

# Mennonite Observer

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**MENNONITE WORLD CONFERENCE SITES** were under discussion at a meeting of representatives from Canada's five westernmost provinces on Friday, Feb. 28, in the Elmwood M.B. church, Winnipeg. Those present included representatives of the (Old) Mennonite Church, Mennonite Brethren Church, General Conference Mennonite Church, and the Church of God in Christ, Mennonite. Seen on the picture are some of the leading brethren present: from left, Rev. G. H. Lohrenz and C. A. DeFehr, Winnipeg; Rev. J. J. Thiessen, Saskatoon, Sask.; Bishop J. B. Martin, Ontario; Rev. J. A. Toews, Winnipeg, and Bishop E. J. Swalm, Ont. (Staff photo.)

## Kitchener Likely Site for 7th World Conference

**Winnipeg, Man.** — Although the final decision on the site for the Seventh Mennonite World Conference is made by the conference praesidium, delegates meeting in the Elmwood M.B. church here agreed that unless better facilities can be obtained in Winnipeg they would recommend Kitchener, Ont., as the world conference site.

More than 20 representatives of various Mennonite groups from Canada's five westernmost provinces assembled on Friday, Feb. 28, to discuss various matters connected with bringing the Mennonite World Conference to Canada in 1962. They heard Dr. H. S. Bender, president of the 1957 world conference and chairman of the praesidium, outline the organizational set-up of the conference, the financial needs, and the requirements of a conference site.

It is expected that the 1962 world conference will be the largest ever. This means that a very large auditorium, several smaller group discussion rooms, and catering facilities for the possibly 2,000 delegates and guests must all be located in one place. Lodgings should also be available nearby. Although Winnipeg has enough facilities they are not centrally located and would entail a lot of

transportation. Kitchener's Civic Auditorium and the four Mennonite churches within a few minute's walking distance of the auditorium, plus dormitory space nearby, seem to be more suitable, the delegates felt—even though a good proportion came from the prairie provinces.

A very small balance remained in the conference treasury after last year's world conference. If preparations for the 1962 conference require greater financial outlays the conferences co-operating in the world conference will be asked to assist financially. Offerings at the conference itself help cover the costs.

## Missionary Report On Mexico

**Plum Coulee, Man.** — Miss Edna Thiessen reported in the Grossweide M.B. church here on the evening of February 24, on the hardships, persecutions and victories of the missionary work in Mexico.

Mexico, with a population of thirty million people, is a very needy field. About one-third of the people are original Indian, one-eighth are white people and the rest are Mex-

ican — a mixture of Indian and Spanish. Many live in poverty.

There are approximately 6,000 Mennonites living in twenty-five villages. These people are reached by our workers only as they come to the mission station for medical aid, since the main part of the work is carried on amongst the Mexicans.

This missionary effort was begun only in recent years. The church membership is between 55 and 60. A Bible School has also been opened. With the aid of slides the habits and needs as well as the spiritual darkness of this people was brought very near to us.

Miss Thiessen is a nurse, with her home in Dinuba, California.

## Missionary to Japan Visits Foam Lake

**Foam Lake, Sask.** — Rev. Harry Friesen, M.B. missionary in Japan now on furlough, stopped briefly in Foam Lake on his way east recently.

He showed many colorful slides of the work there, comparing the spiritual harvest with the grain harvest. He showed the preparation of the ground, which in Japan is very hard. Much seed falls on unfruitful ground, but some eventually bears fruit. He showed slides of ornamental and costly heathen idols that cannot help the people. He stated that Japan is a land of contrasts. Some of the people are very poor, but most of the country has modern facilities and buildings. There are many educated people who are, strangely enough, easier to reach for Christ. His slides also showed the M.B. mission at Osaka and the missionaries active there.

Of interest was the report on the radio broadcast. One worker follows up the requests for help that come by mail, visiting the people if possible. This reaches people who would otherwise not be contacted.

Included in his slides were scenes from the camp work. Camping facilities were purchased very reasonably beside a lake and provide a wonderful place for instructing believers and helping them to grow in faith.

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

I Cor. 2:2.

★  
YOUR CHRISTIAN  
FAMILY WEEKLY

## Two-Day Bible Study at Aldergrove

**Aldergrove, B.C.** — The Lord had great blessings in store for the Mennonite Brethren Church at East Aldergrove during the Bible study sessions held March 1 and 2.

Two brethren, Rev. P. R. Toews, pastor of the Fraserview M. B. Church, and Rev. J. F. Redekop, instructor at the Bible Institute at Clearbrook, served with messages. The twelfth and thirteenth chapter of the epistle to the Hebrews were under study.

Two sessions were held on Saturday. Sunday morning, Rev. Redekop expounded Hebrews 13:7-9, speaking on the theme, "It Is a Good Thing that the Heart Be Established." Two more sessions were held Sunday afternoon and evening. Some time was also allotted to questions and discussion from the audience.

## Many Attend Funeral for C. C. Penner

**Swift Current, Sask.** — Between five and six hundred people turned out for the funeral services for the late Rev. C. C. Penner on February 22 in the United church here. This church was chosen because of the large number expected for the service.

Rev. F. J. Peters made the opening remarks after the choir sang, "The City Foursquare". He based his talk on James 4: 13-15. The congregation then joined in singing Rev. Penner's favorite song, "Es schaut bei Nacht und Tage."

The German message was delivered by Rev. H. F. Klassen, co-worker with the deceased in the Reinfeld M.B. Church. He spoke on Joshua 1:2a and Hebrews 13:14.

Rev. E. J. Lautermilch, pastor of the M.B. Church here, based his message on Rev. 14:13. He also included a brief summary of Rev. C. C. Penner's work during the past few weeks.

The obituary was read in both the English and German languages. A solo by Mrs. Jean Andrews followed. She sang, "Does Jesus Care." Rev. E. J. Lautermilch closed in prayer.

Rev. J. J. Thiessen quoted John 11:25 at the graveside, speaking briefly and praying.

## EDITORIAL

### Reaching Out in Love

The most effective sermon is not preached from an elevated platform to a crowd of thousands. It is not a radio message to a potential listening audience of millions. These may influence the masses for a moment—and result in people deciding to follow Christ—but they do not have the soul-transforming effect of the love of Christ demonstrated in person-to-person relationships.

In an age when the Gospel is being preached in power around the world by means of radio there is a greater than ever need for demonstrations of love in everyday relationships—love with boots under it and a helping hand extending from it.

We cannot limit our expression of love to overseas relief and non-resistance. Nor should we enfold only our own brotherhood in the arms of love. As disciples of Him who "wanted all men to be saved" we must actively seek ways in which we can follow our Master's example in loving the publicans, the sinners, the outcasts of accepted society.

Think, for example, of Matthew, the tax-collector, who followed the invitation of Christ, "Follow thou me." At the meal prepared for his Teacher, "many publicans and sinners came and sat down with him and his disciples." The protests of the Pharisees that this was mingling with the "world" and not separation from it brought them a stinging rebuke from the Saviour, who said, "... for I am not come to call the righteous but the sinners to repentance."

If Jesus were to visit our churches and homes in person, would we love our unsaved friends and neighbours enough to invite them? Or would we count them unworthy of His company and keep the Saviour for ourselves? Would we think that He deserved only "the best"—fellowship with the saints? Or would we realize that he came "to seek and to save that which was lost." You say, "Why, certainly we'd invite everyone to meet Him and hear His blessed words of love." Yet our actions today deny that, for even now we have His presence with us. He said, "Where two or three are gathered together, there am I in the midst of them." When have we, in view of this, invited our unsaved neighbours to our home so we can present our Saviour to them after becoming acquainted with their spiritual needs? When have we made a conscious effort to invite them—and provide spiritual nourishment for them—to our church services? How many times have we taken our Bible and asked the Lord to accompany us as we went for a social call to a neighbour in order to acquaint them with our Saviour? Did we give them "a cup of cold water" when their house burned down, when the father in the family was ill and harvesting operations were stalled, when a child in the family needed to be taken to the doctor and there was no transportation available except our nearly-new automobile?

Jesus stopped at the well in Samaria and in understandable terms showed His love to the sinful woman getting water there. After He had showed her that His love crossed the lines of prejudice and tradition He was able to give her "living water." We who have Christ in our heart come into many similar situations—do we show the same love then? Have we the time to stop and become acquainted with our neighbours in the community as they stop and chat in the post office, in the stores and on the streets? Or do we hurry past without so much as greeting them? Is our relationship with them restricted to business dealings—or do we go out of our way to show them that we do not consider ourselves better than they are—and thereby make them willing to also listen to the message of the Saviour?

When the woman caught in adultery was brought to Jesus she had already been condemned to death in the minds of the Pharisees and scribes. But Jesus said to them, "He that is without sin among you, let him first cast a stone at her." When all her accusers left, Jesus told her out of a heart filled with love for her, "Neither do I condemn thee, go and sin no more." This act of love undoubtedly resulted in a new life for this woman. What is our reaction in similar situations today? Do we not shun and despise people who fall into sin? How often they are driven farther into sin because none of us reveals the same love for them that Christ would if He lived today.

