

Mennonite Observer

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

I Cor. 2:2.

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Heart Operation Proves Successful

Winnipeg, Man. — A 13-year-old girl who read Psalm 121 to bear her up as she went into a delicate heart operation that she knew could end in death is now convalescing satisfactorily in the Winnipeg Children's Hospital.

Leona Penner, daughter of Mr. and Mrs. P. H. Penner of 158 Irving Place, Winnipeg, was born with a hole in the wall separating the upper chambers of her heart. Today, thanks to the prayers of many of God's children in Winnipeg churches and to the advances in medical science, that hole has been sewn over and completely closed. Doctors expect a complete recovery.

The doctors have known about Leona's condition from the time she was an infant, but no cure was known until recently. As a child Leona was frail and suffered repeated attacks of pneumonia. Later she was constantly receiving sulfa drugs to build up her resistance to disease.

In spite of her condition, Leona started school at the age of seven. She possesses tremendous will-power, her mother states, and was always at the top of her class until grade six. Others marvelled at her physical activity, even though she could not take part in games calling for great physical exertion. Books helped to compensate for this, and Leona read many of them.

In 1950, the Junior Red Cross sent Leona to the Toronto Hospital for Sick Children. There doctors discovered the exact nature of her heart ailment, but since no surgical operation had as yet been perfected to correct the defect, she returned home.

When Leona was in grade six she developed excessive fatigue and lost interest even in her studies. She battled hard to accept the fact that she could not play with the other children, but was often depressed and frequently expressed the wish that she could join the other children in play. Two years ago she accepted Jesus as her personal Saviour while attending camp at the Lake Winnipeg Mission Camp, Arnes, Man.

Recently the medical profession again became aware of her condition during a heart survey among Winnipeg schoolchildren. Now a sur-

gery technique had been worked out to correct such a condition, and the Penners agreed to let the doctors undertake the operation. Leona resigned herself to the possibility of death, not rebelling once against the operation, her mother says. She was prepared for the worst, committing herself to the care of the Almighty. Many joined in prayer for her during the days preceding the operation.

"Momm, can't you come with me into the operation room," she pleaded when her mother visited her just before the operation. But this was

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Medical Graduate Receives Six Awards

Winnipeg, Man. — A Morden, Man., medical graduate captured most of the awards presented to fourth year medical students at the College of Medicine here.

Dr. Henry George Friesen, son of Rev. F. H. Friesen of Morden, was awarded six prizes for his work as a student. He received his doctor's degree at a special convocation on May 29.

Others receiving the Doctor of Medicine degree were: Victor Dick, Coaldale, Alta.; Helmut Huebert, Winnipeg; Henry Krahn; William Loewen; Ferdinand Pauls, Winnipeg; Lorne W. Penner; and Arthur A. Shier, Winnipeg. Peter Sudermann, M.D., received a diploma in surgery, while Margaret Loewen, M.D. (Ukraine), received a diploma in Anaesthesia.

Prizes awarded to Dr. Friesen were: Chown Prize (for the best aggregate standing on the subject of Medicine throughout the Medical Course), medal and \$45; F. W. Horner Pediatric Award (for best case report on the effect of environment on pediatric illness, \$100; Dr. Gerald M. Olin Memorial Prize (for highest standing in Pediatrics throughout the course, Bronze Medal and \$150; Dr. Jon Stefansson Memorial Prizes (for award to the most worthy student, based on general scholastic ability), orththalmoscope; and two of the five C. V. Mosby Scholarship Book Awards (awards of Mosby Books, to the value of not

more than \$30.00 each, to the students who obtain the highest standing in the subjects indicated), Medicine IV and Psychiatry IV.

Another award winner was Dr. Helmut Huebert, who received a C. V. Mosby Scholarship Book

Award for his work in Obstetrics and Gynaecology IV.

The University of Manitoba also announced the awarding of degrees of Bachelor of Social Work to John Peter Nickel, B.Ed., Peter Schroeder, B.A., and Hubert G. Schulz, B.A.

Twenty-three Graduates at M.B.C.I.

Winnipeg, Man. — Twenty-three grade 12 students graduated from the M. B. Collegiate Institute here at graduation services in the North Kildonan M. B. church on Sunday evening, May 25.

The school presented its annual closing program that afternoon in the South End M. B. church, with Rev. J. P. Neufeld as guest speaker. Rev. Neufeld, pastor of the host church, used Hebrews 12:12 as his text.

Included on the afternoon's program were songs by the school's concert choir, senior choir and junior high girls' choir. John Thiesen directed the choirs. A violin trio consisting of Lorraine Shrier, Hanneliesel Unruh and Wanda Konrad also played. Miss Annemarie Dick gave a personal testimony and Eva Penner recited a poem.

Mr. H. J. Dick, principal of the school, delivered a report on the school year, while D. Redekop spoke on behalf of the school's executive committee. In his report Mr. Dick announced that Mr. G. Peters has resigned from the staff, while Henry

Konrad, presently teaching in the Winkler Collegiate, and John Thiesen, student at the M. B. Bible College and the school's present music director, will join the teaching staff.

Scholarships were presented to seven students by J. H. Unruh, member of the school's committee. Recipients were Heinz Kampen, grade 7; Albert Siemens, grade 8; Hedy Peters, grade 9; Eleanor Friesen, grade 10; Siegfried Schroeder, grade 11; and Susan Buller and Emily Warkentin, grade 12.

Valedictory addresses at the graduation exercises were given by Bob Neufeld and Emily Warkentin. Siegfried Schroeder replied in behalf of the other students. The class song was "To Me to Live is Christ."

Other items on the program included songs by a ladies' group and an octet, a violin solo by Wanda Konrad, a poem by Guenter Strempler, and a personal testimony by Susan Buller.

Rev. F. C. Peters delivered the graduation message.



This inside picture of the new Brandon Gospel Light Mission church shows the choir and participating ministers at the dedication service on Sunday, May 18. Mr. Lawrence Warkentin, M. B. Mission of Manitoba worker at Brandon, is leading the service, while at his right are, from left, Rev. J. H. Quiring, mission committee chairman, Rev. J. P. Neufeld, Rev. Wm. Falk, and Rev. J. A. Toews, all of Winnipeg. Seating capacity in the \$28,000 church is 250.

EDITORIAL

A Joyous Family Experience

Promoters of the family altar in the home have coined a slogan that declares, "The family that prays together stays together." Where the prayer is personal and vital and not only mechanical, this is true.

This slogan could be adapted to read, "The family that plays together stays together." Play in this context is an activity in which the whole family shares in an enjoyable and purposeful experience. It is a time when the parents drop the tools of toil to enter into unforgettable experiences with their children.

Some might be inclined to think that work experiences are adequate, especially when they think back to their own childhood, where the family as a unit tackled a project. Yet modern farming methods and increasing urbanization make possibilities for such family work experiences rather infrequent. At that, play often provides enlightening insights into the life and thinking of children that cannot be gained at work. Neither is the reasoning valid that goes, "We didn't have it and never missed it." Only those who have shared in such experiences are valid judges.

Bright sunshine and a blue sky draw the family out of doors at this time of year, possibly to take a ride out to a nearby lake or mountain. Boating, fishing, following a trail up the mountain, or an expedition to find as many wild flowers as available, can knit the family together in a joyous and enriching experience. Alert parents will find many opportunities on such trips to point out God's care for His world, His provision for all living things, and to deepen the child's appreciation of the beauty of God's creation. A thoughtful reading of Psalm 121 or 139 in the midst of a forest, on the top of a rugged mountain, or to the accompaniment of waves lapping on a lakeshore, will aid the child in gaining an understanding of God's greatness and majesty.

Such excursions are of great value for the parents, for they provide an opportunity to retire from the routine of everyday life. It is easier to forget the cares of this world and to concentrate on God's love, holiness and omnipotence when one leaves the scene of the daily conflict and enters areas where God's handiwork can still be seen in its unspoiled form.

A Show Place

"Let us help you select the furniture that will make your home the show place of the neighborhood," says an advertiser.

"Wouldn't this car look good standing in your drive?" says another.

Why do we buy houses and furniture and cars and clothes? Does the urge to show off figure larger than it ought, or larger than we as Christians are willing to admit?

One cannot be utterly careless of appearance. Clothes ought to be neat and clean. Furniture ought to be attractive and in good repair. Cars should be clean and efficient vehicles for getting about. And the house should be one that the children are not ashamed to invite their friends to. We have all come to accept comfort and convenience and beauty as a part of our way of living.

But the Christian must be ready to draw some lines between comfort and luxury, convenience and vanity, beauty and display. He will be most concerned about drawing these lines for himself, not for others. He will determine his standard of living, not by the world's basis of what he can afford, but by a Christian conscience on what he ought to spend on himself. He will be particularly concerned that he

does not by his car and house and furnishings put himself in a class above his brethren in the church.

It is important to ask what a home and all its accouterments is for. It should serve the family for satisfactory living. It should not make the neighbors envious or fill them with disgust.

The home should be a show place, indeed. But it should not show pride and vanity and ambition to be at the top of the pile. It should show love and kindness, hospitality and sharing, the beauty of simplicity and the common life. It should show democratic ideals, in which no one is considered of higher rank than another. It should demonstrate the purity and permanence of monogamous love between husband and wife, the loyalty and affection of children and their parents. It should show genuine fun and happy laughter, mutual comforting in sorrows and difficulties, full co-operation in tasks and duties. From the home should shine forth the beauty of piety and godliness, the glory of reverence and worship.

Make your home a show place, but the furniture store and the car salesman can't help you much.

Editor Paul Erb in the *Gospel Herald*.

DEVOTIONAL

If We Say . . .

By George Konrad*

Self-criticism is a condition of spiritual growth. Paul's constant dissatisfaction with his spiritual achievements was one of the incentives to greater efforts for spiritual progress. The danger, however, exists that prejudice, pride or self-love make us so biased in our self-evaluation that we deceive ourselves. We profess to be what in reality we are not.

An interesting phenomenon in the life of Paul was that he became more conscious of his sinfulness and spiritual inadequacy as he matured in his inner life. Soon after his conversion he declared himself to be "unworthy to be called an apostle." Some years later when he had grown in grace he exclaimed, "I am less than the least of all saints." Finally, at the close of his outstandingly successful life, when he approximated the stature of a perfect man in Christ, he cried out, "I am the chief of sinners." Here we have an indication of the trend which our self-judgment should take. Despite Paul's outstanding humility, or maybe because of it, he gave and maintained several self-designations, which shall form the basis for our discussion.

