

Mennonite Observer

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

I Cor. 2:2.

★
YOUR CHRISTIAN
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The entrance to the Calgary Highland M. B. church is seen above, while the lower picture shows visitors at the dedication service, May 25.

Many Visitors at Calgary Dedication

By John Loewen

Calgary, Alta. — Dedication Sunday, May 25, proved to be the greatest day of blessing in the short history of the Highland M. B. Church here.

The morning service began at 9:50 a.m. with introductory comments by the present church leader, Mr. A. Rempel. He was then given the keys to the basement auditorium by the contractor, Mr. David Ratzlaff.

The first speaker, Rev. H. Thielman, city missionary here, spoke in the English language, using Psalm 118:23-26 as his text. He said that this church and the building is "the

Lord's doing" and "it is marvellous in our eyes." He also stressed that we should not only dedicate this building, but we should first and foremost dedicate our hearts and lives anew to Him who first loved us.

Rev. D. J. Pankratz, pastor of the Coaldale M. B. Church, delivered the second message at the morning service. He discussed the first house of worship, basing his message on Genesis 28:10-22. He pointed out that Bethel was first of all a place of reunion, secondly a place of revelation, and finally a place of sep-

aration. In conclusion he emphasized that Jacob kept the place holy—and we as a church must keep the house of worship holy and separated to God.

The choir, conducted by John Wiens, sang at both the morning and afternoon services.

Mr. H. Rempel opened the afternoon service by reading Psalm 100 and leading in prayer. Rev. D. Kroeker then spoke in the German language.

The main afternoon message was delivered in the English language by

Rev. A. P. Regier, principal of the Coaldale Bible School and future pastor of this church (He will assume his duties as pastor on July 1). He based his message on Acts 2:42-47. Rev. Regier declared that the church was first of all dedicated for worship, but also for evangelism. As a church we have an obligation in the district where God has placed us. Our duty is not only to reach the Mennonites, but to present the claims of Christ to the whole community. Rev. Regier also pointed (Continued on page 4-4)

Pass On Received Truth, Graduates Told

Winnipeg, Man. — "It is not for our own enjoyment that God has opened up His precious truths to us. Our responsibility is to pass on in an unadulterated way that which means so much to us. We must bring others into the same blessed fellowship of the truth of God," asserted Jerry Hildebrand, valedictorian of the M. B. Bible College, at the graduation exercises of the college at South End M. B. church on June 1.

A capacity congregation heard his plea to be true depositories of God's Word and then to pass it on to "faithful men, who shall be able to teach it to others." Twenty-two graduates received their degrees and diplomas at the service, while two have been awarded degrees in absentia.

"Paul had received the truth from Christ, Timothy had learned it from Paul, and he was to teach it to men who would be able to teach others. Here then is a glorious succession," declared Mr. Hildebrand, an ordained minister of the Rudnerweider Mennonite Church. He continued, "What I have been taught I must teach to others, so that they may pass it on. It is ever from generation to generation that the Gospel is passed on. God has no other plan. If one generation fails in this privilege of sharing, the next generation is permanently injured."

The German valedictory address was delivered by Erich Giesbrecht, who came to Canada from Paraguay four years ago with his cousin Gerhard to study at the M. B. Bible College. They will be studying at Tabor College next winter in further preparation for going back to

Paraguay to serve their people there.

"Our place in the chain of the divine doctrine is just as important today as that of Luther, Calvin, or even that of the apostles," Mr. Hildebrand maintained in his address. "What is significant, therefore, for us tonight is not that we graduate with a degree, but with a debt. Graduation debtors are we!"

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2000 Attend First Meeting of Campaign

By George Nachtigal

Chilliwack, B.C. — The long-awaited beginning of the joint Mennonite revival campaign became reality when Rev. George Brunk stepped to the pulpit on the evening of June 1 to begin the services of the Chilliwack area.

People started arriving for the meeting at 7:00 p.m., and by 8:00 p.m. a sea of cars surrounded the big 3,000-seat tent situated on a 10-acre lot. Approximately 2,000 had gathered inside to participate in the first service of the 3-week campaign.

Rev. H. H. Neufeld, campaign chairman, read Romans 10:11-17 and made the introductory remarks. A mass choir of 120 voices, representing the supporting churches, sang three songs under the direction of Mr. H. Wiebe. Inspirational singing was led by Rudy Boschman.

Rev. Brunk spoke on the topic, "The Most Unusual Believer in the New Testament". It was not the

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EDITORIAL

Safety Is Important

Safety is not merely the hobby-horse of safety councils. It is often a matter of life and death. This is especially true during vacation trips, for most people enter unfamiliar territory then and need to exercise extra caution.

Nor will a fatalistic "God wanted it that way" help to stem the flow of tears or mitigate the remorse when carelessness results in tragedy. Christians can never afford to be careless—we must live a disciplined life.

