

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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Three-Day Missionary Conference

By Walter Dueck

St. Catharines, Ont. — The hopes and aspirations of many in this area were fulfilled when the Junior Choir opened the annual Missionary Conference at the M. B. church here by singing "He Lives".

Held from March 14 to 16, the conference was officially opened by the pastor, Rev. Henry Penner, whose remarks were based on Ps. 118:24-26.

Highlighting Colombia

At the first service Miss Lillian Schafer from North Dakota represented the one school the M. B. Board of Foreign Missions has in Colombia. Last yr. it accommodated 82 Protestant natives who were not allowed to attend the private Catholic schools. With her report Miss Schafer showed coloured slides depicting phases of her work. She stated, "Our primary aim is that the children hear and be saved."

A sound film, "Out of Bondage", produced by H. K. Warkentin and illustrating missionary activity in Japan was also shown.

The conference speaker was Rev. J. B. Toews, deputation secretary of the M. B. Board of Foreign Missions. Rev. Toews is away from home about eight months of the year and visited 34 countries during the past year. In his first address he spoke on, "The Convictions of the Apostle to the Heathen." The heathen are to hear the Gospel first and among them God's greatest strength and revelation will come forth in the form of His redeemed Church.

Mexico Report

Among the highlights of the Saturday session was a report from Miss Edna Thiessen, a missionary to natives and Mennonites in Mexico. These Mennonites moved to Mexico from Canada 35 years ago and now live in complete isolation, where they seek to establish their own righteousness. Miss Thiessen and her co-workers also minister to the Mexicans. A church of 60 believers has been established. The natives, who support their new church, are constantly persecuted by the Catholics. Miss Thiessen stressed the need of a hospital in the Mennonite colony.

Rev. Henry Derksen, a missionary to the Belgian Congo, delivered the afternoon message. He stated that the story of the eunuch in Acts 8:26-40 was important in Africa because the natives wonder whether blacks can be saved, too.

Literacy Aids Mission Work

Brother Derksen also stated that the Africans are yearning to progress and attain the white man's knowledge. This can be the missionaries' key to success. Here the natives can learn to read, understand, and accept God's word. Often there are many candidates for baptism and it is hard to know just how many are sincere.

The conference was privileged to hear Mitsuo Ikeda give his personal testimony on Saturday evening. Brother Ikeda is the first Japanese Mennonite to visit an M. B. Church in Canada. He is now studying in Rochester, New York. He stated that the fruit of the Japanese M. B. Church was small, but they are trying to preach the Gospel to the people.

A coloured sound film called "The Call of Africa", depicted the missionaries' work in schools, hospitals and the evangelization of the natives wherever they go.

To Build a Church

In his second and last message to us, Rev. Derksen outlined the problems and hardships of missionaries. "It is our task," he said, "to

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Sod-Turning At Port Rowan

Port Rowan, Ont. — The Mennonite Brethren Church here gathered on March 17, 1958, for the sod-turning service for its new church.

Basing his message on Psalm 118:23-25 and 121:1-2, Rev. P. Reimer drew the attention of the assembled congregation to the historical development of the church. "When looking into the future," he declared, "we realize that we must put our trust in God to supply our every need."

Mr. Henry Teigroeb gave the same message in the English language, after which Rev. A. Pauls and Henry Teigroeb led in prayer. Rev. J. Penner then turned the sod as the first step in the construction of a new church edifice.

New Camp Schedule Announced at Banquet

Winnipeg, Man. — "We must look for institutions that can supplement the church and the Sunday school," Rev. F. C. Peters declared at the annual banquet of the Lake Winnipeg Mission Camp shareholders and friends, March 27. He maintained that no one institution can adequately provide for the whole person. Various agencies and institutions must supplement each other.

About 150 had gathered for the banquet in the lower auditorium of the North Kildonan M. B. church. They heard reports by the camp director and the executive and saw a film emphasizing stewardship.

Work More Intensively

"We can gain much if we work intensively," Rev. Peters stated, explaining that in camp children are under the influence of Christian counsellors 24 hours a day in contrast to the one-hour a week of Sunday school. At camp certain negative influences can also be eliminated and positive Christian influences exerted in areas not otherwise possible—sports, for example. At camp a child learns to take responsibility, learns independence and learns to adapt to a new environment—experiences often not made in a home and church environment.

Camp experiences are invaluable for the modern child, even if it comes from a rural environment.

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HE IS RISEN . . . AS HE SAID

EDITORIAL

We Too Shall Rise!

The twin foci of true Christianity are the resurrection and the rapture. Christ's death and resurrection redeemed us from the power of sin and death—His coming again for His saints provides His Church with a strong incentive to a life of sanctification. And because Christ rose from the dead, we, too, shall rise to meet Him in the air.

The skeptic mocks at these truths of the Scripture. The modernist spiritualizes them. The lukewarm Christian disregards them. But for the believer who loves His Lord these truths are part of the dynamic that leads Him on from victory to victory.

Though we should keep the death and resurrection central in our thinking throughout the year, we meditate upon these redemptive truths in a special way at Easter. The joy of the resurrection permeates all of the Easter festivities. The triumph of Christ over death infuses new hope and new life as we contemplate their significance for our Christian experience. Christ's full atonement gives us liberty to confess our sins and shortcomings and to receive forgiveness.

We cannot stop there, however. After looking back at the triumph achieved at Calvary and by the open tomb, we must span the centuries and see the glory of the second coming of Christ—to receive His own. The imminence of Christ's return makes this world's sorrows and trials pale into insignificance. It removes the fear of death and gives us a joyous assurance of eternal joy in the presence of the Saviour.

As the twin rays of the glory at the resurrection and the glory of Christ's second coming shine upon us this Easter we will be first of all convicted of our own sinfulness. Then we will be assured of His forgiveness through His blood. We will be reassured through His victory over death—and sanctified through His atonement we look forward with joy to His coming for His saints.

Christ Is Risen Indeed

By D. L. Moody

The resurrection of Jesus Christ is one of the best attested facts of history.

We find it recorded that Christ appeared to His disciples on eleven different occasions after He arose from the dead. Luke says that He "showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." And Peter told Cornelius that God raised Him up the third day and "shewed Him openly: not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He arose from the dead."

On one occasion the disciples were gathered together in a room in Jerusalem. The doors and windows were fastened for fear of the Jews.

As they were relating their experiences, who should appear in their midst but Christ Himself! He said to them: "Peace be unto you." He showed them the wounds in His hands and His feet, and told them to handle Him that they might be sure it was not simply a vision they saw. "A spirit hath not flesh and bones, as ye see Me have." It was the same body that Joseph of Arimathea and Nicodemus had laid in the sepulchre, raised up again and

standing in their midst. To complete the proof, He ate before them "a piece of a broiled fish and of an honeycomb."

Ten of the apostles were there; two were missing. Judas had "gone to his own place", and Thomas was absent.

I can imagine that next morning John is walking down one of the busy thoroughfares of the city, when he meets Thomas.

"Thomas," he says, "The Lord has risen."

"Indeed!"

"He appeared to us last night. I am sorry you were not at the meeting. You lost an interview with Him."

"You do not really think His body is out of the grave, do you?"

"Oh, yes, it was His identical body—the very body He used to move around in Palestine with."

"I cannot believe that. I have believed a good many things during the three years I have associated with Him; but I cannot believe He is risen from the dead."

"Why, you don't think He would have deceived us?"

"Well, no; but the fact is you have lost so much sleep during these past three nights, you have worked yourself up to such a pitch of feeling that you are not quite respon-

DEVOTIONAL

Jesus Is Lord

By John Friesen*

Yes, he is a Christian all right. His character is unspotted, his education excellent, his theological background solid, and he seems to know a great deal about "making friends and influencing people."

Yet something seems to be missing. There seems to be hesitation whenever things spiritual are mentioned. Somewhere there appears to be a gap in his Christian life and experience. Could it be in his acceptance of Christ as Lord and in his fellowship with Christ?

The Christian's world may be compared to a farm with its many fields and gardens. It is here the Christian spends his time. It is here he has an opportunity to grow spiritually, to make a contribution and witness. Central is the loveliest field of all—the garden. It is beautiful, with its colorful flowers, ferns and winding walks. To this garden Jesus comes every morning to meet with His friends.

Some of Jesus' friends act rather strangely when they enter the garden. Some move over to the hill, enjoy the view and daydream. Some of them bring fine literature along, and they spend all their time reading it. Many don't even bother to look around for the Lord Jesus. They just sit down in any old corner, and after half an hour get up to walk out. The strangest aspect of all is that these people say they have been meeting with the Lord Jesus.

But there is a very small group gathered around the feet of Jesus. They seem to understand Him as He teaches them. They watch Him very intently. Now and then they ask Him a few questions, but more often they thank Him for the beautiful sunshine, for the privilege of visiting together, and for what He is. Often they are not very eloquent

sible. You think you saw Him; but it was only His spirit. Probably it was a vision."

"It was no vision at all. He ate in our presence, and we saw the marks of the wounds in His hands and feet. Surely you do not think we can all be deceived!"

"Yes, I believe you must be deceived. I cannot believe it was really He, unless I see the wounds in His hands."

Thomas goes along the street a little further, and then he meets Simon Peter. His face is radiant and beaming with joy, and he says:

"Thomas, have you heard the news?"

"What news?"

"That Christ has risen."

"Yes, I have just seen John back there, and he told me; but I do not believe a word of it."

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in speech, but they are sincere and reverent.

All Christians enter the Lord's garden occasionally, but that does not automatically mean that they meet with Christ. They have only made a casual acquaintance with Christ. Their spiritual resources are obtained from other Christians. Christ is not Lord and Master in their lives.

To many Christians, the Lordship of Jesus Christ is something purely objective and theological. It is something they recognize, but not something they feel. They look at Christ with their own eyes. They look at Him and see only a great man whose principles they like and admire, and whose life appeals to them. Yes, they look at Him with their own natural and unenlightened eyes, and see many different things, none of which make them feel that He is the Lord.