Such love does not participate in the sins of the world—but it does enter a sinful world with a message of redemption in terms that everyone can understand.

## DEVOTIONAL

### What Are We Here For?

By A. Neumann\*

Some say we cannot know what we are here for. Others say we are here to enjoy ourselves and live for self. Philosophers, scientists, historians and others have attempted to answer this universal query, but to our great disappointment confusion overshadows the truth.

We believe that such a question can better be answered by divine revelation. Let us therefore look to the Bible for an answer.

In Is. 43:7 we read, "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea I have made him." This of course is said of Israel, but we must remember that what God says of Israel expresses also His thoughts and intentions for man in general. "For I have created him for my glory" can thus be rightly said of every man who is created in His image. It is said of God, that after he had finished his creation and man as the crown of creation: "He saw every thing that he had made, and behold it was very good." When God saw it was very good it meant that he saw in creation and man the possibility of being glorified by them. However, sin came into the picture and spoiled God's original plan of glory.

All the evil and sins committed by Belshazzar, the king of Babylon, were summed up in these words, "and the God in whose hand thy breath is, ... hast thou not glorified."

Because of sin we must now confess that, "We have all sinned and come short of the glory of God."

Sin and unbelief make it impossible for us to live to the glory of God. So God in his infinite love and wisdom sent forth his son to restore the lost dignity of fallen man. Christ's work of redemption was in itself a magnificent manifestation of the glory of God. Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Through the redemption in Christ it is now again possible for man to realize the true purpose of his existence. The prime purpose of man's salvation is the glory of God. In 1 Cor. 6:20 we find these words: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods."

How may we glorify God? We may glorify God by realizing and acknowledging His glory as manifested in creation. The Apostle Paul laments the fact that natural man did not see the glory of God in creation. In Romans 1:21 Paul writes, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations,

and their foolish heart became darkened." This should not be true of God's children. Their eyes have been opened to see the glory of God in everything He created. David saw the glory of God in creation and testified, "The heavens declare the glory of God; and the firmament showeth his handy-work." The seraphims in Isaiah's vision, described in chapter 6, made it known that, "the whole earth is full of his glory." Jesus also took notice of the birds and the flowers.

John Henry Newman, after considering a world with no trace of God, concluded that it would be "just as if I were to look into a mirror and not see my face."

We must remember though that in nothing have we seen the glory of God more clearly portrayed than in the life, death and glorious resurrection of Jesus Christ. Jesus himself has said, "He that hath seen me hath seen the father," and "I and the father are one." It was Christ's desire that He might get man to see the glory of God in Him.

Christ had restored the blind man's sight. Then with his seeing eyes this man saw in Christ the Son of God, and it is said of this man that, "he believed and worshipped him." Thus we also can glorify God by worshipping him in Christ Jesus our Saviour.

Our lives, or rather our living, should be geared and destined to the glory of God. According to the Apostle Paul we have been saved,

(Continued on page 11-3)

\*Leading minister of the Grassy Lake, Alta., Mennonite Brethren Church.

## Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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

# Returning to Mission Field

(The following is a letter from Miss Susie Brucks, written before she boarded the ship in New York for the Belgian Congo and her second term of missionary service there under the M.B. Board of Foreign Missions. —Ed.)

Dear Friends in Christ Jesus:

Greetings with the words of Jesus, "Lo, I am with you always." What a precious word to us when we are in His will, doing what He bids us to do.

Last week (written Feb. 24) was parting time from my loved ones and many friends. I must tell you why I have left so soon and so suddenly.

My furlough was to end in May of this year. At the end of January a letter came from the mission board, asking me to go back to the Congo as soon as possible. It was termed "a matter of emergency." I was not ready nor willing to go so soon, but with Christ we can do all things. My boat, the MS Lubilash, is to leave New York on February 28.

I would like to illustrate the need for your prayer and support with a little story. One of the people lying in the sun at the seashore arose with his face toward the sea. He saw something far out at sea going down—coming up again—and again

covered by the waves. He quickly grabbed a coil of rope lying close to him, leaving the loose end on the shore. He pointed at those on the shore, going out into the water with the other end of the rope in his hand.

The wind and the waves were against him, but he pushed out to rescue that drowning person. He had to work hard to stay above the waves, but at last he reached the helpless person out at sea. He began to pull on the rope that he had taken with him, but to his surprise it was not anchored—no one was holding it. Both of them were drowned because no one at the shore had paid any attention to what was going on.

When I heard this story it gripped me. Yes, we must labour together, or else we will labour in vain. May God help us to obey Him: we to go to the field and you to hold the rope. The time is short. The Lord Jesus declared, "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

Yours in Christ Jesus,  
Susie Brucks.

Field address:

A.M.B. Mission  
Matende par Kikwit,  
Congo Belge, Africa.

off the southeast coast of the United States.

Mr. and Mrs. Bill Schmidt told us of the hardships and blessings in Ethiopia. They are working under the Sudan Interior Mission. Mr. Schmidt, who is a contractor, has been engaged in construction work on the various mission compounds of the field in Ethiopia.

Miss Susie Brucks of the M.B. mission field in the Belgian Congo also gave her testimony. With the

aid of slides she gave us an insight into the work that the Lord has entrusted to the M.B. mission in Africa.

Missionaries are our representatives in the dark recesses of the world and need the prayers of God's children.

## Church Considers Ephesians

Port Rowan, Ont. — Paul's description of the church and the members of the church in Ephesians chapter four was under discussion at the annual Bible study held in the M.B. church here on the weekend of February 15.

The attention of the congregation was drawn to the fact that Christ is the head of the church. Furthermore, it was pointed out that each Christian, with his God-given talents, and motivated by the love of Christ, builds the united body of Christ. A challenge to let God use each one in his church was extended.

## Six Adults Receive Baptism

Winnipeg, Man. — Several of the six adults that received baptism in Elmwood M.B. church on Sunday March 2, could be classed as having come from "great tribulation."

The testimonies of the baptismal candidates on the Wednesday preceding the baptismal Sunday revealed that three of the candidates, Mr. and Mrs. Abram Wiens and daughter Elvira, had come from Russia but recently. The parents accepted Christ as Saviour during their stay in Germany, while the daughter came to know the Lord personally during evangelistic meetings in the city. Mr. Wiens was

sent into Siberia for ten years shortly after the death of his first wife and his infant daughter lived with Kirgiz tribesmen during this time. They were reunited after he returned. Mr. Wiens married again after the war, and his wife's German citizenship made it possible for them to leave Russia and come to Germany and Canada.

Mr. Jeschke's wife was baptized and received into the Elmwood M. B. Church last year. Somewhat over three months ago Mr. Jeschke also yielded to the Holy Spirit, accepting Christ's salvation after he had been completely paralyzed. He was restored physically after he received spiritual new life. Mr. Jeschke has a Lutheran background.

Mr. and Mrs. Herman Doerksen originally come from Langham, Sask. They have attended M.B. churches in Vancouver and Winnipeg before joining the newly-organized Fellowship Chapel in Winnipeg and helping in the Sunday school. They have now been received into the Elmwood M.B. Church after baptism.

In his message at the baptismal service Rev. J. A. Toews pointed out that baptism is included in the missionary command of Christ, that is a part of the message of salvation (Mark 16:16) and that it is part of the New Testament experience of salvation. "The New Testament does not mention any unbaptized believers," he declared.

"It is not enough to have religious knowledge. Nor are morality or maturity a sufficient prerequisite for baptism," Rev. Toews declared. The triune God has three prerequisites outlined in Scripture for baptismal candidates: true repentance, faith in Jesus Christ, and reception of the Holy Spirit (an integral part of the new birth). There must be an inner change expressed in a transformed life before baptism has any meaning.

## Missionaries Visit Clearbrook

Clearbrook, B.C. — The Mennonite Brethren Church here has been greatly blessed and challenged through the visits of several missionaries.