To our knowledge Paul had never seen the Saviour during his earthly ministry, but he had met him personally on the Damascus road. An integral part of the conversion experience of Paul was his awareness of his calling to be an apostle, a minister to the gentiles, and a servant of Jesus Christ. He frequently refers to himself as an apostle of Jesus Christ, by the will of God. Others often opposed Paul in this conviction, but he never wavered. He had a conscious part in the kingdom of God, and no one was going to rob him of this responsibility. All his striving, all his plans and efforts were subservient to fulfilling the duties of his apostleship. The words of Christ, "as my Father hath sent me, so send I you," had become part of the warp and woof of his very being. Here we see a steadfastness of purpose which is hardly excelled in our day. Maybe this is where our trouble lies. So often we are hesitant to serve the Lord when opportunities present themselves, or we are afraid to witness when face to face with an unbeliever. Maybe we have never become conscious of the great fact that we also are sent ones—the ambassadors of Christ.

Paul had manifold duties which are worthy of our respect. He brought individuals to the Lord; He pled with kings and governors; he established churches; he instructed church leaders; he ordained bishops and elders. However, he did not become proud or overbearing. The realization that he was a minister, or a servant of Christ helped him to

maintain a proper attitude toward his position and his duties. When we have done the best we are capable of doing, then we are but unworthy servants. We do well to try and emulate our Lord, of whom it is said that he came not to be ministered unto but to minister and to give his life a ransom for many. Nobody owes us anything, God does not owe us salvation and the world does not owe us a living. We, however, are debtors to the world. We are servants who have duties to perform—duties of self-sacrifice and self-abnegation. Could we honestly say with Paul that "for me to live is Christ"?

When Paul calls himself a servant he uses the word meaning slave, or bondsman. His apostleship refers to his calling and his ministry refers to his duties, but the fact that he was a bondsman refers to his relationship to the master. He believed himself to be the private property of the Lord, and what was more, he was willing to be completely subservient to the wishes of his master. Paul evinces no desire to receive any glory due to his master; he shows no intentions to claim for himself any property which belonged to his Lord—he was simply a bondsman. There was nothing self-willed in the time, the methods or the extent of his ministry—he was simply obeying the commands and wishes of Christ.

"Because thou sayest . . . and knowest not." Are we as individuals or as a church still capable of judging ourselves?

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Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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Mother's Day Celebrated in Edmonton

By Myrna Sawatzky

Edmonton, Sask. — As in many parts of the world, the M. B. mission group of Edmonton was privileged to celebrate Mother's Day. Our manner of celebration was perhaps a little different from what we have been accustomed to, but the Lord blessed us and we sensed His presence.

So it was that on this particular Mother's Day morning children as well as adults eagerly anticipated the activities of the day. Our group, which was larger than usual, bore a mark of happiness and thankfulness, describing the innermost feelings of the heart. Thus we assembled to our various classes as usual. After Sunday school, everyone gathered in the main chapel room for the special events and items of the day. Each family, after some discussion and prayer, decided to render a special number. This proved to be most interesting and of great value and blessing.

Among the special numbers presented were: a reading by Mr. Rudy Siemens, entitled "Praying Mothers"; another reading by Mr. George Buller, referring in a special way to the children and impressing them with the fact that the debt which we owe our mothers can never be paid;

a piano accordian piece by Donald Neureid, which included the lovely selections, "'Tis the Old Time Religion", and "Precious Name of Jesus"; a solo by Mr. Werner Schmidt, entitled "Nearer, Still Nearer"; a poem entitled "Wenn eine Mutter betet für ihr Kind", by Miss Mathilda Schmidt; another poem by Miss Evelyn Sawatzky, "That's Mother"; a solo accompanied by a guitar by Mrs. R. Bartel, "Wenn du noch eine Mutter hast." As a conclusion to the program Rev. B. Sawatzky delivered a short sermon based on Ephesians 6:1-3. He indicated that Mother's Day is a special day of memories as well as a day of prayer, and that a Mother's love can never be purchased for anything that man can offer us.

The mission group decided to spend the evening of the day at the M. B. church in Lindbrook, Alberta. Here we enjoyed a program with the Sunday school as well as the congregation participating.

Again, as in many years gone by, the Lord had given us a day in which we could honour our mothers in a special way. The Lord sent us showers of blessings and we pray that the blessings received could be lasting.

Jake Friesen Candidate For Ordination

Chilliwack, B.C. — The East Chilliwack M. B. Church has voted to ordain Jake H. Friesen, the principal of the Bible school here, this fall. He has been a candidate for the ministry for two years.

Mr. Friesen and his wife, Leona, will travel to Ontario by car this summer to serve at the Bethesda mental hospital at Vineland. They will be taking their two-month-old daughter, Grace, with them.

After their period of service at Bethesda, the Friesens will return to Chilliwack, where Mr. Friesen will resume teaching at the East Chilliwack Bible School. He has been principal for one and a half years and taught a total of three years.

Mr. Friesen is the son of Mr. and Mrs. Henry Suderman of Abbotsford and Mrs. Friesen is the daughter of Mr. and Mrs. Peter Siemens of Abbotsford.

Dedicate New Mennonite Church in Coaldale

Coaldale, Alta. — The new 650-seat Mennonite church here was dedicated on Sunday, May 18, with visitors from as far away as Edmonton present for the occasion.

At 10:00 a.m. the contractor, J. Klassen, handed the keys to the church to Rev. Peter Schellenberg, leading minister. The congregation then followed the church board into

the interior of the \$60,000 sanctuary.

The church contains an auditorium with room for 650 people, 14 Sunday school rooms, a well-equipped kitchen, and a large room in the basement.

Three of One Family Complete Advanced Studies

Saskatoon, Sask. — It is not often that three members of one family complete graduate and post-graduate studies in one year. Such an event is therefore a cause of praise and thanksgiving to God.

Two sons and one daughter of Mr. and Mrs. John J. Block of here will this year enter service to mankind and to God better equipped through advanced studies.

Completing post-graduate studies in pathology at the University of Toronto medical school this spring is Dr. Henry J. Block, M.D., who graduated from the College of Medicine there in the spring of 1952. He and his family have also been at New Orleans for three months, where Dr. Block studied at the hospital. After completing his course at Toronto at the end of May he will return to Saskatoon to resume his work at the hospital.

Peter Block, youngest son of Mr. and Mrs. Block, is graduating from the College of Medicine at the University of Saskatchewan this month. Dr. Block will intern at the University Hospital here in Saskatoon.

Miss Mary Block, daughter of the John Blocks, graduated from the College of Education at the University of Saskatchewan this spring. She majored in Home Economics and received her Bachelor of Education degree.

Ministers From Co-operating Churches Meet

Abbotsford, B.C. — "There should certainly be a baptism in every Mennonite church this summer or fall as a result of these meetings," asserted Rev. Peter Froese, newly-elected leading minister of the West Abbotsford Mennonite Church, in speaking to the 35 Mennonite ministers gathered in the Grace church here on May 18.

The ministers came from the Mennonite churches co-operating in sponsoring the Brunk Revival Campaigns in the Fraser Valley during June, July and August. They represented the Mennonite Brethren, the Mennonite and the Evangelical Mennonite Brethren churches in the valley.

Rev. H. H. Neufeld, leading minister of the Prest Road Mennonite Church and chairman of the co-ordinating committee for the Brunk meetings, stated the purpose of the ministerial meeting as follows:

- To encourage an attitude that will further a truly united testimony in a campaign "sponsored by the churches of the Mennonite faith."
- To declare our essential unity in the Spirit.
- To pray for our common cause: the Brunk revival and evangelistic campaign.

In his message Rev. Froese pointed out that all Mennonite preachers of the Gospel need the Brunk revival

meetings. Then the Mennonite church membership also needs to be revived. Finally, the unsaved need the Gospel.

Rev. G. Thielman, leading minister of the East Chilliwack M. B. Church, led in a prayer session that climaxed the meeting. Rev. H. P. Wiebe, pastor of the Grace EMB Church, pronounced the benediction.

Canadians Join Europe Tour Group

Akron, Pa. — A group of eleven persons, among them six Canadians, with Dr. Cornelius Krahn as tour director, will embark in New York on June 12 on the Maasdam of the Holland American Line to visit a number of European countries.

The tour begins at London, from where it proceeds to the World's Fair at Brussels, then to the Netherlands, the country in which one stream of Mennonitism originated, and on to other sections of Europe. Places of interest to Mennonites will be visited, among them the settlements at Krefeld, the Pfalz, Alsace-Lorraine and Zuerich.

The trip on the continent will be made in a chartered bus, with the exception of a boat ride along the Rhine River. Most of the tourists will embark in LeHavre on July 12 and return on the Ryndam. Some will continue on their own and return later.

The group consists of: Susie A. Richert, Dinuba, Calif.; Verna D. Rouse, Pandora, Ohio; Dr. and Mrs. N. J. Neufeld, Winnipeg; Mrs. L. C. Kreider, Wadsworth, Ohio; Justina Hildebrand, Winnipeg; Margaretha Dérksen, Winnipeg; Rev. Paul L. Wenger, Waynesboro, Virginia; Marie Schmitt and Erna Braun, Niagara-on-the-Lake, Ont.

Mennonites Listed in Graduating Classes

Winnipeg, Man. — More and more Mennonite young people are attending university and other advanced educational institutions.

The announcement of graduates at the University of Manitoba includes many Mennonite names, as follows:

Bachelor of Arts (General Course): Jake Doerksen (Oct. 3, 1957), Abram Enns (Oct. 3, 1957), Frank F. Enns (Oct. 3, 1957), Henri Enns (Oct. 3, 1957), Mildred Enns, Abe Friesen (Oct. 3, 1957), Jacob Froese (Oct. 3, 1957), John H. Froese (Oct. 3, 1957), Henry A. Funk, Abram P. Hildebrand (Oct. 3, 1957), Albert J. Huebner, David Isaak, Peter Isaak (Oct. 3, 1957), Abraham Nikkel (Oct. 3, 1957), Jake F. Peters, John Peters, Agatha Schellenberg (Oct. 3, 1957), Peter Schroeder (Oct. 3, 1957), Cornelius Van Thiessen (Oct. 3, 1957).

Bachelor of Education: David Duerksen, B.A. (Oct. 3, 1957), Laurence B. Friesen, B.A., Helen Janzen, B.A., B.Sc., Frieda Klassen, B.A. (Oct. 3, 1957), Bruno Martens,

B.Sc. (Oct. 3, 1957), Menno Martens, B.A. (Oct. 3, 1957), Jacob D. Siemens, B.A. (Oct. 3, 1957).

Bachelor of Pedagogy: Jake Doerksen (Oct. 3, 1957), Marianne Dyck, B.Sc., Lydia Loewen, B.Sc., Peter H. Peters, B.Sc., Albert J. Reimer, Hugo Unruh, B.A.