That is why the greatest care and strictest adherence to rules of the road and camping should be a matter of habit for the believer. The following hints by the Department of National Health and Welfare are well worth heeding.

— Coal oil and matches should be handled and stored with great care at the summer cottage. Coal oil and fuel oils should be kept in a cool shady place. Matches are safest in a metal container with a tight lid.

— If children are taken out in a canoe or a small boat, each should be equipped with a life preserver. Horseplay by adults in a boat or in the water may result in dangerous accidents. If clowning must be indulged in, it is best to stay out of the water, or to choose water not more than a couple of feet deep.

— Bites or scratches from animals should have immediate attention. If the animal is a domestic pet, cleanse the spot and apply a sterile handy dressing; if the wound is made by a wild animal, medical attention should be given.

— Water obtained from natural sources at camp or summer resort should be boiled or treated with a water purifier before being used for drinking, since contaminated water may carry typhoid or other germs.

— Broken glass or sharp metal should be placed in a strong carton before being thrown into a refuse container. Such waste matter may injure those who must handle refuse.

— As soon as he can speak plainly, every youngster should be taught to pronounce his own name and address, and later his phone number. On trips toddlers should always have an identification tag on their person. In the event of his being lost, the child can be restored to his family by the police, or others.

More could be written, but common sense will tell the average person where to be careful. In another article on this page the Christian's attitude while travelling by car is highlighted.

He Rides Beside You

It was late suppertime. In New York state a seven-year-old boy dashed across his yard and disappeared. He dropped into a 20-foot, unfinished well. News was flashed from the Atlantic to the Pacific and 163 million tired, busy, Americans watched—and prayed.

For 24 hours, 24 gruelling, anguishing, heartbreaking hours, America watched as every facility possible was used to reach the child crammed in a narrow, sand-filled hole 20 feet down in the earth.

When news finally came that the child was being brought to the surface, that the child was alive, a seasoned news commentator's voice broke as he flashed the news to a waiting nation: "The child—is—alive!"

That same week a blue-eyed, eight-year-old boy left home in the morning for school. He was happy, full of life and busy with his plans for the day. As he dashed into the street from between parked cars, a motorist who had failed to have his brakes checked did not see the boy in time to stop. They had his funeral two days later. The news

of this did not pass beyond the local newspapers.

He was just another child killed by another motorist.

The indifference of the general public to the tragedies of automobile accidents on our highways is little short of appalling. When, and how, did the American people become lulled into this apathy about death on our highways?

Let some uncivilized tribe on an island murder some of our missionaries and Americans rise in a body to protest—and they should.

Yet some of America's most ardent and otherwise conscientious church members, through sheer carelessness or through lack of adult responsibility, get out on the highways and disregard practically every traffic rule, and they threaten human lives and property daily. And still remain "good" and respected church members.

Until the attention of our nation is focused on the fact that it is morally wrong to jeopardize human life and property on the highway and that we should not leave God be-

(Continued on page 5-4)

DEVOTIONAL

Attractive Christianity

By Nick Dyck *

Has Christianity lost its attractiveness? Where is the radiance, the spiritual attractiveness and warmth a cold and disillusioned world is seeking amongst the Christians? A mother recently said, "I have no desire to go to that church. Hardly anyone speaks to me or seems truly friendly."

We live in an age of criticism and in a critical age. We criticize the church member and the church program, we debate and evaluate and press for much activity. We emphasize that we must reach out to win the lost, but we are prone to miss the God-appointed way: "By this shall all men know that ye are my disciples, if ye have love one to another." Of the early Christians it was said, "How they loved each other."

The world longs for a practical demonstration of the love of God in the lives of Christians. Someone remarked recently, "As I was visiting the . . . church last Sunday, I noticed two ladies greeting one another with a kiss." It may have seemed strange or unusual to him, but it did his heart good to witness this scene of affection.

If our lives would be fruitful for God, they must be saturated with divine love. What better demonstration of "Christ in you, the hope of glory" than a life abounding with the love of the Holy Spirit: a love deep enough to anoint the deepest wounds, high enough to rise above the sharpest criticism, broad enough to include the entire world. Herein has the Christian church lost its power to "do service for Jesus the King."

We are reminded in Acts 1:8: "Ye shall receive power after that the Holy Spirit is come upon you." The presence of the Holy Spirit is displayed by the practising of Christian love, "shed abroad by the Holy Ghost which is in us."

Many lives are out of harmony

Our Readers Say

Source of Inspiration

Your paper, the Mennonite Observer, has meant much to us since we subscribed to it. It is a source of inspiration as well as information, and we look forward to receiving it weekly.

Yours truly,
Walter Loewen, Justice, Man.

A Blessing

I have been greatly blessed and strengthened through the weekly visit of the Mennonite Observer this winter. May the Lord continue to bless you as you labour for Him.