Mr. Henry Werner, working for the West Indies Mission, gave a vivid report with the aid of pictures on the work on the islands

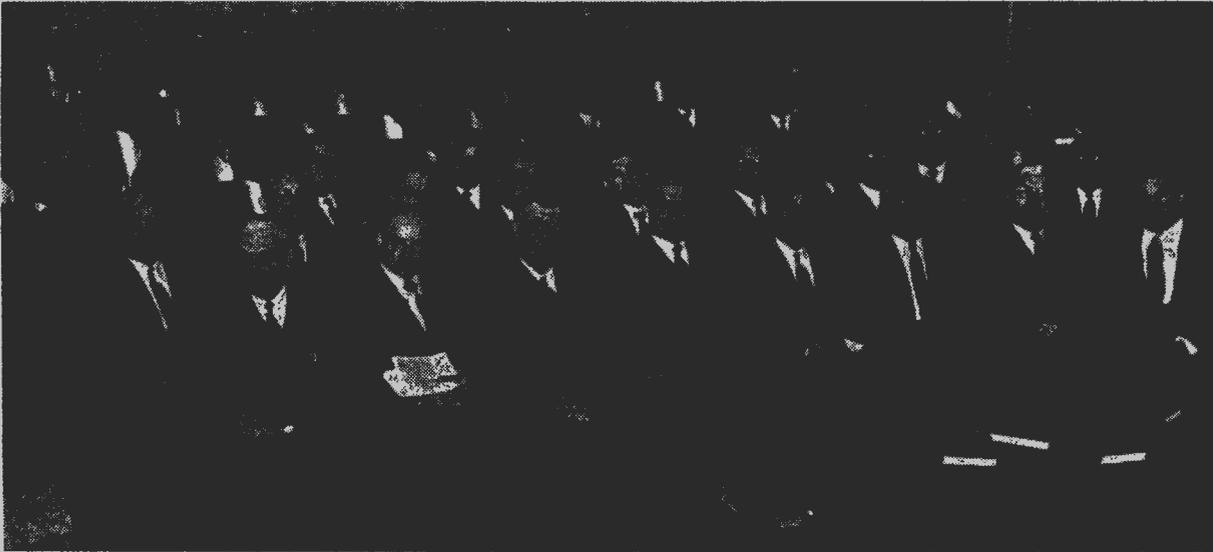


MENNONITE UNIVERSITY STUDENTS are increasing in number every year. To stimulate discussion and increase expression, students in Manitoba's capital formed the Association of Mennonite University Students. The pictures above were taken at the annual banquet of this group on February 25. At the left are Dr. F. C. Peters, who delivered the main address at the banquet on the topic, "Change and Honesty" (How to remain honest with yourself in a changing philosophy of life); Ernie Redekop, elected president of AMUS for 1958-59; Rev. G. H. Lohrenz,

honorary president for 1957-58; David Falk, AMUS president for 1957-58; and Mr. H. F. Klassen, who presented the Christian Press trophy to the winner of the public speaking contest (see picture extreme right), Harold Dyck, Winkler. In the centre the new executive of AMUS is seen looking at the MCC Summer Service opportunities bulletin. Ernie Redekop of Winkler, left, is the new president, Ingrid Neufeld of Gretna is secretary, and Bill Dyck of Niverville is the vice-president. (Staff photos)

## A 35-Year Ministry

## Immigration and Relief Discussed at Joint Sessions



This picture was taken on the first day of the joint sessions of the Canadian Board of Colonization and the Mennonite Central Relief Committee (see report below). In the first row are: J. Wall, Culross, Man.; G. Enns, Blumenort, Man.; G. G. Neufeld, Lena, Man.; J. J. Thiessen, Saskatoon, Sask.; chairman; C. A. DeFehr, Winnipeg, treasurer of relief committee; J. Gerbrand, Saskatoon, treasurer of board; H. M. Epp, Mt. Lehman, B.C.; G. Friesen, Vineland, Ont. In the second row are, from left: W. Enns, Man.; G. G. Epp, Eigenheim, Sask.; F. P. Kroeker, Saskatoon, Sask.; Is. Block, Borden, Sask.; A. Klassen, Herschel, Sask.; G. Thielman, Chilliwack, B.C.; D. D. Klassen, Homewood, Man.; A. A. Wiens, Yarrow, B.C.; and A. A. Wall, Ontario. In the third row are Wm. Enns, Winkler, chairman of CMRC; J. J. Klassen, Coaldale, and H. H. Siemens, Gem, Alta. In the background are H. F. Klassen, editor of "Mennonitische Rundschau", Dr. W. Quiring, editor of "Der Bote", and two unknown visitors. (Staff photo)

Winnipeg, Man. — For the first time in its 35-year history the Canadian Mennonite Board of Colonization held its annual session in Winnipeg, the gateway to the West.

Meeting in joint sessions February 26 and 27, the board and the Mennonite Central Relief Committee discussed the present immigration movement and the relief needs in various areas of the world. The sessions were in the Sargent Ave. Mennonite church, a church that came into being as a result of the post World War II immigration of Mennonites to Canada and Winnipeg.

#### More than 31,000 Immigrants

In his annual report, Rev. J. J. Thiessen, chairman of the Board of Colonization, pointed out that more than 31,000 Mennonites have come to Canada in the periods after both world wars: 20,201 after World War I and 10,891 after World War II. Approximately one-third of those coming during the 1923 to 1930 period of immigration paid their own travelling costs, while the other two-thirds came on credit extended by the CPR and the board. A total debt of \$1,767,398 was incurred, which was completely repaid by 1946. Immigrants to Canada since World War II were also penniless, with passage money coming from various sources. A total of \$1,316,448 passed through the treasury of the board in this way.

Currently immigration has been reduced by the federal government because of the great influx of immigrants during 1957, when 282,164 entered Canada from various countries. At the present time most Mennonite immigrants to Canada come from South America. Of the 706 Mennonites entering Canada during 1957, only 21 persons came

from Germany and the rest from South America, mostly Paraguay.

#### Reuniting Families

The reuniting of families is one of the rewarding aspects in the work of the board. However, the Soviet Union has allowed but only a few to leave, and these are either close relatives of German citizens or very old people. Many of those with one or more members of a family in Canada are trying to bring the rest of the family out of Russia and to Canada, but so far this has been unsuccessful. Deposits on fares at the present time total \$177,025.65.

Rev. Thiessen reported that during the last year fewer letters have been coming from residents in Russia—and the letter-writers are more cautious. Services have been stopped in several places where they had revived recently. Jamming of foreign radio broadcasts is common, some have even reported that electricity has been cut to prevent use of radios.

Packages of food and clothing are arriving in Russia, but Bibles do not seem to get there. The post office reports that many have been sent back from Russia. Various ways are being tried, even through other countries, to send Bibles to relatives and friends in Russia. It is hoped some will get there.

Rev. Thiessen paid tribute to Mennonite and government leaders and to CPR officials who worked hard to bring Mennonites to Canada and establish them here.

#### Relief Giving Down

The Mennonite Central Relief Committee's receipts during 1957 were nearly \$10,000 less than during 1956, Rev. B. B. Janz's written report revealed. Rev. Janz was not able to be present personally because of failing health.

Receipts during 1957 totalled nearly \$60,000, while the previous year a total of \$68,678.08 had been received. It is hoped that 1958 will again see an increase in relief giving.

The Mennonite Central Committee received the largest share of this money, \$30,196. The committee spent 25,340 helping the Mennonite colonies in South America provide for social welfare needs, such as hospitalization, homes for the aged, etc., and for improvement in colony industry and agriculture to make the colonies more self-sustaining. Various other relief needs and office expenses totalled \$12,511 during 1957.

Arrangements for the U.S. government loan of \$1 million to Mennonite colonists in the Chaco of Paraguay have not been completed on the colony level, Rev. Janz's report revealed. As soon as arrangements have been made the colonies will invest in more machinery for their agriculture and industrial projects.

#### Women United for Prayer

Foam Lake, Sask. — Approximately 120 women attended the observance of the Women's World Day of Prayer in the United Church in Foam Lake, with the Lutheran Church (Icelandic) as sponsors.

The various denominations in this district, including the Mennonite Brethren Church, were represented on the program. A film, "The Voice of Prayer Is Never Still", was shown after the prayer service. This was followed by lunch in the basement. The offering, amounting to about \$30, will be sent to the national office of the organization.

The film showed how the offerings are distributed. Most of the

money is spent on literature, and it has helped children and adults all over the world to a better understanding of Christianity. Even the blind are not forgotten, with Braille Bibles and books distributed. A total of \$40,435.85 was raised in 1957 by this organization, some through special grants.

#### Note About Premiums

During the latter part of January and all of February we advertised a premium offer for those who would send in new subscriptions. Although the advertisement stated that this offer was only for new subscriptions we have received many requests for premiums with renewals.

May we repeat, our offer applied only to NEW subscriptions and that it expired on February 28. New subscriptions mailed before that date will be honored with premiums—not those mailed after that date. We would also like to remind you that the subscription price for the Mennonite Observer is now \$2.25 per year.

#### Combine Logging and Evangelism

(Continued from page 12-3)

The meeting here was held in the Legion hall. The folks seemed to appreciate the service.

#### A Spearhead

And so, by the grace of God, we have been able to thrust a little spearhead into the North, but it seems so infinitesimal compared to the need. Where at home we are practically treading on one another's toes, here there are vast territories with the gospel witnesses few and far between. The Shantyman may visit the camps once a year, but what is that in the face of the great need?

In viewing this need, the words of the Lord Jesus comes to mind when He said to His disciples, "...The harvest truly is plenteous, but the laborers are few." Here, too, is a field ready for the reapers. Maybe the Lord has been speaking to you about this emergency.

Maybe your question is, "What can I do?" Here are a few suggestions. Christian school teachers are doing a great work for the Lord in many neglected areas. Christian farmers have left comfortable home surroundings and started farming in unevangelized communities. Christian nurses have taken employment in hospitals where they could be an influence for the Lord. These are but a few of the possibilities.

The Lord might want you in full time service. You cannot see your way through? My word to you is to "launch out into the deep." The Lord will not fail you. Many have tried it and found that the Lord has opened the way step by step before them.

