personalities in whom they can put their trust." The Church provides a place for spiritual growth and development and is a place where members encourage others to follow Christ. The answer lies in Christianity, which gives us the assurance that it alone can cope with the problem. Yet it is only within recent years that the Church has begun to see its responsibility in the problem of juvenile delinquency. Mr. Toews felt that the solution to the whole problem was properly trained social workers, teachers, and good foster parents.

During the question period which followed, a number of salient points were brought out. The qualifications for a social worker are one year of post graduate study in social work after a Bachelor of Arts degree has been obtained. It was pointed out that this was a large field with unlimited possibilities for our young people.

In answer to a question on punishment, it was stated that punishment alone does not rehabilitate a delinquent. Miss Smith emphatically stated that being in a boys' or girls' school is NOT punishment.

Mr. Suderman pointed out that we are not reaching the delinquents. They are on the streets and must be contacted. The personal contact was emphasized quite strongly. The social worker must become intimately acquainted with the juvenile in order to gain his trust and confidence. This can be achieved through hobby clubs and similar organizations. Success in rehabilitating juveniles depends largely on the personnel.

The discussion gave us much to think about, for we saw our responsibility toward the problem. If we feel that Christianity offers the only solution, we should seriously consider the possibility of taking an active part in this work.

## Our Readers Say

### Keeps One Posted

Enclosed is a money order for the subscription to the *Mennonite Observer* for next year.

Have really enjoyed the paper and find that it really keeps one posted on all the happenings in and amongst the many friends across Canada.

God's richest blessing to all who partake in making the paper such a success.

Sincerely,  
Tinie Poetker  
Vancouver, B.C.

## Read With Great Interest

We enjoy reading the *Mennonite Observer*, and do so with great interest. It gives us all an adequate and Christian based coverage of our M.B. Canadian and American activities, as well as around the world in mission and MCC reports.

May our Lord richly bless this work you are doing in His name.

Please find enclosed payment for our 1958 subscription.

Yours in Christ,

D. P. Thiesse  
Black Creek, B.C.

## Necessity of Baptism Emphasized

Winnipeg, Man. — "Do you believe that Jesus Christ, the son of God, has forgiven all your sins?"

This was the question put to three candidates prior to their immersion at a baptismal service held in the South End M.B. church last Sunday night.

Three candidates, Miss Mary Goertzen, Miss Katie Bergen, and Julius Wenfel, all answered a firm "Yes" to the question asked by Rev. J. P. Neufeld, pastor of the church. They pledged their loyalty to God and the church thereby.

The induction of the three new members now brings the membership of the church to 553. At the beginning of the decade it was 261.

Rev. G. D. Huebert, principal of the Winkler Bible School, delivered the baptismal message. He pointed out that there are two types of people: those who fear they will not get to heaven without baptism and those who think it is not important enough to bother about.

Rev. Huebert then, with reference to Christ's promise to the dying thief on the cross, said that the man was saved even though he had not been baptized.

On the other hand, he referred to Romans 6:4: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rev. Huebert said that God desired obedience on this point.

Rev. Huebert pointed out the blessings of baptism. He said that a person who was baptized is actually a member of a body of millions—that of the Christian Church, striving to serve God.

He said that a Christian's life is one of service. Being a member of a fundamental church opens up new avenues of service, that of prayer (with other Christians), gives one the blessing of partaking of Holy Communion, and above all gives the joy of knowing that one is following God's will.

The church was filled with members and visitors for the baptismal service.

# A Legacy of Wm. Carey

By D. N. Tilak, B.A., LL.B. •

A hundred and fifty years ago, in 1807, a little man in the Danish settlement in Serampore completed the printing of the first edition of the Marathi New Testament, and since then there have been nearly 150 editions of the Marathi Bible and its parts and nearly a dozen revisions of the same. This year we are celebrating that historic event.

The little man was William Carey. A wonderful man in every way of whom it can be well said: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." William Carey, who later helped in putting out the Bible in forty Indian languages, began life as an apprentice to a cobbler. That he should come to India and later on be appointed a professor of Sanskrit in the first Indian college is very significant, for India then did not recognize anything but birthright and only a Brahman could teach and learn Sanskrit. God so willed it that William Carey had an aptitude for languages ever since his boyhood, and he studied Hebrew, Greek and Latin while he was a cobbler's apprentice.

The British had known India 200 years before this, for the East India Company was established in 1600. But no member of that Company had thought of the spiritual welfare of India and 200 years were spent in making material gains. Even when Carey thought of it 200 years after, the East India Company vehemently opposed the proposal.

But Carey's authority was from the King of Kings, and what was said or done by the East India Company did not deter him from obedience to the inner voice. Carey, his wife, her sister, Carey's five children and Mr. and Mrs. Thomas set out and entered India without the required licence from the Company. A short time after his arrival Carey obtained employment in an Indigo Factory and began his work of evangelization. After many years he shifted to Serampore where, with the help of Ward and Marshman, he began his monumental work of Bible translation and worked till the last. He read the proofs of the eighth edition of the Bengali New Testament while on his deathbed.

In his work of Marathi translation Carey was assisted by Pandit Vaijanath Shastri, a Marathi Brahmin whose forefathers had settled in a province called Sagar, beyond Nagpur. Marathi gradually wanes in importance in Nagpur Province, so naturally the language used by Pandit Vaijanath Shastri was quite different from the current Marathi

of those days. It is said that the language changes after every twenty-four miles. If we consider it literally, it is easy to estimate that the language Pandit Vaijanath used must have changed over twenty-five times before it reached Poona—the seat of standard Marathi. Thus this translation was not of great use in Western Maharashtra. But near Sagar and Nagpur it was found very useful and it seems the whole edition was finished soon.

Carey's second Marathi translation was in Konkani, a dialect of Marathi which is spoken in the Western parts of Bombay. This translation was widely used and was much appreciated.

It is worth noting that the year of the foundation of the Bible Society—1804—was the year Carey began his work on the Marathi New Testament. Later on he made his Sanskrit translation, as he thought it would help Pandits to work on the Bible independently with its help. His Sanskrit translation is also a standard work.

After these two Marathi translations further work on the Marathi Bible was done by missionaries and Indian Christians of the Bombay side, with the help of the Bible Society. The first complete Bible was ready in 1847 and since then we have had many editions and thousands and thousands have read the version. In addition to famous missionaries who devoted their lives to this work we have had the following Indians who died in harness doing translation work: Rev. Baba Padamanji, Pandita Ramabai, Canon Joshi, Rev. S. D. Ramteke and the Rt. Rev. Bishop Pathak of Nagpur; the last two were called home only a few months ago. The work of Pandita Ramabai has been described in a leaflet recently published, and available from Bible Society Secretaries.

As the years pass language takes on new forms or changes in some respects and therefore revision is necessary. At the present time a Committee is working on the revision of the Marathi Bible. So far, three books of the New Testament—St. Mark, the Epistle to the Ephesians and the Epistle to the Romans—have been completed and printed in tentative editions. The good work started by William Carey is continuing today in order that the people of Maharashtra may have the Bible in a language they can read and understand.

The Bible in the World.

An unyielding life is an unlighted lamp.

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Every man has his price but some hold bargain sales.