If Christ becomes the Lord of a life, He takes every part, intellect and feeling, head and heart, the entire man. The great hymn writer, Isaac Watt, beautifully describes the reciprocal relationship between Christ and the believer, when he writes:

"Love so amazing, so divine
Demands my soul, my life, my all."

If Christ became flesh, lived for 33 years on earth, died for my sins and rose again to justify me before God, nothing that He can ask is too great. I am His, because He is my Lord, because He owns me after purchasing my life with His own precious blood.

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Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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Evangelism at Port Edward

By Jacob Bergen

Port Edward, B.C. — Prayer is solicited for evangelistic meetings in the chapel here. Rev. George Konrad, teacher at the M. B. Bible Institute, Clearbrook, B.C., will serve as speaker from April 4 to 11. The afternoon services will carry an emphasis on a deeper spiritual life, while the evening will be evangelistic in nature.

Several of God's servants have been a great blessing through their ministry at the chapel. Miss Norma Cuthbertson, representing World Radio Missionary Fellowship, presented the work of radio station HCJB. The films "Conflict" and "Medicine the Magnet" were shown. Also shown were the pictures of the five missionary martyrs in Ecuador.

Rev. Jacob Loewen presented the work of the Mennonite Brethren missionaries in Colombia. His challenging messages on March 20 and 21 made a deep impression on all our hearts.

It is a thrill to hear the "Voice of the Andes" programs, including the German broadcasts with the David Nachtigals, Hugo Jantzes and Sally Schroeder. The Gospel Light Hour, too, has been a blessing to us.

Mennonite Hour Features Easter Broadcast

Harrisonburg, Va. — An Easter program featuring resurrection songs and narration will be presented on the April 6 Mennonite Hour Broadcast, according to Norman Derstine, program director.

"Jesus Christ Is Risen Today", "Were You There?", "The Strife Is O'er", "Lift Your Glad Voices", are among the songs which the Mennonite Hour A Cappella Chorus, the Ladies Sextet, and the Male Quartet will sing.

Rev. B. Charles Hostetter, pastor of the broadcast, and Norman Derstine will carry the narration parts.

The broadcast heard in this community is also released on many stations in the United States, Canada, and foreign countries. Its producer,

Mennonite Broadcasts, Inc., of Harrisonburg, Va., also sponsors programs in the Spanish, Navaho, Japanese, Italian, and French languages. A Russian broadcast is scheduled to be released in the near future.

Floating Bridge To Replace Ferry

Kelowna, B.C. — A six million dollar floating bridge will replace the ferry across Okanagan Lake this summer. Plans call for the completion of the bridge in July.

The bridge will not only speed up travel between the prairies and the coast, but it will establish closer ties between the Mennonite churches in Kelowna and the Fraser Valley churches.

Canadian Assists in Congo Constructions

Hillsboro, Kans. — During 1957 the missionary program in the Belgian Congo was strengthened by the completion of four new buildings. A missionary residence, a nurses' duplex, a school building and a maternity building were erected by Brother Arthur Wiebe, his assistant, Brother Siegfried Epp (North Killdonan, Man.), and native workers.

The missionary residence at Kafumba was begun on April 22 and finished on September 15. It is a two-bedroom dwelling measuring approximately 30 by 42 feet. Aluminum roofing makes it a cooler house.

Also erected at Kafumba at the same time was a duplex for Congolese nurses. This building is 22 feet wide and 45 feet long. Half of the total cost of \$2,280 came from government subsidy.

Another building erected with government subsidy was the school project at Kipungu. Seventy per cent of the cost was granted by the government with 30 per cent provided by our mission. Begun on August 1, this building, measuring 24 by 200 feet, was completed late in December. It has six classrooms and an office. Each classroom is equipped with teacher's desk, chair,

20 student desks, cupboard and bulletin board.

Fourth building project was the maternity quarters at Kipungu. Ground was broken on December 10 and the building was nearly completed by Christmas. Present for the dedication on February 7 were the brethren, Dr. E. W. Schmidt, Rev. George Dyck and Dr. A. A. Dick of Saskatoon, Saskatchewan.

In addition to these four buildings erected in 1957, two buildings begun in 1956 were completed last year. One was the Kafumba printshop building dedicated on February 15, 1957. The second was the patients' ward at Kafumba.

Mexico Mennonites Move to Honduras

Three Mennonite groups in Mexico are planning settlements in the Honduras, Leo Driedger, associate secretary of the General Conference Board of Christian Service, has reported.

Old Colony Mennonites around Cuauhtemoc, Mexico, sent a delegation to the British Honduras several weeks ago to purchase 114,000 acres in the wooded north-eastern part of the country. The Kleingemeinde has purchased 17,000 acres near Belize in the west-central part, while a small group of Sommerfelder want to buy about 1,000 acres. The Old Colony Mennonites of Durango are in the process of buying land in the Spanish Honduras.

The Mennonites plan to travel to the Honduras via roads. There are fair roads until the southern Mexican Yucatan peninsula, where travel is possible only during the dry season. Although there are highways in the British Honduras, there are no roads to the property.

The Mennonites have been promised religious freedom, educational freedom, exemption from swearing the oath, and freedom from military training. The final statement in the agreement is somewhat vague, however.

The year 1958, the Lord willing, should also see the completion of other needed and significant buildings for the Belgian Congo missionary program. A center to serve as a missionary base is to be built in the rapidly-growing city of Kikwit. School buildings are to be erected at Lusemvu and Panzi. The Lusemvu building will be erected with government subsidy while the Panzi school will be entirely a mission-subsidized project. Student dormitories are to be built at Kipungu, Matende and Panzi. The erection of these dormitories will meet the need for some very urgently-needed facilities for students.

Insufficient land for the growing population in the Mennonite settlements in Mexico is the reason for the moves.

Temperatures in the Honduras are usually around 72 to 80 degrees, with a high of 100 degrees only seldom. There is a six-month rainy season, but humidity is always high.

All land must be cleared before farming can begin on the alluvial soil. Vegetation includes vines, ferns, palms and other tropical plants. Crops that can be produced include beans, corn, tropical crops such as sugar cane, oranges, etc.

Planning Building Project At Carrot River

Carrot River, Sask. — An all-time high in attendance at the chapel here was set during February. During the month an average of 73 attended the services.

Since the church building is old and requires replacement, plans are being made to construct a new worship centre. Another step that is to be taken is the organization of an M. B. Church.

Rev. and Mrs. Victor Nickel are ministering at Carrot River.



MISSIONARY CONFERENCES are growing in importance in Mennonite churches across Canada. These pictures from the missionary conference at the St. Catharines M. B. Church reveal some of the essential elements in a successful effort. At left are seen Mr. and Mrs. John Andres chatting with Miss Edna Thiessen, missionary nurse in Mexico. The second picture shows Misses Viola and Clara Durksen, local public school teachers, examining a vase and other articles made by natives in India. The interesting mission-

ary displays in the assembly hall and the Sunday school auditorium (third picture) were set up by the young people, Wilfred Grenzberg supervising. Many articles were on loan from local people. A large replica of a Bible was set up below the pulpit in the main church auditorium (extreme right). Standing beside it are, from left, Rev. H. Penner, pastor; Rev. Henry Derksen, Africa; Mitsuo Ikeda, a Mennonite Brethren member from Japan; and Rev. Harry Friesen, Japan. (See article on page 1.)

50 Years of Publishing

By Ford Berg

Scottdale, Pa. — Speaking at the close of the fiftieth anniversary meeting of the Mennonite Publication Board of Scottdale on Sunday afternoon, March 9, John C. Wenger challenged the Mennonite Church with, "Christendom needs the witness of the centrality of the church. Christianity and life are inseparable."

In a real way these words represented the flavor of the Board meeting at Scottdale, March 7-9, when delegates from all areas of the church gathered to learn about the past year's work, to discuss and to plan the future publishing work.

1,800 Tour Plant

The board met on Friday, March 7, and in the evening were also guests of the Mennonite Publishing House as they, along with at least 1,800 people from Scottdale and nearby towns, toured the three floors of publishing operations. They observed firsthand about 150 administrative, editorial and production workers at their desks and machines just as on a regular day.

E. C. Bender, Martinsburg, Pa., president of the Publication Board, opened the board meeting Friday morning.

Brother A. J. Metzler, publishing agent, in giving his report, disclosed that presently the Mennonite Publishing House employs 156 full-time workers and 38 part-time workers. Including nonresident workers, the total is 194.

Operate Eight Bookstores

The sales figures for the past year total \$1,426,495. Assets currently are worth \$1,618,078. The net worth is \$1,079,957. Earnings this year were up from previous years. The Mennonite Publishing House now operates eight bookstores.

Of special significance is the action taken by the Publication Board following the publishing agent's report on the progress in the foreign literature work and the action by the Mennonite Board of Missions and Charities and the Eastern Mennonite Board of Missions and Charities in creating special divisions of Christian literature under their boards.

Public Programs

The theme of the public program centered on Mennonite publishing of the past, the present and the future. Harold S. Bender, who spoke on "Literature in the Life of the Church Prior to 1900", traced the early printing of literature among the Mennonites. There were 50 different writers who wrote in the first 50 years. Publishing in Europe the next 100 years was intermittent. When the Mennonites came to America they brought with them catechisms, hymnbooks and martyrs' stories. Publication then went into a stalemate. For the first 150 years

in America, Bender said he could find only 11 authors until John F. Funk.

On Saturday evening, John A. Hostetler, book editor of the Mennonite Publishing House, spoke on "Fifty Years of Organized Publishing". In the regular congregational service on Sunday morning, A. J. Metzler preached on "Our Message to the Church and to the World."

The Future

On the closing meeting on Sunday afternoon, Roy H. Stetler, manager of the Evangelical Press, Harrisburg, Pa., pointed out the task of the denominational publisher as he tries to fill the needs of the church. He was followed by John C. Wenger, who spoke on "The Future of Mennonite Publishing."

