

Mennonite Observer

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

I Cor. 2:2.

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YOUR CHRISTIAN
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The \$56,000 staff residence seen above was dedicated at the Bethania Home for the Aged and Infirm on Sunday, March 9. Located 10 miles north of Winnipeg, the home provides for the care of 80 aged and infirm, with various churches assisting in providing spiritual care. North Kildonan M. B. Church young people visit the home once a month, while Elmwood M. B. Church young people conduct a service every Thursday evening.

The lower picture shows the board of directors: front row from left, J. Friesen, Jacob Schultz, John Wiens, Sister Mary Vogt, David Friesen, H. H. Epp; back row, A. Vogt, D. Abrahams, B. Klassen, Dr. C. Derksen, physician at the home, T. Schroeder, W. Loewen. (Photo by G. Derksen)

Dedicate Staff Residence at Bethania

By George Derksen

Winnipeg, Man. — Nestling cosily along the west bank of the Red River ten miles north of Winnipeg is a place of peace, rest, and tranquility—the Bethany Home for Aged and Infirm.

To the home come people from different walks of life, the aged, weary after a life of toil, and the infirm, incapacitated by the onslaughts of life. They come there because it is a haven of rest.

200 Attend Dedication

However, on March 9 there was a different scene at the home—one of jubilation, praise and thanksgiving. The occasion was the opening of the new \$56,000 staff residence. More than 200 visitors had crowded into the sitting room in the patients' house to participate in the dedication service.

Opening prayer was said by Rev. David Abrahams, Pigeon Lake, Man. Rev. John Enns, pastor of First

Mennonite Church, gave a message, using John 12:1-3 as his text. He stressed that the new house was to be a haven of rest for the staff after a day's work.

Jacob Schultz, chairman of the Mennonite Benevolent Society, which sponsors the Concordia Hospital and the Bethany Home, gave the history of the home and an insight into what was planned.

Eighty Residents in Home

He said that the home, started in 1945, was now valued at almost \$100,000, including a 110-acre farm, additions and improvements.

Mr. Schultz gave the details of the services rendered in the home. Eighty old folks with an average age of 65 to 70 stay in the home. Sixty per cent are bed-ridden and are cared for by a staff of 32.

In order to house the large staff the board of directors felt that a staff house was needed, and in Sep-

Peter Hamms to India

First Missionary Conference at Niagara

By Holdina Voth

Virgil, Ont. — The Niagara Mennonite Brethren Church received a new insight into the great program of missions during its first missionary conference March 14 to 16.

Present for the three-day conference were: Rev. J. B. Toews, deputation secretary of the M. B. Board of Foreign Missions; Rev. Henry Derksen, missionary to Africa; Rev. Harry Friesen, missionary to Japan; Miss Lillian Schafer, missionary to Colombia; Miss Edna Thiessen, nurse in Mexico; and a student from Osaka, Japan.

In addition to the missionary addresses the films "Call to Africa" and "Out of Bondage" gave the congregation a better picture of missionary work in foreign coun-

tries. Added features were children's items and musical numbers. The church also had the privilege of hearing the testimonies of a missionary couple, Mr. and Mrs. Peter Hamm, members of the Niagara M. B. Church. The offerings at the conference are to help in the outfitting of these missionaries.

God Sends Missionaries

In two messages based on Matthew 28:16-20 and I Cor. 9:16-24, Rev. Henry Derksen showed that God still sends out missionaries and sustains them according to Matthew 28:20. As in the days of Christ, healing, teaching and preaching are the greatest aids in winning souls

(Continued on page 4-4)

Discuss Value of Mennonite Settlements

By Frank Froese

Springstein, Man. — Springstein's birthday goes back to the year 1925, when ten Mennonite families founded the Springstein community. In its 33-year history Springstein has been a predominantly Mennonite settlement. The question arises: Is such a homogeneous settlement better than a heterogeneous settlement?

This question served as the topic for discussion at the Parent-Teachers meeting in the Springstein School, March 19. Mennonites from neighbouring communities were also present. The unanimous verdict was that a separate Mennonite settlement, with its own schools, churches and culture was more advantageous than a settlement which is "a melting pot" of various races, religions and creeds.

September, 1957, construction was started. Wiebe contractors were successful tenders bidding for the contract and were awarded the work.

In less than five months, the staff house containing nine double rooms and 11 single rooms was completed and the opening made possible. The home also contains a full basement, office, and sitting room.

Mr. H. D. Wiebe, principal of the Springstein School, opened the meeting. The students then presented a short program for the parents, which was, as always, largely in German. Mr. W. Enns, pastor of the Mennonite Church here, and Mr. J. P. Penner, a member of the school board, then spoke on the assigned topics. A general discussion followed the two speeches.

Among the many advantages of a separate Mennonite settlement mentioned were:

- Children are more easily brought up to a knowledge of Christ and youth is in less danger of being misled.

- The advantages of a separate school where German, religion and Mennonite history can be taught by Christian Mennonite teachers.

- The Christian society of such a settlement.

During the discussion the question arose: How can we keep our young people? It was agreed that Mennonite communities could use some more dynamic leadership, especially in the churches.

Before refreshments were served, those present sang some of "those good old songs", such as "Lieb Heimatland, Ade."

EDITORIAL

What Shall They Read?

More than one million people are learning to read every week. Fifty-two million people are learning to read and write every year. In the Belgian Congo 75 per cent of the coming generation is literate. Two years ago Colombia had 6,000 radio schools teaching 200,000 people to read and write—and 10,000 more such radio schools were planned to teach another one million to read and write. Dr. Frank Laubach's program of literacy has taught 60 million to read—and more are learning to read every day. Experts predict that within 50 years illiteracy will be wiped out. But what will the people read?

In a recent year the Communists spent \$1.21 for each member of the world's population in their literature propaganda campaign. The Jehovah's Witnesses are producing more than 73 million copies of their two magazines (plus mountains of other literature) each year. The Knights of Columbus, whose avowed purpose is to exterminate Protestant Christianity and to set up the Roman Catholic Church as supreme, spent \$700,000 in a recent year in advertising alone. Figures are not at hand as to the literature production of other false religions and false cults, but these are enough to make us see what the new literates will read—if we do not put something in their hands first.

The possibilities in the expansion of the Christian literature ministry are many. The effectiveness of several new approaches has been amply demonstrated. For example, in Nepal 1240 nationals were taking correspondence courses in the life of Christ in 1954—and that in a country at that time closed to missionaries. Where did they find out about the courses? In secular newspapers and magazines, where the distributors of the Light and Life correspondence course had placed advertisements. In predominantly Catholic Latin America a Spanish translation of the same course enrolled 129,464 students in one year.

Advertising correspondence courses and free gospel literature in secular newspapers is proving increasingly effective in foreign lands. In Berar, India, for example, a \$5.50 front-page advertisement featuring the head of Christ placed in a newspaper reaching 100,000 readers averages 150 responses. Also effective are announcements on radio stations that promise free literature or correspondence courses to those writing in.

The distribution of the Scriptures has increased tremendously since the Second World War. The British and Foreign Bible Society, for example, has more than tripled its production of the Scriptures since 1945—and still cannot keep up with the demand.

To meet the staggering need for Christian literature an all-out effort needs to be made at home and abroad. Our mission fields should have men and women devoting their full time to the production of Christian literature for local needs. Christian publishing houses at home should be working around the clock producing Christian literature for our homes, for the schools and churches and the mission fields. In the face of the startling progress of literacy programs we can no longer consider our denominational publishing houses as sources of income, but as integral parts of the missionary program. When millions are reaching for Christian literature we should pour thousands of dollars into our publication program instead of trying to squeeze some out by job-printing for local, secular needs.

The production of Christian literature calls for adequate distribution facilities. If we want to place Christian literature into the hands of newly-literate people we must get there before the Communists, the false religions and the false cults. This means that we must build up a network of reading rooms and bookstores on our mission fields.

The production and distribution of Christian literature demands trained personnel, both in the printing field and the writing field. No longer should we be satisfied with diverting our young people into teaching, nursing, and other allied vocations. Pastors, ministers, church workers and teachers must inform themselves of the tremendous challenge of entering the publication field, so that they can guide suitable young people into the publication and distribution of the Word of Life through the printed page.

We must be willing to sacrifice financially, to serve selflessly, and work tirelessly if we want to meet the challenge of Christian literature distribution in a world rapidly becoming literate.

DEVOTIONAL

"I Am The Bread of Life"

By Frederic Howell

According to John the Evangelist, after Jesus had fed the five thousand and had calmed the sea and delivered His disciples and their ship safely to the shores of Gennesaret, the multitude followed and came to Capernaum seeking Him.

"And when they had found Him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?"

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:25,26).

Thus did Jesus inaugurate His great discourse on the bread of life.

It was characteristic of the Lord that He cut deeply into the hearts of men. His insight into the frailties of human nature was so keen that He could unerringly pierce the false cloaks men drew around their souls, laying them bare, so that His words became like unto mirrors, which He held before all men in order that they might see their sin and selfishness and turn to Him, the bread and the giver of the bread of life.

Nor were men's hearts different then than they are now. Who among us living in this modern day has not been filled with an abundance of earthly gifts God wishes to bestow and then has not come back asking for more, only to receive a negative reply followed by a more positive one of great good grace?

Is it not true that among our Father's finest gifts are those which fill the heart, ennoble the character, and flood the mind? And does not Christ, through the Holy Spirit, convict us of our sins for the purpose of convincing us that He alone is our righteousness, the true bread sent from our Father, and, that through Him only can we come to God cloaked in purity, our sins no more with us?

Our Lord says, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

When it comes to money, men often say one thing and do another. This may not be altogether true, but it is true that the love of money does cause blindness toward God. In a recent report made by the United States Department of Commerce, the people of America spent more than twice as much on TV sets as they did to support their churches, four times as much on habit-forming tobacco, seven times as much on new automobiles, eight times as much on alcoholic beverages,

and fifty million dollars of their God-given money on toiletry articles.