OFF TO SCHOOL—all five of them—as Rev. and Mrs. George Martens look on approvingly. The Grand Forks Gazette reports that this is the largest local family in which all the young people are going to school.

Rev. and Mrs. Martens are serving at Grand Forks under the Canada Inland Mission (see accompanying article). Their children are, left to right, Grace (grade three), Able (grade four), Timothy (grade 6), Teddy (grade 11), and Annette (grade 11). The age of the children ranges from seven to 17. (Photo courtesy Grand Forks Gazette.)

## As a Milkman

### A Door to Door Witness

Grand Forks, B.C. — A missionary who increases his witness by being a milkman was recently featured with his family in the local newspaper.

The feature in the Grand Forks Gazette showed Rev. and Mrs. George Martens with their five children, stating that according to investigation this is the largest Grand Forks family "in which all the young people are going to school." See picture for details.

Mennonite Brethren churches across Canada are interested in the George Martens for another reason. For close to ten years they have been active as home missionaries at Grand Forks. Serving under the Canada Inland Mission, the home mission arm of the Canadian M.B. Conference, they have through the years witnessed to many Doukhobors and others in the district.

#### To Gain Respect

Since a full-time missionary is not respected by the Doukhobors (of whom only 3,000 belong to the radical Sons of Freedom sect), Rev. Martens took on a job as driver for a local dairy, delivering milk from house to house. This provides a unique opportunity for effective personal witnessing, even though deliveries at times take longer than expected. Many spiritually troubled souls have been given the Gospel by their milkman as they poured out their troubles to him.

Energetic Mrs. Martens not only takes care of the family of five and her husband, but she is also helping along effectively in the mission work. Since they had no pianist she began taking piano lessons and now faithfully pedals and plays the small organ in the chapel. She also took night classes in typing to be of greater help in the paper work that is necessarily a part of mission work.

#### Hospitality

At all times Mrs. Martens cheerfully welcomes visitors into the large house. These may be teachers nearby who come into Grand Forks for the weekend for fellowship and to help in the mission. They may be people passing through from the prairie provinces to British Columbia's Fraser Valley, or they may be honeymooners who take the opportunity of becoming acquainted with the mission.

Some years ago the Canada Inland Mission authorized the construction of a 28' x 45' chapel. Built of cement block, it has been nearly completed at a cost of \$8,000 (of which the local group donated \$1700). Another \$2,000 would finish the work in the basement.

Seven Sunday school classes meet in the chapel on Sunday morning (one of them in Russian). The attendance varies between 70 to 90 at the morning services, with attendance between 35 and 60 at the evening services. Tuesday night prayer meetings attract approximately 30. A girls' choir of eight members sings regularly, while an adult choir of over 20 voices sings at special occasions (which includes an annual cantata presentation). A ladies group of ten to fifteen gathers twice a month.

#### Young People to Bible School

During the more than nine years of the Martens' ministry in this spiritually needy area there have been many conversions. Some have drifted away, others have moved away, while six have followed the Lord in baptism. Some have expressed their desire to be baptized, and the Martens are looking forward to that day of blessing. Several

(Continued on page 8-4)



### Let's Visit a Minute

Dear Boys and Girls,

How many of you have ever thought or said, "I cannot do anything for Jesus anyway. I'll wait until I'm grown up and then I'll be a big preacher." Yet we need not wait until we are grown up before we can do something for the Lord.

A little English boy was given a nickel for his very own. Instead of spending it for a treat, he bought some tracts. These he placed in a box of gifts to be sent to a friend who was working in India.

When the box arrived, the son of a great chief happened to be visiting at the missionary's home. The good man's wife had taught the Indian boy to read; so she gave him one of the tracts sent out by the English lad.

The youth read the tract. God spoke to his heart, and he became a Christian. When he left for his mountain home in central India, he took this tract and others with him and read them to his own people. Soon hundreds of them gave up their idols and turned to God.

All this happened because a little boy was willing to pass up buying some sweets and buy some tracts instead. I wonder how many of you have ever passed up an opportunity to buy some candy, so that you could save the money to put into the missionary collection in the Sunday school or in church. All of us can give something to the Lord, surely.

Aunt Selma.

## I Will Never Forgive You

Unwillingness to forgive others can make us unhappy for a lifetime. Helen and Faith were girl friends who had worked and studied and played together for years. They loved each other dearly. Helen had a quick temper, but Faith was a very gentle girl, always kind and forgiving.

The teacher told the class that a prize would be given to the pupil who should present the most beautiful painting at the end of the term. Helen and Faith were both gifted in painting, and it was doubtful which one would win the prize.

One afternoon, Faith, in crossing the schoolroom, accidentally overturned a glass of water that stood on Helen's desk. Instantly the beautiful picture lying there was blurred and marred, and Helen's hopes were dashed to the ground. Turning on Faith, she cried angrily, "You did it on purpose, Faith, so I should lose the prize. I will never forgive you as long as I live."

"Oh, Helen," said Faith gently, "I did not mean to do it. Why will you not forgive me? You know I would not take the prize from you, anyway." But Helen turned away angrily and refused to answer.

School was out, and Faith, with tears rolling down her face, turned her steps toward home. She could not forget Helen's unforgiving words; she felt as if her friend had broken her heart.

As the hours dragged on, Helen felt very miserable and Faith's gentle words kept ringing in her

ears—"Why will you not forgive me? You know I would not take the prize from you, anyway." But she was so angry that she would not listen to the little voice of conscience. She went to her room, and as she opened her Bible her eyes fell on the words of the Lord Jesus: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

She shut the Bible, saying resolutely to herself, "No, I can never forgive her!" That night she went to bed without praying, for the first time since she was a very little child.

When Helen left her room the next morning, she saw the servant passing through the hall. "Do you know whether Mother has gone downstairs?" she asked.

"Your mother is not at home," said the servant. "She has been gone all night. Faith Merton is dead. A runaway horse knocked her down when she was going home from school last night, and she died an hour afterward. Your mother went over to help Mrs. Merton."

Helen rushed downstairs and ran to her friend's house as fast as she could, hoping wildly that it was not true.

"Oh, Mother, I will not believe it!" she cried, as she met her mother, standing at Mrs. Merton's front door.

"Yes, my dear Helen, it is true,"

said her mother gently. "Faith has gone to be with the angels in heaven. Come, and I will show you how beautiful she looks."

Helen followed her mother upstairs, and it seemed as if her heart would stop beating as she entered that room of death. There lay all that remained of her dear friend Faith. Her face looked calm and beautiful in death, and the smile that Helen had loved to see still lingered there.

"Faith's last words," said her mother softly, "were about you, Helen. She said, 'Tell Helen I have always loved her dearly, and I did

not mean to spoil her picture. She said she did not believe me this afternoon, but perhaps she will, now that I am dying.'"

With a cry Helen fell on her knees by the bedside. "Oh, my darling Faith!" she sobbed. "She wanted me to forgive her, but I would not, and now she is dead!" And the sobbing girl refused to be comforted.

Helen is a woman now, and sometimes she shows pictures to her children, saying sadly, "May you never have such a terrible lesson as that by which I learned the duty of forgiveness."

## Love Conquered

A letter came to Mr. and Mrs. Stone one day, asking if they would take nine-year-old Jack, an orphaned nephew, into their home.