Yours truly,
Louise Doerksen,
St. Laurent, Man.

with others and with God because this first love has withered away. We need to remind ourselves how it first became our possession. In my case it was several hours after I had confessed to God that I was a lost sinner. The way of salvation had been explained to me and I had asked forgiveness of God. However, all I had experienced was the lifting of a great burden. Then I suddenly realized that according to the Scriptures I was now saved. I simply trusted the Word of God—and in the same instant the Holy Spirit filled my heart with a love and joy to such a measure as I had never before experienced.

Paul, writing to the church at Colosse, reminded them: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." How had they received Him? Why, by faith! And now the instructions were, "so walk ye in Him." The same humble and simple faith which conveyed God's love into our hearts at our conversion is still the only channel through which His love will continue to flood our soul.

One of the Christian's greatest enemies is doubt. Even as any other sin, doubt will destroy love and joy. The pleasure of God rests only upon those who come to Him in full assurance of His divine ability. The promises of God are precious, but we must trust them. So will His love fill our life with a fragrance that will attract the lost to Christ.

"The Lord direct your hearts into the love of God."

* West Coast Children's Mission worker at McConnel Creek, B.C.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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

Winnipegosis Visited by Winnipeg Group

Winnipeg, Man. — The first church group visiting the M. B. Mission of Manitoba outpost, at Winnipegosis since the summer of 1957 was an octet from the Elmwood M. B. Church, Winnipeg.

Mr. and Mrs. Frank Peters, formerly of Coaldale, are serving at this mission station 250 miles west and north of Winnipeg. They direct the chapel services at Winnipegosis, lead in Bible studies at a Ukrainian settlement, and serve at Campbellton every other Sunday afternoon. In addition, Mr. Peters teaches five Good News Clubs at schools, makes house visitations, and conducts street meetings in Winnipegosis on Saturday nights.

After stopping for a picnic lunch on the shore of Clear Lake in Riding Mountain National Park, the octet arrived at Winnipegosis in time to participate in the first street-meeting of the year on May 17. Though it was somewhat chilly, there were a goodly number of listeners on the street and in the cars as the group sang songs of the faith, Max Woerlin testified, and Leslie Stobbe delivered a message from the Word of God. Victor Toews served as chairman.

Dispersing to the homes for a welcome night's rest, the octet reassembled in time for Sunday school at the Gospel Light Chapel. They served at the morning worship service. The program included singing by the octet, a trio, and a solo by Mrs. Stobbe. Other items were a story for the children by Miss Lorraine Brown, a report on Elmwood church activities by Max Woerlin, the Young People's Mission Committee chairman, and a message by John Krahn. Leslie Stobbe served as chairman.

Enjoyable fellowship in the homes represented at the chapel concluded the octet's visit to this fishing centre. The group went home more aware of the north's need of the Gospel, more conscious of its privileges in having Christian homes, and persuaded that Jesus Christ can change men's lives.

Participating in this mission trip in two Volkswagen cars were: Victor Toews, John Krahn, Max Woerlin, Mr. and Mrs. Leslie Stobbe, Miss Anna Boldt, Miss Helen Boldt, and Miss Lorraine Brown.

Farewell for Block Family

Toronto, Ont. — The Mennonite Brethren group here met for a very short business meeting on May 27, which was followed by a farewell party for Dr. and Mrs. H. Block.

Dr. and Mrs. Block have been with us for the past three months, while Dr. Block has been studying Path-

ology. They left Toronto on Saturday, May 31, and spent the week-end with friends and relatives in Virgil, Ont. From there they left for Saskatoon, where he will be working in the hospital as a Pathologist. We had a very enjoyable evening of games and became better acquainted with each other.

May the Lord richly bless Dr. and Mrs. Block and their three children, Neal, Ernie and Beverley.

Canadian to Work Among Colored People

Abbotsford, B.C. — Herbert C. Klassen, son of Mrs. C. F. Klassen and the late Mr. Klassen, left last week for Chicago, where he will enter MCC service in a mission to colored people.

Six men will be working in Chicago's West End in a project designed to help the negroes in that area to find Christ and enter into fellowship with Him. Two of them will be working at regular jobs, two will likely serve with YMCA, and two will be engaged in a full-time ministry of visitation and other evangelistic activity.

A house has been acquired to serve as the centre from which they will work. It can also be used for services.

During the past winter Mr. Klassen has been studying and doing some teaching at Goshen College, meanwhile completing his work toward a Master of Arts degree from the University of British Columbia.

Second Joint Prayer Meeting for Campaign

Clearbrook, B.C. — The second united prayer meeting of the 12 Mennonite churches of the Abbotsford district was held here May 26.