Bachelor of Science (General Course): William J. Friesen, Edward G. Janzen (Oct. 3, 1957), Bertram P. Klassen, Edward H. Regehr, John Reimer (Oct. 3, 1957), Hermann Rempel (Oct. 3, 1957).

Bachelor of Science (Honors Course): Reginald Jacob Friesen.

Bachelor of Science (Civil Engineering): Eddie Klassen, Peter Penner.

Bachelor of Science (Electrical Engineering): John E. Konrad, John Peters (J. H. Schumacher Memorial Prize for highest standing in Electric Lighting and Power Distribution of the fourth year in Electrical Engineering), Jake Wiens.

B.Sc. (Mechanical Engineering): Rudie J. Harder.

(Continued on page 5-2)

The Village of Heavenly Light

By Elizabeth Zinger

About 100 miles from Seoul, Korea, on a hillside near a river bed, lies one of the most unique communities in the world—Chun Kwan Li—the Village of Heavenly Light.

This is the home of 148 people—men, women and children—almost all of whom are blind. The villagers are immensely proud of their community. They live in tiny, but clean and comfortable two-family cottages.

Thirty-one families, in which either or both parents will never see again, comprise this little village. Besides these, there are 41 blind children— orphaned or abandoned youngsters—who are being loved, cared for and educated by the village residents.

Founded in 1954, Chun Kwan Li today serves as a shining example of what can be accomplished through dreams, plans and international co-operation.

Started by Missionary

The beginnings of the colony can be traced back to a bitter-cold, wintry day four years ago. It was then that an American missionary, Mrs. Dexter Lutz, arrived in Taejon, Korea. She was confronted by the desperate plight of numbers of Korean youngsters roaming about without food, shelter or clothing. Many of them were blind and had been abandoned; others were the children of blind parents who were unable to care for them properly.

They were typical of the children and adults all over Korea who were suffering the hardships of long years of war and deprivation.

Mrs. Lutz was determined to do something to help. Learning that there was a Blind Association in Taejon, she accepted the chairmanship of a Provincial Committee for Aid to the Blind to get some work started.

Anxious to help the Koreans help themselves, she contacted Korean officials, missionary groups and American aid organizations. First, the city of Taejon donated the site for a housing project right outside of the city. Overjoyed with the contribution of the land, Mrs. Lutz was reluctant to ask for the provision of a road leading to the site. Even today, residents and visitors alike must go on foot, proceeding cautiously single file along a slippery clay dike built up three feet between rice paddies in order to get across the embankment leading up to the colony.

Various Agencies Help

Once the land had been acquired for this project, a number of agencies lent their support. The Korea Civil Assistance Command (KCAC), American Korean Foundation,

United Nations Reconstruction Agency (UNKRA) and the American Foundation for Overseas Blind (AFOB) entered the picture and played an instrumental role in bringing the village to life.

Soon cottages, classrooms and dormitories went up. Plans were laid to meet the educational, social and religious needs of the community.

But the big question facing the newly-created community was an economic one: How would the village be supported on a continuing basis? Some way had to be found to provide an income for the blind residents, most of whom had survived on a day-to-day basis by begging.

It was the American Foundation for Overseas Blind (AFOB), a private, non-profit agency serving blind persons in countries throughout the world, which provided the answer. AFOB launched a unique project in this already unique village.

Industrial Program Set Up

An industrial program was set up to teach the blind residents special skills and crafts which would enable them to become productive. The Foundation furnished nearly \$2,000 for the construction of workshop buildings and for the provision of the necessary equipment. It sent an American expert in vocational rehabilitation to help set up the training program which would give the residents an opportunity to learn trades and develop skills which they could put to use.

The training project marked the establishment of the first such program for the rehabilitation of the blind in that entire part of Asia. Today it is noted throughout the region for its results.

Men, who were unable to earn a living, now support themselves and their families and take their rightful place in community life. It has transformed their entire outlook on life.

Members of the colony receive training in straw rope and straw bag making, basketry, weaving and knitting. The finished products turned out are sold to nearby communities. Six of the men in the village bring in income as masseurs, one is a trader in the market and still another is a church worker.

Help One Another

Wherever possible, the village residents themselves are called upon to fulfill the jobs within the community. Using the looms, sewing and knitting machines provided by AFOB, some of the villagers make the clothing for their fellow citizens.

In the village school, where children receive primary school training and are taught Braille and skills like weaving and knitting, only one

of the five teachers in the school is sighted. A visitor to an arithmetic class finds blind students expertly manipulating disks on a specially built abacus as the blind teacher reads from a braille text.

In another class, children are taught to mold clay objects. Exploratory fingers caress a sample vase before them and then transform meaningless chunks of clay into works of art.

The village's blind school also holds classes for the sighted children of blind parents and conducts a Bible course for 50 children who come from outside of the blind colony.

Colony Has Own Government

Besides the activities of the workshop and the school, there is an active civic, social and religious life in the community. The affairs of the village are administered by the colony's own representative government. Each week, the governing body inspects the homes and awards a monthly prize for the best-kept cottage. Since the housing units are at a premium, those neglecting their homes face eviction.

The Chun Kwan Li villagers have formed a small orchestra and an active 4-H Club. The Heavenly Light Presbyterian Church, organized by the residents, boasts three blind deacons and two blind deaconesses. Mr. Won Chan Lowe, superintendent of all the work in the colony, is an elder of the church. A young seminary student, Peter Kang, is the present acting pastor. Besides preaching, he has built up a Sunday school of more than a hundred children who come from both the blind colony and neighboring towns.

And in the midst of all this communal activity, one finds Mrs. Lutz, who plays an active part in co-ordinating all of the efforts to make for a smooth running community.

Many Blind in Korea.

For the sightless Koreans lucky enough to be among the residents of this blind colony, it is truly a "heavenly" village. The vast majority of their sightless fellows are not so fortunate.

According to a survey made in 1954 by the American Foundation for Overseas Blind, poverty and disease have swelled Korea's blind population to over 100,000 persons. Most of these are still living in pitiful makeshift shelters or shacks, under bridges, along river banks or dikes. A small government relief ration and a piece of relief clothing keeps them going.

There are a handful of schools and homes for the blind scattered throughout Korea. But none of these receive adequate support and none has any sort of industrial training program which can equip the blind to eventually help themselves.

In Korea, as in other Far Eastern nations, the handicapped are considered the responsibility of the family rather than the government. In

this hard-stricken country, this presents an even greater burden. While the handicapped members are not deliberately turned out, they remain unwanted, unloved and untaught.

Village a Bright Spot

In the face of these conditions, the village of Heavenly Light shines as a bright spot in the otherwise bleak picture of Korea's sightless.

Supporters of the village are working to expand the community, to set up additional housing and more schools and increase the training facilities so that more blind persons can be accommodated. Soon, the village hopes to be able to accept blind persons from outside the colony for training in straw rope making, basketry, knitting and broom making. Eventually it is hoped to make use of the training project as a center for training other workers and teachers who can set up similar programs to aid the blind in other parts of Korea.

According to the American Foundation for Overseas Blind vocational consultant who just returned from Korea: "The work being done shows rewarding results. You can see men who once begged in the streets walk with new dignity. You can watch women to whom life seemed futile hum happily as they tend their families. But best of all, you can hear the sound of children's laughter."

Evangelistic Meetings at Arnaud

Arnaud, Man. — Rev. Wm. Schmidt, director of the Gospel Light Hour devotional programs, served in evangelistic meetings in the M. B. church here from Sunday, May 18, to Friday, May 23.

Previous to the message Rev. Schmidt always had a special story for the boys and girls, which they certainly enjoyed.

A QUEST

By Lora Sawatsky

A quest I was—
God's Natureland
Revealed the wonders
He had planned.

A host of green
Thrust upward bold
The sky's blue velvet
Arch, you hold.

Like swords—green blades
To gain the light,
Now strain through breezes,
Reach for height.

The mountains rise
And march erect;
Through mists and cloud-work
Move, unchecked.

To One who rose
My thoughts resume—
Who triumphed over
Death and tomb!

College Companion

What About Television?

By Frank J. Friesen

(Conclusion)

• **Television and Children.** Parents are often relieved to know that their children are out of mischief and quietly seated before the TV set in the living room. But every parent should be conscious of the potential of television. Anything that can hold the attention of children for hours at a time, must be attractive. Impressions which are made during these early years are lasting. What the children of Canada feast upon today they will become tomorrow. God's Word still stands: "Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22:6. If our children feed upon a diet of violence, excitement, and crime we can expect nothing less than a future generation of criminals. "For as he thinketh in his heart, so he is." Proverbs 23:7.

Until they are mature enough to judge the nature of the world for themselves, children compensate through imitation. They imitate parents, friends, teachers, and any and all who are capable of stimulating their imagination. Herein is difficulty. Television may suggest unwholesome standards for the children's lives to be patterned after. If one will study the facial expression of children watching television for a moment, he will see the intense way that the imagination of the little ones is aroused by the experience.

Probably no sadder illustration of the stimulating powers of television can be cited than the October 16, 1949, "mercy" killing in Los Angeles. Left by their parents, while their elders were dining out, Richard Elliot, age fifteen, and his brother Robert, age ten, were given over to the tender care of the family television set. It was Sunday night. The harmless movie would keep the boys from getting into mischief.

The boys were watching a Hopalong Cassidy movie. As the blazing of the guns sent the blood surging in their veins, Richard went to the bedroom, took a gun from beneath the mattress, and brought it back—so he testified to police officers. He wanted to demonstrate for his little brother the "kind of gun they use in the West." He was playing with his sawed-off .32 caliber gun when the firing chamber was tripped. Robert was shot in the head. The little one writhed and moaned on the floor. Testifying that he was unable to see him suffer so, Richard backed up and, with a mixed feeling of mercy and cowboy courage, fired a second shot. His pains were over.

Observe how subtle the corrupting power of television is. It teaches our children to believe that gun-toting is smart and chic. Every high

school boy ought to have a gun! Television says so! Hopalong Cassidy says so! This unspeakably tragic incident ought to warn parents that simply because their children spend nights before the television set, they are thereby not exempt from corruption.

Conclusion.

What is the conclusion? Is it wrong for me to own a television set or not? What is the recommendation of the church on this matter? Is the answer yes or no? The answer is not as simple as that.

At the present time, Christian people everywhere are moving cautiously. It is well that people remain frustrated on the television issue, for only then will they be in a favourable position to judge for themselves whether the medium shall be servant or lord of their lives. Each must come to his own decision.