"I have heard," said Mr. Stone, "that he is a bad boy. I know his influence on our own children will not be good. Yet I think we ought to do what we can for him."

Jack proved to be just what had been expected. In his fits of temper he frequently broke the toys belonging to his cousins. When he was punished, he would only say, "I don't care."

Susie was a gentle little girl and in her loving way tried to make Jack better. But one day he became very angry with her. He pulled her hair and threw her best doll into the fire.

In the attic of the Stone home there was a room which once had been a nursery. Because the window had iron bars across it, the children called this the jail room. Mrs. Stone decided to put Jack there and let him stay until he was sorry.

"I don't care," replied the boy sullenly when told of the plan.

"Mother," said little Susie that night, after she had gone to bed, "I can't go to sleep for thinking of poor Jack alone in the jail room, with no light, and nothing to eat but bread and water."

After three days Jack was still stubborn. When Mrs. Stone talked to him, all he would say was, "I don't care."

"Mother," pleaded Susie at last, "may I take Jack's place for a while?"

"Well—yes—I suppose so, dear." Susie ran upstairs and knocked at the door of the attic room.

"I asked Mother if I might stay here this afternoon instead of you, Jack," she said. "Wouldn't you like to go outdoors in the sunshine?"

The lad stared at her unbelievably.

"Why are you so foolish?" he asked with scowl. But he ran downstairs, put on his hat and coat and went outdoors.

When it was time for the evening meal, Mrs. Stone called Jack and

asked, "Will you please take Susie her bread and water?"

"Must Susie stay there all night if I don't?" questioned the lad when he returned to the kitchen.

"Of course."

Jack ran up to the attic. Bursting into tears, he cried, "Susie, you are so good! I'll never treat you mean again. I'm sorry—I am. I'll try to be good—I will."

He threw his arms around the little girl's neck and cried hard—big boy that he was. And that was the end of the trouble with Jack. Love had conquered.

## Fine Stories

### North to Sakitawa

By Margaret A. Epp. 250 pp.

Vince and Frederick Ingram are sons of missionaries. They stayed in northern Canada while their parents served in Africa. This book relates their adventures during one summer's holidays. Did they ever have the time of their lives! Meeting their cousin, Indians with birch-bark messages, banding birds at a sanctuary—are but some of the incidents related in this exciting story book for juniors and intermediates.

Price: 79¢

### Star of Light

By Patricia M. St. John. 254 pp.

Kinza was born blind. That's why her stepfather hired her out to a beggar. Her brother and mother conspired together to bring her to the "English lady." There both she and her brother Hamid learn about the light of the world. This is a truly fine story for children, with a missionary setting.

Price: \$1.50

### Twelve Clever Girls

By J. A. W. Hamilton. 96 pp.

Here are short sketches of Queen Victoria, Florence Nightingale, Mary Slessor, Frances Ridley Havergal, Ann H. Judson, Mrs. C. T. Studd, and other clever girls who became famous women. A fine book for junior age girls.

Price: 80¢

The CHRISTIAN PRESS, Ltd.  
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# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(46th Installment)

One example of such a group activity was a series of so called "acts" or "evenings." These were student performances to which the people of Gnadefeld and neighboring villages were invited. One of these "acts" almost turned out to be disastrous. The story of the book of Ruth was enacted in pantomime in the two classrooms which, with the partition removed, served as an auditorium. Liesbeth played the part of Orpah. Like Ruth and Naomi, Orpah was dressed in a long white robe. Liesbeth was proud of her part, but she was not proud of the Orpah whom she represented. She was thoroughly disgusted with her. She was convinced that Orpah, instead of returning to Moab, should have, like Ruth, accompanied her mother-in-law into Palestine. Liesbeth's personal convictions were so strong that when, in the actual performance, the time came for Orpah to turn back to Moab, realistic Liesbeth forgot that she was dressed in a long, white gown and was supposed to behave accordingly. She did what she believed Orpah should have done. Instead of returning to Moab, she went with Ruth and Naomi toward Palestine. Fortunately, within sight of Jerusalem, she became Orpah once more, hesitated, took leave of the two other women dressed in white, turned around and, slowly and filled with regret over the near disaster, trudged back to Moab.

The audience might have believed that Liesbeth's, or Orpah's, action was a part of the script, but the two stage hands in the background knew better and were holding their breath from fear to the consequences of the error. At the end of the performance Liesbeth, with disgust in her eyes, apologized to Katja Korniejevna for her unpremeditated mistake. She understood the reason behind the error and, smiling encouragingly, said, "You acted your part the way you wished it had been played in the first place, didn't you, Lieschen?" That had been Liesbeth's name in the girls' school since the day she had entered it; it, too, meant "little Elisabeth."

Relieved, she smiled back and said, "Yes, Katja Korniejevna, but I am sorry just the same."

Sunday afternoon Bible discussions were another extracurricular activity that Liesbeth greatly en-

joyed. The meetings consisted of discussions of interesting Scripture passages that had special meaning for teen-agers. Frequently, after a session, the participants were invited to the Vesper table for a cup of coffee and Zwieback or some other repast. At other times Miss Reimer accompanied the students to their respective boarding places. Once in a while, as a group, they went for a short visit to old and lonely widows or for a brief group "singspiration" to a home with a piano. Although the gatherings were open to all who cared to attend, the sessions were attended mostly by sincere seekers after the truth, those who were insecure and desirous of more light on their problems.

There were many problems in Liesbeth's young life that needed a solution. Since her teachers, all women, had a good education, at least eight years beyond the elementary school, half of them of the Mennonite Brethren faith — and they in Liesbeth's opinion were excellent Mennonites in every sense of the word — she was much encouraged in her aspirations. She could see that it was possible to be a good Mennonite in a pleasant way. Of course, these teachers were wealthy, and Liesbeth was poor. However, she intended to chart a similar plan that would be applicable to her own particular case, and Katja Korniejevna was the person who would be able and who was willing to help her. Several times each week she talked to her favorite instructor. Those consultations were enlightening, heart-searching and extremely pleasant.

The most frequent consultations revolved around the characteristics of good Mennonites, reasonable and unreasonable traditions, death and the second coming of Christ. Both of these Liesbeth feared like poison. Inner peace and security were what she lacked and wanted, but she was not ready to pay the price. It made a great deal of sense to her when her teacher told her one day, in blunt and simple language, that there was no way for her to accomplish anything of importance until her own inner self was improved. She explained that, like the mind and the senses, the inner soul also was a part of her being and needed attention. Liesbeth understood what Miss Reimer meant when she said that a serene inner life was the greatest contribution a Mennonite could make to the world. In her opinion Liesbeth's

restlessness and strife, which were causing so much conflict in her mind and living, would vanish once she had obtained that inner security. That made sense to Liesbeth. She listened carefully when the teacher explained to her the meaning of inner serenity. If that was the gate toward the solution of her problems, she must attain it at all costs. However, in time, it would lead to baptism; it almost always did, and then she would be deep in Mennonitism with no chance to get out of it.

During her last three years in school, Sara was her roommate. She had already experienced the process of what the Mennonite Brethren called conversion before entering the school. Although Sara still had the same sense of humor and still was friendly toward Liesbeth, their year's separation had done something to their friendship. Perhaps Sara's feelings had been hurt by Liesbeth's entering girls' school a year ahead of her, or there might have been other reasons. Liesbeth did not know, but one day during her third year and Sara's second in Gnadefeld something happened that not only restored their friendship but vastly improved it.