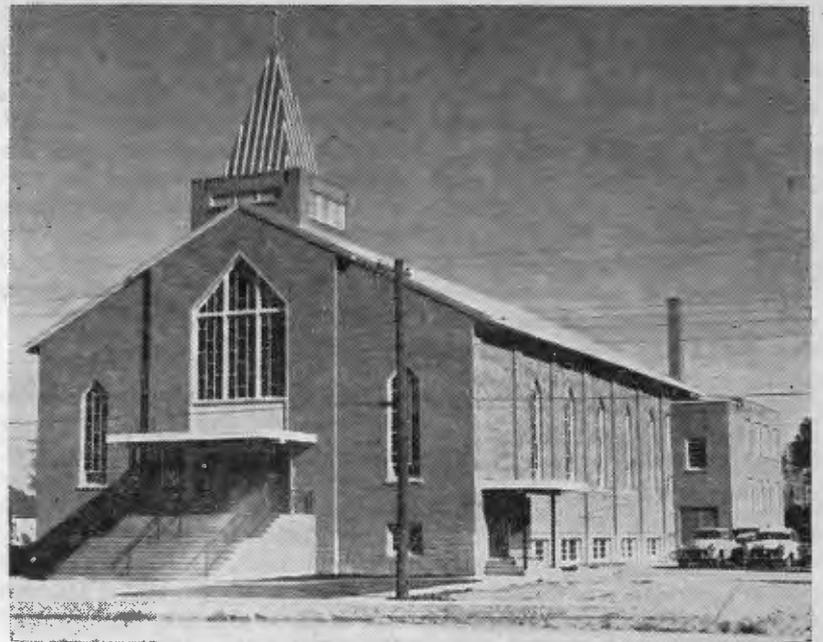
These churches are co-operating to sponsor the Brunk Revival Campaign in this area from July 6 to 28.

Speakers serving at the prayer meeting were Rev. Herman Voth, pastor of the East Aldergrove M. B. Church, and Rev. Bruno Epp, recently returned General Conference Mennonite mission worker in Paraguay. Rev. H. H. Nikkel, pastor of the Abbotsford M. B. Church and chairman of the prayer committee, served as chairman at the prayer meeting.

Rev. Brunk, who with truckers and equipment arrived in the Chilliwack area on that day, also attended the service, challenging prayer warriors to continue because of what prayer does to the believers, to God and for those for whom prayer is offered.

The congregation divided into prayer groups after the inspirational section of the program.

If we walked in the other fellow's shoes we might not criticize his gait.



HOST CHURCH for the 48th annual conference of the Mennonite Brethren churches in Canada is the 1200-seat North Kildonan M. B. church, Winnipeg. Located on the outskirts of the city, the church has a spacious basement auditorium and a fine educational unit at the rear of the church. All business sessions will be held in this church, as well as the Saturday night, Monday night, and Tuesday night inspirational services. Monday and Tuesday evening there will be simultaneous inspirational services in the English language in the Elmwood M. B. church, located about two miles south of this church. Rev. Wm. Falk is the pastor of the more than 500-member church.

Mennonite Brethren Board of Welfare

— Brother G. H. Sukkau planned to leave Bage, Brazil, on May 29 for Fernheim, Paraguay. Brother Sukkau has been serving as principal and instructor of the South American Conference Bible Institute and local Bible school at Bage during the past four months. The second semester of the Conference Bible Institute and the four-month session of the local Fernheim Bible school are scheduled to begin on Monday, June 9.

Brother Peter Klassen Sr. is also returning to Fernheim to instruct in the Bible school. He has been serving the Guarituba Mennonite Brethren Church during the past several months in Bible instruction for the young people and in other ministries.

— Brother Kornelius Funk, leading minister of the Gartental Mennonite Brethren Church, planned to minister to Mennonite Brethren members in Colonia and Montevideo, Uruguay, over the week-end of May 11.

— Brother and Sister Henry C. Born were in Hillsboro, Kansas, over the May 25 week-end. The Borns are now on furlough and are preparing to return to South America for another term of service under the Board.

Goes Back to Teaching

Hillsboro, Kans. — Miss Susie Funk, Yarrow, British Columbia, left Hillsboro, Kansas, on May 30 after a period of service in the Board of Foreign Missions office of the Mennonite Brethren Church of North America.

Miss Funk served as secretary and translator in the Hillsboro office

since last August. She has returned to British Columbia to take up elementary school teaching again, Miss Funk is the daughter of Mr. and Mrs. C. C. Funk of Yarrow.

Farewell For Brazil Workers

Kitchener, Ont. — The Mennonite Brethren Church here arranged for a farewell service for Mr. and Mrs. A. J. Dick on May 25.

Mr. and Mrs. Dick served in the MCC home at Sao Paulo, Brazil, for five years before coming home for a one-year furlough. They are now returning to take up duties there for another five years.

Mr. Dick spoke words of farewell to the church. Thereupon Rev. J. J. Toews, pastor, read Psalm 121 as a word from the church for Mr. and Mrs. Dick as they go back to South America to serve the Lord there.