Camp Banquet

(Continued from page 1-4)

He has more free time there, he joins in recreation under Christian influences, and his desire to roam about and explore is met. To deny him such experiences often creates the impression that all the lovely and beautiful experiences can be found only with others. He begins to feel that we don't offer such joys. This can be a serious problem in the child's life later on, Rev. Peters maintained.

Everything at camp can be adapted to the children's level, Rev. Peters continued. Camp life also makes personal contacts easier; children open up their heart to their counsellors readily. If, however, the camp is to provide maximum values the principles at camp must be the same as at the church.

Rev. Henry Baerg, camp director, reported that over 300 children attended camp last year, while about 80 young people attended the weekend youth camp. The new schedule that he announced will greatly increase the number of those who can attend camp.

Several new features have been incorporated in the camp schedule for this summer. Two youth camps will be adapted to reach both the teenage young people and those in the older age group. The family camp has been shortened and the time shifted. The children's camps have also been rearranged.

Four Children's Camps

There will be four children's camps this year, Rev. Baerg announced. The first one will be ten days, as in previous years. This will be followed by two seven-day camps, with different teaching programs so that children may stay for the full 14 days. A mission children's camp will be held in August (interested Christians pay the fees of these children from the M. B. missions in Manitoba).

The Dominion Day weekend will

see teenage young people gather at the camp for a four-day camp, while a Manitoba-wide youth camp has been scheduled for August 15 to 17.

This year's family camp has been scheduled for July 27 to August 1, with Rev. F. C. Peters the guest speaker.

Counsellors Needed

Rev. Baerg declared that counsellors are still needed for the camps, especially the children's camps. Anyone interested in serving in this capacity this summer should write to Rev. H. R. Baerg, 170 Talbot St., Winnipeg 5, Man.

Improvements to the camp grounds are again envisioned this year, D. E. Redekop stated, asking for assistance. He maintained that camping is a growing field of service, emphasizing that families especially should take note of the opportunity to holiday together in a Christian camp atmosphere.

Chairman at the program was Rev. A. A. Kroeker. A trio from the M. B. Bible College provided the special music. The banquet was served by the ladies of the North Kildonan M. B. Church.

Missionary Conference

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gather a people, cleansed and washed by the blood of the Lamb; for the Kingdom of God, and to build a church so the native Christian can receive help and fellowship from fellow Christians."

Rev. Toews returned to us on Sunday morning after serving in the Niagara M. B. church on Saturday. His thoughts ran deep as he spoke on "Missions in View of the Prophetic Word". In the conclusion of his message he stated that the hope of eternal salvation and the completion of God's work on earth do not go hand in hand with our half-heartedness for the cause of Christ here on earth. Our spiritual blindness is to blame.

Missions in World Crisis

Visitors from Niagara-on-the-Lake, Virgil, and Port Rowan joined the local church to hear Rev. Toews on Sunday afternoon. In his discourse on "The Present World Crisis and How It Affects World Missions", the speaker outlined major problems the missionaries and the mission board encounter in their relations with foreign governments. Missionaries must have higher qualifications and proper credentials, and inspectors demand good buildings for schools and dispensaries.

Seven years ago, on March 20, 1951, Mr. and Mrs. Harry Friesen landed at Osaka in Japan. There were no Christians to greet them.

On Sunday evening, March 16, Mr. Friesen, with the aid of coloured slides, gave us an interesting report on the beginning and growth of the mission at Osaka. At present there are more than 200 church members in the seven locations where Sun-

day services are held.

Rev. Toews' last message to the conference was based on II Cor. 5:14-21. He stated that the purest and best motivation for the service of God was a genuine experience of salvation. "There are 12 million outside of Christ in our mission fields," he said. "The Bible gives a missionary call to the Church of Christ. This conference can give no answer to the problem unless the Church of Christ becomes and remains active in prayer to find a way from God to help solve the missionary crisis until He comes."

The conference closed with these challenging thoughts. There was an estimated attendance of 5,000, while God's people gave \$3,240.74 for foreign missions.

Future Subscribers

Born to Mr. and Mrs. Henry Wiebe, house-parents at the M. B. Bible College dormitory, McIntosh Hall, a daughter, Irene, on Tuesday, April 1.

Born to Mr. and Mrs. Victor Thiessen, Abbotsford, B.C., a son, Karl, on March 25. Karl is the Thiessen's third boy and fourth child.

Born to Mr. and Mrs. A. B. Toews of Port Rowan, Ontario, a daughter, Beverly Gail, on March 17.

Children's Work Growing In Saskatoon

Saskatoon, Sask. — A growing Sunday school has forced the remodeling of the basement in the chapel in west Saskatoon to create more Sunday school rooms.

Another innovation is the Junior Church service, which is enjoyed by the children and helps the situation in the main service.

There are new children's faces at almost every service. Enrollment stood at 175 some weeks before Easter, but Rev. and Mrs. Lawrence Redekopp expected the enrollment to climb to 200 by Easter.

Some 350 children are being reached in Bible club and handicraft clubs. This work gives Miss Helen Giesbrecht, the mission worker, an opportunity to speak to mothers also about spiritual matters.

Woman Injured in Fall From Car

Brandon, Man. — Mrs. Anna Kroeker, 43, of Rosenort, Man., suffered head injuries when she fell from a moving car driven by her husband. She is reported in fairly good condition in Brandon General hospital.

The accident occurred near Alexander, 15 miles west of Brandon, on Saturday afternoon. Mrs. Kroeker is said to have taken ill while the car was in motion, and on opening the car door fell to the pavement.

Pacifism Beyond the Pacific

By Harry Friesen, Missionary

Hirohito laid down his pen. A few months earlier he had laid down his sword. He had just formally put his signature to Japan's new Constitution. Included in this document was Article 9 which reads:

"Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation, and the threat or use of force as a means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces as well as other potential, will never be maintained. The right of belligerency of the state will not be recognized."

This was truly an amazing paragraph unheard of in any age—the Samurai of Japan was beating his sword into plough-shares.

What new force was transforming this land of fierce, fighting warriors into peace-loving subjects; this island of Japan, whose very origin was said to have resulted from drops of water which congealed as they fell from the heavenly warrior's spear; this nation whose first Emperor was regarded as a direct descendent of heaven and who, upon ascending to the throne in 660 B.C., was supposed to have been able to look down through the centuries and envisage the day when Japanese Emperors were to rule the whole world? He had been given a divine commission, called "Hakko Ichiu": the eight corners of the universe under one roof. This Imperial glory was to have been brought about by a "divine soldiery".

Now, however, the glory of the Empire had departed! The trophies of past conquests were gone: Korea, Manchuria, Formosa. The "roof" had fallen in! The "Kami Kaze" (divine winds), which in olden days had blown to wreck enemy ships approaching the island, had become calm. Had Buddhism with its message of love finally overcome the schemes of the militarists, or had the nation turned to Christ and the Kingdom of Peace been established? Not Heaven, but Hiroshima changed everything and everybody. The Emperor called on all his subjects to lay down their arms. Hiroshima became a by-word. On the lips of the people was the English phrase: "No more Hiroshimas."

Pacifism has become popular in Japan today. Student groups constantly discuss the banning of all nuclear tests. Booths along the streets ask for signers of petitions which will be sent to the United Nations. The communists rejoice to see that Japan, now aligned with the West, has no military forces and actively defends the "Peace Constitution". Buddhists and Christians unite to advocate pacifism. Since

the war approximately 50 Mennonite missionaries representing various groups also have come to Japan bringing a philosophy which also is antagonistic to war. Should they jump on the "Pacifism Bandwagon"?

Recently, pacifist Nehru toured Japan and secured a tremendous hearing as he advocated that, after all, Japan's future "peace and prosperity" lay with the teachings of the "Peaceful Buddha". Christianity, to the Japanese mind, has always been associated with war. The first ship that brought Catholic priests to Japan carried guns which interested the Japanese more than the Gospel. In 1853, with a fleet of four black gunboats, Perry forced open Japan's door, allowing Protestant missionaries to enter Japan. After World War II MacArthur, who had defeated Japan, called upon missionaries to follow his occupation troops.

As one observes this popular pacifism one can clearly see that it is not divine in its origin, but rather that it is mere humanitarianism based upon fear. For those holding to biblical non-resistance it is impossible to affiliate or cooperate with the atheists, Communists, Buddhists, liberals, etc. Should militarism revive in Japan (which at present already has quite a large standing army called the "Safety Defense Force" complete with tanks and jets obtained from the United States—who now regrets having forced a "Peace Clause" into the Constitu-

tion and encourages rearmament), these pacifists would scatter and disappear quickly and become as scarce as in pre-war Japan. Already the Mennonite groups have been secretly investigated by the Japanese Police Department, having been suspected of having commercial affiliations.

We believe the Word of God, which most pacifists reject, is the real guide and basis of the believer's attitude toward violence. It is to be hoped that as more books such as "True Non-Resistance Through Christ", by J. A. Toews, are made available to the Christians of Japan they will have a better understanding of the peace problem. Such Bible-based truth will remain long after the Pacifistic "Bandwagon" has broken down.

College Companion

Relief Work on India Field

By John A. Wiebe

Mahbubnagar, India. — "And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all" (Mark 6:41).

The work of help to the poor must continue. Jesus Christ gives to His disciples to give to them all.

Recently I received a letter from Brother Robert Miller of Mennonite Central Committee, Akron. He hopes that more relief supplies can be sent for distribution to the Mennonite missions in India. We are

thankful for Rs 2,500, which MCC has sent as a loan for the purpose of giving the tanneries in our mission area a better chance at survival. We hope the tanneries will continue to be a success. We are also thankful for 34 large cases of Multi-Purpose Food which MCC assigned to our mission area in the Mahbubnagar district.

We are also grateful to Church World Service for generous shipments of food. Records show that we have received and distributed 3,650 cases of milk powder weighing 122,275 pounds, 200 cases of cheese weighing 1,000 pounds, 60 bags of beans, 75 cases of corn syrup amounting to 450 gallons, 25 bags of whole wheat flour, 100 bags of wheat weighing 100 pounds each and a full case of vitamin tablets. Other shipments of corn flour, cheese and milk powder are in transit. For all of this food many give thanks, having gained strength and better health thereby. The students in our hostels are proof of better health conditions as a result of the nourishing supplementary foods. Dr. Jake Friesen, after examining the students recently, wrote: "The nutritional state in general is excellent, and we find a very low incidence of dental disease or any other disease of a serious nature."