# Rescuing the Perishing in British Columbia's Metropolis



VANCOUVER, British Columbia's metropolis, has many fine sights. One of these is a view of the North Shore mountains with the towering Marine Building in the foreground, as seen at right. But if you drive east from this downtown shopping district you will enter what is commonly known as Skidroad. For many blocks in this district sin abounds. At left is the Pacific Grace Mission Chapel, a lighthouse of hope in this dark part of a large city. It is located at Frances St. and Woodland Drive. Director of the many phases of activity connected with the city mission work is Rev. H. G. Classen, 896 East 33rd Ave., Vancouver 10, B.C.

## The City Missionary Reports

By Henry G. Classen

Greetings with II Cor. 10:3-5: "For though we walk in the flesh, we do not war after the flesh; (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The originator of all evil is Satan. He is God's adversary and is against every good thing. Sin comes from him with all its evil results. We wrestle not with flesh and blood; therefore we must not fight with carnal weapons, but with spiritual. Victory is exclusively by the Holy Ghost—in our hearts, in our homes, and on the mission field ("Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6). Oh, how we need to have the whole armour of God in our specific field, city mission work.

Let me enlarge briefly on two aspects of our work, and others will treat the other phases of activity.

### New Chapel Worship Centre

A worship centre is essential for progress in mission work. The Pacific Grace Mission Chapel located at Frances St. and Woodland Drive is a beehive of activity week after week, for it serves all age-groups in the community.

Those of us who work at the chapel on Sundays forfeit the regular Sunday morning worship service in the home church. In order to compensate for this and to meet our own spiritual need we have introduced a period of devotion especially for teachers. The Lord is wonderfully blessing. His Word in our hearts as we meet together every Sunday at 9:30 to 10:00 a.m. We are thankful for every visit by ministers, who faithfully serve us during this hour.

Many children would not come to Sunday school if transportation was not provided. So ten cars leave at 10:00 a.m. and bring in the children and some mothers. It is sad that even then some refuse the invitation to attend the service at God's House.

### Need Help to Build Church

After the one-hour Sunday school service we gather for a worship service. Children from six years of age and up attend this service, although we would appreciate it if others would come to fellowship with us, thus helping to build a congregation. The Lord is blessing this time of training for reverence in the chapel. Due to the talents among our staff, much of the preaching is done by our teachers. This, too, is wonderful.

Yes, God has shown us a field, he has given us a chapel, many listeners, and provided us with competent workers for the stupendous task of winning souls for heaven.

Children's work is most fruitful,

but the church also has a responsibility to those who are sometimes referred to as "down-and-out".

### Large Skidroad Section

In this beautiful city of Vancouver, with its magnificent buildings and landscapes there is a large skidroad. Skidroad is only one step from hell. Men and women daily take this step. They are, however, not without the Gospel. As a matter of fact, there is much preaching on skidroad every night, especially during the weekend. Much of my time is also spent here in personal work and physical aid. Every person can tell you a long story—and how pathetic they are. Yet Jesus is able to save from the "guttermost" to the uttermost.

Saturday night is street-meeting night. A fine group of dedicated young people come out faithfully to serve their Master in this work. For seven years we have had the privilege of proclaiming the Gospel here in this manner.

Every night services are conducted

in the Union Gospel Mission, with various groups co-operating to present the Gospel to those who attend. The bowed heads of the men as they sit there, hardly daring to look up, tell their story. The record number fed one night after the service is 140, with some leaving after the service and before the food was served. This work goes on night after night, week after week, year after year. There is a skidroad in every large city constituting a mission field right here in Canada. Please pray for the men, the workers, and pray for power in preaching to them.

Are there any results? Yes, God reveals Himself mighty to save also on skidroad, as the following letter, written to me by Theodore Suznevick, reveals:

"Well, here I am on the job at Salalth. I've got on all right without any trouble.

"The camp is very good here... I'm going to stay here until next spring, and will save some money before I go back to Toronto. I (Continued on page 6-1)



PRACTICAL CHRISTIANITY wins many people to Christ. At left Rev. Classen provides a free haircut for John Morton. Although he received a wash, a shave, a haircut and clean clothes, his heart remains unchanged. He is still an unbeliever. Would you pray for him and his brother Graham, who is as bad, if not worse. Beside him stands Burns Bent—the first man Rev. Classen prayed with on Skidroad. In spite of all warning, preaching and prayer, he persisted in his life of degradation and one day died of delirium tremens. In the picture at right you see a street-meeting scene, Mrs. Classen playing the accordion and an Indian woman standing in front of the small group of singers (not visible on the picture).



**BOYS AND GIRLS** are certainly welcome at Pacific Grace Mission Chapel. Here daily vacation Bible school pupils of the summer of 1957 have gathered in front of the chapel.

Continued from page 5-4)  
really mean business right now. No more fooling around, I've had enough of that life.

"It will not get me anywhere if I keep it up, and it don't please God. I'm praying that God will help me to overcome temptations.

"I sure want you to pray for me that God will show me the right way to go, and to do His blessed will. I sure want to thank you, Mr. Classen, for helping me to get on the job out here. If it wasn't for you I would not be working yet.

"I'm coming to Vancouver on the Labour Day, and will call you up soon as I get there and will pay you what I owe you so far... May God bless you and keep you."

Pray for Ted, who is still young. Pray also for Earl, who had a "Mennonite mother" and was raised by his grandmother in Steinbach, Man. It is heartbreaking to see Earl cry over his sins when he is drunk.

I am confident that eternity will reveal the fruit of the gospel on Skidroad.

What does the Scripture say? "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15-16) "Which now of



A typical home in Vancouver's East Hastings area.

these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Luke 10:36-37).

### Sunday School Reaches Nearly 200

By Herbert Brandt, Superintendent

Sunday morning the Pacific Grace Mission Chapel is really a busy place. An average of 160 children attend Sunday school in 15 classes, ranging from nursery to young people's. The record attendance stands at 183, with 200 enrolled. Twenty-six workers serve these children.

About half of the pupils in Sunday school are under six. They gather in the basement for their opening exercises under the direction of Miss Susie Neufeld. They also are kept busy during the worship service later on. It is certainly a great responsibility to keep 90 little bodies in place and in tune.

### Children Give for Missions

From the very beginning we have tried to teach the children to give. The past year's offerings totalled over 700 dollars, all of which goes to foreign missionaries. Offerings for a chapel and building fund are taken during the worker's worship service and help to cover many operating expenses and improvements.

May we encourage you to pray for every phase of this Sunday school work.

Youth work is another important phase of the work at the chapel. Every Friday evening young people 12 and over gather in the chapel. Every other Friday is entirely devotional, while the other Fridays are set aside for club ac-

tivities. During the first half of every evening the girls have choir practice, while the boys do silent reading. Practical activities, such as basket weaving for the boys and crepe paper weaving for the girls, are enjoyed very much. Attendance varies from 15 to 25. Will you help us to pray for these precious souls, who are having tremendous struggles?

### Getting Into the Homes

By Susie Neufeld

Very many kinds of homes are represented among the boys and girls entrusted to us. Going in and out of these homes, many very sad and dirty homes, where sin and the result of it are so very obvious, our hearts long for ways to reach them for Christ.

At present we have children from approximately 115 homes coming regularly to the chapel. Children from another 35 homes come irregularly. That makes a total of 280 to 300 children from about 150 homes. There are 20 colored fam-

ilies represented: 15 Chinese, two Negro, one Japanese, one partly Japanese, and two partly Indian. It is a joy to have these children, for many have a better family life than the whites. However, a good number of the parents do not speak English.

### Children From Broken Homes

In my visitation work I recently went to the home of new pupils. When I arrived I noticed the children playing outside. I asked whether mother was in and they answered, "We have no Mother, but you may see Daddy." I knocked at the door and a lady answered. I met the father, who apparently had been drinking, and a friend of his, who was drunk. The lady seemed to know as much about the children as did the father. The parents were separated. Until now the mother had taken care of them, but because of lack of means had now sent them over to their father.

Come with me to another home. As I neared the house the children in the area were all smiles, for, "Here comes the Sunday school." Upon invitation I stayed a while in the home, meeting the man of the house. When I left, the children walked me down the street, all wanting to hold my hand. Then came the story. A five-year-old child says, "Did you see the man coming in when you spoke to Mommy? Well, he's not my really Dad, but he lives with us. I can remember, my Daddy had red hair." Where is the girl's Daddy? He is living with another lady, and took one child with him.

I visited a third home. The mother seemed very sad, yet eager to pour out her heart. She said, "One day the family was watching the news on television, when what should we hear and see but that my first husband and right father to my son Eddy had been stabbed while somewhere on Cordova St. and was now in serious condition in hospital." She and her son went to visit him in hospital, but did not stay long for fear of what her husband and father of her two

(Continued on page 11-3)



**YOUNG PEOPLE** over 12 years of age gather in the chapel on Friday nights to study God's Word and to participate in handwork projects. Notice the wide variety of nationalities represented.

**THE Young Observers**

**Let's Visit a Minute**

Dear Boys and Girls,

When God created the world He made everything for a special purpose. All the flowers, the birds, the animals, yes, even the snakes and ferocious lions all have a purpose in life. It is interesting to study why God made various things. It is, however, more important that we realize that God lets us grow up for a special purpose. That's why as we grow older we must try to find out God's will for our life—what He would like us to do.