Added to this is another report stating that the average churchgoer (thankfully not the average Christian) is willing to go all out on Sunday and spend the magnificent sum of twenty cents for the furtherance of Christ's Gospel, with still another report giving a more liberal estimate of thirty-two cents per individual.

Yet, with all this niggardly, selfish attitude we display toward our loving Father, through Christ He asks no more of us than that we receive and believe on His Son. Christ is our authority and He tells us that this is so, when He says: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

Jesus, our Christ-God, is both the bread and the distributor of bread; the life and the giver of life; the grace and the channel of grace. To the believer, Christ's spiritual bread is all, should be all, and we must understand that His material gifts are really the by-products of His love, the secondary things He gives us for the support and comfort of the flesh, so that, as the carrier of the Holy Spirit, it will not grow weak because of want.

Thus, it is truth, that because Christ gives us both spiritual bread and bread for the flesh, His prayer for us is that we cherish first, and last also, if need be, the spiritual bread which our Father hath made of Him.

The Gospel Herald

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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

Ex-Students Visit City Church

Winnipeg, Man. — The Manitoba group of the Alumni Association of the M. B. Bible College presented a program in the North Kildonan M. B. church on Sunday, March 16.

Mr. J. D. Friesen, president of the Manitoba group, served as chairman for the evening's service. A choir of ex-students and several 1958 graduates, directed by Helmut Janzen, served in song. Mrs. L. Stobbe sang, "O leg' auf's Haupt."

George Enns, president of the Alumni Association, presented a review of the present activities of college graduates.

A simulated radio program took the congregation on a tour of the college buildings, after presenting college news. Interviews with students gave the listeners an insight into the life of the student body, also presenting their purpose in coming to college.

A panel of four ex-students revealed the values gained through attendance at the college. Members of the panel were: Henry Martens, teacher at Dominion City, Man.; Miss Anne Wiebe, nurse in Winnipeg; Helmut Janzen, teacher in Fort Garry and choir director at the Elmwood M. B. Church; and Dr. John Krahn, resident physician at the Misericordia Hospital, Winnipeg.

Rev. J. P. Suderman, now teaching in the city, delivered a short message to conclude the program.

Panel Discussion Feature at Lindal

Morden, Man. — A panel discussion was the highlight of the young people's program held at the Lindal Mission church on Sunday, March 16.

The topic discussed by the panel members was, "The Tongue Boasteth Great Things." Some of the sub-topics discussed were: the tongue of the natural man; the tongue of the Christian; ways to overcome gossip, falsehoods, lying, etc.

Members of the panel were Peter Loewen, chairman, Sam Hildebrand, W. Brown, Frank Friesen, Miss Emma Lambrecht, and Miss Edith Balveen.

Library Gains Through Bookshower

Winnipeg, Man. — The library of the Elmwood M. B. Church received over 60 new books and some money to buy more books through a bookshower arranged by the church's library committee for Wednesday, March 19.

This was the second annual bookshower and proved that people will donate books to the library if they are reminded of the value of a church library.

The program included songs by

the ladies of the Missionary and Prayer Group and the Willing Helpers, a reading of excerpts from a book describing women of the Bible by Mrs. Herbert Giesbrecht, and a panel discussion on various aspects of reading and the church library.

After the program the congregation dispersed to examine the displayed books. They were given the opportunity of donating the purchased books to the library. Several also brought books from home that had been a blessing to them.

A buffet lunch was served while the books were being examined and purchased. Attractive posters reminded the visitors of the value of reading fine Christian literature.

AMHS Reunion in Winnipeg

Winnipeg, Man. — Former students at the Alberta Mennonite High School, now either working or studying in Manitoba, gathered in the auditorium of the M. B. Bible College on Sunday, March 23, for a reunion and for fellowship.

Jake Dueck served as chairman at the gathering, which saw about 25 present. Special items in music included a violin solo by Eric Mierau, a guest, and vocal solos by Mrs. L. Stobbe and Rudy Baerg.

"The Ministry of Christian Literature" was the topic of an address by the editor of this paper, Leslie Stobbe. He pointed out the great progress in the world program to wipe out illiteracy and challenged those present with the great potential inherent in increasing literacy. In the ensuing discussion the ministry of tracts in evangelism came to the fore.

Jake Dueck led a discussion on ways and means of improving the effectiveness of the AMHS Alumni paper, the Post-Grad, and the Alumni Association as a whole.

Mennonite Soloists Again Win Laurels

Winnipeg, Man. — A Mennonite soprano won the Tudor Bowl, top award for soloists in class B competition, and three Mennonite soloists entered the Rose Bowl final, top class A competition in the Manitoba Music Festival, one of the largest of its kind in the British Commonwealth.

Miss Lois Funk, soprano, won the Tudor Bowl on Wednesday, March 19, after qualifying for the award by winning the soprano, class B, solo group.

One of the finalists in the Rose Bowl competition was Miss Adeline Willems, who was runner-up in the class of eight after winning the contralto Class A with a mark of 89 to qualify. Also in the final were Rudy Baerg, student at the M. B. Bible College, who had won the baritone. A solo class and the Bach sacred solo class to qualify, and Vernon Neufeld, student at the Canadian

"I Cannot Renounce My Faith"



THE VICTORY OF FAITH IN CHRIST over love for home and country, and of Christ's love over hatred, was dramatically portrayed by students of the M. B. Collegiate Institute, Winnipeg, in their presentation of "Glaube und Heimat" in the Technical Vocational High School auditorium on March 13 and 14. Directed by Rev. Henry Regehr and Henk Visch, the play attracted capacity crowds both evenings. Convincing character portrayals and excellent staging aided in the presentation of the challenging message of the play. In the above scene the central figure of the play, "junger Roth", is giving an open testimony to his faith—while the "Engelbauer" is counting out the purchase price of the farm of the banished man. A judicious mixture of humor and tragedy made the play a truly enjoyable and inspiring performance.

Many Opportunities in Summer Service

By Harvey Toews

Waterloo, Ont. (MCC) — The Mennonite Central Committee is again sponsoring a Summer Service program in various institutions of need in Canada. We are writing this article in the hope that many of the young people in Mennonite Churches will respond to the call for help among groups of people who are neglected and sometimes despised by society—like the crippled children, the mentally ill, the mentally retarded and the delinquents. We are inviting Christian young people to do ordinary work with a sharing of Christ's love and the giving of tangible evidence and form of this love.

Anyone who is a Christian, 18 years of age or over, is invited to enter this Summer Service program—the only requirement is to share in a service of Christian love. This year we are offering opportunities in at least 9 units in Ontario and Manitoba. These range from non-earning units like Ailsa Craig Boys

Farm, The Ontario Hebrew Mission, to earning units such as the Winnipeg Municipal Hospital, the Manitoba School and others. Wages range from maintenance up to \$200 for men, but in each unit young people apply a higher standard of values than that of financial reward. Those who have tried sacrificial service, have called it a rewarding discipline.

The Canadian Section of the Mennonite Central Committee Summer Service program will require somewhat over 100 volunteers for this summer. One can begin as early as May 1 and the service can last as long as the end of September or on into October, or one can begin up until the first of July depending on the unit chosen and end at the end of August.

Probably one of the most beneficial results of the Summer Service program has been to bring young Christians from different Mennonite groups into a service experience in which they have learned to appreciate the other's points of view, difficulties and similarities.

We would invite you to consider Summer Service this year. Write to me at 10 Union Street East, Waterloo, Ontario, for an application form, or if you are interested in one of the many vacancies in the U.S. write to Gerhard Reimer, Mennonite Central Committee, Akron, Pa., U.S.A.

Mennonite Bible College, who won the class A sacred oratorip group.

Further winners in the festival were the Mennonite Children's choir of Elmwood, directed by Mrs. Albert Litz, the Mennonite children's choir of North Kildonan, Helmut Rischer, winner of the junior baritone class, and others.

Mennonite Brethren Mission Notes

To Construct School Building

The boards of two Congo schools met at Nyanga station on February 11 and 12. Nyanga is a Congo Inland Mission station and location of the Ecole de Moniteurs teacher-training school. The one meeting was that of the Ecole de Moniteurs' board. This school which prepares teachers for the upper grades and supervisors for primary schools is a joint operation of the Congo Inland Mission and our Mennonite Brethren Mission. Representatives of our mission participating were the Brethren J. B. Kliever and Frank Buschman. Various matters were regulated. An application has been made to the government for a subsidy for constructing a school building.

53 Children at Ecole Belle Vue

The Ecole Belle Vue missionary children's school board received a report on the number of missionary children to be accommodated in the future. At present there are 53 missionary children between grades 3 and 12 from participating missions. By the time of the 1965-66 school year the number will be approximately 120 children. This report is particularly helpful to the local board and the sponsoring boards as they plan to meet the future educational needs of the missionary children. Ecole Belle Vue is also jointly operated by our Mennonite Brethren Mission and the Congo Inland Mission.

Second Year in Japan Bible School

The second year of our Bible school in Japan is scheduled to begin on April 22. The Bible school committee met on February 11 to finalize the curriculum and staff. Eleven courses are planned. These include courses dealing with books of the Bible, Bible survey and introduction, doctrine, prayer and English. The staff includes Japanese instructors Kitano and Kadota and missionaries Jonathan Bartel, David Balzer and Ruth Wiens. There are prospects of four and possibly six new students for the new term. Pray that the blessings of the Lord may be upon students and teachers as they study and work together.

From Indonesia

From Indonesia Brother Lim Khi Thin writes that the Sunday school in Genteng is well attended. The children's Sunday school has been divided into three classes. The class for the children between the ages 6 and 10 is known as "Class John"; the next one for the children from ages 11 to 14 is called "Class Peter"; and the third class, called "Class James" includes the students between the ages of 15 and 18. Soon there will be a baptism of some of

the older students who profess salvation through faith in Jesus Christ. Prayer is requested for the teachers as well as for the students.

Large School at Curitiba

At Curitiba, Brazil, the enrollment in the mission elementary school is about 200 children, who are taught by a staff of seven teachers. The high school has an enrollment of about 40 and a staff of five teachers. This educational facility presents an excellent opportunity to instruct these children also in the way to eternal life. There is, however, a great need for a Bible school. Pray that the Lord may provide a faculty for next year and also a building in which to conduct such a Bible school.