Late one Sunday, after Sara and Liesbeth had returned from a weekend visit in Margenau and had retired for the night, Liesbeth decided that she must obtain that inner security which Sara possessed and which she lacked. She knew, though, that she would rebel to the last moment.

Sara noticed Liesbeth's restlessness and asked if she wanted anything. Liesbeth told her that she was finally going to give in.

Happily, Sara got up, lighted the table lamp and seated herself beside Liesbeth's bed with a Bible. "Is there anything in particular that you want me to read to you?" she asked.

"Yes," Liesbeth said solemnly. "Read something that's horrible! I'll have to be scared into it."

Sara grinned. She knew exactly what Liesbeth needed. She knew that ever since she had known Liesbeth, she had always feared the second coming of Christ. If it were not for that, she still would not be ready for a change in heart. Slowly and calmly, Sara read: "... the end of all things is at hand... For the time is come that the judgment must begin." Then she turned several pages and continued: "The day of the Lord will come as a thief in the night... the heavens shall pass away with a great noise... The earth... shall be burnt up."

"That's enough," Liesbeth said. "Just one moment," she added.

Sara waited. Liesbeth needed another moment for thinking. The school, the teachers and the villagers of Gnadefeld were not the tradition-steeped Mennonites she

always had visualized. They were more or less in complete harmony with her own ideas about life and religion, and some were highly educated. On such a basis she should be willing to bow and, in time, to become a full-fledged Mennonite.

"I am ready. What must I do?" she asked.

"Nothing," Sara said, grinning broadly. "As harsh as this may sound, up to now you have been an enemy of God. Tonight, through Christ, you want to shake hands with Him, so to speak, asking Him to forgive and forget the past, and to tell Him that you are going to be on His side from now on."

"I believe that some of my problems have already been solved," Liesbeth told Sara the next morning. Both were smiling broadly. For the first time Liesbeth realized why Sara had seemed changed to her. She had been a different girl from what she was in the days when they had roamed over the Margenau meadows and riverbanks together. Once again they were on an equal footing. Each knew they would remain friends to the end.

## CHAPTER TWENTY-TWO

### Another Sorrow

Sara did not complete the last year of school. Although she had caught up with Liesbeth in her studies and overtaken her, and both were planning to graduate at the end of that year, Sara suddenly had to give up school. It was barely a month before she, Liesbeth, Nelly Korniejevna and other graduating students were going to leave for three weeks of examinations in a Russian high school and fun in the reasonably big city of Pavlograd. The reasons for Sara's departure from Gnadefeld were an ailing sister and a developing discomfort in Sara's throat.

Upon the completion of Liesbeth's Pavlograd examinations, she went to see Sara, carrying with her greetings from teachers and fellow students. The patient appeared to be cheerful, but Liesbeth knew from experience that her friend was a good actress. She was only sixteen and thought she might be well enough to return to school the coming fall or the next spring. For several hours she asked questions about Pavlograd and the examinations and about Gnadefeld and her former school friends and teachers. Liesbeth answered them in detail. She told about the preparations for the trip and impressive farewell devotions with Katja Korniejevna.

Sara wanted to know what questions were asked in Russian composition and in arithmetic.

(To be continued)

If a thing will go without saying let it go.

## Use Your Sleepless Hours

By S. L. Morgan, Sr.

My sleepless hours would make up some years of my life. In early life I spent them tossing and worrying. But long ago I learned how to make them useful and happy. Sometimes in prayer. A minister friend grew to sainthood by spending all his sleepless hours in prayer.

Sometimes I have prayed sleepless hours into victory and peace—then sleep.

Usually, on waking, my mind is at its best, and I set it to work at one of four tasks: reading, which often lulls me to sleep; outlining a program for the day, or an important letter or an article to be written; committing to memory some great hymn, Bible passage, or gem of poetry; or reading, mentally or aloud, from such gems already stored in my memory.

I write this to urge the value of a lifelong habit of storing up in the memory the choicest gems—the Bible, great hymns, poems from the masters—and reading them from memory in idle moments or in sleepless hours. In all my long life I have found nothing more rewarding.

From childhood I have carried in my memory scores of Bible passages, hymns, and choice gems of poetry. I've held them fresh in the memory by thinking them through daily, or saying them over in idle or sleepless moments—as I shave, or work with my hands, or travel, or lie awake. I've found such mental employment far more enjoyable and profitable than to leave my mind a prey to random idle, or even evil, thoughts. It goes far to keep the mind and soul alive and growing—and pure and sweet.

### Even Down to Old Age

Even down to the present time I continue daily adding fresh gems to my storehouse of memory. I count it folly for anyone to say he cannot memorize at the age of 70 or 80. I testify. In recent months I have committed to memory Kipling's "If," Foss's "House by the Side of the Road," and a half-dozen lesser poems; also Isaiah 53 and Romans 3:26-28. Meanwhile I've glanced occasionally at some of the treasures of memory that began to fade, and have turned many a sleepless hour into delight by reading, silently or aloud, maybe for an hour, some of the many gems stored in the memory through the years.

### Building a Memory Storehouse

Hoping to stimulate others to store the memory with gems to delight their sleepless or idle moments, I name some of my favorite gems of memory:

1. **Famous Bible Passages:** the three-fold Benediction (Num. 6:24-26); Psalms 1, 19, 23, 34, 46, 51, 90, 91, 103, 116, 139; Eccl. 12:1-7; Isa. 53; Matt. 5:1-12 (Beatitudes); Matt. 6:9-13 (Lord's Prayer); John

14; Rom. 8:25-39; 11:33 (RSV); I Cor. 13; 15:50-59; Rev. 21:1-7; 22:1-5.

2. **Some Great Hymns:** Rock of Ages; When I Survey the Wondrous Cross; How Firm a Foundation; Jesus, Lover of My Soul; Lead, Kindly Light; O God, Our Help; My Faith Looks Up to Thee; O Love That Wilt Not Let Me Go; Abide with Me; Sun of My Soul; Jesus, Saviour, Pilot Me.

3. **Some Favorite Poems:** Whittier's "Eternal Goodness" and "Dear Lord and Father"; Tennyson's "Crossing the Bar"; Kipling's "Recessional" and "If"; Foss's "House by the Side of the Road"; York's "I Shall Not Pass This Way Again."

Others will choose their own favorites; these and many others stored in my memory have delighted my sleepless hours and enriched my life.

—Gospel Herald.

## What Do You Say to People Who Are About to Die?

What do you say to people who are about to die? **Christianity Today**, international religious journal, put this question to a number of prominent doctors and ministers. The answers are reported in the publication's February 3 issue in a symposium entitled, "When We Face the Dying."

"What word do you have in such a moment," inquired **Christianity Today**, "for the unbeliever and believer who ask for the facts?" Some typical replies:

Dr. Stanley W. Olson, dean of Baylor University Medical School and former director of the Mayo Foundation, said his message to a dying person depends on how much he understands of the situation — "emotionally and intellectually as well as spiritually." "There are no special words that physicians — or ministers — can use routinely," said Olson. "Each must be carefully selected to meet the needs of the individual patient faced with what to him is a completely unique situation." He went on to express a belief that "only a few patients want to know the hard facts if they are suspicious their illness may be fatal."