In the heart of every great ocean liner there is a room for the huge engines that drive the ship forward. Each one has a job to do. The engineer is responsible for the operation of these engines. It is not necessary for him to know where the vessel is going. His one duty is to obey the signals given him by the captain, who directs the course of the ship.

Jesus Christ is the "captain" in our life. He knows where He wants us to go. Day by day He helps us to do those things that will lead us to the goal He has set for our life. How can we find out what He wants us to do? One way is to read the Bible daily. No matter how young you are, if you read the Bible God will help you to see things that he wants you to do—and some things He wants you to avoid. But you must also pray, for as we pray we talk to God and give Him a chance to talk to us.

Aunt Selma.

**Visiting at Thornton Valley**

All the car windows were down, so Anita Carruthers didn't even have to stick her snub nose out to sniff the apple-blossom air. For miles the twisty road was lined with orchards.

Anita sighed. One minute ago she'd been wondering if she felt most sad or most glad today. Maybe she felt most glad. The strong sun on these Nova Scotia hills, and the apple-blossom air, they were the glad part. They gave her that excited feeling, sort of fizzing inside. Any minute now—any minute now a poem would come popping into her head—There!

Millions of trees all pink and white,  
And up in the sky the sun shines bright,  
I wish I could always breathe such air;  
Thank You, God, for making everything so fair —

The last line didn't sound exactly right, though. When she got to Grandfather Thornton's place she'd write it all down, and maybe change it.

Only a couple of minutes now, and the car would be scooting up Grandfather Thornton's lane. There! That was the valley, Grandfather's valley. There was the white house peeking through the blossomy trees. That green house on the hill, and the two gray bungalows farther away, they were the uncles' homes. Thorntons were spread all over this wide valley.

Daddy turned his head and smiled at Anita. "Almost there, kit-

ten," he said softly. "Remember—Isaiah 12:3."

That Bible verse is an awful good one to remember when you feel churned up inside. Like now.

In her mind Anita said the words while they swung down the lane and came to a stop in the middle of the wide neat yard, and while they trooped through the gate and up the walk to say hello to Grandmother and the relations. Daddy knew how hard this part always was for her, so he whistled ever so softly, "Onward, Christian Soldiers..."

Anita was glad. For a couple of months now she'd belonged to Jesus. She wanted to be a real good soldier for Him.

Grandmother, who had a very straight back and very black hair, stooped in the doorway to give Anita a quick kiss.

"Gracious, child! Ten years old, and still such a skinny wisp?" she said. Then she bustled back to turn the pieces of chicken in the frying pan.

Aunt Frances, who was the biggest of the aunts, shook hands with Daddy and Mom, and then turned to Anita. "Don't be so bashful, child! Here, come shake hands properly. She'll have to get over that shyness, Laurel, before she's lived here a week, I tell you. Or that rough crowd of cousins will take it out on her."

Aunt Gwen and Aunt Phyllis just smiled and nodded hello. Then they began talking of someone they called "that Russian kid."

"Mother Thornton," said Aunt Gwen, "whatever are you going to do with him?"

And Grandmother popped a panful of biscuits into the oven, and said she hadn't the faintest notion. The boy was a real worry to her. He was such an odd boy, too.

"Laurel, you remember our Swedish hired girl, Annie, don't you?" Grandmother was saying as Anita wandered out of the hot kitchen. "Well, she cooked in a lumber camp later, and married one of the lumberjacks—a Ukrainian. Both are dead now—but Annie sent her boy here before she died. Didn't want him placed in an orphanage."

Standing on the porch, Anita could hear squealing, laughing voices coming from the barn. That's where the cousins must be.

"A Christian soldier," she said to that tight feeling inside. "I'm a Christian soldier, and I mayn't run. Only deserters run when they're scared."

For a minute Anita stood in the doorway looking in and cutting off some of the sunlight. That's how the rest noticed her.

"Hi, Anita!" they yelled. "Anita Carruthers!"

And, "Hello, poet-cousin."

But they didn't come rushing to pounce on her and tease her like they usually did. They were too busy. This time they had someone else to tease.

The boy, backed up against the wall, was taller than Anita, and probably just as skinny. Only

there was more bone to him. Especially to his head. The hair was clipped close as could be. And that made his ears look awfully stand-offish. His hands were hidden behind him. The others were yelling things at him and laughing and hooting. And he didn't say a word. Not one word. He just shrank farther into the corner, and glared back at them until his eyes crossed.

Before Anita knew it she'd let go of the doorpost, and darted into that ring of cousins.

"Y-you-you m-mustn't," she said, feeling all breathless. "It's-it's-cruel. Let's-let's rather play a game!"

"Hi!" yelled Les Thornton. He was the biggest cousin. "Give a listen, kids. Anita can talk. Unless I'm mistaken, she just said some words."

And Elise screamed, "Dear Anita, she's so sweeta—"

That started it. In a minute the barn was full of yells, everybody thinking up funny words to rhyme with her name. And all of them howled, and threw themselves on the hay, gasping and shaking, and pounding their knees.

The supper gong sounded, and Anita was relieved. Because the cousins scrambled to their feet, still choking and chuckling, and rushed out of the barn, and pelted toward the house. Anita took a deep breath. In the barn it was quiet

(Continued on page 10-2)



About a hundred children and teachers of the primary to senior departments of the South End M.B. Church Sunday school, Winnipeg, turned out for toboggan rides at Lockport on Saturday, Feb. 22. These three girls are obviously having a good time going down the slide at full speed. They are members of the intermediate department: Astrid Rischer, Betty Schellenberg, and Victoria Giesbrecht. (Photo by George Derksen.)

# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(50th Installment)

When a young man had selected the girl of his choice, he asked his parents' consent. Alone, or in their company, he then visited the girl and her parents to ask for her hand. If the person was from another village, the Margenauers usually could recognize such proposing vehicles. They were newly painted and pulled by two, three or four graceful horses in elaborate harnesses that might have been borrowed for that special journey.

If the girl refused the proposal, she was thereby "giving him a basket," which was the expression used for that purpose by the Mennonites. If she consented, a betrothal party, usually private, took place at the girl's home, and the engagement was published in the church. After the announcement, it was considered to be perfectly proper for the engaged boy and girl to be seen together in public without a chaperone. One or two weeks of visiting of relatives on both sides and close friends by the engaged couple was an established custom.

In Johann's case the courtship turned out to be somewhat different. He and Susie, his fiancée, both worked away from home and were boarding in the same Mennonite home. Neither Johann nor his parents owned a carriage nicer than a farm wagon or horses more handsome than the old black mare, which had just been bought by a glue factory anyway and would soon leave Liesbeth's barn forever. Furthermore, Susie's mother, a widow, lived in faraway Kotljarevka, Memrik. Johann was a busy bookkeeper. His fiancée was a nurse in a hospital. Neither of them had the time to be away from work for two whole weeks to go through the usual processes of the marriage customs. Moreover, she was a widow, and neither she nor Johann could be bothered with non-essentials.

To his family's delight, he notified them that he and Susie would be married in Margenau meetinghouse on a certain September Sunday afternoon. Her family would reach Margenau the Saturday before, to become acquainted and to help with the arrangements. He and Sue would arrive the morning of the wedding day.

It was customary for the couple-to-be to attend the same church between the day of publication and the wedding day, the boy sitting with the other men of the church and the bride-to-be on the women's side. After service they walked

home together arm in arm. That was a high privilege for young unmarried people, and they always made the most of it by showing off and appearing to be gloriously happy.

Before Johann's wedding several of Mutter's friends volunteered to help her mix the dough for the Zwieback and Zuckerkuchen, the standard meal for Mennonite functions, including funerals and weddings. The volunteers and several additional ladies offered to bake the pastries at their own homes. Busily, after mixing, in wooden bowls covered with snow-white cloth, Liesbeth and Anna carried the dough to the homes of the volunteer helpers, and later in the day called for the products.

Mutter appreciated the neighborly assistance, for she had to get her own house in order and to care for her family and the wedding guests. In harmony with the simplicity of the Mennonite Brethren life, the only wedding decoration in the meeting place was the covering of the backs of two chairs—one for the groom and the other for the bride—with flowers, greenery and white silk ribbon. Susie was going to do that herself. She also planned to make corsages for herself, the women relatives and the waitresses, also appropriate white-ribbon-white-flower affairs for Johann, the men relatives and waiters.

Since Johann and Susie could not be in Margenau the day before their wedding, no "Polterabend", or prenuptial party, was planned for them. That was a function which usually took place the evening before the wedding. In the "Sommerstube", or summer room, built into the kitchen of most homes, the boy and girl to be married the next day were seated at the head of a long, wide table. Several rows of chairs and benches were placed on each side of that panel and at the opposite end. Singly and in groups, the people, for the most part unmarried young people and children, entered the room, placed an unwrapped gift on the table and shook hands with the couple to be married. The girls always kissed the bride. Afterward the couple and their guest were seated around tables richly laden with Zwieback and Zuckerkuchen, sugar, jams, jellies and cookies. In the midst of friendly conversation and laughter, the Zwieback and Zuckerkuchen disappeared from their plates almost as fast as they were carried in by willing helpers, and the cups

of coffee and tea had to have several refillings. After the repast the visitors examined and admired the presents in the "Sommerstube" and chatted with the bride and groom and with each other.