We heartily thank MCC and CWS for the work and service they are doing in getting food to so many. While having the opportunity of giving these food supplies to the poor of India, let us continue to give to them the Word of Life that they may rejoice in the salvation of the Lord Jesus Christ, the Bread of Life.



A LITTLE BIT OF NEWFOUNDLAND is seen on these pictures from St. Anthony, Newfoundland. At left is the Grenfell School, first built under the leadership of the "Good Doctor of Labrador", whose purpose in life was to serve others and to help his fellowmen become the best God would have them to be. Today 249 children attend this school in eight classes. Two members of the MCC Voluntary Service unit in St. Anthony teach in the school. The picture at right shows the members of the MCC unit: front row from left, Erma Hunsberger from Ontario, who together with Anne Voth teaches in the Grenfell School, Dr. John Stutzmann, Illinois, and Mary Smith, Ontario; back row, Anne Voth, Winnipeg, Frieda Schellenberg, Kleefeld, Man., Jeanette Hostetter, Pennsylvania, Sara Plank, Ohio. All but the two teachers are serving in the Grenfell Hospital.

Miss Anne Voth writes: "Our life here in this North Atlantic metropolis has been much different from what we experienced in Twillingate last year. But we have found the same warm hospitality, the same keen sense of humour, and the same gentleness of spirit that endeared the Twillingaters to our hearts. It seems to be a part of the Newfoundlander to graciously share with anyone and everybody what he has (though it may be only tea, bread and corned beef), to laugh heartily at himself and others as often as possible, and to hold his tongue even in the face of annoyance and anger. I have yet to see a Newfoundlander fly off the handle or shout angrily at dog or man! The people have made us welcome and we are very grateful for the pleasant time the Newfoundlanders are giving us.



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

What does Easter mean to you? What is most important to you at Eastertime? Is it the Easter party at school? Is it the Easter cards that you receive? Or are the coloured Easter eggs the most important part of Easter for you?

But supposing there were no Easter parties, no Easter cards and no Easter eggs? Would we still be celebrating Easter? Yes, we certainly would, for all the things I mentioned are only part of the celebration of Easter—they are not the reason for celebrating Easter.

When we celebrate Easter we remind ourselves of the death of Jesus and of his resurrection from the dead. A little over 1900 years ago Jesus Christ, the Son of God, was killed by wicked men who nailed him to a cross. He died for you and for me—so that we need not die because of our sin. But He did not stay in the grave. Jesus rose from the grave on Easter morning. The wicked men could not keep him in the grave because He was God!

Today you and I are reminded that Jesus took our place on the cross and died for us. When we believe in Him, confess our sins to Him, then He gives us new life, just as He rose from the dead.

The Bible tells us, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."
Aunt Selma

Message of the Watch

It was Easter Sunday at the Church of the Open Door. The platform was like a beautiful garden that morning, for dozens of lilies were placed in every available space.

The large auditorium was filled to capacity but even so there was room for the children who sat near the front eagerly awaiting their part in the service—an object lesson. What message would the pastor have for them this morning?

Soon Dr. Talbot (who was pastor of the Church of the Open Door at that time) stood before them. He held in his hand a gold watch.

AN EASTER GAME

True or False?

1. Judas was the name of the man who denied the Lord Jesus three times before the cock crew. (Matt. 26:74,75)
2. Christ Jesus told the people beforehand that He would die and rise again. (Matt. 20:17-19)
3. When the women came to the tomb and found that Christ Jesus had risen, it was very late in the day. (Luke 24:1)
4. The Lord Jesus never appeared to His disciples after His resurrection. (Matt. 28:16-20)
5. Thomas would not believe that the other disciples had seen Jesus unless he could see Him and feel Him for himself. (John 20:24,25)
6. God has given us the Bible that we might believe on the Lord Jesus Christ and have everlasting life. (John 20:31)

"This watch," Dr. Talbot began, "has a wonderful message for us today when we are thinking of the death and resurrection of our Lord and Saviour."

"It is really composed of two parts, the case and the works. The gold part which you see is only the case for the works; and the case would be of no value as far as the purpose of the watch is concerned without the works. Yet for beauty, convenience and practicality, the works need the case; so it is with you boys and girls and men and women—the real YOU, as far as each of you is concerned, is living in a body. The case of this watch reminds us of the body or house in which you live. God calls it the Temple. The works which are protected by the case remind us of the real you."

Dr. Talbot then proceeded to take the watch apart and with one hand he held up the case of the watch, and in the other, the works. "Notice," he said, "that the works are still 'going', though out of the case: so death does not end all. At death the spirit leaves the body-house to live on forever with the Lord or apart from Him. Where depends upon whether you have received or rejected the Lord Jesus as Saviour."

"At death, it is only the body or house in which you lived while on earth that is placed in the grave. The real you lives on forever. If a Christian, with the Lord." So saying he placed the case of the watch in a pasteboard box, picturing a grave; while he held high the

"works" so all could see. "But at the resurrection, when the Lord Jesus returns for His own, the body will be raised up, a new body, incorruptible, and this new body will clothe the real YOU." The case was then taken from the box and the works returned to the case.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Your eternal home depends on your acceptance or rejection of the risen Christ. Now is the time to make a decision. Tomorrow may be too late.

—The King's Business

EASTER SCRAMBLE

The following jumbled words when rearranged will form a list of words found in the Easter story.

1. Queerhatka
2. Nesto
3. Peelcrush
4. Galen
5. Nelin setholc
6. Cessip
7. Mtob
8. Rednag
9. Comeinsud
10. Army lamnedage

ANSWERS

1. Earthquake
2. Stone
3. Sepulchre
4. Angel
5. Linen Clothes
6. Spices
7. Tomb
8. Garden
9. Nicodemus
10. Mary Magdalene

Disobedience

The memory of disobedience in childhood has saddened many a life in after years.

In the English village of Uttoxeter, as the clock struck noon, an old man was seen forcing his way through the bustling crowds at the market place. When he reached the street corner near an old ivy-covered church, he stopped and reverently took off his three-cornered hat. He lifted his eyes to Heaven, as if in prayer; then he bowed his head, seemingly overcome by some secret sorrow.

The people stared at him rudely, but he did not seem to notice. The hot sunshine beat down upon him; then clouds overcast the sky, and raindrops pattered upon his bare head; still he did not move.

The old man was thinking sadly of something that had happened many years before, when he was a small boy. His father, Michael Johnson, had called him one day and said, "Sam, I feel ill. Will you

go and take my place at the bookstall today?"

Sam was an awkward boy, and his clothes were shabby. He was too proud to stand in the market place and be gazed at by other boys and girls.

"I will not go to Uttoxeter Market, sir," he answered with a pout.

"Very well," replied Mr. Johnson quietly. "Then I shall have to go myself."

Sam's heart was heavy, but he did not run after his father and say he was sorry. Instead, he went to his mother and asked, "Mother, do you think Father seems ill today?"

"Yes, Sam," she replied; "he does look ill. It is a pity that he did not send you to Uttoxeter in his place. I am sure you would have been happy to go for your father, who has done so much for you."

Sam flushed uncomfortably but said no more. He was miserable the rest of the day and kept saying to himself, "I have been a cruel son. God, forgive me!"

The boy and his father never spoke of this occasion again. Michael Johnson died a few years later. His son lived to become a great writer and a very famous man.

Never did Samuel Johnson forget his disobedience and unkindness to his sick father. And at last, when he was an old man himself, he tried to quiet his conscience by standing in the market place in the hot sunshine, on the very spot where his father had kept a bookstall so long before.

No disobedience to parents saddened the life of Jesus. He dutifully obeyed His mother and lovingly cared for her until He left home to do His work in the world. And when He was dying on the cross, He remembered her and gave her into the care of His friend John.

Jesus set a perfect example of obedience for all boys and girls. Will you not think about Him, love Him, learn of Him and try to be like Him every day?

Jungle Doctor's Fables

By Paul White. 73 pp.

Often humorous, always telling, these brilliantly-written tales in which the animals themselves tell the story, are a worthy companion to the original, and now world-famous, Jungle Doctor stories of the great unfenced zoo that is Central Tanganyika.

The Monkey who didn't believe in crocodiles, the small wisdom of feeding vultures, the snake who believed he was safe because he hadn't been found out, are stories that transmit spiritual truths in a striking manner. The chapters always have an personal application by the storyteller.

Price 65¢

The CHRISTIAN PRESS, Ltd.
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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(54th Installment)

Liesbeth was stunned. Never in all her life had anyone in her family ever said anything about going to America. She had become so attached to the three Willms pupils and her teaching that she wanted to stay and finish the year properly. What was there in America for her, anyway? She could not even speak its language. She would have to start all over again. She was still a minor and would not think of separating from her family, but oh how unfortunate it was!

Tears filled her eyes when Tina and Sara Willms brought Liesbeth their picture, just as she was getting into the carriage to catch the train in Pavlograd. They were such darling girls, so friendly and trusting. She felt as if she had not actually succeeded in being as kind and efficient a teacher to them as they deserved. She was sad and terribly confused.

CHAPTER XXVI

A FATEFUL PARTING

As the train crossed the steppes, winding its way over the rolling hills of the southern Ekaterinoslav, and a little later of the Tavrida Province steppes, Liesbeth sought to discover her niche in her family's America-bound enterprise. She was sad enough to cry and befuddled enough to ask for directions. Yet she was determined to get her feet on the ground, and herself in control, before she reached her home.