62 in India Bible School

Bethany Bible School at Shamshabad, India, enjoys an enrollment of 62. These students are preparing for Christian work among the Telegus in our church area. In addition to Bethany, there are four elementary Bible schools conducted on four different mission stations. The high school at Mahbubnagar has an enrollment of 224 in addition to the grade school children on that compound. In all there are more than 1,000 grade school students who are in need of our daily inter-

Students Gain Understanding

Akron, Pa. (MCC) — A student workcamp was conducted by the MCC unit at Banmethuot, Vietnam, for 25 Raday, Vietnamese and Americans.

The camp was an attempt not only to bridge cultural differences between Asians and Americans, but also, as in Vietnam, to bridge the differences between the ethnically different interior tribespeople and the Vietnamese.

The common work of the camp was painting the four main buildings on the campus of the Raday Tribes School (the Raday is one of the interior tribes). Discussions, lectures and recreation were the chief ways of gaining understanding.

Director of the camp was Carl Hurst (Goshen, Ind.), who reports:

"Programs by the Vietnamese students, the Raday people and the Americans brought a better understanding to each group. They also showed us the oneness of the human race. Differences in cultures were sensed, appreciated and better understood."

Another workcamp was conducted at Thu Duc, a town near Saigon, Vietnam's capital city. They renovated an old rundown road leading from an important ferry to the town.

cession. The missionaries also call attention to the fact that there is now a good opportunity to open book rooms in large villages or on the mission stations. A contribution of \$75 will provide appropriate reading books for such rooms and another \$75 will arrange a reading room and provide fixtures to house the books.

Prayer Needed

From Nuevo Ideal, Mexico, comes the information that Sister David H. Toews is not well and will need to submit to surgery. May the readers continue to intercede in her behalf.

Chaco Booming

The Paraguayan Chaco is booming with new life and activity. An American company and other companies are searching for oil. The airport at Filadelfia is being enlarged. Work on the Trans-Chaco roadway is getting a new impetus which will link the Chaco and the colonies directly with Asuncion and the outside world. These developments affect and influence our mission work. There are new employment possibilities for Paraguayans as well as Indians. The coming of commerce and industry also brings an influx of people from the outside. Readers are encouraged to pray the Lord to give wisdom, personnel and means so the proper use is made of these developments and opportunities.

First Missionary Conference at Niagara

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for Christ. He urged those present to pray especially for women and girls in Africa, that they may be open to the Gospel.

Rev. Harry Friesen based his message on John 12:20-36. As the disciples were the necessary link between the interested Greeks and the Saviour, so we are the indispensable link between Christ and the spiritually dark world. The picture report showed that although Japan is a highly civilized country its people live in darkness and fear. A Japanese student, Brother Ikeda, gave a testimony of how the Lord saved him from these fears. He is a member of the M. B. Church in Japan and is studying at a seminary in Rochester, New York, at the present time. His testimony revealed his great burden for those members of his family still living in Buddhism.

Mission Work in Mexico

Miss Edna Thiessen gave a picture report of the mission work in the dark land of Mexico. First begun among the Mennonite settlers, the work has now turned to the Spanish people around El Paso, since the Mennonites rejected all contacts. It is a hard land to work in, since the missionaries can go only where they are invited. She especially asked the local Sunday school to pray for the young Christians in Mexico, and also for the Bible school students. They must suffer much persecution.

Miss Lillian Schafer showed slides of mission work in Colombia in general, and reported particularly on the school work there. A children's story clearly showed the great change the Gospel can work in the hearts of the children. Colombia is again open to the Gospel.

The Hamms Testify

Mr. and Mrs. Peter Hamm testified to God's leading in their lives. Both came from Christian homes and accepted Christ at an early age. Since then God led and prepared them for His service. Brother Hamm is at present on the teaching staff of the Eden Christian College and Sister Hamm is a registered nurse.

The Hamms will leave this coming summer for Kodaikanal, India, where they will serve as houseparents at the school for missionary children there. Following the testimonies, Rev. Toews stressed the importance of missionary children's schools. He declared that they were a very important link in the missionary program. The separation of parents and children during the school year is a real test for both, making the responsibility of the house-parents very great.

In a later message Rev. Toews challenged the young church here to support the mission program faithfully.



Building up a road between an important ferry and the town was one project of a workcamp in Vietnam, sponsored by MCC. C. Hurst, director of the camp, is seen at right.

They stayed in a Buddhist pagoda. Mr. Hurst said, "The Buddhist priest accepted my thanks for permitting us to use these excellent facilities, and he added that it was his duty as a Buddhist priest to be a good host and to help us in every way possible so long as we were guests in the pagoda, whether or not we are Buddhists."

He said the spiritual work in such a camp "must go slowly and cautiously." Participants were Buddhists, Roman Catholics and the remainder influenced by Confucianism and ancestral religions. Some students are interested in learning more about Christianity, he reports.

Religious Education Program in St. Boniface Schools Successful

"Who was the first man?"

Up shot the hands of several dozen first and second graders. Some almost climbed out of their seats in their eagerness to answer the question of their religious education teacher, John Froese.

"Adam," declared the student lucky enough to be asked to answer the question.

"And how did Adam become alive?" queried the teacher.

"God breathed into his nose," stated one of the many who had put up their hand. He sat down, obviously overjoyed that the teacher had asked him.

In Catholic-dominated City

This scene in a classroom in St. Boniface, one of Manitoba's seven cities, is unique in two respects. It took place in a Catholic-dominated city, where a magnificent cathedral dominates the religious life of the community. It is also in sharp contrast to the usual evolutionary teaching of the beginnings of man—so often the only version children hear.

Today more than 350 Protestant children are taking part in the weekly religious education classes held during the last half hour of the school week. Seven teachers, from almost as many denominations, are providing the instruction, which is given to pupils in two schools, grades one to eight. Both schools were opened only recently in a new housing development, Elm Park.

Real Estate Salesman Saw a Need

The idea was born in the mind of a young real estate salesman, Lawrence Mutcher, two years ago. Seeing the many new houses going up, he became burdened with the religious needs of the new community. Although space had been reserved for churches, no church was being built. Schools were also only in the planning stage. He thought of opening a Sunday school, but the lack of a building prevented that.

Then someone suggested that religious education in the new schools might be the answer. Lawrence Mutcher seized upon the idea and with great perseverance saw the matter through to its fruition.

Now a student at the Winnipeg Bible Institute, Mr. Mutcher realized that identification with any denomination might sink the project. Accordingly, he constantly maintained a non-denominational approach throughout the various steps in the project.

The first step was to gain the approval of the school board, since religious education in Manitoba schools is left to the discretion of the local board. After getting procedural instructions from the sup-

erintendent of schools, Mr. Mutcher drew up a list of teachers, their qualifications, and prepared a course of studies. Then he drew up a letter of application and sent it to the school board.

Parents Agree

It had been a lot of work, but this was rewarded when the school board agreed to the proposal if the parents in the area did, too. So a letter was sent to all parents of Protestant children in the school—and about 95 per cent approved of the planned religious education.

The beginning was made at the Belleview School, October 9, 1957. In January classes began in the Frontenac School. Today seven teachers are teaching over 350 pupils the stories of creation, of Noah, Abraham, Isaac, Jacob, Joseph and Moses.

The editor accompanied John Froese, a member of the Newton Siding M. B. Church now taking high school at nights in Winnipeg, to the monthly prayer and fellowship meeting of the teachers. The new Evangelical Free church served as the meeting-place, since it is located only a short distance from the schools.

Teachers Meet To Fellowship

The pastor of this church, Rev. M. Loge, is one of the teachers in the classes and the chairman of the fellowship. He led in a discussion of some of the problems—such as too many pupils in one class (over 60) and the probable dates for the final lesson.

A brief talk by John Froese prefaced the prayer session. In discussing the responsibility of the teachers and their privilege, he declared, "We are standing on guard for Canada—morally and spiritually." He challenged the group to be winsome soulwinners, to give themselves whole-heartedly and unreservedly to their work. "We should put ourselves into this work with all that we have," he maintained.

Then the teachers placed their work before an almighty God, beseeching Him for His blessing and guidance.

Good Cooperation from Principal

Upon arrival at the Frontenac School, one of the schools in which classes are held, we were greeted by the principal, a young man. Although he is a Roman Catholic, he was friendly and most solicitous. The teachers say he has always been very cooperative and helpful in arranging the classes.

Participation in the class period for grades one and two revealed that systematic biblical instruction is given by John Froese. A thorough review helped to settle the facts in



STANDING ON GUARD for Canada both morally and spiritually are these teachers of Protestant religious education classes in two schools in the Elm Park housing development, St. Boniface, Man. They are seen in the Evangelical Free church during their monthly prayer and fellowship meeting. Standing is Rev. M. Loge, pastor of the church, and leader of the group. Seated are, from left, Mrs. Robert Rankin, wife of a banker and ardent Gideon; Mrs. Weir, wife of a University of Manitoba geography professor; Mr. Peter Dyck, who substituted for Allan Gurney, Winnipeg Bible Institute student; Miss Ruth Young, mission worker among Winnipeg Jews; John Froese, M. B. church member attending night school in Winnipeg; and Mr. F. Disselkoen, home missionary with Dutch Reformed Church.

the minds of the children, while practical applications made them meaningful for daily life. The class period also included memorization of a Scripture verse and a beginning on memorizing the books of the Bible (Leviticus proved a tough one!).

The parents have expressed delight at the religious instruction that their children are receiving. They are grateful for this effort to give their children a knowledge of God's Word.

Teachers a Diverse Group

Included among the seven teachers are: a banker's wife, Mrs. Robert Rankin; a university professor's wife, Mrs. Weir; a full-time pastor, Rev. M. Loge; a full-time worker in the Winnipeg Jewish mission, Miss Ruth Young; a home mission worker of the Dutch Reformed Church, Mr. F. Disselkoen; a Winnipeg Bible Institute student, Allan Gurney; and a high school student, John Froese.