There also was always music, guitars and ukuleles, and occasionally a violin or a balalaika, supplying the accompaniment. And how those people did sing! They were one big family. They had known each other since they were born; they had gone to school, to Sunday school and to the meetinghouse or church together; they had been in each other's company at other public "Polterabende", weddings and funerals. For the last time, as a group, they were enjoying a few social hours with one of their own village girls or one of their own boys or both. The fellowship was sincere, relaxed and pleasant for all concerned. After the wedding the young people would be grouped with the village adults and would no longer attend the young people's social functions.

All local relatives were in front of the house as Johann and Susie drove into the yard Sunday morning, the day of their wedding. For a couple soon to be married, they presented a somewhat strange appearance. They were back to back riding on a "Drogg", one of those low, narrow, flat-top vehicles with running boards and without seats. Johann was facing east toward Gnadental, his legs dangling down that side of the Drogg. Susie was facing west in the direction of Rueckenau, her legs, too, swaying loosely toward the running board of the vehicle.

Liesbeth and her family had not met Susie before. They were acquainted with her family, whom they greatly admired. Susie proved to be much prettier than they had expected. She had dark, curly hair, a pleasing figure and a relaxed smile.

Johann seemed nervous and restless. He evidently feared that Susie might get an unfavorable impression of his family.

Uncle Regehr was seated at the end of the meeting hall. In front of him was the minister's desk and behind it were two decorated chairs facing the minister, their backs to the audience. While the congregation was singing, a few heads were turned toward the doors. Some people were smiling. The couple had arrived. In a few minutes, through the men's entrance, the bride immediately followed by the groom would enter the hall and seat themselves on the two decorated chairs. Before the marriage ceremony the bride came first; after the ritual the husband walked in front of the bride. That was not to protect his wife as they walked into the unknown of their married life but rather to indicate who, in a Mennonite Brethren home, always came first.

Nonchalantly and slowly, without

music, at the conclusion of the community singing, Susie in a cream-colored gown with a small bouquet in her hand walked in. Liesbeth could not see Johann. The people looked happy but somewhat puzzled. Johann was looking into his hand mirror to give his dark, crew-cut hair one more combing and his short but thick mustache another twisting at the ends. When he finished combing his hair and twisting his mustache, he found that Susie was missing. In the next instant he discovered that she had almost reached the two decorated chairs in front of the minister. Quickly he rushed in and helped to seat her. Liesbeth breathed a sigh of relief.

Uncle Regehr's talk was brief. When he asked the audience to protest, if they had anything against the couple's getting married or to forever hold their peace, there was no response.

In the ritual Johann promised to protect Susie. Protect her from what, Liesbeth wondered. Starvation? Of course. The heat and the cold? No doubt about it. Enemies? That was another story. Vater probably would not if he had to hurt the enemy doing it. Mennonites, according to their belief of non-resistance, were supposed to hurt no one. Liesbeth was sure that Johann would honor Susie and protect her from all harm, including human enemies, if need be. It seemed unreasonable to Liesbeth to expect God to approve of a man who permitted Russian hoodlums to attack his wife or himself without resisting. That, in her opinion, might be termed cowardice rather than godliness or chivalry. After all, the physical body of man was a temple of God, she reasoned, and no one should stand by idly and permit God's temple to be harmed. If a woman or a man were hurt for their faith's sake, that would be an entirely different matter. While Johann and Susie were kneeling and the audience standing, Uncle Regehr placed his hands on the couple's heads, blessed them and pronounced them man and wife.

Liesbeth went to the caretaker's Kleine Stube. Susie's little Haube, or head covering, had been deposited there before the ceremony, and Liesbeth wanted to watch the placing of the little silky thing on Susie's head. It was three- or four-inch spherical, white, silky, feathery Haube that had one side slightly curved inward to fit over the top of the head. It was lined with soft silk. There was a white pin to fasten the Haube to Susie's hair. The Mennonite Brethren followers believed that only single girls had the scriptural right to display the tops of their heads, and that it was a bride's duty to cover her head with a Haube as soon as the ceremony was over and to wear some object on her head in public, or at least in the church, forever after.

(To be continued)



# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS

### Relief Increased 85 Per Cent

Contributions by members of America's churches through Church World Service to millions of needy overseas made possible the distribution of 85 per cent more relief materials in 1957 than the previous year, Dr. R. Norris Wilson reported recently.

Last year, said Dr. Wilson, the 35 denominations and agencies co-operating through Church World Service shipped 366,022,013 pounds of relief supplies for free distribution to 35 countries throughout the world.

"Costs of getting thousands of pounds of surplus dried milk, grains and flour to the people who need them so desperately," Dr. Wilson explained, "reached a new low this year, fortunately averaging less than one dollar to move 300 pounds."

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### To Expand Radio and Television Course

Dr. Bob Jones, Jr., president of Bob Jones University, Greenville, South Carolina, has announced that the curriculum of the Department of Radio and Television will be expanded next fall to include a concentration in broadcast engineering. The program of study is designed primarily to help fill the demand for trained technicians for missionary radio stations and Christian broadcasters in the U.S., but it will also be of great value to prospective missionary candidates, many of whom will often be isolated from civilization except for short-wave radio communications.

For a number of years BJU has offered the bachelor of arts degree in radio-television, with concentrations in speech or production, and the master's degree in production directing. Although some technical courses have been available to students majoring in radio-television, this year the broadcast engineering concentration is being added for students who prefer to specialize in the technical aspect of the industry.

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### Refuse Burial to Communist

Eight persons in Warsaw, including a Roman Catholic priest, have been arrested on charges of trying to prevent the burial of a communist mayor in consecrated ground. A second priest is also under investigation by the Warsaw Province prosecutor's office.

According to Trybuna Ludu the two priests began a propaganda campaign immediately after the death of Stanislaw Nihl, communist

chairman of the Zuromin People's Council, the local government body, and one of the most active party members of the area. The paper gave the following account of the burial day:

"The pastor summoned those attending mass to go to the cemetery and led the way. They blocked the gate to the cemetery. When the funeral procession arrived the brawlers began to shout and attack the procession. Two policemen were beaten. Then the pastor began to insult the dead and communist party members who were present. This brought the crowd back to reality and the majority left the cemetery. Only after the removal of the others was it possible to finish the burial."



### Soul Rest In 2958 A.D.

By Edwin Raymond Anderson  
Add a thousand years to this one of '58, and it would not be surprising to learn of thousands of people who are extremely interested in the state of our sphere for that time slot of 2958.

How shall we live? All that goes with futuristic living is the subject of an increasing number of articles in the various journals. According to the jaunt of one journalist, we shall be able to visit Mars, eliminate all disease, subside totally on food pills, and so on, and on, in wonderful wandering, and all because of the strides of science in every imaginable direction.

But if one would dream of the future, why not come to the core of that tomorrow which shall bear the greatest import and impact — Eternity! Where shall the everlasting soul rest in that realm? It would be a remarkable thing if science could make inroads into our spiritual thinking along these lines! But here is the area in which the Spirit of God must wrestle with the soul. "It is appointed unto men once to die but after this..." (Heb. 9:27); every avenue of life issues eventually into this "after-avenue" where all is locked up in eternal state.

Strange that men dream of tomorrow and do nothing about today! and with a strangeness that turns to sorrow in the spiritual sphere. Where the Lord calls, "Come now and let us reason together" (Isaiah 1:18), it is love that longs for man's best in a tomorrow

### San Francisco Campaign 8 Weeks

Billy Graham's evangelistic crusade in the Cow Palace, San Francisco, will last eight weeks (two weeks longer than originally planned). It will open April 27 and conclude June 22 with a rally at Kezar Stadium, where an attendance of 60,000 is anticipated.

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### More Publishers Work in RSV

Four additional U.S. publishing firms have been authorized to publish the Revised Standard Version of the Bible, starting in 1962, and a contract with a fifth is in negotiation. This step by the National Council of Churches, which holds the copyright on the RSV, will end the monopoly which Thomas Nelson and Sons have had on the printing of the new Bible version. The development results from increasing use of the version. Since 1952 nearly 6 million copies of the RSV Bible have been sold, plus 3½ million copies of the RSV New Testament.

## CANADASCOPE

### Sleet Storms Strike Two Areas

Canada's midwest and its easternmost province received an ice coating last week that left many homes without heat and light or communications with the outside world.

Manitoba residents found their reliable supply of electricity cut off for several hours on February 26 as a freezing rain coated wires and the landscape in general. In Newfoundland the sleet storm during last weekend left telephone poles and transmission lines a tangled ice-covered mess. Some areas will be without electricity for two weeks as a result. Even hospitals had not prepared for this and were saved only through spare generators supplied by the airforce.

\*\*\*

### New TB Test Promising

A simple blood test for tuberculosis looks promising and practical, researchers have reported.