Something inside of her said, "Stay here. There is no future for you in America. You have enough money now to get a fifth year of training. You have mastered the German and Russian languages sufficiently to be able to use them creditably. You can go to school and teach, and go to school and teach some more and so on, and before you'll know it you will have completed the work in the eight-year Gymnasium. You will always be within easy reach of all of your friends and of most of your relatives. If you go to America, you will have to spend your savings on the trip. When you arrive there, you will be a common laborer, a peasant. It will take you years to learn the English language well enough to attend school in America, and by that time you will be too old to go to school. You will be hopelessly tied down by hard work and unpleasant traditions for the rest of your life. All of your friends

will be in the Molotschna. You are a part of it. You were raised and educated there. Year after year you went to school, church, weddings and funerals with them. You studied with them and you sang with them. You were baptized with them, you rejoiced with them and you cried with them. You are one of them."

Liesbeth closed her eyes and mumbled a prayer for a ray of light on her trying predicament. Then she thought she could hear that inner voice again. It said, "What is all this fuss about, anyway? You are not going to be separated from your own family, and you know it. In general you have done the best you could in the Ukraine. What is there to prevent you from doing the best you can in America?"

That settled it. Liesbeth was going to America with her family, and it was foolish to have thought that she would do otherwise. Aloud she said to herself, "It must be God's finger that is directing us to America." At that moment the conductor with his kerosene lantern was passing her. He stopped, held his lamp up to her face and asked, "What was that you said?"

"Oh, nothing, I was just talking to myself," said Liesbeth with a grin.

At home, Vater and Anna were busy trying to complete the tailoring orders as soon as possible. Mother was looking over the foods in the cellar and figuring out what she would give away and to whom, what she should take along and what could be sold. Franz and the twins were in school. Liesbeth was told that the home had been sold for one thousand rubles. Although Vater and Mutter had not talked about it, they had been wanting to go to America ever since Franz, their fifth son, was born. Suddenly, a few days before, someone had offered to buy the place, and they had sold it, thinking that the offer must have come from above. In a few days at an auction sale they would dispose of their personal belongings. Then they would take the train at Prischib. In the meantime they advised all of the children to visit their out-of-village and community friends and bid them good-bye.

Sunday following Liesbeth's return from Bogdanovka, the entire family attended the church services in Rueckenau for the last time. Mutter, Anna and the twins rode with neighbors, while the others walked as usual. For the last time they

passed the black hole where in former years the villagers had cut ice for the ice cellar, the grade lined with tall poplar trees and the fenced dam and its two little cabins that were used for baptismal ceremonies. Then they attended services in the new light-brick meetinghouse with nine large windows facing the street, with a metal roof and a beautiful brick fence. At noon they made coffee and ate Zwieback in the old house of worship with the tile roof and dark window shutters. There, during the noon meals they had enjoyed so much fellowship with Margenauers and with friends from other communities around Rueckenau, and on this day all of those ties would be broken forever. Mutter's eyes had been red with tears during most of the morning's service. When the choir sang its closing hymn, "Anywhere with Jesus I Can Safely Go," and when in the afternoon the congregation sang the customary, "God Be With You Till We Meet Again," Mutter repeatedly used her handkerchief. She had suffered more pain and reverses than any other member of the family, and at that central home church she always had found solace and encouragement with friends.

During the week, Mutter, Liesbeth and Franz, with a spade, a hoe and flowers, went to the cemetery to clear the two graves of weeds and to build up the little hills so that they would remain forever. The relatives of the deceased always took care of their graves—there was no cemetery caretaker in Margenau. Thus, in the future no one would care for those two little hills. The graves always had been a comfort to Mutter. Now she must forego that solace. Afterward, while Mutter and Franz were looking at graves of some of their friends, Liesbeth stopped for a few moments at Maria's burial place. She placed a flower on the little mound, whispering, "Good-bye, little Maria, I'll see you some day." Then she went to Sara's grave. She put a flower on it and stood there for some minutes. By that time her eyes were moist with tears. There were so many things of past associations that came to her mind, but between sobs she managed to say, "Auf Wiedersehen, pal. I'll be with you, too, some day," as she slowly turned away and walked toward Franz and Mutter.

Liesbeth put off going to Gnadenfeld as long as she could. She wanted to postpone as long as possible parting from that beloved village and its wonderful people; but, when Friday came, she could delay no longer. On Monday there would be the auction sale of the movable property, and early the following day they would start their trip to California.

She looked at the impressive building of the Gnadenfeld church with its five tall windows facing

her. She walked up the steps and into the sanctuary, where she had so often worshipped during her years of high school. She recalled some of the exciting and stirring periods in the existence of the church and its community. It was there that her own Mennonite Brethren faith had been born. There its members, no doubt, had suffered some harassment. She was once more sitting where its deceased members of long ago might have been among the persecutors. But now her faith and that church were at peace. They were all peace-loving Mennonite apostles of peace. They sometimes disagreed, but they worshipped the same God and worked toward the same goal.

She walked out as slowly as she had entered and headed for the homes where she had boarded and where former fellow students lived. After brief visits and good-byes, she turned toward her girls' school which in her opinion was the school of all schools. To her joy both Nelly Korniejevna and Katja Korniejevna were in the building. They were the two persons who, more than anyone else, had guided Liesbeth over the awkward years. They had helped her to form spiritual convictions. Since her graduation they had constantly and faithfully answered her many letters and helped her solve her many problems. It seemed that she would have to make her important decisions without what seemed like the faultless advice of her favorite teachers.

"Why don't you give up the idea of going to America, Lieschen?" Katja Korniejevna asked. Then she added, "Your future is in the Ukraine. You know the German and Russian languages almost perfectly. As I see it, at your age, you will be unable to learn the English language creditably. Your Molotschna credentials will not be recognized in California. You may never be able to teach there."

Liesbeth's face was serious. Her eyes dropped. At no time had she ever disagreed with Katja Korniejevna. She always had been right. How could she be so wrong this time? Slowly Liesbeth looked toward her teacher and said, "Unmistakably God's finger is pointing toward America. I don't know what I am going to do when I get there. There is a curtain before me and I have no idea what is on the other side." She hesitated. A tear rolled over her left cheek as she thought of having to contradict the teacher who was watching her intently. Then she said solemnly and sadly, "But, I am going to America."

To Liesbeth's surprise, Katja Korniejevna laughed heartily, got up from her chair and vigorously shook Liesbeth's hand.

Liesbeth too laughed and said, "I had no idea that you were just testing me."

(To be continued)

Indians Are Canadian Citizens

(Conclusion)

Citizens of Canada

The Indians are citizens of Canada and contrary to the belief of some people, are not wards of the Government. The Reference Paper, referred to above, states that "Apart from special provisions in the Indian Act, Indians are subject to federal, provincial and municipal laws, in the same manner as other Canadian citizens. Indians may sue and be sued and may enter freely into contractual obligations in ordinary business transactions."

The Indians are, however, in a special category in certain respects. Real and personal property held on a reserve is exempt from taxation, and such property is exempt from seizure on the part of a non-Indian.

In federal elections, the following Indians may exercise the franchise:

- Indians who are not ordinarily resident on a reserve, subject to the same rules and regulations as other Canadian citizens;
- Indian war veterans and their wives, whether living on or off reserves;
- Indians ordinarily resident on a reserve provided they waive any right to exemption from taxation on personal property held on a reserve.

Voting at federal elections does not otherwise alter the status of an Indian as a member of a band. He retains his status as an Indian and he may also receive such benefits as he may be entitled to, under treaty or the Indian Act.

The position of Indians in provincial elections is governed by the electoral laws of each province. At the present time Indians may vote in the provincial elections of British Columbia, Manitoba, Newfoundland, Nova Scotia and Ontario. In Alberta and Quebec, they are disqualified from voting, and in Saskatchewan all except veterans are disqualified. In Prince Edward Island, Indian veterans of World Wars I and II and Indians not ordinarily resident on reserves may vote. They may vote in the Northwest Territories Council elections but not in the elections of the Yukon Council.

Self-Government

Provision is made under the Indian Act for self-government in their own communities. The Indians elect band councils consisting of a chief and councillors who correspond to the local council members in rural municipalities. Indian bands that prefer to adhere to their tribal system of choosing chiefs and councillors may continue to do so. About sixty per cent of the bands in Canada have elected councils.

It is interesting to note that Indian women now have the right to vote in band council elections and they show great interest not only in voting but in running for office.

Most recent reports indicate sixty-four women holding office, two as chiefs and sixty-two as councillors.

Enfranchisement

Enfranchisement refers to a legal process by which an Indian gives up his Indian status and all the rights and privileges to which he is entitled as an Indian under the Indian Act. He cannot hold property on a reserve and is expected to dispose of any property he has held there in the past.

In return for giving up these rights and privileges, an enfranchised Indian assumes the full rights and responsibilities of a Canadian citizen. He can vote in federal and provincial elections, in whatever province he happens to dwell. He must pay taxes, earn his living and educate his children under the same conditions as other Canadians, and he is subject to the same liquor laws as they are.

In the fiscal year 1956-57, 841 Indians became enfranchised. The provincial distribution was as follows: Prince Edward Island, 1; Nova Scotia, 6; New Brunswick, 11; Quebec, 38; Ontario, 261; Manitoba, 127; Saskatchewan, 103; Alberta, 102; British Columbia, 162; Northwest Territories, 16; Yukon, 14. Four Indian bands (one each in British Columbia, Alberta, Saskatchewan and Ontario) applied for or expressed an interest in band enfranchisement, but in no case were the proceedings completed during the year.

Community Welfare

The Federal Government encourages community organization by the Indians on the reserves in the interest of better social conditions. Outstanding among the community groups are the Homemakers' Clubs to which many Indian women belong.

There were 158 active Homemakers' Clubs in 1957. Regional conventions were held in Alberta, Southern Ontario, Northern Ontario, Quebec and Manitoba. Many worthwhile projects were reported at the conventions. For example, the Peigan Homemakers' Club at Brocket, Alta., had held rummage and sewing sales to raise money to buy a washing machine, an electric stove and electric iron. These were installed in the community centre for the use of all women, as the homes are without electricity.

In the past four years a number of Social Leaders' Training Courses for Indians have been held in various parts of Canada. The purpose of the courses is to develop community leadership on the reserves and to encourage the Indians to assume greater responsibility for community welfare. The courses, which generally last five days, are on a regional basis and are attended by one

or more representatives from each Indian community in the area.