Expansion of the teaching program is planned for next year. More schools are to be included and more teachers will be needed. Maybe God will want you to take off an hour a week to teach boys and girls the precious truths of God's Word in a classroom situation, where you'll have the full cooperation of parents, children, and the teachers.

This work needs our prayer support. Only the Spirit of God can make His Word alive in the hearts of the children.

The Bible Today

Burma is a land of many languages, over a hundred different forms of speech are used there. The British and Foreign Bible Society publishes the Bible or parts of it in 22 languages.

In newly independent Burma the Bible Society plays an important part in the work of the church. It supplies the Book on which the Christian faith is based, and enjoys full freedom in circulating the Bible throughout the country.

The Christian people of Burma are contributing over \$5,500 a year towards the cost of the Society's work, about six times the average contribution before World War II. But the work is costly, and needs the help of Christian people in Canada. The Bible in Shan and Mon, for instance, costs about \$3.50 a volume to produce in each case, and is sold at the subsidized price of \$1.25 per copy.

Future Subscribers

Born to Mr. and Mrs. Jake H. Friesen, Chilliwack, B.C., a daughter, Dianne Grace, on March 16. Mr. Friesen is principal of the East Chilliwack Bible School.

Lois Lillian Doell, born to Mr. and Mrs. Ben Doell of 375 Bedford Park Ave., Toronto, Ont., on February 18, 1958.



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

We need to learn obedience early in life. It makes it so much easier for us later on.

One day a little girl hardly more than two years old asked for a drink. "Say please," her mother reminded her. "Tan't say p'ease," replied the tiny tot. Her mother told her, "You may have a drink when you say please."

Several times after that the little girl asked for water. Still she would not say the necessary word; so finally she went to bed without a drink.

The next morning the family doctor called and invited the little girl to go for a ride with him. "Tell Mother, 'Please get me ready,'" he said.

"Tan't say p'ease."

Mother explained what had happened the day before. "Do not let the child have her own way," advised the doctor, as he drove off without her.

Alone in her room Mother talked to God about her disobedient child. All of a sudden the little girl flew into her arms, sobbing, "P'ease, p'ease, p'ease."

She had learned a lesson that she remembered. Never again was it hard for her to obey her mother.

Aunt Selma

Johnny and His Picture

Caroline didn't even have to go around the corner to get to Sunday school. She lived only four houses down the street from the church. As a result she came to class every Sunday with her two little sisters and little brother. You could depend on them to be there each time.

Just like a little mother Caroline led her three little ones to the Sunday school. She was 12 years old and wanted to help her mother in every possible way. The three little ones naturally gave mother all kinds of extra work because they were so much younger than their older sister. Katie was only half as old as Caroline, while Johnny was only five and Anna only four.

However, all of them went to Sunday school gladly. Caroline enjoyed the singing especially. They always learned new songs and new stories, too. Caroline loved the Lord Jesus with all her heart.

Johnny was a little different. If anyone asked him, "Well, Johnny, why do you like going to Sunday school?" he always answered promptly, "Because I get a picture there." Johnny liked the pictures very much. He collected all of them and carefully pasted them into a scrapbook. He already had one book full and was working on his second one. If visitors came he always got out his scrapbook and showed it to them. Yes, he was quite proud of it.

But one Sunday the three little children were standing in front of the church all alone, crying bitterly. Auntie Ruth asked them, "Why are you crying?" Between sobs they

replied, "We cannot come to Sunday school today."

Naturally Auntie Ruth wanted to know why they could not come to Sunday school that day. Katie said, "Caroline is ill today and we can't come." Little Anna added tearfully, "It's catching." And all three sobbed still more bitterly.

"You know what," Auntie Ruth suddenly said. "Just sit down on this bench beside the window. We have it open all the time and then you can hear when we sing and when the story is told."

That's exactly what they did! Their eyes were still red from crying, but that didn't matter. Very quietly they listened to the teacher inside. At least they sat quietly for a little while. Johnny soon grew tired of it and started moving around. Something seemed to be bothering him. He was thinking that if they stayed outside they wouldn't get any picture—and that would be tragic. Suddenly he said to himself, "I'm going in."

Johnny was a little uneasy about his decision to go in—especially when Katie said, "I'm going to tell Mother"—but he had made up his mind. In he went.

The teacher didn't know what had happened to Caroline and the three little ones. He just noticed that they were not there. Imagine his surprise when halfway through the lesson the door opened and Johnny slipped in. Why had he come so late? And why did he sneak in so shyly? Something surely was wrong.

Finally, the lesson was over. In closing the teacher said, "You know,

children, today you did not behave very well. That's why I'm not giving you any pictures today."

Auntie Ruth, however, thought of three children that had behaved well. They should certainly get a picture. Of course, she hadn't noticed Johnny as he slipped into the door. When she went out to the bench she was surprised to see only Katie and Anna there. She was still more surprised when she heard what Johnny had done. "He certainly doesn't deserve any picture," she said as Johnny came out to join his sisters.

When Johnny heard that he was very angry. He ran home as fast as he could, his heart full of hatred. But with time he became quiet inside and realized that he had not behaved right. He also realized that he shouldn't go to Sunday school only to get a picture.

A Good Trade

"This is terrible work," groaned Henry as he filled the basket with pieces of wood split by his older brother. "Chores take far too much of my time!"

"That's not half as bad as having to look after a little sister," grumbled Fred, his friend.

"If I had nothing else to do than to look after a little sister I would be very happy," declared Henry.

"If I had nothing more to do than to pick up a few baskets full of wood I wouldn't complain either," Fred responded.

"Let's trade," suggested Henry.

Soon Henry was playing with little Nellie and Fred was hurrying to the house with a basket of wood.

"We've traded jobs," said Fred to his mother, who happened to be visiting at her neighbor's house at the time and was under the impression that Fred was not looking after Nellie.

"Did you trade your names, too?" asked Mrs. King. "Are you Henry now?"

"That wouldn't make any difference to me," said Fred. "I'd much rather carry wood than look after Nellie."

"Good," declared Mrs. Brown. "If Mrs. King doesn't mind I have no objections."

"Neither do I," said Mrs. King.

"Say, my new son doesn't bang the doors and dirty the floor the way the former one did. I'm surprised that we did not think of this sooner. You may sweep the front porch," she continued as Mrs. Brown departed. "There's a lot of housework to be done before lunch."

"Bring Nellie in now," called Mrs. Brown at lunchtime, and Henry was glad to get rid of the little girl. At first he had thought it would be a lot of fun to run after her and play with her. Soon, however, he would much rather have swept the front

porch at home. He wondered if Fred would be getting the large piece of bread with honey that his mother always gave him after he had swept the front walk and porch. He was already sorry that he had suggested that they trade jobs.

"I'd like to go home and see Nellie," Fred said after lunch.

"I cannot spare you now," Mrs. King said. "Please fill the saucers under the flower pots with water."

"Wouldn't you like to trade again," a voice suddenly came into the door. "Fred, I just can't stand your work."

"It's half as hard as yours is," declared Fred and reached for his old straw hat. "I'd rather look after Nellie every day than carry in those baskets of wood. Do you think our mothers would mind if we traded again?"

"No! In fact, I think they'd be pleased," said Henry as he took the watering can from Fred. "Your mother told me that you are to come home right away. Nellie is asking for you."

Both mothers agree that they made a very good trade. Since that time neither of the boys has complained about his chores.

Stories

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 Little Discoverers

By Amy le Feuvre. 192 pp.

This book by a highly popular author of children's books will surely entrance primary and junior age children. Carol and Michael, two little boys of rich parents, are left to be brought up by their nurse, seldom seeing their parents. When their mother dies and their father finds himself in debt, the two boys overhear one of the servants say that his heart is broken, and so they determine to mend it with their seccotine. While holidaying on a farm they go exploring—and in the process find that the best Friend of all is God, Who will love them and care for them as no one else can.

Price: \$1.20

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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(53rd Installment)

While the women were talking, Liesbeth noticed the petch, or Russian stove. It was of clay and much larger than the Mennonite ovens, with a low flat surface about the size of a large bed. A tumbled comforter on it suggested to Liesbeth that it was being used for just that. In a corner of the room there were icons of Christ and of the house saint. A tiny kerosene lamp flickered in front of the icons. In the center of the ceiling there was an overhanging oil lamp. A brass and copper samovar from Tula was hissing on the table in another corner of the room. By means of glowing charcoal the water of the samovar was kept boiling. The boiling water was drawn through a faucet in the lower portion of the samovar as needed to dilute the strong tea solution from a teapot that formed the top. Left-over black bread crumbs and a half-filled red earthen bowl of borshtch, the staple of the peasant's food and Russia's national soup, were on the table. A sturdy unfinished cupboard hung on the farthest wall. Mitja asked the girls to sit down and have some tea. Quickly she replaced the borshtch and the crumbs on the table with saucers, knives, tea glasses, spoons, jam, bread, butter and cubes of sugar from the cupboard. The tea, the national drink of the Russians, was much stronger than any to which Liesbeth was accustomed. Neither had she ever put jam in the tea, but she followed Ljuba's and Mitja's example.

Suddenly the door opened and Mitja's young nephew, Vanjka, accompanied by a horde of flies, a small black and white pig, the large ferocious-looking dog and two or three chickens, moved in. Vanjka removed his cap and bowed—not to the girls but to the icon with the flickering lamp—and crossed himself. While the two big animals sniffed around the floor for bits of boiled potato skins and bread crumbs, Vanjka took a glass, a short knife and a spoon from the cupboard and proceeded to pour some tea. He was short for a man, about Ljuba's height, with a sandy complexion and gray eyes. He seemed to be about Ljuba's age. He and his aunt, Liesbeth noticed, were as unkempt as the rest of the peasants in Bogdanovka. When the pig worked its way to the table and stepped on Liesbeth's and Ljuba's feet, the girls asked to be excused, saying that they would

have to hurry home to do their chores.

"Tell me, Ljuba, what are they going to do with their land on Monday?" Liesbeth inquired, when they reached the street.