Little advice, if any, can be gained or given to those who reject Christianity. They understand neither the seriousness of the welfare of the righteous nor the possible contribution of television to that struggle. The world is their home and pleasure their god. But those who sincerely fear God want to make their time count most for His service. No individual may be held responsible for the fact of television, but he surely is responsible for what he does with the medium.

Until there are more good programs on television, it is doubtful whether Christian homes should make such a large investment. It is also a question as to whether it would be good stewardship at this point. Because of the tremendous power and influence of television, especially with children, it is certainly doubtful whether Christians should invest in television at this time.

Whatever our decision, may we say with Paul in Romans 8:38-39: "For I am persuaded, that neither . . . things present nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Mennonite Graduates

(Continued from page 3-4)

- B.Sc. (Physics):** Ernest V. Willms.
- Associate in Music (Manitoba):** Peter A. Dyck (Singing, Performer), John A. Pauls (Vocal, Teacher, as of May 21, 1958), Henry Voth (Singing, Teacher).
- Certificate in Nursing Education (Public Health Nursing):** Alvin Voth.
- Certificate in Nursing Education (Teaching and Supervision):** Lydia Peters, Carol Reimer (Oct. 3, 1957).

Bachelor of Paed. (Honors Course): Pearl Block, Wendelin Mann (Oct. 3, 1957).

Bachelor of Science in Agriculture: Edward K. Friesen, Francis G. Giesbrecht, Elmer Vernon Schroeder.

B.A. (Honors Course): Victor Doerksen.

Master of Education: William B. Doerksen, Peter G. Klassen (Thesis title: "A History of Mennonite Education in Manitoba").

The following appeared in the published graduating class list of the University of British Columbia:

Bachelor of Arts (Gen. Course): Erwin J. Janzen, Abram G. Konrad, Erna S. Suderman, Walter W. Wiebe.

Bachelor of Education: Henry

Epp, John H. Redekop, Frank Pankratz.

Master of Arts: Herbert C. Klassen, B.A.—"Some Aspects of the Teaching of Hans Hut."

Master of Science: Verner J. Wierler, B.A.—"Heliports: Their Location in the Central Business District"; Frank B. Peters, B.Sc.—"A Vapour-Pressure Study of Phase in Copper-Manganese Alloys."

Bachelor of Laws: Nick Friesen, B.A., B.Sc.

Bachelor of Commerce: Jacob A. Krahn.

Bachelor of Science in Pharmacy: Abram J. D. Friesen, winner of the gold medal and a \$1,200. fellowship for graduate study and research; Elmer H. Ratzlaff.

Doctor of Medicine: Leslie B. Janz, Daniel B. Konrad.

Nine Added to the Church in Colombia

By Elizabeth Tieszen

Greetings with Acts 2:41,47: "Then they that gladly received his word were baptized . . . And the Lord added to the church daily such as should be saved."

We do not experience this daily, but the Lord did add to His church on Easter Sunday. In the morning a group went to Jiguales to attend the morning service. From La Cumbre we drove by car for about a half hour to the home where the Jiguales group has its services. From there we proceeded by foot under the burning sun down the mountain to the river. At places the path led in no other direction but down, and with the loose dirt in the path one had to be careful not to reach his destination sooner than one intended. Finally after another half hour in which there were a few breath-taking experiences, and after having worn a few blisters on our feet, we arrived at the spot where the baptismal service was to be held.

We assembled at a bend in the river surrounded by green trees and brown rocks, standing on rocks in the river or the little ground avail-

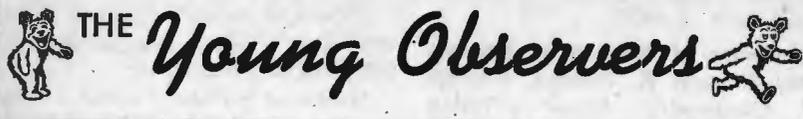
able. There were no other outside interferences except the flowing of the river. Here we sang praises to Him for what He had done for us. Brother Luis Carlos Aguadelo gave a wonderful baptismal message. Then Brother Ernest Friesen had the privilege of baptizing nine believers. But who were these nine? Eight of them were couples, older and younger people with families. The ninth was a son of one of the baptized couples who had attended the Bible school in Cali. To see the radiant faces of these believers in this step was a real joy. Thus the Jiguales group now numbers about 18 baptized believers.

We then retraced our steps, up and down hill, to the home of the family of which three were baptized. There on the open porch we had the Lord's Supper. What a joy it is to fellowship with these dear believers.

After retracing our steps, now being a steady climb upward, and then by car, we finally reached La Cumbre at sundown, tired in body but uplifted in spirit.



These are the Colombian baptismal candidates.



THE Young Observers

Let's Visit a Minute

Hello, Boys and Girls,

Are we all here today? Yes, I think so! I know why some of you have such bright, smiling faces. You've been reading your map and following your guide. But what about the sad faces? Haven't you heard about our map and our guide? Every boy and girl can be happy if they read our map, the Bible, and follow our guide, the Lord Jesus.

Well, here we are at our first beautiful spot. We've been chatting so long that we haven't noticed how far we have come. Just look at this great big garden before us. Shall we go in? Oh, what mighty trees stand all around to shelter the shrubs—flowers that are blooming under their lofty branches.

Look! What are those tiny white bells hiding behind pointed green leaves along the walk? Can you smell their sweet perfume? They must be lilies of the valley. Let's take a closer look. Oh dear! Something must have happened to them. Their little green leaf houses are all crumpled. Their stems are thin and the lilies are so small. Usually they are sturdy and straight. The frost must have nipped them when they were very frail and small.

That is just what happens to some boys and girls on the Road of Life. They don't read their Bible, so it can't help them to do what is right. Then along comes SIN and spoils their life. First a little bit, then more and more, until their life is all marked up and you cannot see the beauty that should be there.

Is SIN spoiling your life? Don't let it! Read your Bible! If you hide God's word in your heart it will help you to keep SIN out of your life. Psalm 119:11 says: "Thy word have I hid in my heart that I might not sin against Thee." How many words of God will you hide in your heart this week?

Love, Aunt Selma.

Your Conscience

Sarah Schuster

The school year was fast drawing to an end. "It's almost the first of June," mused Miss Letitia Campbell as she stood before her one-room rural school. Just thirty days left, and as Miss Campbell looked wistfully at her boys and girls sitting at the worn desks of the time-honored school, she was sad. She had learned to love these children, many of whom had been with her through the years from the first to the eighth grades and a feeling of homesickness came over her.

"How wonderful," she thought, "that according to the laws of the state of Florida I can open each day with Bible reading and with prayer. The boys and girls have actually learned to pray aloud in the devotional period."

When one day Aaron, an awkward uncouth lad of the seventh grade, read a passage from the Bible so distinctly and with such dignity and understanding, a supervisor who happened in unexpectedly commented to Miss Campbell at the close of the day that such intelligent reading of such profound matter was an accomplishment never achieved in the larger groups.

Miss Campbell knew that the reading and the understanding of the Scripture arose from the perfect freedom the boys and girls had to come to her and quietly discuss the problems of their everyday living. "The Bible is very interesting

indeed when you try to live by it," she often said.

"Why is it?" confessed Dora of the sixth grade, "that I'm so afraid to pray out loud?" Dora had stayed after school to help Miss Campbell clean the blackboards on purpose to have a little time alone with her.

"It is not a bad thing, Dora, dear, to have a feeling of shyness when we speak aloud to God. It arises from the great respect and reverence we have for Him. If you were invited to Washington to have a talk with the President of the United States, you would not rush into his presence and talk glibly, would you? How infinitely more reverence we must show when we come before God. Everyone of us in the whole human race would never dare to come before God the Almighty One, but for the fact that His Son, our Lord Jesus, who died for us, takes us into the throne room. We must always come to God as a little child hiding behind the merits of Jesus Christ. Remember, He has invited us to come to God in His Name."

"It seems like a kind of betrayal of my love for Jesus, though, to have my heart beat so fast that I can scarcely speak," said Dora quite unabashed to speak out her feelings so intimately.

"Dora, you are not afraid to pray silently, are you?" asked Miss Campbell.

"Oh, no, no," answered Dora with childlike frankness. "I love to pray silently."

"Well then, Dora, what you are really afraid of is your own voice. When you kneel at your bed at night to pray, speak the words of your prayer out loud for a while and you'll see how soon you become accustomed to hearing your voice. The fear will leave you for public prayer."

"I'll do that," said Dora as she left the building. She had learned to trust every word Miss Campbell spoke as a workable truth.

Miss Campbell's keen understanding of the problems of youth was the pass key that opened hearts to her.

One day Miss Campbell stood up before her school for the morning devotions and read just four words and closed the Book. The searching words aroused a stir and it seemed every boy and girl had proven the meaning of the text to himself.

"Thou God seest me," read Miss Campbell and added, "Do you all believe that?"

"Oh, yes, our conscience tells us that," said Aaron as if he had had recent experience in that line.

"Does every one have one?" asked Donald, a little freckle-faced red-headed second grader who sat in one of the smaller desks up in the front. His bright face screwed up with merriment so easily that everyone wanted to hear what he had to say. Donald was so interested in whatever was going on that he was unfailingly interesting himself. It was easy to keep order even with the littlest folks when a discussion about real living was under way.

"Does every one have a conscience?" asked Miss Campbell, repeating Donald's question in a familiar confident tone.

Everyone nodded emphatically, the first and second graders, violently. Of course they had had little experience, but they enjoyed the more that they were allowed to take part in the talk.

"Someone speak up and tell how he knows God was watching him because his conscience told him so," spoke the welcoming voice of the beloved teacher.

"I'd like to tell, Miss Campbell," said Aaron, the awkward, fast-growing lad as he shoved out of his too closely fitting desk. "I have had misery in my stomach since yesterday because of my conscience."

The room was very still as Aaron with downcast eyes spoke seriously. Of course Aaron was a young strong fellow and could fight anyone in the whole district, but that was by no manner of means the reason every one listened today.

Aaron spoke in a low tone, for every word cut his heart. "Yesterday I stopped at the market to buy meat for my mother. The butcher man gave me twenty-five cents too much change. I knew it right away, but thought it was his mistake, so I went over to the candy counter and spent it. The candy didn't taste

good because my conscience hurt me all night. I'm going back to the man after school and ask for a job so that I can work out the money."

"That's fine, Aaron," said Miss Campbell firmly, but tenderly. "If you square up your conscience on small matters, you will never be tempted to take large amounts that do not belong to you."

Anna, an eighth grade girl, arose modestly. "Go ahead, Anna," encouraged Miss Campbell.