The training program includes talks, skill sessions and group discussions. The talks may be given by staff members from the Indian Affairs Branch or by specialists from provincial or local associations. The delegates discuss the problems themselves in small groups and they also raise questions on which they want help from the speakers. Training is provided in the skills of recreational and social leadership.

The Indian Affairs Branch provides relief and rehabilitation services for needy people on the reserves. Indians are, of course, eligible for Family Allowances, Old Age Security, Old Age Assistance, Disability Pensions and Blind Persons' Allowances, on the same basis as non-Indians. In addition, the Indian Act of 1951 provides for the use of provincial legislation in dealing with welfare matters.

Trends in Education

While education, generally, comes under the jurisdiction of the provinces, education of the Indians is the responsibility of the Federal Government. According to the Indian Act "every Indian child who has attained the age of seven years shall attend school." There are four types of schools:

- Day schools in Indian communities, which are similar to the regular non-Indian schools.
- Residential or boarding schools for children who cannot attend day schools due to broken homes, loss of parents, isolation or the nomadic way of life of their families. These schools are in charge of various religious denominations.
- Seasonal schools for the children of nomadic families. The schools are established at centres where a number of families gather during the year and remain for limited periods of three to five months.
- Instruction in hospitals for children who are confined as patients.

The teachers in Indian schools have similar qualifications and receive similar salaries to those employed in the regular schools under Provincial Departments of Education. They can participate in all Federal civil service welfare benefits including superannuation. Indians are encouraged to become teachers in the Indian schools.

The policy of the Federal Government is to encourage, wherever possible, the attendance of Indian children at non-Indian schools, and agreements to this end have been made with provincial authorities. About 17 per cent of all Indian school children now go to the regular provincial schools.

In British Columbia the experiment of integrated education for Indian children has been going on for some time in some schools, and, according to one authority, the results are encouraging.

Various Forms of Assistance

Courses in industrial arts and home economics usually form part of the regular curriculum in Indian schools. In addition, young Indians are encouraged to attend high or vocational schools, or to take night courses in carpentry, agriculture motor mechanics, welding, handicraft or home economics. If a school is not conveniently located for this purpose, special courses are frequently given on the reserves. The Indian Affairs Branch pays tuition fees and living expenses for the students at the schools and finances the short courses on the reserves. Older Indians are also encouraged to take vocational training.

Assistance is given to students who attend university or professional schools such as teachers' colleges or hospital training schools for nurses. In 1956-57, seventy-three Indian young people were helped in this way. A system of scholarships amounting to \$25,000 has been established recently to encourage students of outstanding ability.

The Indian Affairs Branch has also inaugurated an adult education program for those Indians who have

(Continued on page 11-3)

BOOKS

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The Hem of His Garment: A dramatic and spiritual novel showing how reaching faith overcomes the sense of futility and fear. Especially rewarding for younger women \$2.00

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Round-Up of World-Wide RELIGIOUS NEWS REPORTS

'Old-Time Religion' In Modern Majority

Almost three out of every four Protestant ministers classify themselves as "conservative" or "fundamentalist", according to a recent poll conducted by Opinion Research Corp. of Princeton, New Jersey, for *Christianity Today* magazine.

The figures were based on interviews conducted with ministers last October and November. According to the findings, 39% of American Protestant clergymen say they are "conservative" in their theological position, while another 35% consider themselves "fundamentalist". The survey showed 14% of interviewed ministers in the "liberal" category and the remaining 12% "neo-orthodox".

Tabulations were made from answers to the question, "Just how would you generally classify your theological position: Fundamentalist, Conservative, Neo-Orthodox, Liberal, or some other category?" It was left to the ministers to classify themselves on the basis of their own understanding of the terms. The surveying agency said the poll of ministers was "thoroughly representative".

Of the ministers interviewed, 33% said it is not essential to preach and teach the doctrine that the Bible is verbally inspired by God in original writings. Nevertheless, the large majority of these clergymen said that on the whole they accept most of the basic tenets as follows: God as creator of man, literal resurrection of Christ, Christ as Saviour and Lord, one sovereign God, Bible as the authoritative rule, Christ as the Son of God, Bible verbally inspired by God in original writings, virgin birth of Christ, vicarious substitutionary atonement of Christ, literal return or "second coming" of Christ, unity of all believers in Christ.

ICEF To Meet in Chicago

The Twelfth Annual International Conference of the Child Evangelism Fellowship will be held in Chicago at the Moody Memorial Church the week of May 5th through 9th. The meeting will bring to Chicago Christian leaders in children's work from all over the world. "At least 800 delegates are expected to attend", stated Rev. Roland Gerdes, Chicago Director of the Fellowship, who is in charge of Conference arrangements.

Rev. Franklin F. Ellis, of Pacific Palisades, California, international director, will preside at most of the sessions which will start Monday

evening and continue each day and evening until Friday noon.

CEF is an interdenominational movement which functions as a missionary arm of the church. Believing that the church has the answer to the problems of the world, in the Gospel of Jesus Christ, the Fellowship is concerned about reaching the millions of boys and girls throughout the world who never attend church or Sunday school or who have never heard the Gospel story.

CANADASCOPE

Compulsory Hospital Plan in Manitoba

A compulsory hospital plan, announced last week by Hon. R. W. Bend, minister of health, will cover every Manitoban—on a contributory basis.

For the first six months—July to the end of the year—it's free for everyone. After that, payments start, and most residents of the province will have to pay. The cost will be \$2.05 a month for an individual, \$4.10 a month for a family.

Payroll deductions for premiums on the government hospital plan will start in June, however. These will be advance deductions for the January 1 to June 30, 1959, period.

Housing Starts Up

Housing starts in Canadian centres with a population of 5,000 or more rose sharply in February to 4,374 from 1,773 in the corresponding month last year, Central Mortgage and Housing Corporation has announced.

Conservatives Sweep To Overwhelming Victory

The Progressive Conservative party swept to an unprecedented, history-making victory at the polls in Canada's national election March 31.

Capturing 209 of the 265 seats in the House of Commons, the Conservatives totally eliminated the Social Credit party as a force in national politics, reduced the CCF party to a mere shadow of its former strength, and whittled the Liberal party's seats in the House of Commons to half their former number.

Only eight CCF candidates were elected to the House of Commons, while the Liberal party gained only 47 seats, compared to 106 in the last parliament. Both the Social Credit and CCF party leaders went down to defeat to Conservative candidates. One seat was still in doubt at press time.

Large Audience Hears Elmwood Choir

Winnipeg, Man. — A near-capacity crowd heard the annual Easter program of the Elmwood M. B. Church choir, presented on March 30.

Helmut Janzen directed the 65-voice choir in a program of German Easter music. Narrator Peter Enns portrayed the setting of the music and provided the continuity in the development of events from Palm

Sunday to the resurrection and the saints' blessed state in glory.

Choral selections included parts from the works of various composers. A baritone solo by Helmut Janzen and three soprano solos by Mrs. L. Stobbe added variety to the selection of Easter music.

The program was well received by the congregation, since most of the music was suitable for the musical understanding of the average listener.



Tragedy Of a Man In Search

By Edwin Raymond Anderson

Writing of the recent passing of the noted playwright, John Van Druten, one who knew him well described him as "a gentle soul who wrote gentle plays and was himself principally a man in search, never quite sure what he was seeking, but seeking always."

No doubt this was intended as a charming compliment. In our day when raw realism rules the writing roost, it might almost appear outmoded to refer to one of this trade as "a gentle soul". But it must be remembered that a lot of outward realism is cover for inward rot, and the evoked toughness is fancied cover for tempest of emptiness beneath.

Some things may denote triumph in one field, but spell tragedy in another. To label one of us as "a man in search" may be a mark of progress for the material areas, but it is the identification of an inner poverty when etched against the lines of a heart which as yet has not rested full-square upon the Redeemer, nor anchored itself full-

weight upon the good news of redemption.

In an earlier day Paul referred to those who were "ever learning and never able to come to the knowledge of the truth" (II Timothy 3:7), and those were words, not of commendation, but rather of severe condemnation. His day and ours, and all the heaped-up years between, have seen the company of those who pride themselves as "seekers after truth"; but 'tis a perilous pride, for no seeking after truth which steers short of Him Who is the Truth (John 14:6) can provide anything of positive profit for the soul, in the light of eternity.

Pilate asked the question, "What is truth?" but answered his own question by never waiting for an answer. There is no need—there is no scriptural reason nor excuse—for one to be a "truth seeker". Blessings of heaven are heaped upon that gentle soul that has come to the Cross of Calvary, and, in the light of applied gospel, can cry, "I know Whom I have believed" (II Timothy 1:12). We trust the reader has a personal share in such grace and glory.

(Copr. ERA, 1958)

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Annual Conference of Mennonite Aid Societies

Chicago, Ill. — The Association of Mennonite Aid Societies had its fourth annual conference in Chicago, Ill., with increased interest manifested in a larger attendance. Twenty-nine organizations were represented by fifty-eight men.

One of the highlights of the conference was the devotional series given by J. W. Fretz of Bethel College, North Newton, Kans. The series of four devotionals were on the following topics: "Mutual Aid Is a Universal Principle of God's Moral Law"; "Mutual Aid Is an Essential Truth of Christian Religion"; "Mutual Aid Is an Essential Quality of Brotherhood"; "Mutual Aid Is Religiously Motivated". In this series, Dr. Fretz challenged all those present to think through more carefully the relationship of their mutual aid organization to the work of the church.

Another highlight of the conference was the completion of the report on the incorporation of Mennonite Indemnity, Inc. This co-operative effort of mutual aid organizations now provides the property aid plans with enough reinsurance so that they might insure a single building up to \$500,000. The report on this work was given by Samuel Wenger, Wayne W. Martin, and Edgar Stoesz.