The Dicks left Kitchener on May 26 to board a ship in New York on May 28.

Bible School Stays at Kitchener

Kitchener, Ont. — The Mennonite Brethren Bible School, which has been located in the educational building of the M. B. church here, will again resume classes here next fall.

Rev. Wilmer Kornelson is remaining as principal at the school. Part-time teachers will be Rev. Henry Warkentin, Rev. John B. Epp and Mrs. Epp. Rev. Corny Braun, who served as instructor during the past year, will be teaching at the Bethany Bible Institute, Hepburn, Sask., beginning this coming fall.

Mennonite Brethren Mission Notes

Chapel from Used Lumber

A chapel for the Minato group of believers in Japan was to have been dedicated to the service of the Lord on Sunday afternoon, May 18. Minato is near the bay area of Osaka. The Minato fellowship, consists of a small group of faithful believers. Lumber for this chapel measuring 20 by 20 feet was from the military building given to our mission which it dismantled for use in the building of churches. Most of the Minato chapel construction was done by the Japanese brethren.

Evangelism in Japan

An extensive evangelistic program in the Hirano section of Osaka, Japan, is planned for this summer. Hirano is where the Sam Krauses serve. May 5 was a day of prayer by the Hirano fellowship in behalf of these services. By now these services are under way. Plans are to set up a tent for a week at a time and conduct the follow-up work the second week with meetings in the church. Pray with the Hirano believers that many souls may be saved and the church greatly strengthened through these services.

Camp Preparations

In Japan extensive preparations are being made for the summer camp program. Several series of youth meetings will again be conducted at our church camp in the mountains outside of Osaka. Culminating the summer program will be the Bible conference at the end of July and beginning of August for all age groups. This Bible conference is a highlight in our Japan missionary program. Pray that the Lord may graciously bless these meetings.

Engage Ministerial Student for Summer

Brother Hans Werner Janzen, a member of the Mennonite Brethren Church in Brazil studying in Switzerland, has been engaged to assist in the work at Neuwied, Germany, during the summer months. His availability for the summer appears providential. A ministerial student at St. Chrischona, Brother Janzen seeks employment for the summer months. He will be assisting in the Bible instruction as well as remodeling program at Neuwied.

Missionary Transfers on Field

Sister Katherine Wiens, missionary nurse in the Belgian Congo, is serving at Kajiji for the present. She had been serving at Matende for several months. Sister Wiens writes that she is inspired by the great concern of our missionaries for the spiritual needs of the people.

Annie Dyck to Hillsboro Office

Sister Annie Dyck has taken up work in the Hillsboro office of the Board of Foreign Missions. In view of circumstances which prevented

her returning to Colombia at this time, she has accepted the invitation of the Board to assist the administration in the area of secretarial work. Sister Dyck returned to Hillsboro on May 21 to take up her new duties following a brief visit with relatives and her home church at Winkler, Manitoba.

Returns for Further Study

Sister Mary Esther Martens, who has been teaching in the school for missionary children at Nuevo Ideal, Mexico, has returned to the States for the summer to attend Emporia State Teachers' College in Kansas. She will take work to renew her teaching certificate. Sister Martens will again be teaching in the school for missionary children at Nuevo Ideal during the next school year.

Back to Colombia

Sister Lillian Schafer left Hillsboro on May 22 for Houston, Texas, on her return trip to Colombia. The Lord willing, she was to arrive in Colombia on May 24 or 26. Sister Schafer was to arrive in LaCumbre before the close of the national school to which she returns to be principal.

Council Meeting in Colombia

The Colombia missionaries planned to assemble for a council meeting at LaCumbre from June 4 to 7. The work in Colombia will be reviewed and arrangements made for the details of the missionary program for this summer and fall.

Missionaries Return

Brother and Sister Robert Kroeker and family are also making preparations to return home for furlough from the Belgian Congo. They are scheduled to arrive in New York by plane around June 14.

Brother and Sister Ted Fast and family have returned from India for furlough and arrived at Hillsboro on May 13. Prior to that they visited their home church at Paxton, Nebraska, where they spent the weekend. The Fast family have proceeded to Dallas, Oregon, where the parents of Sister Fast live. The parents of Brother Fast reside in Fresno, California. The Fast family are much encouraged about the future program in India, especially as it relates to the indigenization of the work and the unique opportunity for the missionaries to have a part in laboring together with the national Christians in this period of transition.

Study Approach to Morro Indians

Brother J. H. Franz reports that he and missionary David Hein have returned to Paraguay from a trip to Bolivia. There they made further investigation regarding the Morro Indians. Soon a more complete report will be sent to the Hillsboro office from which further information can be shared with the Conference constituency.