"It is a custom that goes back to the time of Czar Alexander II. He appropriated over half of Russia's land from large estates and divided it for use by the peasants. Every few years an official comes this way to reassign the land to the peasants according to the number of boys and men in a family. They don't own it—they merely use it. As more boys are born, the plots for each boy grow smaller and smaller. Right now here in Bogdanovka the average person owns or uses between two and three dessiatines of land. It isn't much but it keeps them alive. Although the land is among the most fertile in the world, its yield in Bogdanovka is only about a fifth of what the Mennonites of Alexandertal have. These peasants do not have the knowledge and will power to cultivate their land the way the Mennonites do. Instead of enriching their soil, they waste it and the manure. They spend a big share of their small income on vodka instead of on machinery and cattle. I don't know whether that makes sense to you, Elezaveta, but, roughly, that is the land situation of the peasants all over Russia. You must have noticed yourself that, while the mill, barns and other buildings in the Willms yard are of a sturdy, trim character, the homes and sheds in Bogdanovka in general are poor workmanship. Doors are sagging, the paint is poorly applied, the bricks are out of line, and the walls are cracked. The same is true of the land. The peasants are too ignorant and too lazy to preserve and build up the fertility of their land. They prefer to pay the priest a few kopecks to sprinkle holy water on the seed to be planted, or in the direction of their strips of land. The peasants are always starving, constantly grumbling, wanting more land and fewer taxes. That's why tomorrow's reassignment of land is an important occasion for them."

Liesbeth said, "As I remember, Herzenberg, a Mennonite village, is quite close to Bogdanovka. The Mennonite Old Colony is across the Dnjeper River, perhaps twenty or thirty versts away, and the beautiful Mennonite colony of Schoenfeld is even closer than that. Wouldn't you expect that the Bogdanovka

citizens and those of other Russian villages near those Mennonite settlements would have adopted Mennonite farming practices?"

Ljuba explained, "These peasants have little idea of conditions outside of Bogdanovka, and they care less. They believe that what was good enough for their fathers and grandfathers is good enough for them. They cultivate their lands and behave in the same way as their ancestors, centuries back. In their thinking, the Mennonites are foreigners and their enemies. Because they are prosperous, they too are co-responsible for the land scarcity. The peasants know that they are, in a sense, inferior to other groups and are at odds with people who, in their thinking, are superior to them. The trouble with these poor people is in their minds. Perhaps I should say it is in their souls. For centuries the czars, their officials and the priests have done the thinking for the peasants. They have followed their leaders in blind obedience. Through lack of practice in thinking, their minds have become dull and useless. Instead of individuals with their own free will and judgment, these people have become helpless, untrained mute animals subservient to their leaders. The least sign of rebellion against those appointed leaders puts the rebels on the Siberian train. These people have been taught to look up to the czar as their head leader who will take care of them. Since the Japanese War, many have lost faith in him. They feel the need of another idol whom they can trust, and to whom they must submit."

A man really believes only as much as he is willing to apply to his daily living.

When the girls reached Ljuba's house, she said, "Elezaveta, I would like to have you come in and meet my parents."

"Are you sure they won't object?"

"They'll love it. We have so few visitors here in Bogdanovka that they will be glad to see you."

They were short and stocky like most Russian peasants, but cordial. Almost half of the big room was converted into a shoe repair shop, reminding Liesbeth of her father's tailoring shop in the Grosze Stube. The dining table and the dirt floor were meticulously clean. The clothes of Ljuba's parents, likewise, were clean. Within seconds, the parents, Ljuba and Liesbeth were seated around the table for a glass of tea. The girls protested, saying that they had just had tea with Mitja, but the objections were brushed aside. Liesbeth was surprised when Ljuba's father said grace at the table.

"Elezaveta and I have been discussing the beastly life of our peasants," Ljuba said to her father.

"I don't know what you girls have said about them," her father said slowly and carefully, "but in my thinking they are not hopeless. They have to learn to think as individuals and to feel responsible for the easing of their own circumstances."

"And how would one get these people to think for themselves?" Ljuba asked.

"In the same way in which five or six years ago you were taught to think for yourself," her father said. Then, with a chuckle, he added, "She has been keeping me and her mother hopping with her thinking ever since."

As Liesbeth wound her way back to the mill, she thought, "What a wonderful change has come about in those three Russians." She realized it was because about six years before a Mennonite named Adolph Reimer had taken the interest and time to teach a poor Russian servant girl to analyze herself and to set her affection on God instead of on a disappointing czar.

Then and there Liesbeth resolved that she was going to save as much of her year's earnings as possible to go back to school the following year to train as a teacher for a Russian village school. She wanted to do her share in arousing the sleeping minds of the Russian peasants to think for themselves. Her German citizenship might be in her way, but perhaps this could be resolved somehow. According to her own convictions, she would be a pious Mennonite somewhere in a peasant village in the steppes of Russia.

When Liesbeth walked into the Willms yard, it seemed to her like a haven of rest compared to the gray mass of Bogdanovka peasants. It was like a peaceful, lighted citadel surrounded by human animals. Her income was small, but conscientiously she saved as much of it for the next year's schooling as she could. She did go home to Margenau for Christmas, however. Never before had she been away from home at Christmas. It just would not be Christmas without Margenau and home.

After the holidays, the work with eager students and the interest in the people of Bogdanovka kept Liesbeth busy every moment. It never occurred to her to start counting the days till school would close. That time would arrive all too soon.

Actually it did arrive much sooner than she had expected. Unexpectedly, the last week in April, a telegram came for her. It was from Mutter. She asked Liesbeth to come home at once. Vater had sold the home and in two weeks they, including Johann and Susie, were all moving to America.

(To be continued)

Canada's Indians Lead a Varied Life

(Various gospel missions are reaching out to Canada's "natives", the Indians and Eskimos. Teachers are moving onto reserves to present a Christian witness there. The following article will help us to understand Canada's Indians better—and it will also present a challenge to us.—Ed.)

There are about 163,000 Indians in Canada today and their numbers are increasing. This is a change from the last century when it was believed that the Indians were a dying race.

We do not know exactly how many Indians lived in what is now Canada when Jacques Cartier explored the eastern coast in 1534 and conducted the first known fur-trading transaction with the Indians. It is estimated that their population at that time was about 200,000. Unfortunately, a combination of factors including disease, war, famine and social disintegration, led to a steady decline in the Indian population until, by 1900, there were only some 100,000 left. However, with the turn of the century this trend was reversed and when the Census of Indians was taken by the Indian Affairs Branch in 1954, the population was 151,558. More recent estimates place the present figure around 163,000. Ontario and British Columbia have the largest numbers, with over 30,000 in each province.

More Than 2,200 Reserves

The majority of Canadian Indians are members of communities known as "bands". Throughout Canada there are over 570 of these communities, varying in membership from less than a dozen to several thousand. Over 2,200 reserves have been set aside by the Canadian Government for the use and benefit of Indian bands. Some reserves have an area of several hundred square miles, while others are no larger than a few acres. With the exception of certain nomadic bands inhabiting the outlying and northern regions, most Indians live on reserves. However, in all parts of Canada a number of Indians have chosen to leave their reserves to become members of the general community.

The Indians are often referred to as the first Canadians or the first Americans. Actually they were on this continent long before Christopher Columbus discovered America. The Mayan Indians of Mexico and Central America, and the Incas of South America, reached a relatively high stage of development several centuries before the Spanish Conquest in the sixteenth century. The Aztec civilization (Mexico and Central America) was at its height in the fifteenth and early sixteenth centuries.

Where did the Indians come from,

in the first place? This is a question that has tantalized scientists and historians for hundreds of years. The general opinion now seems to be that the Indians are a Mongoloid people who came from Asia across the Bering Strait. Just when the migration took place is not certain but it is believed that the movement covered a long period of time.

In spite of the "multiplicity of tribes and languages" all the aboriginal people of the Americas, except the Eskimos, are called Indians. The name, of course, came from Christopher Columbus's well-known mistake of thinking he had reached India when it was actually the New World of America. He called the natives Indians and the name stuck.

Later on, the adjective "red" was added. It is believed that the term "red Indian" was first applied by the Europeans to the Beothuk, the tribe that inhabited Newfoundland but is now extinct. According to Dr. Jenness, the Beothuk Indians "smeared their bodies and clothing with red ochre, partly for religious reasons, apparently, partly as a protection against insects." The term came to be associated with all Indians, although, as we all know, the Indians, while dark-complexioned, are never actually red.

Culture Determined by Environment

What are the main groups of Indians? We shall not attempt to go into a detailed description of the various tribes but it will be useful to have a general idea of the broad cultural or geographic divisions. Since the culture of an Indian tribe was determined largely by its geographic environment, the cultural distinctions are fairly easy to define and to understand. Within each cultural area there were many tribal divisions which have come down to our own day.

There were six main geographic and cultural groups of Indians, according to Dr. Jenness, and generally speaking, the tribal groups still live in the same broad regions:

- **The Migratory Tribes of the Eastern Woodlands.** Geographically, this area includes the Maritime Provinces and the northern parts of Quebec and Ontario. The Indians in this area, e.g. the Micmacs of Nova Scotia, Malecites of New Brunswick, Algonquins of the Ottawa Valley, used to live on fish and game, and migrated along the waterways, by canoe in summer and dog-team in winter.

- **The Agricultural Tribes of the Eastern Woodlands.** These are the descendants of the more-highly organized Iroquois-speaking peoples who lived in the valley of the St. Lawrence and Great Lakes. The tribes included the Five Nations of the Iroquois, the Hurons and the two extinct tribes, Tobacco and Neutral.

- **The Plains' Tribes.** In the early days the Indians of the prairies were migratory, like those of the Maritime Provinces. However, they did no fishing, and they hunted big game—buffalo, elk and antelope. Among the Plains' tribes are the Blackfoot, Sarcee and Cree.

- **Pacific Coast Tribes.** These were some of the most highly organized groups of Indians in North America. They had settled habitations or villages. The Pacific Coast Indians belong to several distinct tribes such as the Haida, the Tsimshian and the Kwakiutl.