Olson said doctors should give spiritual counsel only when asked for it. "The patient usually comes to the physician, whether he be Christian or non-Christian, for professional advice," he said. "To interject, unsolicited by the patient, one's personal religious beliefs into this professional relationship is unethical." He added, however, that a physician "can, by his compassion, and by his efforts to lead a Christlike life, invite the confidence of his patient who may then seek spiritual advice from him as well as professional."

On the other hand, the Christian doctor "has a tremendous responsibility... to warn the wicked man," according to Dr. Ralph L. Byron, Jr., director of the Hospital for Tumors and Allied Diseases, and chief of surgery at City of Hope Medical Center, Duarte, California. Byron agreed with Olson on the principle that the physician

must not take advantage of his trust. But Byron advocated the quotation of Scripture to patients so that "they can never stand before the judgment seat and say, 'I did not hear.'" "I put great emphasis on memorizing the Word," he said. "I start the day with an hour in prayer and the Bible."

The Bible also provides the basic pattern for the approach of Dr. Gustave A. Hemwall, president of the board of directors of the Christian Medical Society in Chicago. Hemwall said he follows a principle expressed in a phrase from Psalms: "I have chosen the way of truth." "The unbeliever presents to me the greatest challenge," he said. "He must be led to the understanding that not only does he face physical death, but that he is already dead spiritually, and that he must be born again before physical death." Hemwall also called for "the utmost care" in introducing the subject of religion to a patient.

Doctors often find themselves faced with the responsibility of informing parents that their sick child may not recover. "In dealing with parents who give little evidence of any understanding of spiritual things," said Dr. William B. Kiesewetter, chief of the surgical staff at the Pittsburgh Children's Hospital, "my approach is to portray for them the medical situation of their child and point out the all-embracing nature of God's love for children." Kiesewetter added: "This gives me a general basis for pointing out that even mortal illness must fall within the confines of God's love because God loved humanity enough to sacrifice his only Son, the Lord Jesus Christ, for its salvation." He spoke of the subsequent opportunity "to challenge the parents themselves with the claims of Jesus Christ."

Dr. C. Everett Koop, surgeon-in-chief of the Children's Hospital in Philadelphia, said, "I make it a point never to pray for medical miracles but rather ask, 'Thy will be done.'" "I affirm my belief in the Lord's ability to do anything," said Koop, "but it is apparent that

it is his intent not to perform miracles in reference to certain medical problems in this age."

Dr. J. Winslow Smith, another Philadelphia surgeon, concluded his answer this way: "There will be those to whom we cannot speak. These must see Christ in us and feel his presence by our gentleness, understanding and sympathy."

E/P.

## A Door to Door Witness

(Continued from page 5-4)

young people have attended Bible school, while others are planning to do so.

One young couple is planning to go out into the foreign mission field, with the group taking on the practical support for them.

The Doukhobors are not an easy people to reach with the Gospel. They cling to their religious traditions with great tenacity. As Christians who believe that God desires everyone to be saved, we need to pray fervently and regularly for this work.

## To Aid Ministers

### Christian Minister's Manual

By J. DeForest Murch. 240 pp.

This handy book can render invaluable aid to young ministers and to those who are performing ministerial duties in English for the first time. Recommended highly by Rev. I. W. Redekopp, the book treats first the ministry: personal fitness, daily devotions, pulpit decorum, pastoral duties, ministerial relations, advice to others. The author discusses visitation of the sick, of the bereaved, and the ministry to the troubled, including and quoting suitable passages. Then various aspects of a minister's duty are discussed, such as worship services, communion, baptism, marriage, funerals, consecrations and administration. Frequent quotation of helpful passages of Scripture enhances the value of this book.

Price: \$2.50

\* \* \*

### The Star Book for Ministers

By Edward T. Hiscox. 271 pp.

This handy book, again recommended by Rev. I. W. Redekopp, contains suggestions to ministers for weddings, funerals, visitation of the sick, councils, ordinations, dedications. It also has selections from the Bible for use on various occasions of religious service, both public and private. Then the author presents suggestive thoughts for burial services, forms of marriage service, regulations for business sessions, ecclesiastical forms and blanks, and tables of biblical facts and figures (exceedingly handy for quick reference).

Price: \$1.50

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# Round-Up of World-Wide RELIGIOUS NEWS REPORTS

## South Africa Bible Version Alters Song of Solomon

A new version of the Bible has appeared in Capetown, South Africa, in which the Song of Solomon has been rewritten to comply with the country's stringent segregation laws. The version is in Afrikaans, the language of the South African Dutch, who have enacted what are perhaps the sternest color laws in the world.

The established version of Verse 5, Chapter 1 of the Song of Solomon describing the "Rose of Sharon — lily of the valley" reads: "I am black but comely, O ye daughters of Jerusalem..." The revised Afrikaans Bible gives Solomon's desired one a healthy tan. It reads: "I am comely, and burnt brown by the sun..."

## Episcopalians Hold First Consecration in Mexico

The consecration of the Right Reverend Jose Guadalupe Saucedo as bishop of the Episcopal Church's Missionary District of Mexico was a historic occasion, for several reasons. It was the first service of consecration for a Protestant Episcopal bishop ever solemnized in Mexico. Also, the new bishop is the youngest bishop in the Episcopal Church, being only 33 years of age. Another unusual fact is the size of his district. It comprises more than 700,000 square miles,

and is one of the largest missions of the Episcopal Church.

\* \* \*

## FM Station to Serve Tacoma Churches

Tests will begin at Tacoma, Washington, very soon on a new FM radio station to serve the churches of that area. It will be operated by a 21-year-old Christian broadcaster, Thomas W. Read, who is radio-TV consultant of the Tacoma Council of Churches. Mr. Read has been issued a construction permit for the 1,000-watt station by the Federal Communications Commission. Plans call for a minimum of five hours broadcasting daily, and throughout the day on Sundays.

\* \* \*

## Religious Education Pledged for New Zealand Pupils

The Labor Party in New Zealand has pledged that a government commission will be appointed to study the beginning of religious instruction in the schools. The Labor Party recently was victorious in New Zealand's general elections.

Following the elections, the Rev. Peter Gamlen, secretary of the New Zealand Council for Christian Education, told a meeting in Wellington, New Zealand, that "all the churches... are unanimous that the children in state schools should have the opportunity of receiving religious instruction at school."

try. Strange! that which has been accomplished on vaster scale by the operation of Calvary does not seem to move in at least equal measure, upon the heart-cords. Strange sense of value for these days. It takes money to turn a town, but infinitely more — much more — to transform the dwellers therein, and they are far more important. Forgiveness of sins and guarantee of heaven are far greater "products" than could e'er be turned on the wheel of man's making. Oh! for a deeper realization of these spiritual realities in such a time as today!

(Copr. ERA, 1958)

## CANADASCOPE

### Appoints Indian to Senate

For the first time in Canadian history an Indian—70-year-old Jim Gladstone of Alberta's Blood reserve—has been appointed to the Senate.

Announcement of the appointment was made by Prime Minister Diefenbaker, fulfilling something he has long urged.