Discussion on Evaluation Of Property Risks

An interesting discussion on the evaluation of property risks was led by Maurice Klopfenstein of the Brotherhood Mutual Insurance Company of Ft. Wayne, Indiana. Speakers on the panel were: D. E. Mendel of the Mennonite Aid Plan of South Dakota; J. J. Peters of the Red River Valley Mutual Insurance Company, Altona, Man.; H. J. Schmidt of Mennonite Aid Union, Baden, Ont. Reports were also read from the Mennonite Aid Plan of the Pacific Coast and the Virginia Mennonite Property Aid Plan.

Another very interesting panel was led by Harold J. Schmidt on the adjusting of losses. Speakers on this topic included: Jacob Wedel of the Mennonite Hilfs-Plan, Moundridge, Kans.; Lloyd D. Hershey, Mennonite Mutual Fire Insurance Association Intercourse, Pennsylvania; Jacob Redekop of the Canada and States Mennonite Insurance Association, Mountain Lake, Minnesota; and Perry J. Miller of the Mennonite Aid Association of Indiana and Michigan, Goshen, Indiana.

Both of these discussions stressed the importance of dealing with one another in Christian love so that the work might be truly representative Mennonite mutual aid.

Burial Aid Plans

Mr. Wayne W. Martin presented information about the liability coverages available from the Goodville Casualty Company.

Howard Raid presented a report based on a survey of Mennonite burial aid plans, pointing out the ever-present need to re-evaluate the methods of operation of these organizations. Thursday evening he also presented a report and slide pictures of his summer trip in which he visited about forty Mennonite mutual aid societies in western Canada and the United States.

William Snyder, executive secretary of MCC, presented the Findings Committee report which suggested, among other things, that next year's conference theme be, "New Horizons in Mutual Aid." This conference will be held March 5-6, 1959, at the Atlantic Hotel in Chicago.

Anyone who is interested in securing a copy of the devotional series presented by Dr. Fretz or additional information about the work of the Association of Mennonite Aid Societies is asked to contact the chairman, H. L. Swartzendruber, 1202 South Eighth Street, Goshen, Indiana, or the secretary-treasurer, Howard Raid, Bluffton College, Bluffton, Ohio.



'Merry New Year'

Some Christmas bundles were distributed in Vietnam with the wish "Happy New Year!"

February in Vietnam is the Vietnamese lunar New Year "Tet", which is the most festive season of the year. As Tet is the time for gift exchange in Vietnam, the MCC unit in Saigon took Christmas bundles to children in the city orphanages and to children of poor pastors of the National Evangelical Church.

Vietnam is in its hot and dry season. Any small sparks may ignite large fires, which annually destroy many thatch-constructed villages. In one instance MCC dispatched relief goods to the refugee village of Gia-Kiem where some 3,200 homes were burned leaving about 20,000 persons homeless.

Youth Want Literature

The youth of Halmahera apparently hunger for literature.

Christian Z. Yoder (Warwick, Va.) reports he took some books and other pieces of literature to a youth meeting in the front yard of the Tobelo Christian Church.

The literature was on display so the youth could know what they wanted and bring their money to the next meeting. The display attracted so much attention that it had to be packed away before the meeting could begin. They rushed to the display afterward.

"For the next few days there was little quietness in the front room of our house because of people coming to buy literature," Mr. Yoder writes. Later reports indicate this first enthusiasm has diminished to some extent but evidently these youth have a quest for learning.

The Halmahera unit is composed of six workers who serve with the Halmahera Christian Church in its medical program and in its coconut enterprise which supports church work.

Christ Is Risen Indeed

(Continued from page 2-3)

"Why," says Peter, "I saw Him yesterday alone. I had an interview with Him, and He frankly forgave me for denying Him. It is really true that He is risen."

"Well, I will not believe it unless I see it."

He goes on a little farther, when he meets Mary Magdalene, her face lit up with the very light of Heaven. She tells Thomas how the Lord appeared first to her early on the Sabbath morning; and again how He had come into their midst in the evening of the day, and shown them the wounds in His hands and feet. "Yes, it is quite true, Thomas; He has risen."

"I have just met Peter and John, and they both told me the same thing; but I cannot believe it unless I thrust my hand into His side."

Poor doubting Thomas! I never in my life saw a happy Christian who had doubts about the resurrection. Show me any one who does not believe that Christ has risen, and that the bodies of believers are to rise also, and I will show you a man who has very little comfort in his religion.

I often think that Thomas was the most unhappy man in Jerusalem during the week that followed. It would have been far more reasonable for him to have believed those who saw Jesus. But unbelief is the most unreasonable thing in the world.

Next Sabbath Thomas was at the meeting with the rest of the disciples. Again there stood in the midst the Lord of Glory. He fixed His gaze on Thomas, and said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing."

Thomas cried out, "My Lord and my God!" His unbelief has fled, and he is first to confess the divinity of the risen Jesus.

For Inspirational Reading

Baffled to Fight Better
By Oswald Chambers. 110pp.

The story of Job has an abiding significance. Many in our time feeling baffled by circumstances, are turning to it with fresh interest. The author writes: "I feel growingly sure that Job is the book of consolation for the sorrow-tossed and bereaved." This book will help many who have been baffled in life's conflict to fight on, and to fight better.

Price: \$1.20

When Christ Takes Over
By Dr. Simon Blocker 105pp.

As from some hilltop one gets a view of wider horizons and entrancing vistas, so this book reveals some of the matchless certainties that transform the lives of those who allow Christ to take over.

Price: \$1.50

Beyond the Atom
By John De Vries. 197pp.

"An Appraisal of Our Christian Faith in This Age of Atomic Science" is the sub-title of this book. The author gives a review of the more recent scientific discoveries and theories of science and discusses their bearing on the truth of the Scriptures. The Church Herald declares: "All Christian readers will find their faith strengthened by the very discoveries of science that have destroyed the faith of others."

Price: \$2.50

Two O'Clock in the Morning

By Walter R. Alexander. 86pp.

This is a book of true stories of practical Christianity, of which the title above is but the first one. They are certainly inspiring reading. Some of the chapter headings are: Ninety-Six Bunches of Roses; S'Mother Love; Chief Seats, Please. . . ; No Cups; Angel's Wings?

Price: \$1.75

The Eternal Security Teaching

By J. L. Stauffer. 32pp.

This booklet treats various aspects of the eternal security teaching, including first an explanation of it and then proceeding to the Biblical position.

Price: 25¢

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

Easter: Season of Joy

Mother starts on a frenzied shopping spree. Dad makes one of his infrequent trips to the florist and orders some lilies. Children of the household channel energies into painting and dyeing eggs.

For this is the advent of Easter and families all over the world participate in the customary rituals of the holiday, though the origins of these rituals have been blurred by the overlapping of centuries.

Certainly the holiday is rooted deeply in ancient religious tradition. But many of the heathen rites and customs of the Teutonic tribes of central Europe were incorporated by the early church in this Christian feast day. The very derivation of the word "Easter" has its stem in ancient folklore, coming from "Eostre", the Anglo-Saxon goddess of spring.

Mother may look to Easter as the perfect excuse to supplement her millinery. But by doing so, she pays homage to an ancient superstition declaring misfortune on those not wearing some new item of personal adornment to symbolize the message of the new life of Easter-tide.

Dad's trip to the florist helps recall the traditional association of the Bermuda Lily with Easter—a tradition that had its beginning in the late 19th century. The English Puritans in America, with a fierce dislike of liturgical pomp and pageantry, finally relented in their refusal to celebrate Easter. They took to bedecking churches with a profusion of flowers that rarely failed to include the lily.

The children, finding entertainment in boiling and coloring every available egg in the household, are unconcerned with the origins of this custom that predates the birth of Christ. The ancient Egyptians and Persians colored eggs during their spring festival and regarded eggs as a symbol of fertility and renewed life.

Mankind builds upon the rich history of its past, and often the beauty of its rituals outlives the very civilizations that created them.

Like the Easter Egg, the Easter Rabbit comes to us from the Egyptians. Since the hare is born with its eyes open and since it usually prefers the cover of night in which to seek food, the Egyptians drew a parallel between this animal and the moon. Both were "the open-eyed watchers of the sky".

The lamb, Biblical symbol for the flock of Christ, is especially united with the Easter Season. The association gains further impetus from the first Passover. The Angel of Death withheld his hand from smiting Hebrews who had sprinkled the blood of the Passover lamb on the lintels of their doors.

Easter, with its twofold joyful meaning, heralding the resurrection

of Christ and the coming of spring, has become a holiday of growing prominence rivaled only by the Christmas Season. A good indication of this is reflected in the increasing number of Easter greeting cards used each year.

Inter-Mennonite Mission Includes Canadians

Chicago, Ill. — Twelve years ago the first Canadian sailed to the Belgian Congo mission field of the Congo Inland Mission. Today 20 of the 100 missionaries on the field are Canadians.

The Congo Inland Mission began work in the southwestern part of the Belgian Congo in 1911. At first two Mennonite groups co-operated: the Central Conference of Mennonites and the Defenseless Conference of Mennonites (now Evangelical Mennonite Conference). Two other groups are today also co-operating: the Evangelical Mennonite Brethren and the General Conference Mennonite Church. Most of the 100 missionaries come from these four groups.

The first Canadian missionary, Miss Agnes Lutke, has completed two five-year terms of service as an educational missionary and is now on furlough at her home, Dalmeny, Sask.

Five years after Miss Lutke sailed for the field, another couple from Canada was sent out. In November of 1951 Rev. and Mrs. Arthur B. Janz of Steinbach, Man., set sail for the Congo, where they became evangelistic and administrative missionaries.

In 1952 five Canadians went out: Rev. Rudy Martens, as a teacher from Waterloo, Ont.; Rev. and Mrs. Peter Falk from Morden, Man., who did evangelistic and administrative work; and Rev. and Mrs. Samuel Ediger from Dalmeny, Sask., who did dental and medical work. These are now on furlough and are expected to return this year, with the exception of Rev. Ediger, who is taking an extended furlough to receive more training.