"I punished my dog too hard the other day," said Anna, "and when he whined and cried and instead of sulking away snuggled up to me and looked surprised as much as to say, 'Why are you striking me, Anna?' my heart hurt and I petted him."

"That's good, Anna, don't forget when God punishes you to draw nearer to Him instead of running away. Always remember that," said Miss Campbell in a kindly voice.

One after another the children told of times when their conscience had reminded them that what they had done was wrong. In closing, Miss Campbell reminded them that when we do wrong we not only get a bad conscience, but we also grieve the Lord Jesus. That is why we must not only confess our wrongs to others but also to the Lord Jesus. "If we confess our sins, he (Jesus) is faithful and just to forgive us our sins," Miss Campbell told the pupils.

Bible Readings for the Family Hour

By Martin P. Simon

To fill a recognized need for devotional material for families with young children, Dr. Simon has compiled this book. Whole sections are given to the life of Christ, Moses, Samuel, Elijah, and Esther. Questions at the end of each day's reading are designed to bring out the chief points of the Biblical account and to encourage discussion. Prayers in language which children understand encourage them to give free expression to their desires Godward.

Price: \$3.25

Family Altar Readings

By R. P. Haakonson

Where there are children there is bound to be wriggling and squirming after a few minutes of quiet. This book has material, including a story, to help quiet the fidgets of children and at the same time contribute to the thoughtful meditation of adults. Add a portion of a well-known hymn to the family devotions (off-key tones included) and you have a family altar that will knit the family together.

Price: \$3.50

THE CHRISTIAN PRESS Ltd.
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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(62nd Installment)

The little farms of the Taches looked desolate like the bare uninhabited fields south of them. Some of the younger Taches left the reservation in the spring to work in the fruit in other communities, returning in the fall. They lived on the vegetables, fruits, pigs, cattle and weeds which they raised or gathered, on fish, rabbits, on domestic and wild birds and the few dollars which they earned for work in sheep-shearing and other farm work on their white neighbors' ranches. The Taches loved their reservation, but the need for money frequently made it impossible for them to remain there for long.

Some of the Taches were pure Indians, others had a fraction of Indian blood in their veins. Formerly the Taches had been scattered over the entire region between Coalinga, Porterville and Visalia and, according to oral reports, a hundred and fifty years ago there had been over five thousand of them roaming over the uncultivated lands, living on rabbits, plants and their fruits and antelope. Their present eighty members were the descendants, living in peaceful isolation around the Ramona school where Liesbeth was expected to teach the children, dispense quinine and castor oil, read and write letters for them and try to improve the standard of living.

Few of the adults could read or write. Not even the three elected or appointed school trustees knew how to sign their names. They used simple crosses for their signatures. Each was a little different and each was written slowly and carefully as if the paper being signed was a million-dollar document. The cross was a practical time-saving method of signing their names, for Taches had many designations. Most of Liesbeth's pupils had eight or nine names; some ten and more. The number depended on how many grand-parents, aunts, uncles and other important relatives a newborn child had. Each important relative was privileged to give the baby a name. The names of some of Liesbeth's pupils, like Soyomat, Acatsiat, Leeseet, Sayat, had a beautiful sound. In addition to their many Indian names, the Taches had at least one American name like Bob, Pete or Ed.

Most of the Indians were able to speak enough English to be understood; among themselves, though, they preferred to use their Tache Indian dialect. Liesbeth could speak High and Low German, Rus-

sian and a little Dutch. In college she had studied French, Spanish and Latin. She enjoyed listening to the Indians as they conversed with each other. To her delight, the students were generous in helping her to recognize words and to build up a small Tache vocabulary of her own. She found that some Tache words had been borrowed from other languages. Words signifying objects which their ancestors did not have were expressed in Indianized English. For example, teacher in Tache was teatsa, picture was pitsa, doctor was docta; an airplane they simply called airplane and Christmas was Christmas to them. Most of the Tache words were simple and usually short, like bont for bread, no-ome for mother, cha for give, no-pop for father, oola-oola for ball and neenia for good-bye. For sentences the words appeared to be joined loosely with no fanfare.

Liesbeth tried a roundabout way of eliminating conversation in Tache on the school grounds by learning as much of the Tache language as possible and occasionally, unexpectedly saying something to the pupils in their own language, like "cha me oola-oola" (give me the ball) while refereeing a game, or "neenia nomos" (good-bye, boys), as they were leaving the room or school grounds. The Indians were a sensitive people. A direct command not to speak Tache on the school grounds failed to have the desired result. Some of the students at least were speaking Tache in order not to be understood by the teacher; yet they needed much practice in speaking English. The schoolroom and the yard were the only places where they could get that practice. Liesbeth spoke just enough Tache to let the children know that she was not entirely a stranger to their language. That had the expected effect. By Christmas, Tache conversation on the school grounds had lost its practical value and English had taken its rightful place.

A well-meaning white neighbor had told Liesbeth the very first week of school that the Indians were sensitive people and that it might be a good idea for her not to do or say anything that would annoy them. She had no intention of irritating anyone and brushed the advice off as unnecessary. She noticed even before school opened that some of the children already were graying and that a number of them had sores on their legs, hands and faces. The hands of two or three children felt as if there were no

muscles in them. Although none of the children were unusually thin, some probably were not getting the proper food; at least Liesbeth planned to give them some information on essential foods and, if necessary and possible, to see that they got them. She knew what it was like to be undernourished because of sheer ignorance.

There was also at least one active case of tuberculosis on the reservation and many malaria cases. It was plain to Liesbeth that sickness would have to receive some attention in school. She wanted to help in another area. Several of the pupils had told her that they and their mothers were obliged to go barefooted all winter because they had no money to buy shoes. She would try to get someone interested in collecting used shoes for them. As could be expected, she wanted to promote in the children an appreciation of the American way of life and of their own Indian culture; all of this on top of teaching around twenty youngsters in five or six grades the required school work. It was a big program, but it seemed worth the trouble.

Liesbeth proceeded cautiously. She had an interesting plan, but Indians were sensitive and she knew from experience what that meant. She knew she had the good will of the trustees. No matter what document, check or contract she asked them to sign, they always did it willingly and cheerfully. They took special pains to report to her anything she should know, and they never turned down a suggestion she made to them. As far as she was concerned, they were perfect trustees. That meant a great deal. They were leaders among the Indians and could influence their families and the others to co-operate with her.

Of the twenty children enrolled in the school, two were beginners, one was an eighth-grader, and the others were in between. In the interests of physical exercises, one day, to improve the poor sense of rhythm among the children, Liesbeth had them do simple marching drills while she counted or clapped her hands. They were unable to keep step, but the exercise delighted them. For several days one or other of the older students could be seen in the school yard during recess or before school and at noon counting and clapping hands while the others tried to march. The shortcomings of the children were obvious.

Most of the Indian children had beautiful voices. They sang quietly and softly, and two or three of them could reach a surprisingly high pitch. But they were so shy that the moment they could not hear Liesbeth, they all stopped singing. After a few weeks they developed more confidence in themselves and in the teacher and sang by themselves.

Playing ball was the best-liked pastime. Their yells, laughs and cheers were typically Indian. Some

of the bigger boys could hit a softball in a mean manner. Liesbeth found that out after school one day when she stepped into the yard from the wrong direction. A baseball struck her on the nose and right eye. Some of the bigger girls immediately walked up to her and asked if they could help. Everything was under control, but when Liesbeth looked toward the baseball diamond there was not a person in sight. Every boy, from the smallest to the biggest, had left the school grounds, nor did they return until the next day.

"They are scared stiff," one of the girls told Liesbeth.

"What are they afraid of?" she asked. "It was an accident, and actually it was my fault; I had no business approaching the yard from that side at this time of the day." The next morning the boys were in school early. They probably wanted to see if Liesbeth had a black eye. She did, and a blue nose, too. Their curiosity overshadowed the fear of retaliation, and they grinned when they noticed that despite the disfigured face the teacher had no hatred in her heart.

Around October, Liesbeth helped the children to organize a hobby club. It was the first club to which any of them had ever belonged. It was for everybody. They could make baskets, sew, crochet, draw pictures, do woodwork, sing or play the organ. Occasionally Liesbeth read to them. One of the bigger girls preferred to play the organ. She played quite well, by ear. A small girl chose to sing. She sang Indian songs which were handed down by word of mouth from generation to generation. The Coyote Song was her favorite.

Once a month there was a party, at first in the schoolhouse, after school hours, and a little later at Liesbeth's house in the evenings. They made candy, played games and sang songs. It was easy to entertain the members of the club. The party, by mutual consent, was only for those who, during the preceding month, had not been absent from school or tardy more than three times. As a rule between six and eight attended. Liesbeth always furnished the food—beans, sandwiches, hot dogs, fruit or punch, whatever happened to be handy.

(To be continued.)

Advice to Reporters

ON BREVITY—A notice in an army broadcasting and leaflet battalion: "In promulgating your sincere sentimentalities and psychological observations, beware of all platitudes and ponderosities. Use a rarified conciseness, with no superfluous outlandish lingo, and clear, definite, intelligible terms adapted to the comprehension of your auditor. In short, always say what you mean, mean what you say, and never use a big word when a little word will suit the purpose."

The Heritage of M. B. Young People

(The following dissertation was given at three Fraser Valley centres by Rev. Peter Penner, teacher at the East Chilliwack Bible School and former home missionary at Lindal, Man.)

Since the scope of Rev. Penner's article precluded any extensive treatment of all phases of the problem, we would encourage others to contribute articles treating some aspects at greater length. They should be positive in nature, since critical reviews of today's situation are generally not lacking. But we do need, to quote Rev. F. C. Peters, an "adequate philosophy of change". Ed.)

When I was first asked to speak on this topic by the Greendale M. B. Church young people, I was given Col. 1:12 as a text: "God has qualified us to share in the inheritance of the saints . . ." Another brother suggested Psalm 16:6 as an appropriate verse for this treatise: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Our share of the Christian heritage is large. We have, first of all, a share in Christ, because we are members of His body by regeneration. We have much in common with many Protestant evangelical Christians, but our distinctive Christian heritage has come to us from our Anabaptist forefathers of the 16th century, and particularly from our Mennonite Brethren forefathers of the past 98 years.

The purpose of this treatise is to relate our heritage to the changing environment in which we live; to mention some of the factors or forces which are changing our environment as well as the dangers attending these changes; to attempt to show how to adapt our heritage to present conditions; and, above all, to present clearly the goal of our Christian heritage.

WHAT IS OUR CHRISTIAN HERITAGE?