Mr. Gladstone is a treaty Indian who was president of the Indian Association from 1948 to 1954. He is a prosperous farmer and cattleman, although he had little formal education.

\* \* \*

### Fast Air Service to Be Inaugurated

For the first time in the history of aviation Winnipeg residents will be able to fly direct to London without stopping at Toronto or Montreal.

Trans-Canada Air lines president G. R. McGregor has announced that the direct flight will take 14 hours and 40 minutes—1½ hours faster than the present Winnipeg-Montreal-London route. The only stop-over will be a half-hour landing at Gander, Nfld.

The overseas hop will be made in a Super-G constellation aircraft with wing-tip fuelling facilities. Plane capacity is 63 passengers. Classes of travel will be deluxe, tourist and economy.

\* \* \*

### CPR Enters Trucking Competition

The Canadian Pacific railway is to move into a highway transport empire extending from Halifax to Winnipeg as a result of a decision announced by the Quebec transport board in Montreal.

The railway will buy control of the Smith Transport Limited, one of Canada's largest trucking firms with 2,000 vehicles operating on routes covering 5,000 miles.

\* \* \*

### "Good Citizens" Forget Taxes

Names of people prominent in community activities are found in tax evasion lists, Hon. George Nowlan, minister of National revenue in charge of collecting taxes, told the Canadian Institute of Surveying.

"You'd be surprised," he said, "at

the names that sometimes confront me. People who have been most generous in community affairs, leaders in community enterprises, of financial campaigns, pillars of the church.

"They can afford to be 'good' citizens when they forget their taxes."

"Our department will treat generously the man who admits a mistake and is prepared to pay up," he said. "But the man we have to go after can expect the most rigorous treatment."

\* \* \*

### Election March 31

Canadians will have another opportunity to state who they want to lead the government. Parliament was dissolved by the Progressive Conservative government on February 1, with March 31 named the election day. The newly-elected parliament will meet on May 5.

The Progressive Conservative government had only a minority of the seats in the House of Commons, claiming this was an "impossible" situation. Liberals had 106, CCF 25, Social Credit 19, and Independents 2.

## YOU MAY CHOOSE ONE

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for every new Mennonite Observer subscription that you send in. This may be your own or it may be a subscription for a friend.

We know you have been enjoying the Mennonite Observer and its coverage of Mennonite news, both at home and abroad, its special features, such as the Young Observers' page, the round-up of world-wide religious news reports, Kitchen Cathedral, the weekly devotional column by Mennonites from across Canada, the school news, MCC and mission news, and the editorial. That's why we think you'll want to give or sell a subscription to a friend or relative.

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3. Keys to Christian Leadership.
4. The World We Have Forgotten — Davies.
5. Ten Reasons Why I Know the Bible Is the Word of God — Orr.
6. How To Be Happily Married — Daniels.
7. Scripture Text Calender for 1958.

This premium offer expires on February 28.

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## Unparalleled Opportunities

By Edwin Raymond Anderson

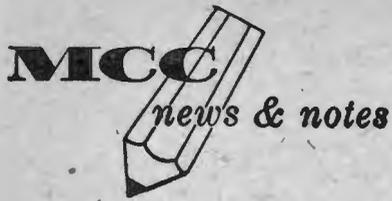
Ravenswood is the mirror of a modern movement. Until recently it was a "picturecard" sleepy little West Virginia hamlet of some 1,175 inhabitants. Then it caught the eye of the giant Kaiser Aluminum and Chemical Corporation to the fancy of constructing a \$226 million manufacturing plant. As one reporter put it, "A dynamic new life has opened for Ravenswood!"

There are many "Ravenswoods" in our land, experiencing unparalleled opportunities in more directions than dreamed of yesterday; increase of population, whole new villages filling in the waste-lands, influx of business, new schools and churches, services and facilities of every imaginable kind. How did it come to pass? Something about these little towns has attracted the giants of commerce because of in-

dustrial possibilities. Of a truth, "dynamic new life" is being powerfully infused.

It should not be difficult to read the spiritual parallel to the glory of the Gospel. Life for many might not bear much of surface appeal, and many a man has run the gamut to come out a near ghost. But remember, beneath that dying exterior there is an internal interior which calls for Calvary. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16) is the grace-gate to glorious newness of life. While there is life there is high hope of eternal life (John 17:3), and the Gospel reaches deep down to lift on high the life that has been touched by "unparalleled opportunities" in the spiritual range.

Men mark their millions for the transformations wrought by indus-



## Agricultural Assistance Begins

The first two members of a unit of volunteers have begun service in Haiti, a poverty-plagued country in the Caribbean Sea about 785 miles southeast of Miami, Fla.

The first volunteers are Marlin Pankratz, son of Mr. and Mrs. P. F. Pankratz of Mountain Lake, Minn., and Charles Suderman, son of the Rev. and Mrs. Walter H. Dyck of Aberdeen, Idaho.

They are serving as agriculturists with a mission-farm cooperative at Petit-Goave which is administered by the Methodist Church. The project is directed by the Rev. Marcco Depestre, a Haitian minister who was trained in agronomy before entering the ministry. He also translates The Upper Room into French for distribution into French-speaking nations.

The MCC volunteers initially will help develop the cooperative's pig distribution program. Ten rural stations are visited regularly to teach crop and livestock raising, soil care, hygiene, language and other forms of assistance. Christian instruction is given at these and other rural outposts.

As part of their orientation, Pankratz and Suderman visited the U. S. Department of Agriculture in Washington several days. They also attended classes in Creole, the French dialect most widely used in Haiti.

A second group of volunteers will leave soon to serve in the Albert Schweitzer Hospital at Deschapeles directed by Dr. William L. Mellon.

## Christmas is Coming

With Christmas 1957 still a fresh memory, North American Mennonite families are beginning to prepare goodwill Christmas bundles for needy children of other countries for Christmas 1958.

The bundles are to be in one of the three MCC clothing depots by July 1. Information on the preparation of bundles is available in the form of a brochure being distributed in churches and through MCC publications of Women's Activities Letter and Letter to Boys and Girls.

There are a few alterations from past years in the preparation of bundles:

This year two bundles are requested — a regular bundle and a tropical bundle. Only a fifth as many tropical bundles are needed. As many regular bundles as usual are needed (around 28,000 were contributed last year).

A contribution of \$1 a bundle is

asked for the purchase of a New Testament and for distribution and shipping charges. This charge was previously 50¢.

## Is Television Harmful?

(The following was written by Rev. D. B. Wiens, pastor of the Vancouver M.B. Church, and distributed to its members by the church. —Ed.)

### I. What Does America Say?

The following statement is taken from the report of an investigation conducted by a committee of the United States Senate: "In round figures, 150 persons are weekly murdered on the television screen of America. They are being shot, slain, strangled, stabbed, thrown out of windows, cast from cliffs, and sometimes tortured to death by various satanic means—and all this before the eyes of millions of American men, women and children. A further number of persons of both sexes are beaten, mutilated, ill-treated, and others nearly throttled. All of this is done in the course of a weekly television program! Crime, adultery, sadism are common occurrences on the screens of millions of American homes. Since television in general endeavors to reach the masses, it appeals to the lowest human instincts."