Transfer Oklahoma Work

Brother and Sister H. J. Neufeld have been making preparations to leave Lawton View Mission, Oklahoma, as of June 1, 1958. After that date the work will be the responsibility of the Board of Home Missions of the Southern District. The work at Lawton View is not easy and therefore in need of our continued and sincere intercession.

To Visit Canadian Churches

Brother and Sister J. H. Lohrenz will be visiting churches in Alberta, Saskatchewan and Manitoba in the interest of missions and India during the summer. They will leave their home in Fresno, California, after school closes for their summer itinerary. One of the first appointments will be at the annual missionary conference at Herbert, Saskatchewan, June 8 to 13.

Calgary Dedication

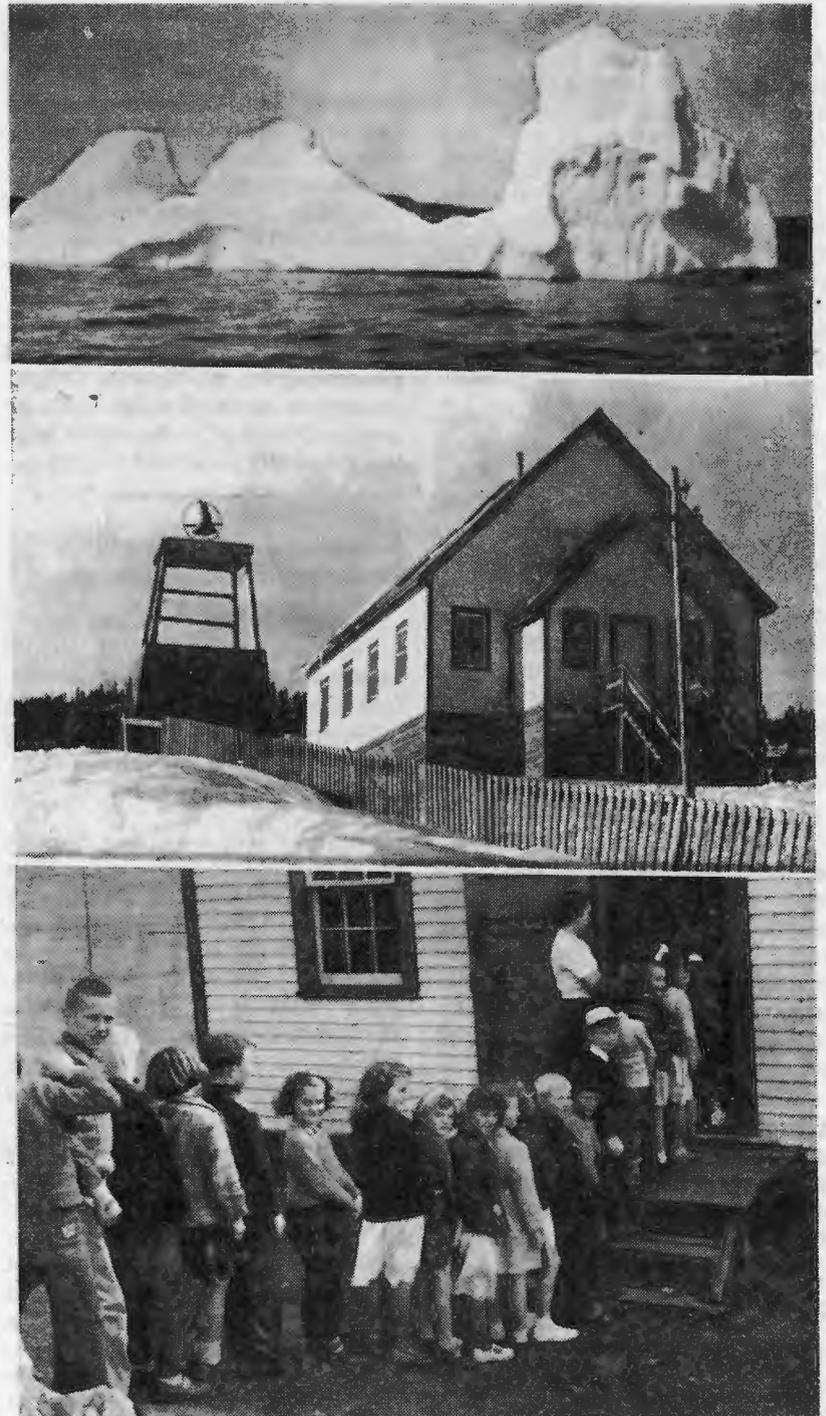
(Continued from page 1-4)

out that the church was dedicated to Bible teaching and as a place of friendly, Christian fellowship.

After this message the dedicatory prayers were spoken by Rev. D. J. Pankratz, Rev. H. Thielman, Rev. D. Kroeker, and Rev. Abe Regier.

The church leader, Mr. A. Rempel, then delivered a report on the spiritual history of the church. Other reports were given by Mr. E. Ratzlaff, the chairman of the building committee, and Mr. D. Ratzlaff, the contractor.