The test was positive, or accurate in 48 out of 52 TB patients. Of the four with negative tests, three were found not to have tuberculosis disease anymore, and the other had an infection which resembled TB. The test has been developed in the United States at Northwestern University.

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### Atomic Achievement for Peace

Canadian scientists have become the first in the Western world to refuel an atomic reactor with uranium while it is in operation.

The important milestone in development of atomic energy for peaceful purposes was passed a week ago at the atomic centre at Chalk River, Ont.,

The \$57,000,000 NRU reactor is the most powerful research reactor in the Western world. It has a power of some 200,000 Kilowatts, five times that of the NRX reactor, which has been in operation at Chalk River for more than 10 years.

already provided for and which may be assured by "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21).

The basic problem never bows to time nor submits to calendar. Take away a thousand and the "old-timers" of 958 needed, "no man save Jesus only" for present peace and future foundation. If earth spins on at 2958, no science-stride shall have carried life beyond the claims of Calvary. The ageless agony needs the blessed balm of "Jesus Christ the same, yesterday, today and forever" (Hebrews 13:8); this is a proven, positive proposition.

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## Service to Hungarians

The League of Red Cross Societies in Geneva, Switzerland, has published a booklet, "Hungarian Refugee Relief" which shows that from November 1956-September 1957 a total of 179,400 refugees were counted in Austria and 19,800 in Yugoslavia.

The booklet states that 158,600 of the Austrian groups left for some other country or were repatriated to Hungary, leaving 20,800 in Austria. In Yugoslavia 14,300 emigrated or were repatriated leaving 5,300 in Yugoslavia.

Irene Bishop (Perkasie, Pa.), director of MCC relief work in Austria, says "of the Hungarian refugees remaining here in Austria more than half are in private living and it's a few of these who are directed to us occasionally for food or clothing."

Miss Bishop represented MCC as one of five recipients of a certificate and a gold pin presented by the Sudeten Deutsche Refugee Organization in Vienna as recognition for service to Hungarian refugees.

Monthly mass clothing distributions are being made in Vienna and a number more were made in other parts of Austria. The latter includes distributions in communities of refugees at Hauskirchen and Gmuend, in lower Austria and near the Czechoslovakian border respectively.

The MCC center in Vienna occasionally sends a few parcels of used clothing to persons in Poland and Hungary who request aid.

## Sufferers Discover New Life

The ministry to leprosy patients at Barrio Grande, in central Paraguay, is now in its seventh year and is steadily increasing in its scope.

The major phase of the medical program at Barrio Grande is ambulatory treatment. This is the house-to-house visitation work by the physician. More than 315 visits were made to patients in their homes during the past year. An additional 65 patients called at the clinic.

An average of ten patients are treated in the guest house on the mission-clinic compound. General medical service is also afforded. Instruction in Christianity is part of the total ministry of the mission.

The staff has been in the process of conducting mass examinations in cooperation with the Paraguayan Department of Health. Many cases of leprosy are discovered in this way who would otherwise never seek treatment.

Director Dr. John R. Schmidt (Newton, Kan.) writes, "Most patients know they have leprosy long before they are ever treated. With the mass examinations they sneak out to avoid a public scene."

The leprosy mission at Barrio Grande is a ministry of Mennonites of Paraguay and North America and the American Leprosy Mission.

## Clothing Distributed to Youngsters

Fifty bales of baby and children's clothing have been dispensed in Yugoslavia, representing MCC's first distribution in that country, although some parcels of relief goods have been mailed there previously.

The distribution was arranged by the MCC workers of Vienna. They took the bales at Trieste from a larger shipment enroute to Vienna. It is hoped that follow-up visits can be made later.

Persons who have motored through Yugoslavia have reported apparent poverty among the people of the rural areas.

## Nurse in Nablus

An MCC nurse is serving in the city of Jacob's well where Jesus once spoke to a Samaritan woman about "the living water" (John 4). The city is called Nablus, once known as Shechem in Samaria.

Tina Klassen (Abbotsford, B.C.) in a sense is offering "living water" in her nursing service as head of a ward in the 50-bed Evangelical (Arab-Anglican) Hospital, which has recently come under Arab supervision.

Matron of the hospital is Afifeh Rumman, a Jordanian trainee who spent last year in the La Junta (Colo.) School of Nursing and Bethel Deaconess Hospital in Newton, Kan.

Miss Klassen writes that Nablus has a population of around 60,000 persons who are predominantly Moslem. There is a church each of the Anglican, Roman Catholic and Greek Orthodox communions and a Samaritan temple.

## Visiting at Thornton Valley

(Continued from page 7-4)

and peaceful. She could see Grandfather Thornton and the uncles come striding from the south orchard, and disappear into the house too.

She turned toward the boy. "That's the supper bell," she said. "Better come."

He never moved. "There's—there's chicken, and salad, and biscuits-lovely, fluffy hot ones, and—"

But he still didn't move. Finally Anita left him and ran across to the house. She slipped into the kitchen, and was glad to find Grandmother there alone. It would have been pretty awful to walk

right into the living room where all the grownups were gathering.

"A plate for Andre?" said Grandmother. "Gracious! So you've taken that boy under your protection, have you? Whatever will I do with him? Surely this family has enough mouths to feed without adding strays. I do hope there'll be enough for everybody."

But she filled a plate, piling it really high, for Andre. It was hard to keep the filling and salad and pie on the plate while crossing that wide yard.

When Anita arrived at the barn the boy was gone from his corner. She stood still listening. At first there was no sound, then she heard a bit of a snuffle and found Andre at last, where he'd crawled behind a pile of hay. His head was buried in the crook of his arm.

"Here, Andy." She shoved the plate real close. "Better eat it soon. It's real good."

He didn't move.

"If you like, Andy," she suggested to his unmoving back, "I'll stay and eat with you. There's pretty near enough for two, I guess—"

Anita backed away. She saw a grubby hand shoot out and grab a drumstick. So he was hungry. He only hadn't wanted to be watched. Anita could understand that.

\* \* \*

If you want to see what happened to Anita among all her rough cousins, what finally became of Andre, how Anita became the owner of a little house, then you should get the book, *Anita and the Driftwood House*. You can order it for 35¢ from

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## Bible Institute Visits Aldergrove

Aldergrove, B.C. — The East Aldergrove M.B. Church was privileged to receive a visit from the nearby Bible institute at Clearbrook on Sunday evening, Feb. 23. About half of the sixty-nine students and three teachers were present. The other students, together with the remaining two teachers, visited the Clearbrook M. B. Church.

After a word of welcome by the youth leader, George Warkentin, the evening was given over to our guests. Ben Janzen, a third-year student from Vancouver opened the service with Scripture reading and prayer. The school body under the direction of the institute's music director, Mr. H. P. Neufeldt, rendered several fitting selections in song.

Rev. A. H. Wieler, the principal of the Institute, spoke briefly about the school: its atmosphere, its aim, its present, its future, and its importance to our youth. Two special numbers in song rendered by a male quartet and a ladies trio proved to be a blessing. Betty Funk of

Matsqui, a student in the third class, told the children a very interesting story. Two of the students gave their testimonies, Art Janzen and Linda Dahl, both of Yarrow.

The message of the evening was given by Rev. H. H. Nikkel, instructor at the Institute as well as pastor of the Abbotsford M.B. Church. He spoke on "The Praying Church", basing his message on Acts 12:1-12. Rev. H. H. Voth, the pastor of the church then thanked the school for their visit and wished them God's blessing for the future. Rev. Voth is a former instructor of the Institute. An offering was received for the school.

The young people served the visitors with refreshments in the basement of the church after Rev. Voth had closed the service with prayer.

## The Recovery of the Anabaptist Vision

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## COLLEGES

### Tabor College

#### Acting Business Manager Appointed

Recently appointed to the Tabor College staff for next year is John F. Wiebe, presently of Clay Center, Kansas. He will serve as acting business manager while Raymond F. Wiebe, who is on leave of absence from his duties as business manager, continues graduate study toward a master's degree in business administration at Fresno State College.

John graduated from Tabor with an A.B. degree in 1956 and has since then done graduate study at Kansas State Teachers College at Emporia toward a master's degree. For the past two years he has taught in the Clay Center, Kansas, school system.

#### Kleinsasser will teach Sociology

Walter F. Kleinsasser of Omaha, Nebraska, has been appointed instructor in sociology at Tabor College for next year, an announcement from the president's office states. Kleinsasser has studied at Omaha University, where he has completed residence work toward the degree Master of Arts and is now finishing his thesis.

After attending Huron College in South Dakota, he received an A.B. degree in Bible with honors from Grace Bible Institute. Subsequently he graduated with an A.B. degree in sociology with honors at Omaha University in 1956. In addition to his studies, he has served as student pastor of Oaks Community Church in Omaha from 1952 until the present.

#### To Host Academies

Tabor College will act as host to eight church academies during the sixth annual Tabor Invitational Academy Tournament on the campus February 28 and March 1.

Students, players, coaches, and administrators of the schools will

be guests of the College at Friday morning chapel services on February 28. Competition for first, second, and third-place trophies and the consolation championship will begin in the afternoon. Freeman Academy of Freeman, South Dakota, is the defending champion.