### II. A Voice from Germany.

The Frankfurt Illustrated writes thus: "Television hinders people from entering into the realities of life, from pursuing their plans, reading books and from thinking independently. It fosters the morbid tendencies of a young person, especially in the life of a child. It glorifies violence, causes juvenile delinquency, generates an irritable discontent and makes for laziness and indolence. It corrupts character, etc."

### III. A Significant Voice from Switzerland.

The board of directors of Radio Bern, comprised of government, university and church representatives, has issued a warning concerning the "psychological dangers of television." In an article released to the press it has given its reasons why, for the time being, television cannot be introduced in Switzerland. It declares: "Having watched the television programs abroad, we direct the attention of the authorities and the people to the fact that television presents grave dangers of a psychological nature to the training of the child, which may have detrimental results for the family and the state which cannot be predetermined."

### IV. But What Does the Bible Say?

If even worldly scholars and scientists have made such sober statements based on their findings, how much more should we as God's children discern the dangers in the light of God's Word! The Scrip-

tures warn us concerning the lust of the eyes (I John 2:15-17). "When the woman saw... that it was pleasant to the eyes... she took of the fruit thereof." "The light (lamp) of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matthew 6:22-23).

Herein lies the great danger of television. It does not promote a desire for fellowship with God, His Word and with His children. On the contrary, it keeps many people away from the house of worship. No doubt there are some good programs on television, but they are like a drop in a bucket. It has always been Satan's policy to mix the good with the bad. Let us ask ourselves in all sincerity before God: Does television draw me closer to Christ? If not, it is definitely harmful. We consider it our solemn duty to warn all of God's people of this grave danger.

## Obituaries

### Judith Irene Tiltzky

Judith Irene Tiltzky, infant daughter of Mr. and Mrs. Peter C. Tiltzky of Yarrow, B.C., passed away in the MSA Hospital, Abbotsford, B.C., on January 21. Death was caused by an enlarging thymus gland constricting her respiratory system. Funeral services were held at the Yarrow M.B. church on January 26.

"Judith has been with us only 10 months and 21 days. Of this time she had to spend first six and then



Judith Irene Tiltzky, daughter of Mr. and Mrs. P. C. Tiltzky, Yarrow, B.C., with her special nurse on December 15, 1957.

two weeks in hospital. Her sunny disposition, joyous endurance in suffering, and angelic behaviour brought much joy to our house and won her many friends, who prayed and did much for her.

Judith had to suffer much in her short life, but she is now resting

'safe in the arms of Jesus.' We thank our heavenly Father for giving her to us for a little while, speaking through here to us, and then taking her unto Himself again."

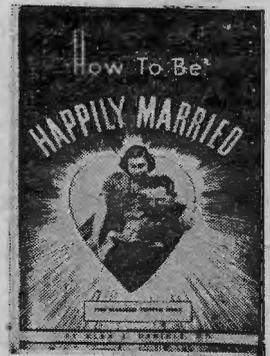
Surviving are her parents, Mr. and Mrs. P. C. Tiltzky, one sister, Charlotte, and three brothers, Reginald, James, and Rodney.

## Weddings

### Walde - Peters

Miss Erna Peters, daughter of Mr. and Mrs. Henry A. Peters of Steinbach, Man., and Henry Walde, son of Mr. and Mrs. Henry Walde of Gem, Alta., were married on January 18 in the Steinbach Mennonite Brethren church. Rev. H. A. Regehr officiated. Miss Martha Peters, sister of the bride, was maid of honor.

The young couple will reside in Gem, Alta., where Henry is farming.



## How to Be Happily Married

By Elam J. Daniels, D.D. 80 pp.

According to the title page this book is for married people only—and it certainly is one of the wisest investments for any married couple, even if they have been married 40 years.

Rev. I. W. Redekopp, pastor of the Elmwood M. B. Church, recommends this book to every couple that he marries. Rev. Alvin G. Hause, pastor of Bales Baptist Church, Kansas City, Mo., states in the introduction, "The book is written clearly and interestingly, and I am sure would help every young couple. I would not think now of uniting any couple in marriage without presenting them a copy of this prized book."

Chapter headings include, "Keep Up Your Courtship", "Home Destroying Termites", "Some Rules to Remember", "A Normal Sex Life is Essential", "Let Christ Be the Center of Your Home".

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# COLLEGES

## Tabor College

### Board of Education Meets

The annual mid-winter meeting of the Board of Education of the Mennonite Brethren Church was scheduled on the campus of Tabor College for January 30 through February 1.

The main item of discussion was the adoption of next year's budget for the three conference institutions, Tabor College of Hillsboro, and the Mennonite Brethren Biblical Seminary and Pacific Bible Institute of Fresno, California. The board also reviewed the building program as it will affect the two campuses. Clarification of the starting date for construction of the proposed student center and gymnasium-auditorium on the Tabor campus was another item of discussion.

Another item which the board considered is a resolution passed at last October's General Conference of the Mennonite Brethren Church at Yarrow, British Columbia — a proposal to study the seminary programs of the U.S. and Canadian areas with a view toward possible closer cooperation in this area of endeavor. New faculty appointments also were approved.

This was the first board session for several members who were elected at the British Columbia conference. They include Orlando Harms of Hillsboro; P. J. Funk of Reedley, California; T. R. Nickel, also of Reedley; Vernon C. Penner of Cimarron, Kansas; and G. S. Warkentin of Delft, Minnesota.

Continuing as members of the board for this new term are E. J. Peters, chairman, of Wasco, California; P. A. Enns, Dinuba, California; A. W. Janzen, Enid, Oklahoma; M. S. Gaede, Reedley; J. W. Warkentin, Hillsboro; R. C. Graumann, Harvey, North Dakota; C. F. Plett, Doland, South Dakota; and Jacob J. Toews, Kitchener, Ontario.

# BIBLE INSTITUTES

## East Chilliwack Bible School

Another chapter of our education has been completed. The first semester ended on Friday, January 31, with the second semester beginning on Monday, February 3.

We have had three regular school weeks since beginning this year, the last week being exam week. Most of us fear a week such as that, but at the same time we realize that there must be a time of testing to find out what we have accomplished. For some, it has been an encouragement to continue the work, while to the dismay of the rest of us we realize that we have

not put forth enough effort—our best effort.

A time such as this when we give account brings to mind the final day when we will have to give account not only of one semester, but of one life. Our prayer is that the time we spend at Bible school may help us to some day give account of a life well-lived and well-spent for Christ.

Eva Rogalsky.

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

On Monday, January 27, we had Spiritual Emphasis Day at the institute. Rev. George Konrad, faculty member, spoke during the chapel period on James chapter four. Following this, the students spent a quiet time before God, at which time Scripture passages like Romans 12 and Psalm 51 were read and private prayer and intercession practised. Then followed a period of confession and testimony. God richly blessed us and spoke to us.

In the afternoon we had the privilege of hearing Rev. Henry Werner, who is doing deputation work in behalf of the West Indies Mission field. He based his message on Nehemiah 1:17. After this we had prayer meetings and completed the confession and testimony period of the morning. We all felt God's nearness during this day.

Miss Cuthbertson, Canadian representative of mission radio station HCJB gave a report and showed us the film "Conflicts" on January 28. This film shows the immediate reach and the outreach of the station. Miss Cuthbertson also showed us the slides of the "Mid-Century Martyrs."