Representatives from other churches in the province and city presented greetings from their churches and wished the Calgary Highland M. B. Church the blessing of the Lord.



ISOLATED NEWFOUNDLAND asks for teachers. The top picture shows an iceberg off Twillingate, where an MCC unit is stationed. The second picture is of the Baie Verte United Church. MCC volunteers teach at Baie Verte, including Ernie Reimer of Abbotsford. The bottom picture shows Betty Friesen with her pupils at the Crow Head School, Newfoundland. See article on the next page.

Newfoundland Asks For Teachers

(The elementary and secondary education opportunities in northern Newfoundland apparently are greater than MCC is able to fulfill. An administrative report states that MCC volunteer teachers are "accomplishing miracles" in Newfoundland schools; they have raised the passing mark from 50 to 65 per cent; in one school there was no record of anyone passing grade 11 prior to their coming—last year eight students passed, one winning a \$1200 college scholarship. This feature article points out the urgency for teachers. MCC needs applicants immediately for the coming school year. . . leave in August. . . Write to MCC Voluntary Service, Akron, Pa.)

The coastal fishing villages along the northern shore of Newfoundland are very isolated. There are few roads, not many telephones and few of the other forms of communication or transportation—other than small fishing boats.

Here, beside rock cliffs which rise several hundred feet above, villages of fishermen seek to earn a living from the sea. Their average yearly income is \$600. The constant dangers of a stormy sea are accepted as part of everyday life.

Most northern Newfoundland villages have been unchanged by time. They are similar to settlements of colonial America. There is no form of property taxation, local government or community activity.

As an example of the isolation of the cove villages Mr. and Mrs. Glen Harder, Mennonite volunteers who teach at Wild Cove, say that less than half the students in their little school have visited the neighboring village three miles away.

Under such circumstances it is next to impossible to develop an efficiently organized system of education.

In one village the school was completely equipped for a new teacher, who stayed only three months. When he left the door was nailed shut because they were unable to secure a replacement. That was eight years ago and the school has not been reopened.

Teacher Shortage

The shortage of teachers is incredible. In a cove on the northern peninsula near St. Anthony, where a unit of Mennonite volunteers serve, is a two-room school where the principal is teaching grade 11 even though he failed to pass grade 11 himself.

Newfoundland guarantees religious freedom. In order to make certain this freedom prevails each community with 20 or more children belonging to one church denomination may have its own parochial school.

But the United Church of Canada, the predominant denomination, will not open 25 of its schools this year because teachers are not available.

The United Church has therefore asked Mennonite Central Committee to help supply teachers for its most isolated schools.

Opportunities Abound

At the present time 15 MCC volunteers are teaching in Newfoundland. All are asked to begin the school day with devotions. In the community the teachers are asked to serve as Sunday school teachers and church youth leaders. Male teachers often serve as substitute ministers when pastors serve other congregations of the circuit.

In spite of the need for Christian qualified teachers and the opportu-

Pedagogy Pioneers in Paraguay

In most Mennonite colonies in Paraguay, schools begin their new terms about March 1. In Neuland Colony in the Chaco there are 12 elementary classrooms operating in the villages and one secondary school (Zentralschule) in the central village of Neu-Halbstadt.

In many cases one school serves several neighboring villages. The current school population is rather low because of emigration and because many war-torn families are small in size.

By prevalent North American standards there is a dearth of school equipment and teaching facilities in these pioneer village schools. But a good deal can be accomplished with what someone has labeled as the essential elements of a school—a good teacher, students and a meeting place. And we do have more than that.

Limited Equipment

The school house is constructed of adobe brick, plastered with clay, and has a thatched roof. Recently many villages have replaced the thatch with kiln-dried roof tiles and applied whitewash. Furniture is also made locally and is very simple in design. Blackboards are just that, namely, plywood painted black. A wet rag serves as well as a blackboard duster and is considerably cheaper. A globe, a map or two, and a half-filled, partly ant-eaten bookcase round out the average classroom equipment. More children's library books are one crying need.

Six years of elementary education in the village school, beginning at the age of seven or eight, are required of every child. After that he may attend the "Zentralschule" which offers a fairly concentrated four-year course. Thirty-six students and a staff of three were expected for 1958. Prospective teachers go on to a two-year teacher training course offered in the neighboring colony of Fernheim.

Because of the hot climate, school opens at seven in the morning and lasts only until noon. Instruction

ities for Christian witnessing, it was necessary for MCC to say "no" when asked to provide nine additional teachers this year.

However, MCC said "yes" to 18 other teacher openings for the coming school year. In addition to the teachers staying for a second year 14 more teachers are needed for the winter of 1958-9.

The need for Christian consecration is just as great as the necessity for teaching qualifications. The needs of Newfoundland cannot be ignored. After prayerful consideration it should be known whether or not these needs will be met this coming winter in Newfoundland.