- **The evangelical, fundamental, but simple faith of our fathers.** The eighteen brethren who left the general Mennonite brotherhood in January, 1860, and all other responsible M. B. brethren since then, have emphasized the need for a thorough conversion. They maintained that this includes the following elements: repentance, a turning from sin; a saving faith in Jesus Christ; the new birth, an act of God within the heart of man; and discipleship, the continuous following of Christ, including the denial of self and consequent growth in sanctification.

- **The apostolic concept of a pure church.** The church must consist of born again members only. This includes all those in any one community who voluntarily associate together, live in separation from the world, and bind themselves together under the Lordship of Christ in order to fulfill the mission of the

church. This concept necessarily rejects both infant baptism as well as mechanical adult baptism. (See Yearbook of the 47th General M. B. Conference, pp. 107-110 for the latest M. B. Church statement on baptism and reception of members, especially on non-immersed believers.) Furthermore, this concept requires preventive discipline by sound teaching and mutual exhortation; but also, if necessary, excommunication (expelling discipline), to retain the purity of the church. All church discipline should have the two-fold object of retaining the church's purity and of restoring the expelled member back into fellowship.

- **The teaching and practice of non-resistance.** This is also a vital part of our heritage. Many young people find non-resistance a difficult concept to adapt to our 20th century life, but let us remember that we are not of this world, though in it; our mission is not political, nor cultural, but rather spiritual. And only a non-resistant force of men and women will accomplish that spiritual mission of bringing others, of all national and racial strains, to a saving knowledge of Jesus Christ. Remember this, it was a non-resistant force of Christians that turned the entire Roman world right side up during the first centuries after Christ.

- **The practical application of doctrinal principles.** Our Anabaptist forefathers in particular believed in a simple way of life. We don't really believe in that any more. In general, we aim at a high standard of living and like it that way. Yet, we may still look back to our fathers and say: They practised honesty in business dealings, industry and thrift in farm and shop, and purity in all social relations.

- **The missionary spirit and missionary projects.** We have received a missionary spirit from our fathers: the desire to fulfill the command of Christ to go into all the world, beginning at home, to preach the gospel, to make disciples of all nations and nationals, baptize the believers, and instruct them into Christian maturity. That we have inherited missionary projects was brought home to us forcibly at the recent General Conference. Our small group of believers now has the responsibility of reaching about twelve million people and of raising upwards of \$500,000 annually for foreign missions alone.

Closely related to this aspect of our heritage, yes, inseparably related to it, are our schools which our fathers have built. These are to prepare us for the accomplishment of our missionary task in our generation.

THE CHANGING ENVIRONMENT

For some time now we have noticed that many of our young people

have left the farm to enter a variety of professions. Among these are teaching, nursing, medicine, engineering and even law. Others have set themselves up in some business enterprise. So we are experiencing a change:

- **From the plough to professionalization.** The thrift of our parents gave our generation the opportunity for an elementary, secondary, and in many cases, for a higher education. Since farming is not necessarily in-born and since it is difficult for a young man to begin farming today, he is turning to these professions—and to others in time to come. In doing so he is entering a cultural current that is bound to change his thought and habit patterns from what they would have been had he continued to follow the plough like his father.

- **From rural to urban life.** Our people—young married couples, teachers, single girls with their various careers, single men as students, technicians, labourers, and many middle-aged and even older people—are moving to towns and cities. There, especially in the larger centers, they take on a certain sophistication almost without knowing it. They become part of a complex way of life. If you ask anyone anywhere at any time of the day, "How are you?" he will almost invariably answer, "I'm busy!"

This professionalization and urbanization are forcing us to change

- **From an isolated way of life to freer intercourse with people of all kinds.** Many of our people today rub shoulders with non-Mennonite Canadians more than with people of our own faith and culture. Consequently, those that are still subject to change have taken on many Canadian ways: habits of thought, speech, dress, of cooking and of eating.

- **Another change is that of language.** Our Sunday school statistics for 1957 show that over half of our Sunday schools are being taught in English, at least in the classes from Beginners to Intermediates. But we must, and we can, retain our biblical faith and Christian heritage even though we should change from German to English, because our heritage is far greater than the vehicle we use to carry it forward.

- **There is also a trend from an unsalaried to a salaried ministry today.** I propose to say more on this when I come to the need for adapting our heritage to the changing environment.

FACTORS DETERMINING THESE CHANGES

There are various forces around us as well as in us that have helped to bring about the changes of which I have written. One of these is:

- **The influence of the business world around us.** The modern means

of communication, the advertiser, the salesman and the new jobs upon which we have entered have brought us to the place where we are tied up with either an enterprising business, a demanding profession, a complex farm program, or even with outside secular and political organizations. Many cannot participate freely in the activities of the church and are more ready than in earlier times to support the ministry financially. In that way they are left free to pursue the course of their busy life. Then there is

- **Social Pressure**—our new companions apply pressure in this way: "Why don't you wear your hair short? Why don't you buy a higher-priced car? Why don't you join our club? Why not let your hair down once in a while and have some fun with us?" Unfortunately many of us have come to seek the approval of our new companions in the world. They want us to be like them entirely and we don't want to be different.

Then there are factors coming from within us. One of these is:

- **Economic Advantage.** We are not against our members going into business nor into the higher paid professions, but what is the motive? Economic advantage? Of course it is! But to what end? Personal economic advantage, or that we may be faithful stewards of a greater income? God does give some the ability or privilege to make money. He will, however, take any one to account for abusing that ability and say to him: Thou mayest no longer be steward; give an account of thy stewardship.

- **Personal pleasure.** There are those who pursue certain courses which give them pleasure at the expense of the group conscience and in violation of the principle of discipleship which includes self-denial.

- **Many have a passive and defeatist attitude.** Any passive attitude to current events, problems and developments within the church may very well develop into a defeatist attitude—the feeling of giving up, the throwing up of our hands. This feeling, I am sure, could be traced to defeat in the personal Christian life. So many of us lack personal victory in Christ. We have given Satan a toe-hold somewhere in our experience and he is leading us to attitudes of indifference and carelessness.

(To be concluded)

Mennonite Singers Awarded Scholarships

Winnipeg, Man. — David Falk, baritone, son of Rev. and Mrs. Wm. Falk, was awarded a \$300 scholarship when he recently won the Manitoba Registered Music Teachers' Association scholarship contest.

The second award of \$150 was won by Victor Martens, tenor, voice teacher at the M. B. Bible College.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Teacher Gives Services For Missions in East Africa

A California teacher has volunteered to serve at a Lutheran missionary school in northern Tanganyika, East Africa, next year. She is Miss Aina Abrahamson of Bell, California, a teacher and librarian in the Long Beach Public School. Miss Abrahamson will go to the Ashira Girls' School, located in the Killimanjaro area of Tanganyika, where she will teach youngsters in the fifth to eighth grades. She will also serve on the faculty of the school's teacher training program.

Announcement of her assignment was made in New York by the Rev. Oscar R. Rolander, secretary of the Department of World Missions Cooperation of the National Lutheran Council. The department administers U.S. funds sent to the school, which is conducted by the Lutheran Council of Northern Tanganyika. He said Miss Abrahamson will pay her own travel expenses to and from Tanganyika and will receive only a stipend for board and room while working there. Praising her offer of service as "unique and highly commendable," he added that "we hope her example will inspire other friends of missions to do likewise."

* * *

Christianity Losing Ground In Middle East

In the Middle East, according to a recently returned representative of the Episcopal Church, Christianity is steadily losing ground. This is due, said the Rev. Pitt S. Willand, in part to "a revitalized Islam but most heavily to secularism." He was in Beirut, Lebanon, for the past three years on the staff of the Anglican Archbishop in Jerusalem. Willand declared the church in the Middle East needs "priests and lay workers of breadth and vision, and . . . sufficient financial resources to make this . . . possible."

* * *

Paraplegics in Wheel Chairs Graduate

Philip Petersen and Ralston Patterson, paraplegics confined to wheel chairs, were among the fifty-seven students receiving degrees at the Ninth Annual Commencement Exercises of Fuller Theological Seminary May 22.

Peterson, wounded four times in World War II, received his B.D. degree from Fuller Theological Seminary in '55 and his B.A. and Th.B. from Southern California Bible College in Costa Mesa in 1951. He has been teaching at the California Open

Bible Institute in Pasadena since 1952, and will become the dean of that school upon receiving his Master of Religious Education degree from Fuller Theological Seminary Thursday.

Patterson, disabled in a training accident in World War II, will become a pastor of a small rural church near Turlock after receiving his Bachelor of Divinity degree.

The Petersens have a 2-year-old adopted girl, Becky, and the Pattersons have a 2-year-old adopted boy, Timmy.

Although stairs present a particular difficulty for the two men, both believe there will be no insurmountable problems in their lives of full time Christian service for the future.

* * *

Plan 'Long-Distance' Mission Rally

An unusual 'long-distance' rally for the support of worldwide missionary projects of the Pentecostal Assemblies of Canada highlighted the 21st biennial general conference of the group. A large tabular indicator showed the nation-wide response to the unique missionary effort.

The young Canadian Pentecostal denomination, which numbers 670 local churches, has 123 missionaries in 12 overseas fields, besides extensive home mission work up the British Columbia coast, in Canada's northland and in French-speaking Canada.

Churches in the earlier time zones in eastern Canada telephoned the amount of their missionary offering received during the Sunday morning service to a central office in each of the seven district conferences. (roughly following provincial boundaries). Each of the district central telephone points in turn telephoned the rally in Vancouver, where the grand total was reported.

—o—

CANADASCOPE

Fire Shuts Down Nuclear Reactor

A fuel-rod fire in the giant \$50,000,000 NRU atomic reactor at Chalk River, Ont., Saturday caused enough contamination for a one-month shutdown, the Atomic Energy of Canada commission announced.

Radioactive dust contaminated the interior of the huge 12-story building which houses the reactor. No one was injured and the reactor and the rod removal equipment were not damaged.

Another Barley Payment

Final payment on the 1956-57 barley pool which closed May 9 will average 6.28 cents a bushel, it has been announced in Ottawa. Delivery of cheques is expected to be completed by June 12.

Hon. Gordon Churchill, minister of trade and commerce, announced that the final payment on the wheat pool will be made shortly.

* * *

Plastic Bag Suffocates Child

In spite of repeated warnings from her parents not to cover her head with plastic bags, little Donna Wain of Vancouver delighted in the playful practice. A week ago it cost her life, when she suffocated after putting a holeless plastic bag over her head. The child's mother was working in the kitchen, when she noticed no sounds coming from the room where the girl and her two-year-old brother were playing. When she investigated she found Donna lying face down with the bag over her head.

* * *

Albertans Thinking of Joining B.C.

People in northwestern Alberta are in a mood that could find them asking to secede from the province

—all because a \$65,000,000 federal government rail branch may not be built through their area.