- **Tribes of the Cordillera.** These people live in the plateau region between the Rockies and the coast. They did not develop a distinct culture of their own, but were influenced both by the Plains' Indians and the Coastal groups. Examples are the Salishan and the Kootenay tribes.

- **Tribes of the Mackenzie and Yukon River Basins.** These Indians are migratory and have always led a difficult existence in the north. They are more primitive than the tribes in other parts of Canada. The tribes include the Beaver, Dogribs, Chipewyans and several others.

Of the eleven languages spoken by the Indians in Canada, the most widespread were the Algonquin and the Athabaskan. Only two other languages—Iroquoian and Siouan—were spoken east of the Rockies. In British Columbia, however, six different languages were spoken. The diversity is probably accounted for by the mountains which made contact more difficult than in other parts of Canada.

Treaties With Indians

Early in the settlement of North America, the British recognized an Indian title or interest in the soil. This gave rise to the practice of making agreements or treaties with various Indian tribes.

In general, the terms of the treaties were that, in recognition of the surrendering of Indian interest in the soil, the Crown undertook to set aside reserves and provide other benefits such as cash payments, annuities, and educational facilities.

Previous to Confederation, the administration of Indian affairs came under the management of the provinces, but by a special provision in the British North America Act of 1867, this responsibility was assigned to the Federal Government. In 1880, a separate Department of Indian Affairs was established but in 1936 this became a branch under the Department of Mines and Resources. In January 1950, the Indian Affairs Branch was transferred to the Department of Citizenship and Immigration.

(To be continued)

Kitchen Cathedral The Golden Glow of Easter

By Dorothy C. Haskin

Loretta Bingham dried her eyes, and with her husband's arm about her shoulders walked away from her mother's bedside. Through the mist of her tears, she said, "As long as mother had to go, I'm glad she went at Easter time."

"Why, darling?" he asked.

"Because that makes it easier to explain to the children. The only time during the year that one can really face death is at Easter."

"Yes," he nodded, "in the light of the resurrection."

"Because I live, ye shall live also (John 14:19)," Loretta murmured.

She and her husband went home, and gathered their three children around them. Though the cry was "How's Gram?" Loretta reminded them first of the coming Easter season, and of the joy of the resurrection. Then she told them, "In a couple of days, you will see men put your grandmother's body in the grave, but while you will miss her, you need not grieve. She is with the Lord."

It was a solace which comforted the hearts of the Bingham family through the days to come. They attended the Easter services on Sunday, and on Monday, carried the spirit of Easter over into the memorial services of their grandmother.

It is unfortunate that every one cannot die at Easter time when death wears its golden robe of resurrection. But inasmuch as that cannot be, each parent can take advantage of Easter to sometime during the day sit down and explain to their children death in its light.

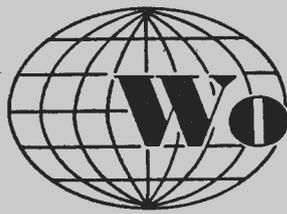
Admit the Inevitability of Death

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). Let your children realize that death may come at any minute, because it comes equally without warning to both the young and the old. A realization of the possibility of death has had a salutary effect on many people, encouraging them to walk closer to the Lord.

Stress the joyousness of being with Christ. The Apostle Paul from his prison cell in Rome wrote, "For me to live is Christ, and to die is gain . . . having a desire to depart, and to be with Christ; which is far better" (Philippians 1:21 and 23). As greatly as Paul cherished serving the Lord, his heart looked forward to the day when he would be in the actual presence of his Saviour.

Avoid misrepresentation of Scripture to prove your point. Some parents in their endeavor to teach their children about heaven quote "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared

(Continued on page 10-3)



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Servicemen's Conduct More Important Than Sermons

A single act of kindness or a wrong by an American serviceman overseas may influence thousands of persons, a Methodist bishop said recently. "One American soldier shooting a woman, one GI feeding an orphan, or one missionary giving a cup of cold water are more important than a hundred speeches or sermons," he said. The speaker was Bishop Gerald Kennedy of Los Angeles. He was addressing the annual meeting of Air Force staff chaplains at Washington, following his return from a 30-day trip around the world.

"We are bound together closely these days," the Methodist leader said, "and every American soldier as well as every American tourist needs to consider that his word or act may effect the lives of thousands." He suggested that when an American tourist insults people in other countries "there should be some way to send him home" be-

cause of the harm he does to our nation's goodwill abroad.

Rare Spanish Bible

A copy of the Ferrara Bible, which ranks with the Gutenberg Bible as a rarity, was placed on display recently by its new owner, the Free Library of Philadelphia.

The Bible was the first edition of the Old Testament in the Spanish language. Forty-eight copies were printed in Ferrara, Italy, in 1553. They were for the use of Spanish-speaking Jews exiled from Portugal and Spain during the Inquisition.

Two were special dedication copies printed on pale blue paper, while the 46 others were printed on white paper.

Tidal Wave of Japanese Converts To Judaism Predicted

A recent decision by Israel's Chief Rabbinate is expected to pave the way for a tidal wave of Japanese converts to Judaism. The Min-

istry of Religious Affairs in Jerusalem has predicted that by 1968, there will be as many as 100,000 Japanese Jews in Israel.

The recent decision provided that Japanese converts to Judaism be recognized as bona fide Jews, and that they be permitted to enter Israel under the "Law of the Return". This law guarantees every Jew in the world automatic Israeli citizenship and emigration to Israel at the expense of the Jewish Agency.

Jewish Agency officials confirm that large-scale immigration of newly converted Japanese Jews is expected to begin early in 1959. A special immigration and naturalization mission of Jewish Agency officials is preparing to leave for Japan.

There are now about 8,000 Jews in Japan, organized into a group called the Union of Jewish Japanese. The group is led by two university professors, an atomic scientist and a prominent naval engineer, both of whom took part in the 1941 attack on Pearl Harbor.

Union members speak only Hebrew among themselves, circumcise their children, and attend services in their own synagogues. They also bombard the Israeli Legation in Tokyo with repeated requests for immigration visas.

U.S.S.R. of a large order of Canadian wheat. Unconfirmed reports indicate it might involve 20 to 30 cargoes. Russian officials at the embassy have declined to comment "at present".

Ontario Plans Toll Bridges

The Ontario government plans to impose tolls on bridges in a proposed new \$100,000,000 building program in addition to other spans being built or already completed.

Construction of five new bridges is being considered, plus a tunnel.

No Military Exemption For Freedomites

A Sons of Freedom Doukhobor leader says that members of the pacifist sect who decide to migrate to Russia will have no assurance of exemption from military service.

Wm. Moojelsky, now touring communities in B.C. to gain recruits for the Back-to-Russia movement, stressed there has been no Russian promise of freedom from military service—the main reason the sect left Russia 50 years ago.

Rescuer Drowns In Assiniboine River

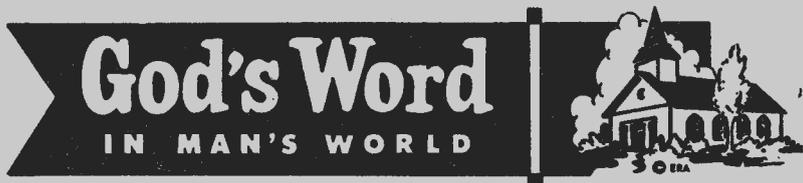
The rescuer of one boy drowned when he tried to help the second boy out—who also drowned.

Leo Novak had jumped into the Assiniboine River when two boys who had ventured out on the ice fell into the fast-moving river. He swam to their assistance bringing one of the boys back to shore on his back, where Marilyn Wellein and her father pulled him out. He went back for the second boy, but disappeared under the water. Also drowned was Michael Thiessen, a grade 2 student of 342 Hampton Street, St. James, Man.

No Relaxation on Immigration

Acting immigration minister Hon. Davie Fulton announced last week that restrictions on immigration imposed by the Progressive Conservative government last July will not be lifted until "Canada's economic climate improves".

He declared, "We believe it was folly of our predecessors, and would have been most unfair of us, to permit people to enter Canada when their only prospect is to compete with Canadians in an economy in which there had already arisen a shortage of jobs."



The Middle Meeting Ground

By Edwin Raymond Anderson

The Church has to address itself to the world these days as never before; but it is the opinion of many that the church has lost the address for fear of stumbling over the words that shall be given.

Addressing an annual church meeting in London, the well-known author Miss Dorothy Sayers offered as her opinion, "It is to the thinkers and technicians at the top that the church has to address herself; but it is quite useless for us to approach them along traditional lines; they cannot understand our language nor accept our premise." Only an opinion, but then, a revealing one! Where the "unction" of the Spirit is eased out of the picture, then such words as "useless" and cannot "understand" creep into the tragedy.

But there is a middle meeting ground that can effectively render the divine requirements in a "language of the heart" which cannot be gainsayed nor denied. According to the clear measurements of the Word, men are neither "at the

top" nor at the bottom, but all on the same, balanced level: "all have sinned and come short of the glory of God" (Romans 3:23). This is not technical, nor does it call for long thinking; the heart leaps to the response because of the burden of restlessness which is surely there. And again, when John of old evangelized, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29), it was the passion which permeated all levels erected by man, all stratas set by society, and proclaimed the precious Person of That One Saviour Who for all men everywhere, is the desperate necessity, the final answer, the complete solution.

Our world is getting smaller . . . smaller . . . smaller . . . all the time; great distance is laughed at by those sky-arrows which sweep the skies with the sweep of seconds. And in that narrowing of global lines do we find the people at world's other-ends like unto ourselves where spiritual elementals are concerned. No language therefore, is so compelling as that of the Gospel, and the Spirit maketh His own translation to touch the heart unto eternal life. The church must concern itself with the proclamation but also be con-

cerned to leave the proclamation to the provisions of the Almighty. Penetrating parallel indeed!

(Copr. ERA, 1958)

Public Library Features German Books

Winnipeg, Man. — An outstanding collection of 1,700 German books is on display at the Winnipeg Public Library from April 3 to 19. The exhibition, sponsored by the "Boersenverein des deutschen Buchhandels" includes some of the German contributions to most fields of study and research, including religion and theology also. Two hundred and ninety-nine publishing firms are represented in this exhibition of books produced since 1948.