Three missionaries left their homes in Canada for the Congo in 1953. Serving under the CIM, they were Miss Amanda Reimer, R.N., Steinbach, Man., and Rev. and Mrs. Ben Eidse from Morris, Man.

The first Canadian young man to do voluntary service work under the Congo Inland Mission was Loyal Schmidt of Abbotsford, B.C. Mr. Schmidt went out in 1955 to serve as a builder.

Melvin Loewen of Steinbach, Man., also began educational work under the Congo Inland Mission in 1955. The next year Sarah Dyck of Abbotsford, B.C., entered the teaching ministry in the Congo.

This year six Canadian missionaries are under appointment to go to the Congo after a year of study in Belgium. They are: Miss Susie Schmidt, a teacher from Abbotsford, B.C.; Miss Mary Epp, a teacher from Hanley, Sask.; Mr. and Mrs. Harvey Barkman, teachers from Lorette, Man.; and Dr. and Mrs. Henry Hildebrand of Teulon, Man.

The primary purpose of the Congo Inland Mission is the evangelization of the Congolese. Along with that is the goal of building an indigenous Congo Church of Christ on Mennonite New Testament principles.

Indians Are Citizens

(Continued from page 8-4)

had little or no formal schooling. Instruction is given in reading, writing and other basic school subjects, as well as in leadership training, home improvement, and physical education.

Occupations and Integration

The Indians, like the rest of us, have always had to struggle for a living. In the old days they turned to the woods, the sea, the streams and the plains for the sources of their food, clothing, housing and even for their tools and weapons. Hunting, trapping and fishing were their basic occupations, and in the valley of the St. Lawrence, farming was carried on by the Iroquois. These four occupations continue to be vital but the Indians can no longer depend solely on them.

Two factors present special problems for the Indians in adjusting to an industrialized civilization. One is that much of their employment is seasonal. This is true of their basic occupations of hunting, trapping and fishing, and, except for the well-established ranchers and farmers, it is also true of many of their agricultural pursuits. Construction work and lumbering are also seasonal, and, in addition, the Indians engage in many forms of casual labour.

The second factor is that their own communities do not always have adequate resources to provide employment, nor are they necessarily located adjacent to suitable employment. Yet the Indians, like other workers, prefer to have their homes and families near them.

In spite of the difficulties, many Indians are moving into specialized fields. On the technical side, for example, there are electricians, mechanics, engineers, carpenters and boat-builders, and in the professions, there are teachers, nurses, clergymen, and lawyers. The arts and crafts also provide part-time employment for some Indians. In the Maritimes, baskets for potatoes and fish are made by the Indians and find a ready market. On the west coast, carving in slate and wood, and silver work find buyers among the tourists, as do the heavy sweaters which are knitted by the Cowichan Indian women.

Indian Placement Officers have been appointed in Vancouver, Edmonton, Winnipeg and Toronto, and it is intended that similar appointments will be made in other major centres in the future. The Placement Officers render assistance in finding suitable jobs in the cities for those Indians whose education and training fit them for industrial and urban employment. As we saw in the section on Trends in Education, the Indian Affairs Branch is helping to provide technical and vocational training.

In addition to finding jobs, which is done in co-operation with the National Employment Service, the Placement Officers try to find suitable accommodation for the Indian workers who are new to the city. Financial assistance is also arranged if needed, until the pay starts to come. The Officers keep in touch with the workers and help them to make a satisfactory adjustment to city life.

Integration

From the standpoint of the Indians, leaving their own communities presents many problems and involves an emotional disturbance. It means leaving behind their life-long friends and familiar surroundings for a new and strange environment. It means adjusting to new ways of life and mingling with people who have different traditions and customs. For some Indians, indeed, it means moving from a nomadic way of life to a highly industrialized society.

Many Indians, however, have made the difficult adjustment and there is plenty of evidence to show that Indians can take their place alongside other Canadians and make a splendid contribution in various types of careers.

Even on the reserves, the Indians' way of life is constantly changing. Their food, clothing, housing and working methods all reflect the influence of the modern industrialized environment. This is particularly true of those reserves that are located near cities. It would appear that, whether or not substantial numbers of Indians leave the reserves, the Indians as a whole are moving slowly in the direction of the main stream of the Canadian population.

Whatever the pace of this movement or of integration, the Indians are going to need the sympathetic understanding and friendship of their fellow-Canadians. Many individuals and organizations are aware of this and are studying the problem and taking steps to improve the situation.

"In helping the Indian we must avoid paternalism or do-goodism. We must provide for his self-respect all along and never try to rethread him to the point where he will not be himself anymore," Rev. Andro Remond fittingly declared at a conference on "The Indian in the Community."

Cave of Despair



HOUSING FACILITIES, as seen above, are still very poor in large areas of Seoul Korea. MCC workers distribute food and clothing to residents, while other workers serve their medical needs.

Seoul, Korea, Christmas, 1957.
MCC nurses Katherine Friesen (Marquette, Man.) and Anna Klasen (Winnipeg):

As we looked out of the window we could see no snow—a dull but mild day. We attended morning worship service and had a Christmas dinner at our house with several friends.

Rain began to fall but our plans were already made. We loaded a box of apples, candy and some old Christmas cards, donned our raincoats and five of us were on our way.

First we went to the Communicable Disease Hospital where we visited four orphan boys aged 12-20, who have tuberculosis. The rooms were unheated, dark and dismal. Some kind person had placed a Christmas tree in one room but the other had nothing cheerful except a lone Christmas card stuck on a dirty wall.

One of the boys had been there more than two years and no one had visited him during this time. Several days before we had taken them sweaters, socks and warm pyjamas for which they were very grateful.

We gave each an apple and some candy. We sang "Silent Night, Holy Night" and visited with them. Pak Cha Bong, who was transferred to the hospital last February from

our hospital, had tears in his eyes. The boys were all very pale and thin and surely must be sad and lonely in such undesirable surroundings. Kim, who has been fortunate to have someone help him get a good start in life, decided he would like to share some of his possessions with some that are less fortunate.

Next we visited a poor family of five. The father has been unable to work because of tuberculosis. The mother earns the equivalent of 70 cents a day washing laundry when she is able to find work. The three children cannot go to school and they do not eat three meals every day.

We returned home for a snack and once again were on our way, this time to visit some people who live in a cave close to our quarters.

We called at the door and a lady invited us in. We left our shoes on the landing and stooped low as we entered the main part of the long and narrow cave, four feet high in some places.

Several candles gave a dim light and we could see three men close by. Further back in the cave were more men who had come to spend the night as they had no home. They walk around all day with a frame on their back on which they

carry such burdens as wood, groceries and sometimes even people.

We sang Christmas music and told them about the birth of Christ. Tears came to the eyes of one man. He said he once went to church but had not for a long time because he had to work every day to earn a scanty living. The others listened attentively. We left apples, said a prayer and left.

We were silent as after visiting we walked along in the rain from the cave to our house. We all decided this was the best Christmas we ever spent in bringing a little cheer to some lonely people.

Announce Program of MDS Contact Men Meeting

Winnipeg, Man. — "Love in Action" will be the theme of the one-day school for Manitoba Mennonite Disaster Service contact men, it has been announced by the executive. Both morning and afternoon sessions, beginning at 10 a.m. and 2 p.m., will be held in the Bethel Mennonite church, Stafford and Carter, Winnipeg.

The two main speakers will be Rev. J. A. Toews, president of the M. B. Bible College, and Rev. Henry Poettcker, instructor at the Canadian Mennonite Bible College. Rev. Toews will relate some of his experiences in ministering to conscientious objectors during World War II, report on the findings of his research in Ottawa two years ago on the alternative service during World War II, and portray what part MDS can play in determining future alternative service programs. Rev. Poettcker will speak on the biblical exhortation to love one's fellowmen.

Other features include reports on the Mennonite Disaster Service conference at Chicago, testimonies by those who participated in former MDS projects, and a discussion of the basic principles and purposes of Mennonite Disaster Service. The organizational pattern of MDS will also be outlined to help contact men realize their part in the total picture and their duties in the local church. A question period will conclude the day's program.

These meetings are open to all who are interested in Mennonite Disaster Service, but they will be of particular interest to contact men in the local churches.

On the Horizon

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 6 — Commencement exercises of the Steinbach Bible Institute at the Evangelical Mennonite Brethren church at 2:00 p.m. and 7:00 p.m.

April 8 — The Manitoba Menno-

nite Teachers' Society is sponsoring an education conference in the South End Mennonite Brethren church, Winnipeg, at 4:30 p.m.

April 9 to 11 — A choir conductors' course will be offered in the M. B. Bible College, Winnipeg. It is sponsored by the Music Committee of the M. B. churches in Canada.

April 12 — Training school for Manitoba Mennonite Disaster Service contact men, to be held in Winnipeg.

April 13 — Closing exercises and graduation of the Winkler Bible School in the Winkler M. B. church.

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 school auditorium. Dr. Frank C. 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.

May 4 — Annual campers' reunion of the Lake Winnipeg Mission Camp, to be held at the South End M. B. church, Winnipeg.

June 6 and 7 — The annual conference of the Mennonite Brethren churches in Manitoba will meet in the Elm Creek M. B. church.

June 28 to July 1 — Teenage camp at the Lake Winnipeg Mission Camp, Arnes, Manitoba.

June 27 to July 2 — Fifty-sixth conference of Mennonites in Canada, to be held in Saskatoon, Sask.

July 4 to 9 — The forty-eighth sessions of the Canadian Mennonite Brethren Conference will be held in the North Kildonan M. B. church, Winnipeg, Man.

July 4 to 13 — Ten-day children's camp at Lake Winnipeg Mission Camp, Arnes, Man.

July 14 to 27 — Two seven-day children's camps at the Lake Winnipeg Mission Camp, Arnes, Man.

July 27 to 31 — Family camp at the Lake Winnipeg Mission Camp. Dr. F. C. Peters will speak.

August 6 to 15 — Mission children's camp at the Lake Winnipeg Mission Camp.

August 15 to 17 — Manitoba-wide youth camp at the Lake Winnipeg Mission Camp. Dr. F. C. Peters will speak.

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