On Wednesday the boys from the MEI prayer group came to our school and served us with a program. Dave Froese served as chairman of the group and gave an inspirational talk on Acts 12:1-19. God richly blessed us in the joint fellowship. At the same time the girls of our school visited the MEI girls' prayer group. For the last period of the day the Bible institute, by invitation, went to the MEI to view the Billy Graham film on "The Miracle of Manhattan."

Mr. Wm. A. Wiebe, principal of the MEI, visited the Bible institute on Friday, January 31. He spoke to us during morning devotions about discouragements, referring to Elijah, Jonah and Peter from the Bible, and Roger Youderian, one of the five martyred missionaries. He showed how men of God overcame discouragement and how we could by the grace of God do the same.

The same day Rev. and Mrs. Henry Goertzen, missionaries to India, visited our school. Rev. Goertzen spoke to the third class mission's class on the changes, conditions and challenge of mission work in India. The lecture threw much light on the practical aspects of mission work. Elmer Stobbe.

## Dependability Teaches Faith

By Evelyn Witter

Because young children are so dependent, they need to put their trust where there is reliability. They put their trust in their parents, for example, because there they have found a refuge on which to depend.

This simple fact helped us give our child faith in God. We conscientiously pointed out God's dependability at every opportunity.

The assurances of the trustworthiness of God's world came naturally, out of the happenings of everyday living. One day four-year-old Jimmy came into our farm kitchen where I was busy canning peaches.

"These are for when the snow flies," I told him.

"How do you know the snow will fly, Mommy?" he asked wonderingly.

"Because God has told us in the Bible that there will always be four separate times of the year, and snow time is one of those. Because God promised it, that's the way it has always been and always will be."

That was the beginning of teaching Jimmy about God's integrity. As time went on there were many other chances to show him the constancy of God's world. Like the time we were sitting together on our hillside waiting for Dad to

come in from the fields. The moon had risen and the sky was spattered with stars.

"The stars and moon are always there, aren't they, Mom?"

"Yes, Son, and in their appointed places. It's God's order."

One time when Jimmy and I were gathering windfalls in the orchard we talked more about God's order.

"When these die we can always get more, can't we?" Jim asked.

I took a big bite in my apple. "See these seeds, Jimmy? This is the beginning of a cycle we can rely on. First the seed, then the tree, then more apples with more seeds."

We talked about a similar cycle the next spring when the robins built the nest in the elm next to the house. We could watch them from the upstairs window.

"Let's watch the miracle of God's cycle," I suggested. We talked about birds — eggs — birdlings — grown birds. Again Jimmy had the proof that God's cycles were dependable.

Last Sunday Jimmy joined the church. When the minister asked him if he had faith in the one God, his eyes lighted with a sure and certain response, which brought tears of happiness into my own. This is what I had prayed for. Jimmy was certain about the dependability of God. He knew where to place his faith.

Gospel Herald.

## Do You Have Friends

who are not receiving the Mennonite Observer? Whether they are students, farmers, housewives, teachers, nurses, electricians, factory workers or engineers, we are sure they would all enjoy the Mennonite Observer if it was introduced to them. You can help us do this by writing the name and address of persons who you think might not be receiving the Mennonite Observer in the convenient form below. Then cut it out and mail it to us—we will see to it that they receive sample copies.

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# Six Missionaries Will Report

Winnipeg, Man. — We would like to extend a warm and cordial invitation to all friends of Christian missions to attend our Annual Missionary Conference which is scheduled for February 20-23. Rev. J. B. Toews, deputation secretary of our M.B. Board of Foreign Missions, will be the main speaker. We are very grateful, moreover, that the following missionaries will participate with messages and reports: Henry Derksen (Africa); Harry Friesen (Japan); J. J. Dick (India); Wm. Baerg (Africa); Katie Penner (Africa); and Herta Voth

(Colombia). We also expect several workers from the home mission fields. Kindly take note of the time and place for these services:

**Time:** On Thursday and Friday there will be three services: morning 10:00 a.m., afternoon 2:00 p.m., evening 7:30 p.m. On Saturday there will be two services: afternoon 2:00 p.m., evening 7:30 p.m. On Sunday there will be two services: afternoon 2:00 p.m., evening 7:00 p.m.

All services except the Sunday night service, will be held in the College Auditorium. The last service on Sunday night will be held in the Elmwood M.B. church.

We covet the intercessory prayers of God's people for this Missionary Conference, in order that the Lord might give us a clearer vision as well as a greater burden in connection with our missionary responsibility and task.

On behalf of the  
M.B. Bible College,  
J. A. Toews, President.

## Evangelistic Services at Waldheim

Waldheim, Sask. — Waldheim and community experienced a week of rich blessings during the evangelistic campaign held in the M.B. church here from January 19 to 24. The evangelist was Rev. Abe Dueck, pastor of the Lashburn M. B. Church.

Rev. Dueck delivered his first message on "The Fruitless Life" at the Christian Endeavor on January 19. The main theme for the rest of the week was "Conflict." Rev. Dueck stated that Satan is the inventor and promoter of all conflict. In his first sermon he dealt with the pre-creation conflict between God and Satan. At the following two evening services he covered the conflict in the lives of the Old Testament saints Abraham, Noah, Jacob and Moses. On Thursday he described the greatest conflict ever experienced on earth—between Christ and Satan, as recorded in the gospels of Mark and Luke. The final message concerned the conflict of the present-day church.

On Friday the church also saw slides and heard a brief report on the medical work done by Miss Margaret Willems in India.

The German services each afternoon were also a blessing to all who attended them. Rev. Dueck spoke on "The Church of Jesus Christ"—its members, the relationship of the members to each other and to Christ, and the commission and future of the church.

## Teacher Training Course Organized

Hepburn, Sask. — An eight-week teacher training course for Sunday school teachers has been organized in the Hepburn M.B. Church.

The lectures are given every Wednesday evening after the regular prayer service. The course follows in part that prescribed by the Evangelical Teacher Training Association, but it is adapted to meet the needs of the local Sunday school.

Rev. P. J. Wiebe and Mr. P. J. Harder will be giving the lectures throughout the eight weeks.

Sunday school teachers from the neighboring Brotherfield M. B. Church have been invited to take part in the course.

## On the Horizon

February 6 to 9—The Winkler Bible School is having its missionary conference, with Rev. Harry Friesen (Japan), Rev. J. J. Dick (India), Rev. Wm. Baerg (Africa), Miss Susie Brucks (Africa), and Miss Herta Voth (Colombia), as speakers. Weekday morning and afternoon sessions are in the school, but evening and Sunday services are in the Winkler M.B. church.

February 10 to 21—Courses for ministers and other Christian workers will be offered at the Canadian Mennonite Bible College.

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

February 11 to 13—Annual meeting of Association of Mennonite Hospitals and Homes in Morrison Hotel, Chicago.

February 15—The play "Drei Tage aus Gellert's Leben" will be presented in the Eden Christian College auditorium, Virgil, Ont., by the students of the school.

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.

March 6 to 9—Annual Sunday School Convention of Southeastern Manitoba in the Evangelical Mennonite Brethren church, Steinbach, Man.

March 13 and 14—The M.B. Collegiate Institute in Winnipeg is presenting the drama, "Glaube und Heimat" in the Technical Vocational Institute Auditorium.

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