A delegation that appeared before the Canadian government at Ottawa claimed that a great number of persons would leave the Peace River district if the railway is not built there. The delegation leader declared that, "We have been waiting for 40 years for a railway and fear we have never had the support of the federal government." Another delegate remarked, "There has already been talk of secession."

* * *

12 Indian Children Trapped By Fire

Twelve Indian children were trapped in their beds when fire believed started by an explosion destroyed a two-story frame hospital at a remote Anaham Indian reserve 60 miles from Williams Lake in British Columbia.

Fragmentary reports say workmen were laying pipe for a new water supply in the area and it was believed oxygen tanks used in the operation exploded, setting fire to the building.

The dead children range in age from newborn babies to a nine-year-old boy.



Love that Looses the Lash

By Edwin Raymond Anderson

A former generation had familiar acquaintance with "physical education" as it wended its way to the little red school house—"the board of education applied to the seat of learning." Old fashioned spanking in the more direct manner of speaking!

Of course such a board has been declared out of bounds for too many recent years, and now many a board of education is bewildered by a brood that has blasted all bonds. The largest city of the land has established a special school for those who have been expelled from regular schools because of vandalism and allied expressions of mental vacuum. No longer does one lift the eyebrow at the seeming crudity of the "old days", for there is a tug upon the heart that drags the eyes downward, and this modern daze has no comfort in its complexities.

But there is hope on the horizon. Spanking may return from expelled exile and find its place as of yore, along with blackboard and books. The Virginia House of Delegates has approved by a swamping 75-to-5 vote, a bill to allow teachers to switch to the "switch" when stubbornness strides the scene. Valiant Virginians!

Significant was the support of the bill, as the Word of God was aligned: "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it from him" (Proverbs 22: 15). This was considered sufficient for a people who at least have "in God we trust" on their currency's face, and who can now trust His Word for the turning out of the greater currency of correct children.

There are ramifications to this . . . would it be considered strange to suggest that many of the tragedies which touch life may be the application of a "divine rod" to steer souls to spiritual harbors? It is love that looses the lash and lays the life low in order that the "still small voice" (I Kings 19:12) may speak of those heavenlies which are unheeded in rush of temporal traffic. The man in Christ (II Corinthians 5:17), can look back to "stripes seasons", understanding that "the goodness of God leadeth to repentance" (Romans 2:4), for of a solemn dictum there is no greater disaster than spiritual delinquency!

(Copr. ERA, 1958)

LORNE A. WOLCH

B.Sc., B.O., O.D.

Optometrist and Optician
Eyes Examined

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Weddings

Janzen—Cridland

Miss Gladys Cridland, daughter of Mr. and Mrs. John Cridland of Kelowna, B.C., and Rudy Janzen, son of Mr. and Mrs. Jacob Janzen, Kelowna, were married on May 3 at the People's Mission in Kelowna. Rev. John Reimer, field director of the West Coast Children's Mission, officiated.



Both Mr. and Mrs. Janzen graduated from the Briercrest Bible Institute, Caronport, Sask., this spring. They are planning to serve the Lord among the Indians at Whitehorse in the Yukon. . . .

Dyck—Redekopp

Miss Erna Redekopp, daughter of Mrs. Kathe Redekopp of Niagara-on-the-Lake, Ont., and Victor Dyck, son of Mr. and Mrs. Jacob Dyck, Virgil, Ont., were married on April 19 in the Virgil M. B. church. Rev. Henry Penner officiated.



Of interest was a telegram of congratulations that arrived from the bride's father, who is still in Russia. . . .

Loxley—Peters

Miss Anita Peters, daughter of Mr. and Mrs. D. A. Peters of Mt. Lehman, B.C., and Ralph Loxley, son of Mr. and Mrs. Galen B. Loxley of New Madison, Ohio, were married on May 3 in the East Aldergrove M. B. church. Rev. Herman Voth officiated.

After a short wedding trip the couple is making their home at 3552 West Congress, Chicago 24, Illinois.



Healthy Volunteers Exit Sickness

Will heart disease become a thing of the past? Can mental illness be curbed? Is something being done to eliminate arthritis?

The future answer is yes.

To help bring about a future affirmative answer a group of MCC volunteers are serving in research tests at the National Institutes of Health at Bethesda, Md. (suburb of Washington, D.C.), the leading research center of the U. S. Public Health Department.

The findings from these tests on healthy volunteers are compared to findings from persons who are ill. Both types of information are pooled in the storehouse of medical knowledge, and eventually some of the prevalent diseases will be but a mark in history.

Some of the tests the MCC men are taking seem odd, but the findings are important. Here are samples:

Albert Bartel (Meade, Kans.) has been on a drug study designed to temporarily stimulate the emotions of an emotionally-ill person. Richard Cope (Quakertown, Pa.) has participated in a study of normal brain activity.

Edwin Thieszen (Henderson, Nebr.) received an injection of radio-active thyroxine, after which blood was drawn daily for two weeks to determine how quickly a person with normal diet and activity would eliminate the substance.

Daniel Keeler (Perkasie, Pa.) is on a six-weeks' study of the possible role of vitamin C in the biology of schizophrenia. Daniel Voth (Newton, Kans.) has been on an experiment in the National Heart Institute which involves blood samples and regular diet.

Darold Powers (Washington, Ia.) during a three-month diet was studied for evidence of a tendency toward osteoporosis developing from injection of a "cousin" of cortisone. Donald Falk (Mountain Lake, Minn.) has had a contact lens inserted into his eye with electrodes for a study of the normal eye's reaction to a variety of light intensities; these data to be compared with those of an eye patient.

Sacrificial Mother

A Korean mother of three children was asked to donate bone for a graft for her three-year-old daughter, who had tuberculosis of the spine. The mother supports her children on \$5 a month earned by working in a hotel.

She was given spinal anesthesia and was awake for surgery. She became very tense and nervous. When questioned she said her friends told her that she would not be able to walk after the operation.

The physician and nurses, including MCCer Arline Zimmerman (Bareville, Pa.), told her she would barely feel the effects. Miss Zimmerman said she was impressed that the mother was willing to give some of her bone for her daughter even though to her it meant being a cripple the remainder of her life. Many Korean parents leave their children helpless in the streets.

Visit Mexican Neighbors

Openings for eight persons are still available in the annual tour group to Mexico from July 20 to August 6 sponsored by MCC.

The tour includes a visit to Mennonites in the Cuauhtemoc area, and visits to principle historical spots of Mexico. The major part of the tour will be in the Mexico City area, where the American Friends Service Committee is arranging for the group to stay in Mexican hotels rather than in American hotels as in previous years.

Leader of the tour is Dr. Oswald Goering, a teacher at Bethel College. Cost of the tour is \$185 which includes transportation, board, room and admission to events attended by the group.

A few openings remain in the workcamp (June 18-July 19) in Cuauhtemoc. Further information may be received by writing MCC Summer Service, Akron, Pa.

Students Examine Christianity

University students in Vietnam are beginning to examine the ideologies of the world, and MCC workers are attempting to present to them the virtues of Christianity.

Discussion groups and workcamps are arranged for interested and inquisitive students. The MCC leaders are Carl Hurst (Goshen, Ind.), Harry Lefever (Harrisonburg, Va.) and Glenn Stolfus (Aurora, O.).

They describe their workcamp in April as the "best project to date". Twenty students banded together to rebuild homes in a refugee settlement which has been destroyed by fire.

The campers carried dirt to make earthen floors, erected bamboo framework for the walls, nailed lattice work across spaces between walls and roof, and collected lumber for the dwellings.

A program by the campers attended by 200 refugee villagers "broke down some of the traditional barriers surrounding students and common laborers." The camp program also included religious services, discussions, recreation and music.

Vacation Inspiration

Cup of Cold Water.

By Paul Hutchens. 192 pp.

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

Never Forgotten.

By Bertha B. Moore. 168 pp.

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

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

The Young Woodcarver of Geneva

By Grace Sinclair. 176 pp.

The scene is Geneva, 1532. The story is about a young woodcarver and his friends, principally Dr. Morand and his family. It also reveals the spread of Luther's gospel to Geneva, and the results it had in the lives of hundreds. When the Catholic priests and their soldiers tried to massacre the Lutherans, they were stopped. But their fury continued. Against the background of their efforts to wipe out the "gospellers" the story of the young woodcarver unfolds. Price: \$1.10

Lightend Horizon.

By Edith Snyder Pedersen. 184 pp.

This is the powerful story of men and women, human men and women, who found that they couldn't live without Christ in their hearts. The book is integrated with a strong plot, and you'll lose yourself in the richness of the story! Especially the bits about Children's Corner, the twins, Terry and Jerry, and the love affair that Mrs. Raye almost had!\$2.00

Wells Without Water: A double romance between Christian and non-Christians \$2.00

The School of God: Ruth Arnold's missionary ambitions are providentially changed to service at home \$2.00

Out of the Mist: Faith is restored among the beautiful hills of Virginia \$2.00

Rock of Life: The deep spirituality of an immigrant mother enriches those about her..... \$2.00

A Song Forever: Vividly contrasts worldly amusements with the deep and abiding joy of Christian living \$2.00

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

Buying Up An Opportunity

By Joel Warkentin
Christian Service Director,
PBI, Fresno, Calif.

Can students in college begin, organize, and manage a Sunday school in a city? Can a dying church be revived through its Sunday school department? A Christian Education class in PBI and their instructor answer, "Yes!" And this is the story of how it happened.

During the first semester of this school year, Mr. Joseph Sweet, a Christian businessman of Fresno, had an interview with the Christian Service director of Pacific Bible Institute, Joel Warkentin. Mr. Sweet told of a church which had had a strong testimony for Christ twenty-five years ago. Through the years, the work of the church had been declining until the average attendance for church and Sunday school on Sunday morning had dropped to 12. Of these, three were children, and the others were adults, mostly well advanced in years. Mr. Sweet related that he was burdened, for here was a substantial church building, equipped with fine Sunday school rooms, going to waste. He asked whether the school would be interested in building up a Sunday school in this church. Mr. Warkentin replied that the school was willing, should the church so desire.

The next step was a conference with Mr. Sweet and the pastor, when Mr. Warkentin presented plans for a progressive Sunday school. Mr. Sweet agreed to submit the proposition to the church board. A short time later the church board studied the plans, then officially invited the Pacific Bible Institute to operate a children's Sunday school in its church building.

Mr. Warkentin decided to make this a project for his class in Prin-

ciples and Methods of Teaching. It was decided that the first step should be a census of the community. A map was drawn of the area surrounding the church. The class was divided into teams, and each team was assigned a given number of square blocks to cover in the census. Every home was contacted and forms were completed giving family name, names and ages of the children, and religious preference. The results of the census were compiled and it was found that the prospects for a successful Sunday school were good.