CANADASCOPE

Russia May Buy Canadian Wheat

The Winnipeg Free Press reports that negotiations are reportedly underway for the purchase by the

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Obituaries

Infant Terry Blake Penner

Terry Blake Penner, infant son of Rev. and Mrs. Alvin Penner of Swift Current was born on March 8 and passed away on March 11. He developed breathing difficulties on the second day and passed away the next morning.

The funeral service was conducted at the M. B. church at Swift Current, Sask., with Rev. E. J. Lautermilch officiating. Rev. Nick Willems also delivered a message.

Rev. and Mrs. Penner are working under the M. B. Mission of Saskatchewan and are serving the Southside Mission in Swift Current.



New Facilities To Be Constructed

Several hundred persons attended the groundbreaking ceremony March 16 for the new facilities of Kings View Hospital at Reedley, Calif., and heard an address by Dr. H. Clair Amstutz of Goshen, Ind., chairman of Mennonite Mental Health Services.

The proposed new clinic and ward buildings will provide a broader and more flexible program. In-patient services have been resumed following a three-month shutdown.

Master of ceremonies was T. R. Nickel, superintendent of schools in Reedley. Ground was broken by Rudy Lichti of Reedley, chairman of the building committee, D. C. Krehbiel of Reedley and G. J. Siemens of Shafter, both members of the Kings View Homes (now called Hospital) committee when the program was initiated in 1951.

Appreciation for the program was expressed by the mayor of Reedley and members of the Tulare and Fresno County Boards of Supervisors.

Christianity Expands

Earl Schmidt (Rosthern, Sask.) is concluding a period of construction and maintenance work as a Paxman with the United Christian Mission to Nepal, the first organized Christian endeavor in that nation. He writes:

"Unlike the peoples of America and Europe, very few people of Nepal—recently opened to Christianity—have ever heard the name of Christ. It is also still possible to go to many places in Nepal where white men have never been seen.

"Two churches have already been established in Nepal. The first and

largest Nepalese church is in Polkhara, where three villages are predominantly Christian. The other church is in the capital city of Kathmandu.

"The activeness and boldness of this young church in Nepal is astonishing. The government of this Hindu nation is more than a little worried that Christianity is spreading too fast. Police have been dispatched to Polkhara to watch Christian activities.

"But even this could not keep these zealous few from proclaiming the gospel of Christ on the streets or when and where opportunity affords. They are not likely to give up telling others of their new-found peace even under persecution.

"Almost every Nepali is honest, friendly, always smiling and willing to help. Pray with us that Nepal, this magnificent display of God's handiwork, may become Christian in character."

Child Found on Street

Whong Kyu Ok, a 4-year old girl, was found on a street in Pusan, Korea, on a bitterly cold day by a Korean lady who took her to an orphanage.

The girl cried frequently with pain from her back, so she was taken to the Children's Charity Hospital in Pusan where MCC nurses Arlene Zimmerman (Bareville, Pa.) and Margaret Wiens (Vancouver, B.C.) serve.

An examination showed a bump on her back called a gibbus, which is typical of tuberculosis infection. She was taken to surgery and bone chips were taken from the vertebrae and hip bones and placed along the spine.

She is in a body cast for six months. Whong Kyu Ok is very sad and withdrawn, the nurses say, and her expression reflects the physical discomfort and mental anguish she has endured.

Mennonite Brethren Board of Welfare

— Members of the El Ombu Mennonite Brethren Church group in Uruguay have purchased a 400-acre tract of land adjacent to their farms. The obtaining of this farming land means much to the future of this congregation. Were it not for the economic possibilities that this land provides, it would be necessary for newly-married couples and others to settle in the city and thereby weaken the potential spiritual growth of the congregation. This land has been purchased with the aid of a loan from the Uruguayan government and with assistance from North America.

— A Bible conference sponsored by the Mennonite Brethren Church in Uruguay was to be held in Gartental March 6 to 9. The Brethren G. H. Sukkau (Yarrow, British Columbia) and John Wall (Vineland,

Ontario), now instructing in the Bible Institute and School at Bage, Brazil, were the speakers. Sponsoring ministers were Brother Cornelius Funk of the Gartental Church and Brother Tobias Foth of the El Ombu Church.

— The Mennonite Brethren Bible School in Friesland Colony in eastern Paraguay is currently in session. A small group of students are enrolled. The instructors are Brother Willy Janz and Brother Harold Funk.

— Brother Hans Pankratz, a graduate of our South American Conference Bible Institute, is continuing his preparations for Christian service at a Baptist seminary in Buenos Aires, Argentina. Brother Prankratz is from Friesland Colony.

— Brother and Sister Henry C. Born and family (Chilliwick, British Columbia) who have served in South America under the Board since 1954 are planning to return to North America in July. At present Brother Born is teaching in the Conference Bible Institute and local Bible School at Bage, Brazil. Previously he has taught in the Volendam Zentralschule in Paraguay and served the church in that colony. Plans are that during the coming year the Borns will be on furlough and that he will attend school in preparation for further work in our Conference school system in South America.

— The Zentralschule (high school and teacher-training school) in Neuland has about six prospective teachers to attend teacher-training classes at the Filadelfia Zentralschule in Fernheim Colony. Neuland Zentralschule instructors include Hans Niessen, Arvid Penner and William Schroeder. Brother Schroeder (Steinbach, Manitoba) has been serving in Volendam under the Board since 1955. The Schroeders anticipate returning to North America in July at the end of the first semester.

— Brother Gerhard Rosenfeld plans to move to Curitiba, Brazil, in June, when he terminates his ministry to the Mennonite Brethren group in Sao Paulo.

Kitchen Cathedral

(Continued from page 8-4)

for them that love him" (I Corinthians 2:9) as if it referred to heaven. Actually the next verse says, "But God hath revealed them unto us by his Spirit". So the verse must be speaking of something which is possible to know here on earth.

Teach the information to be found in Scripture. It is true that there is not enough in Scripture to satisfy our curiosity. We would all like to ask a thousand questions about heaven. But we can know the most blessed thing possible about death and that is that it is "to be absent from the body, and to be present with the Lord" (II Corinthians 5:8). (Copr. ERA, 1958)

For Christian Workers

Halley's Bible Handbook

By Henry H. Halley. 950 pp.

Now in its twenty-first edition, this highly popular handbook for Bible students will be of great help to all Sunday school teachers, youth workers and ministers, and to all who love Bible study.

Price: \$3.00

* * *

Unger's Bible Dictionary

By Merrill F. Unger. 1192 pp.

This is actually a one-volume encyclopedia, containing several hundred more pages than other Bible dictionaries now available. It is the most recently published dictionary, and mingles latest archaeological findings with an evangelical emphasis. There are 7,000 definitions, 273 photographs, 263 line drawings, and 8 multi-colored maps.

Price: \$7.95

* * *

Vocabulary of the Bible

By J. J. Von Allmen. 474 pp.

Thirty-six scholars have written on the greatest words in the Holy Scriptures. The book is a treasure house of biblical knowledge, information and insight conveyed in a most readable form for all types of Bible students. Each of the words is examined for its origin, its meaning is expounded, and its biblical references provided.

This volume is a stimulating auxiliary to the Bible and an essential supplement to commentaries, concordances and dictionaries.

Price: \$6.00

* * *

Outline Studies in Christian Doctrine

By George P. Pardington. 370 pp.

This book is used as a text in many Bible schools and seminaries. It is recommended and used by Rev. I. W. Redekopp, pastor of the Elmwood M. B. Church. It is all that its title implies, with a complete coverage of the Scriptures on such subjects as Bibliology, Theology, Angelology, Anthropology, Harartiology, Christology, Pneumatology, Ecclesiology, and Eschatology. The *Sunday School Times* says of it: "A brief manual free from the dryness or coldness which are often associated with the word 'theology'."

Price: \$2.65

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

COLLEGES

Mennonite Brethren Bible College

Medieval times produced few good dramas. One of the best that did emerge is "The Summoning of Everyman", which was presented in the College auditorium on March 21 and 22.

"The Summoning of Everyman", is a morality drama which uses personified virtues to convey the message. It portrays Everyman being summoned by Death to make his account before God. Everyman is not ready to meet God and implores Death to give him some time to make amends. Death gives him but a day and Everyman is determined to make the best of it. He meets Fellowship, Cousin, Kindred and Goods and begs them to go with him. They all refuse and leave him to his fate. He comes to his Obedient Faith, but she is so weak that she cannot help him. Knowledge then comes to his assistance and leads Everyman to Calvary where he repents of his wrongdoing. This done, Obedient Faith has regained her strength and is willing to go with Everyman. His account is now also clear and he has nothing to fear. He calls Discretion, Strength, Beauty and Five-wits to go with him. They all leave him at Death's door. Death beckons Everyman to come, and with Obedient Faith leading the way Everyman is ready to meet the high judge Adonai.

On Wednesday, March 19, all was quiet on campus. It was the day of prayer and fasting. After a message from one of the instructors the students went to their rooms and spent the day in studying God's word, prayer and introspection. God spoke to the students during this time of meditation and heart searching. In the afternoon, the students met again for a testimony meeting. We realized anew that God speaks to us when we desire Him to.

"Bible Institutes and Colleges have traditionally been given to sending out missionaries." These words were spoken by Dr. S. A. Witmer, executive director of the Accrediting Association of Bible Institutes and Colleges, who recently paid us a visit. He said that resurgence of spiritual life has often come through Bible Institutes and that the great day of opportunity and the challenge of Christ are before us.

A. Koop.

Goshen College

The development program of Goshen College moved ahead March 15, when 500 representatives of more than 200 (Old) Mennonite churches in five states and Canada met at the college.

"Goshen College is now at the

crossroads," Charles H. Höflich, Vice-President of Philadelphia National Bank, Philadelphia, Pa., told the meeting. "In a few years it will stand still or progress. If it does not progress we will have missed our opportunity; and like the branch which did not grow and bear fruit, we might as well be taken away."