## HIGH SCHOOLS

### Eden Christian College

Since our last report we have been privileged to have had several visitors for our weekly devotion periods. Monday afternoon, Jan. 27, Miss Susie Brucks, missionary on furlough from Africa, paid Eden a visit. She told us of her work there and also showed us some slides. We hope the Lord will continue to bless the work there.

On Friday, Feb. 7, Rev. H. R. Wiens from California visited us. His sermon was on the topic, "Thinking", and was very interesting. Rev. Wiens is the assistant pastor of the Reedley M. B. Church.

Rev. H. Penner, pastor of the St. Catharines M.B. Church, spoke to us on Feb. 14, on the topic, "The Sower and the Seed" (Mark 4: 3-20). We appreciate Rev. Penner's interest in our school.

The second literary program of the school term was presented in the school auditorium Feb. 15. "Drei Tage aus Gellert's Leben", a play arranged by Mr. Peter Dick, one of the teachers, was the main feature. The male chorus and the ladies' choir under the direction of Mr. Dick provided the music for the evening. The program was enjoyed by all.

Rev. Neumann, our principal, left us for a week to go to Winnipeg for a College Board meeting. We are glad that he is back with us.

The Easter exams are scheduled for March 17-20 and most of the students are busily cramming the things they neglected to learn during the term.

Joyce Schimpky.

and Bible. She is studying voice under Dietrich Friesen, head of the music department. Mr. Friesen is also a former resident of Winnipeg, where he taught in the Winnipeg Bible Institute. He is an uncle to Martha.

Miss Friesen's present assignment, the contralto solos in the **Elijah**, will take her into a number of San Joaquin Valley churches. The choir has already sung the oratorio in the Fresno, Dinuba and Shafter M.B. churches, and is scheduled later in spring for Reedley and San Jose. Director Dietrich Friesen announces that a tour of the West Coast up into Vancouver, B.C., is planned for Easter.

Martha is the daughter of Rev. and Mrs. John J. Friesen, now residing in Clearbrook, B.C.

### East Chilliwack Bible School

The great truths of the Bible have again become precious to us during the past few weeks. We have realized anew the cost of the sacrifice which was made for us through a study of I Peter.

It is our duty as members of Class II to present the Bible study at one morning devotion period every week. During the past four months we have studied James verse by verse, and now are continuing with I Peter.

On February 19 we were happy to have a visiting speaker in our midst. Rev. Sawatzky is engaged in evangelistic services in the nearby Mennonite church. He challenged us with a message taken from Matth. 4:19: "Follow me and I will make you fishers of men."

On February 23 we presented a program in the Evangelical United Brethren church in Chilliwack. The program consisted of several songs by the choir, group songs, a message and a panel discussion stressing the necessity of a Bible school education for the Christian.

May it also in the future be said of us, "But his delight is in the law of the Lord."

Eva Rogalsky

### What Are We Here For

(Continued from page 2-4)

"That we should be to the praise of his glory, who first trusted in Christ." It should be always our heart's desire to find ourselves in the centre of his will that our lives may bear fruit to His glory. Jesus said, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."

"The older I grow," said Thomas Carlyle, "and now I stand upon the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God and enjoy him for ever.'"

We are miserable or happy in life to the extent that we either fail to or are successful in living to God's glory.

### Rescuing the Perishing

(Continued from page 6-4)

other children would say and do when she came home.

#### Religion a Hindrance

Many of these parents claim membership in such churches as Anglican, Catholic, United Church, and others. They feel that they have need of nothing else. This makes it very difficult for us to bring the Gospel to them or for them to come to the services. With

their so-called religion they are still at liberty to do as they please.

As I enter the homes I am again and again reminded of the saying, "Cleanliness is next to godliness." Some floors hardly know what it means to be swept. Cupboards are filled from one end to the other with an assortment of dirty dishes, food and laundry. Some beds obviously are made but seldom.

At one home a mother offered me a cup of coffee while I was visiting her. As I drank it I noticed dark rings in the cup. I consoled myself with the thought that the cool coffee was staining the cup. A few weeks later I served as babysitter in the home. After giving the children their lunch, I asked the oldest child for a dish cloth. He showed me a dirty rag that they had already used for their face cloth before eating, and told me to use it for a floor cloth later when I was in need of one. I did not use it, but as I washed the dishes I used my fingernails plus a little pressure and found those rings in the cups disappeared.

#### Need to Be Taught Cleanliness

Our boys and girls, and especially our young people, need to be taught cleanliness in more ways than one. The Christian young people need help in Christian living. You would be amazed at some of their questions.

During the summer months we have our Grace Children's Hour. Some of our older children attend Burrard Bible Camp. The highlight for the summer is the DVBS and again last year God supplied us with an enrollment of 173 and an average of 98 pupils. During the winter months we have Bible clubs for the boys and girls aged 6 to 10 on Saturday mornings.

We also have started a Mother's Club. It has operated for over a year, with Mrs. Classen as leader. The mothers come with eagerness and enthusiasm, and we trust that this may be the means of winning some.

Will you pray for us that we may be found faithful in sowing the gospel seed? Pray for the parents, where the soil seems so hard, for the young people, where the stones and thorns want to hinder the Word taking root, and the boys and girls, where the heart's garden is so soft.

### Each One Win One

A member of the British Parliament, returning from Russia, reported an odd complaint against the Baptists in Russia. He said an organ of the Communist youth organization labelled Baptists as "particularly dangerous, for among them the laymen are also evangelist." The paper complained that "every Russian Baptist tries to win at least one adherent to his faith."

## BIBLE INSTITUTES

### Pacific Bible Institute, Fresno, Calif.

#### Winnipeg Soloist

Miss Martha Friesen, Winnipeg, is the contralto soloist for this year's rendition of Mendelssohn's "Elijah". Miss Friesen has been a member of the oratorio choir of the M.B. Bible College for a number of years, taking part in the annual presentation of the "Messiah", under the direction of Ben Horch. She is a member of the Elmwood M.B. Church and has sung in the choir there for 5 years.

At present Martha is enrolled in the Pacific Bible Institute at Fresno, taking college courses, music

# Combine Lumbering and Evangelism



The top picture shows Herb and Eddy Penner, sons of A. F. Penner and part owners of Penner and Co., the operators of the mill camp seen on the lower picture (view from the sawdust pile). In the background can be seen some of the cabins for married men and their families.

By D. K. Schellenberg

Steinbach, Man. — A trip that I had looked forward to for some time became a reality in a recent itinerary made into Canada's North. Journeys end for me, as far as the bus was concerned, was Mafeking. Here I had the choice of transferring either to a car or a lumber truck for the last 28 miles of bush road to our first stop, a lumber camp.

Hidden by tall pines on all sides, the camp came into view after a sudden turn in the trail. There

was the cookshack, the repair shop and the main mill building, with neat cabins housing the married workers running at right angles to this. On the other side of the road were the bunk houses for the single men.

This particular camp, Penner & Co., is owned and operated by A. F. Penner, two sons and one son-in-law. They come from the Lorette, Manitoba, area and are experienced lumber men, having spent many winters in the North. But what is more, they are Christians, with a burden for the lost. And the Lord has blessed their witness in that area.

The camp is practically unique among logging camps in that it boasts a chapel. This is even more amazing when one thinks of loggers as a hard, rough crowd. Regular

services are conducted in the building, as well as Sunday school and special meetings when a speaker is available.

Since I had come to have evangelistic services, we had three evening meetings while I was there. It was good to see the men come out. Although tired after a hard days work, there was a hunger for the Word of God that overcame aching bodies. One factor of course is that most of the men are Christians.

Also present in the service were a fair number of Indians from the nearby Pelican Rapids Indian reserve. The Penners have made many friends among these people. They have the reputation for giving the Indian a square deal. It was a thrill to see two of these natives take a part in the services. Most of the mills will not hire Indians.

### Serving the Indians

It was also my privilege to have a service directly on the reserve where the Indians make their home. Having come in contact with these people when we worked in that area in 1953 and 1954, I looked forward to the meeting. We had our service in the place used for movies. Along with me I had the film, "Call of the Navajo", which I thought would be of particular interest to them. Our guess was right.

They came and came until we hardly knew what to do. The little ones sat on the floor in front, older ones on benches, while the young people stood in the back. It was estimated that 125 persons were present. One man remarked that nearly the whole reserve must be there. It was a thrill to tell them the simple gospel story, that Jesus saves. How my heart is burdened that an evangelical work be established here.

The service at Mafeking was also well attended. Here again the film, "Call of the Navajo", was shown. (Continued on page 4-4)



The top picture shows several Indian children in front of the new school on the Pelican Rapids reserve. An Indian mill-worker is seen in the lower picture.

## On the Horizon

March 4 to 6—Ministers' Course in the First Mennonite church, Saskatoon, Sask., Rev. Henry Poettcker and Dr. D. C. Wedel will speak.

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

March 4 to 6 — The annual Bible Conference of the North Saskatchewan M.B. churches will be held at Dalmeny, Sask.

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