The members of the class then covered the entire community a second time, leaving a printed invitation and a word of encouragement at the home. In February of this year, the first class was conducted. Ray Wichert of Oklahoma, one of the members of the Principles and Methods class, was the teacher. An attendance contest was begun the second Sunday. This sparked much interest.

The Lord has blessed this work in a number of ways. The enrolment has grown from 3 at the beginning of February to 53 a few months later, with new pupils being added each week. Other teachers have been added as the increase in numbers required. Seven children have been saved. A real interest in the things of the Lord is to be seen in the children. Sunday school is a new experience for many of them. Then, too, this project has instilled new life into some of the old-timers at the church.

We have again seen the hand of God at work. We marvel at His doing and give Him all of the glory. Could it be that a similar opportunity exists in your community? If so, why not do something about it right away!

attending the morning worship service, we had lunch at a nearby park. We truly hope that through observing this well-organized and lively Sunday school we learned something that we can apply in our own teaching.

Eva Rogalsky

Somebody Must Do It

By Jack Kytle.

It seemed such a trivial job. I worked at it for several months during my teens, and I was unhappy, feeling that I was capable of doing a job more important and dignified. I cringed inwardly, feeling humiliated and discouraged when fellow workers paused in their labors and called out, "Over here, water boy!"

My job was to serve fresh, cool water to a crew of loggers, working deep in the woods, almost a mile from the nearest spring. As I toiled under the weight of my two zinc

buckets, rebellion smoldered within me. It was a hard job, yet one, I thought, that merited no respect. Hard but lowly—water boy.

One hot afternoon, when the loggers were emptying buckets as fast as I could bring them, my smoldering rebellion rose into flame. Approaching the foreman, I asked, "When are you going to put me on a better job? If I can't do something more important than carry water, I'd better quit."

I remember that he was a tall, strong-muscled man, who worked as hard as anyone at the crosscut saw, in addition to directing the work. He looked at me intently for a few moments, saying nothing. But then he smiled a little and placed a rough hand on my shoulder.

"Somebody must bring the water," he said quietly. "Without it, there wouldn't be any work. Before I hired you, we had to take turns leaving our saws to bring it, and that slowed us, costing us minutes that soon added up into hours. I carried my share of the water. What could you do that would be more important?"

I picked up my buckets and headed back toward the spring. As long as I worked with that crew, I carried water, without rebellion or complaint. That was years ago, but I've never forgotten what the tall foreman said.

His words have been remembered in my present job, but even more so in tasks that have been assigned to me in church work. Many of the assignments have seemed trivial. Once in my Sunday school class I was asked to mail out a weekly mimeographed bulletin to members. I started to protest that I was too busy, that surely some other member had more time. But then I remembered, "Somebody must bring the water," and I did the job.

There have been numberless other tasks, seemingly unimportant, yet ones that somebody had to do. The so-called little jobs must be done if the big job is to be accomplished. Many times, when assigned to a "little" job, I have wondered why I was not placed in a higher undertaking, where my efforts would attract attention and acclaim. I realize that such a feeling springs from selfishness and false pride.

How much Christian work is handicapped by eagerness to protect egos instead of being selfless in the service of Christ? Surely countless Christians are tempted by ambition.

But the positions of leadership, of conspicuous endeavor, are limited, and even if assigned to these high places, few of us could carry the responsibilities. But untold millions of us can do the lower jobs that contribute to success of the whole, and often afford opportunity to be servants of all.

What could we do that would be more important?

Gospel Herald.

HALLESBY BOOKS

Why I Am a Christian

This book is for those doubters who are in distress because of their doubt. They are tired of painful uncertainty. They long for the peaceful rest which calm and impregnable assurance affords. The author does not attempt to argue with those who try to calm their conscience with skepticism. They don't want faith. But for sincere seekers, this book will be a real help.

Religious or Christian

The author contends that the great danger confronting Christianity is the blending and confounding of Christianity with pagan religion. This book is not intended as a theoretical reckoning between heathenism and Christianity, but as an attempt to afford guidance to those who would know the difference between religion and Christianity.

The Christian Life

This is the fifth in the series written by the author and is as powerful as the rest. It contains discussions on "Sin and the Sense of Sin", "Through Death to Life", "When the Gardener Prunes the Vines", "Evangelistic Preaching" and "The Inner Power in Missionary Work", among the 11 chapters.

Under His Wings

"This book has been written for the many believing Christians who from time to time are filled with dismay at the Word of the Lord, and who almost continually feel weary and discouraged in their struggle against sin," writes the author.

Conscience

The author states, "It is my desire to deal in this book with the moral side of the Christian life. I have chosen conscience as my theme because the treatment of this subject affords us a good insight into the nature of the moral life as well as into the practical Christian duties of everyday life."

Prayer

It has been claimed by those who have followed these simple practices that their prayer life has become a holy art, satisfying, soul-enriching, powerful, and freed from that inner anxiety and worry which they formerly had when they prayed.

Price \$2.00 each

The Christian Press Ltd.,
159 Kelvin St., Wpg. 5, Man.

On the Horizon

May 31—The senior class of the M.B. Bible College will present a program in the college auditorium at 8 p.m. (CDT).

June 1—Graduation service of the M.B. Bible College in the South End M. B. church at 7:00 p.m. (CDT).

June 5 and 6. — The Saskatchewan M. B. mission workers' and board retreat in Herbert, Sask. Program at 7:30 p.m., June 6, in the M. B. Auditorium, Herbert.

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

June 7. — The Saskatchewan M. B. churches and M. B. Missions provincial conference in Herbert, Sask.

June 8 to 15 — Rev. J. A. Toews, president of the M. B. Bible College, will be serving the Highland M. B. Church, Calgary, Alta., in a series of evangelistic meetings. These services will also be held in the new church centre.

June 14 and 15. — Commencement exercises at the Canadian Mennonite Bible College, Tuxedo, near Winnipeg. The senior class program will be presented at 8 p.m., Saturday evening. Baccalaureate services will be held at the college at 10:30 a.m. and 2:30 p.m. respectively.

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 1 to 9 — Children's camp at the Winkler Bible Camp, Burwalde.

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 the Lake Winnipeg Mission Camp, Arnes, Man.

July 11 to 13 — Youth Retreat at the Winkler Bible Camp.

July 13 to 20. — Bible Camp for boys up to the age of 13 at Redberry Bible Camp, Saskatchewan.

July 15 to 23 — Second children's camp at the Winkler Bible Camp.

July 15 to 27 — One 13-day children's camp at the Lake Winnipeg Mission Camp, Arnes, Man.

July 20 to 27. — Bible camp for girls up to the age of 13 at Redberry Bible Camp, Saskatchewan.

July 26 to August 3 — Mission children's camp at the Winkler Bible Camp, Burwalde.

July 27 to Aug. 2. — Bible camp for youth, age 14 and up, at Redberry Bible Camp, Saskatchewan.

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

August 1 to 3 — The Youth Missionary Conference of the Alberta Mennonite Brethren churches will be held at Vauxhall, Alta. Rev. J. B. Toews will speak.

August 1 to 4 — Youth Camp at the Gospel Light Bible Camp, Clear Lake, Man. Address inquiries to 834 Lorne Ave. East, Brandon, Man.

August 5 to 14 — Children's Camp at the Gospel Light Bible Camp, Clear Lake, Man. This camp is sponsored by the Gospel Light Mission at Brandon.

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.

Altona Choir Sings "Messiah" at Winkler

Altona, Man. — The Altona Community Choir, directed by Ben Horsch, sang the "Messiah" in the Winkler Collegiate auditorium on Thursday, May 29. The performance was sponsored by the Winkler Chamber of Commerce.

The Altona choir sang the oratorio on two successive evenings here, with capacity attendance at both performances.

The Bible Today

A branch of the Bible Society has been organized at Happy Valley, a growing settlement on the outskirts of Goose Bay in the Labrador, it is reported by the Rev. B. P. Mohan, district secretary for Cape Breton and Newfoundland.

On a 2,000 mile trip by ship from Sydney up along the Labrador coast, the Bible Society secretary visited many isolated communities in company with the missionaries who minister to them. While most Eskimos today speak English, they understand the Bible better in their mother tongue, and appreciate all that the Bible Society has done to encourage translators and provide Scriptures in the various Eskimo dialects.

At Nain, some 600 miles north of Goose Bay, a small group of Eskimos presented \$20 to Mr. Mohan as their thankoffering to help the Society's work in other lands.

Take a Life-Belt

The passengers were assembled on the deck of a sinking ship. Lifebelts were handed around and hastily adjusted. One man refused to take his.

"I'm a fine swimmer," he said; "I'll pick up something to hang on to before I get tired."

"Better take a belt to be on the safe side," advised a friend.

"Not a bit of use," he persisted;

"my chances are as good as anybody's."

"Better trust Christ for salvation and come into the church!" warned a young Christian, speaking to his friend.

"There is no use," said the other, "I think my chances of eternal life are as good as anybody's. I am not a great sinner. I've lived decent all my life—far more decent than many of your church members."

Well, what about it? When the ship sank the good swimmer went down as did all the others, but he never came up. The men with the life-belts who could not swim came up and were saved. What of the man who goes down into the grave without Christ, trusting in his own goodness?

If our goodness could save us, then Jesus need not have come at all. Only the righteousness of Christ can triumph over death and raise us up to eternal life. Be on the safe side—take a life-belt!

Elim Evangel and Gosp. Herald

Heart Operation Proves Successful

(Continued from page 1-2)

not possible. After the operation Leona revealed that she had read Psalm 121 when her mother left and found comfort and strength in this Word of God. "The Lord helped," Leona declared after the operation.

The operation was performed on May 9. Since the surgeon would have to enter the heart, it had to be empty. By means of refrigeration her body was cooled to a low temperature so that there would be a reduced demand for oxygen. In five minutes a hole three-quarters of an inch in diameter was sewn over and closed.

The Junior Red Cross paid for Leona's hospitalization and her parents paid for the operation.

Leona has been home for several days, but returned to hospital this week for a period of a few days. Doctors say her condition is improving and she can expect to be home in a few days, unless further complications set in.

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- **TWO MEN AND TWO LADIES AS COUNSELLORS.** Write for information on salary and time schedule.
- **SPONSORS FOR CHILDREN.** Camp policy is to turn no applications down because of inability to pay. Sponsors who will pay the camp fees for children unable to pay their own are urgently needed.

Write for camp folders and application blanks for children's, youth, family, and Sunday school camps.

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