Volunteer workers are now calling on members of the Mennonite Churches in more than 200 communities in Indiana, Ohio, Illinois, Michigan, Pennsylvania and Ontario to seek at least \$200,000 a year for the development program for the next three years.

A. J. Metzler of Scottdale, Pa., general chairman of the church phase of the development program, presided. Present and future needs of the college were described and the methods of visitation were explained. Literature and supplies were distributed to the various chairmen and workers who began their work on Monday.

"The time is now here when we must show our colors—roll up our sleeves and show Christ and the world we are truly His," said Mr. Hoeflich. "Platitudes are all very well, words are important, but deeds are the means by which we will bear the fruit He asks us for. While it is true we are not of the world, it is equally true we are certainly in it. And if we are in it, we are surely exposed to the turmoil of today's society and aware of the devices it uses. We, then, of all people have cause to turn these devices to God's purposes and prove that 'all things work together for good to them that love the Lord and are the called according to His purpose.'

"If, then, we are agreed on the importance in this exciting world of being completely Christian, the next logical question is the means or way to make Jesus Christ meaningful—to add the dimension of soul to the height and breadth of mind and matter with which we are surrounded.

"It is here that I believe, with all my heart, that Mennonitism can fulfill its great purpose. Please do not misunderstand me—I am sure that it is not the only way—but I do believe that the Gospel of Jesus Christ as set forth through Menno Simons and the theological doctrine he expounded is a great sleeping giant which, if awakened and set loose in our materialistic society, has within it the means of turning the world around."

The test of tolerance comes when we are in a majority; the test of courage comes when we are in a minority.

* * *

Many who say "Our Father" on Sunday spend the rest of the week acting like orphans.

HIGH SCHOOLS

Alberta Mennonite High School

The Alberta Mennonite High School students, their parents, and friends expressed words of appreciation and thanks to the Social Committee and to those students who participated in a joint recital and public speaking contest held on the evening of March 3, 1958.

This was the first of two recitals planned for this school term. The contestants included both senior and junior high school students. Musical talent was evident in the flute solo, piano duet, piano solos, violin solos, and orchestral selections presented.

Participation in the public speaking contest was limited to junior high school students. Each student gave a speech in his classroom. Then volunteers were adjudicated and the five winning students became the competitors for the contest held on Friday, March 3. Congratulations are extended to a Grade VII student, Frieda Boschmann, who was the winning contestant.

We herewith invite you to our second recital which is to be held in the third week of April. We hope that we will be favored with a violin solo by our principal, Mr. Harold J. Dyck.

BIBLE INSTITUTES

East Chilliwack Bible School

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). In ourselves we are nothing, but with God we can do all things. We are dependent upon God even for the faith it takes to become a Christian.

The past week of Bible school has brought us closer to God. We were privileged to have Rev. Classen, Vancouver, visit us every morning in chapel. God spoke to us through him, and we pray that we might not forget the challenge to become Christ-like. Rev. Classen showed us the need of being identified completely with Christ, giving our whole life to Him. We saw the need of consecration and dedication, not in word only, but in everyday deeds, too. We know that unless we give all and realize that God's business is our business, we will not be used to the fullest extent. We find it so hard to overcome that independent spirit within us, and to trust completely in Him. We pray that we might become usable in God's vineyard. "A broken and contrite heart, O God, thou wilt not despise" (Ps-51:17).

Songbooks

For Men

Modern Quartets For Men By Homer Rodeheaver

Here are 160 pages of songs for male quartets. There is a wide selection of old favorites, new pieces, negro spirituals, etc. Full cloth binding \$1.25

Men's Chorus Selections Arranged by G. J. Jones

Here are 56 standard hymns, gospel songs and classical selections for men's choruses, published by Rodeheaver 75¢

Men's Gospel Song Anthems Compiled by R. C. Wilson

Songs included in these anthem arrangements are: The Child of a King; Christ Arose; Draw Me Nearer; Have You Any Room For Jesus; The Haven of Rest; I'm Praying For You; Pass Me Not, Published by Lillenas \$1.25

Old Fashioned Revival Hour Quartet Favorites

These are arrangements as sung on the world-wide broadcast of the Old Fashioned Revival Hour. Thirty-five favorites 60¢

For Children

The Call To Praise

This is a hymnal for children in the Beginner, Primary and Junior departments. Its object is to prepare children for entrance into their church so that they may join heartily in the singing of the hymns and take an active part in worship. Each hymn has been assigned to its department for easy selection. Cloth \$1.05

God's Wonderful World

This is a fine pocket book of songs for nursery and beginner age children. The first section treats definitely religious themes, the second section has many Christmas songs for children, and the third part of the book contains songs that will deepen the children's appreciation of God's nature 60¢

Songs for Children's Worship

Compiled by Mildred Kerr

This is a collection of songs for children, many of them familiar to children's song leaders. They can be used for DVBS, Sunday school, and are quite suitable for home use. \$1.00

NEW!

Rodeheaver Favorites No. 1

This is a collection of favorite gospel songs of yesterday, today and tomorrow. Arrangements are for group singing, trios, duets, solos, and quartets. 65¢

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Announce Program for National Sunday School Convention

Coaldale, Alta. — The program for the national Sunday School Convention of the Mennonite Brethren churches in Canada has been announced by the chairman, Rev. A. P. Regier.

Convention site is the M. B. church at Gem, Alta. Sessions will be held from April 11 to 13. The program is as follows:

Friday, April 11, 10:00 a.m.

Address: The Teaching Church (German), by Rev. J. H. Quiring.

Workshops:

- 1. Making expressional activities meaningful—Miss N. Kroeker.
- 2. The place of memorization in religious education—Rev. C. Fast.
- 3. The place of children in worship services (German)—Rev. A. H. Redekop.
- 4. Training children to use the

Bible through Sunday school (German)—Rev. R. Janzen.

2:00 p.m.

Address: Principles for the Sunday school during language transition (German)—Rev. J. H. Quiring.

Workshops:

- 1. Nurturing new converts (German)—Rev. B. B. Fast.
- 2. Teaching greater respect for the things of God—Rev. John Block.
- 3. Purposes of pupil participation—Rev. F. C. Peters.
- 4. Adequate records for our Sunday schools—Rev. W. Kornelson.

7:30 p.m.

Address: The home as foundation for all training and education (German)—Rev. F. C. Peters.

Workshops:

- 1. Strengthening the home through the family altar (German)—Rev. P. D. Loewen.
- 2. Successful parent-teacher meetings (German)—Rev. H. H. Nikkel.
- 3. Cooperation of home and school—Miss N. Kroeker.
- 4. Building adequate Sunday school libraries—Leslie Stobbe.

Saturday, April 12, 10:00 a.m.

Address: Principles for child conversions and child evangelism (German)—Rev. F. C. Peters.

Workshops:

- 1. Demonstration lesson for primaries—Miss N. Kroeker.
- 2. Demonstration lesson for intermediates.
- 3. Demonstration lesson for adults (German)—Rev. J. H. Quiring.

2:00 p.m.

Address: Guiding principles in choosing Sunday school material for our churches (German)—Rev. J. H. Quiring.

Workshops:

- 1. Principles for discipline in the elementary departments—Miss N. Kroeker.
- 2. The Sunday school superintendent as an administrator—J. H. Friesen.
- 3. Anabaptist principles that we must conserve—Rev. H. H. Dick.
- 4. Improving our teachers' meetings (German)—Rev. Paul Wiebe.

7:30 p.m.

Address: Adequate materials for all departments of the Sunday school—Rev. A. P. Regier.

Report: S.S. Work in the U.S. area and more effective S.S. organization within the brotherhood—Rev. Arthur Flaming.

Address: Preparing young people for advanced study (German)—Rev. F. C. Peters.

Sunday, April 13, 10:00 a.m.

Addresses: Rev. F. C. Peters and Rev. J. H. Quiring.

2:00 p.m.

Address: The exemplary walk of the teacher as the best lesson for the pupil (German)—Rev. J. H. Quiring.

Question Period.

Address: Jesus Christ, the Master Teacher.

Delegates arriving at Bassano without anyone meeting them should phone Bassano R419 or Bassano R704.

Peters will speak on, "The Peculiar Problems of the Teenager."

April 20 to 27 — Evangelistic services will be held in the Gospel Light M. B. church, Winnipeg, by Rev. J. A. Toews.

April 26 and 27 — Sunday school convention of the Manitoba northern district (Winnipeg) M. B. churches, to be held in the South End M. B. church, Winnipeg, Man.

April 27 to May 2 — Evangelistic services will be held in the Elmwood M. B. church, with Dr. F. C. Peters as speaker.

Three-Day Music Conductors Meet Planned

Winnipeg, Man. — In accordance with the wishes of the choir conductors present at last year's conductors' course, another choir conductors' course has been planned for the week following Easter.

April 9 to 11 have been set aside by the Music Committee of the M. B. churches in Canada for the conductors' course, to be held in the M. B. Bible College, Winnipeg. Those attending the course will again be able to get room and board inexpensively, but they should send word immediately to C. L. Balzer, 233 Greene Ave., Winnipeg 5, Man., of their intentions.

The program contains:
Choral Workshop Victor Martens
Repertoire C. Balzer
History of Music P. Klassen
Hymnology Mrs. B. Horch and Mr. H. Voth
Panel discussions.
Listening periods—tape recordings of various church choirs.
Evening recitals.

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On the Horizon

March 30 — The choir of the Elmwood M. B. Church will present a program of Easter songs from various composers, including Handel, Bach, Mozart, and Mendelssohn. Several solos are included in the selection of German Easter music.

April 4 to 6 — The Tabor College Choir will visit Manitoba M. B. churches. The itinerary includes: Winkler M. B. church, April 4; North Kildonan M. B. church, April 5; South End M. B. church, April 6, morning service.

April 19 — The annual meeting of the Tabor Home for the Aged will be held in the Elmwood M. B. church, Winnipeg.

April 18 — The M. B. Collegiate Institute Home and School meeting will be held in the Elmwood M. B. church, Winnipeg. Dr. Frank C.

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