Consider teaching in Newfoundland. Write at once to MCC Voluntary Service, Akron, Pa.

continues for six days a week, eight months a year. At the end of the school term all sixth grade students of the colony gather to be tested by an examining commission. Students are tested orally in many subjects. Teaching methods are somewhat akin to the former European style partly because of tradition and partly because of limited school supplies.

Students Have Limited Horizon

There is considerable emphasis on memorization and there is much homework, especially in the secondary school. In the latter we attempt, as much as possible, to use the textbooks employed in "Mittelschulen" in Germany. However, many of the elementary school books from modern, industrial Germany would be "Greek" to the younger children of our isolated Chaco who have never seen a railway or a river. And to many of them an auto means either a jeep or a 1932-model hybrid International truck, possibly crossed with a Ford or Chevrolet by some mechanical genius at the local blacksmith shop. The Colony Teachers' Society, consequently, not only works out its own curriculum, but also writes and mimeographs many of the textbooks. To unify the school programs of the various colonies, the five local teachers' societies join for an annual conference alternating between east and west Paraguay. These conferences, generously supported by North American relief committees, also help to widen the horizons of the teachers.

Schools Receive Aid From North America

Mennonites in Paraguay have the legal right to operate their own schools. Consequently, instruction is carried on in German, with strong emphasis on Spanish as a second language. Religious instruction figures prominently in the curriculum. Colony schools are not supported by the state, but by local taxation. In the past large donations have been received from the North American brethren especially to the pioneer

colonies. The West German government through the "Institut fuer Auslandsbeziehungen" has contributed very much by way of textbooks, maps and laboratory equipment for the "Zentralschule". School affairs are administered by a six-man board, consisting of representatives from the colony administration, both church groups, and the teachers. Because of a chronic shortage of qualified teachers, a number have been supplied by the churches of North America.

He Rides Beside You

(Continued from page 2-2)

hind when we step inside our motor cars—until that time comes—our highways will continue to be littered with battered human sacrifices made in the name of free and unrestrained automotive transportation.

The National Safety Council in the I-W Mirror.

Significant Quotes (I-W Mirror):

"For the conscientious objector—whose primary reason for not taking up arms in military service is his conscience for the preservation of life—the matter of safety is very relevant and important."

"There's not much dignity in a bundle of blood-soaked rags that once was a man. Liberty and happiness are dearly bought in wheel chair or hospital ward. This is especially true when their plight is the result of the deadly sins of others whose profession of faith is scarcely matched by their example when walking or driving. Murder by motor is no respecter of persons." —Frank Davin, editor of **Traffic Safety**.

"I am convinced that contempt and indifference for the welfare of others on the highways is a sin." —Paul Jones, director of public information for the National Safety Council.

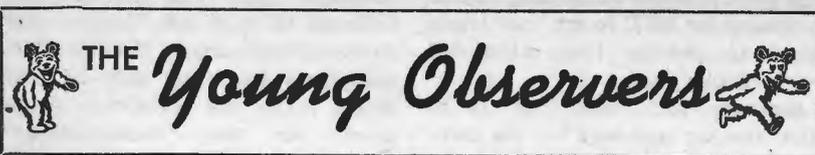
"If you can tell me a more practical application of modern religion than decent, courteous behavior behind the wheel, I don't know what it could be." —Paul Jones.

"The building of a good driver begins right within the home—within the family circle. If you and I set for our sons and daughters a good, decent, courteous, thoughtful, proper and intelligent example behind the wheel, we could do a great deal toward building a generation of safer drivers." —Paul Jones.

An example: During World War II, Civilian Public Service men had to drive from one edge of the town to the opposite edge for their work assignments. The direct road took them through town and the driving of some of them soon became notorious—until the day the sheriff stopped one of the drivers and questioned,

"Young man, don't you know that if you kill a man with your truck he's just as dead as if you shot him with a gun?"

There was no further problem.



Let's Visit a Minute

Hello, Boys and Girls!

How are you all today? I wonder how many words of God you have hidden in your hearts this week? Did you hide one every day or just the one for Sunday school? Perhaps you can memorize the one we talk about each week on our journey.

Do you remember the tall straight trees that we saw last week as we entered the garden? Would you like to see how they become that way? Then let's go to the nursery at the back of the garden. Just see the rows and rows of tiny trees here. We call them seedlings. They're no taller than you are. Look carefully! Can you see another straight and sturdy stick close beside each seedling? The gardener fastened the tender young tree to this strong support. It will guide the seedling so that it grows straight and not crooked. It will keep the wind from bending it over too far and so spoiling its shape. If a storm comes the seedling will not be uprooted or broken because the support is there to keep it steady. The way this seedling grows now, is exactly the way it will look when it is a mighty oak tree.

I know of a gardener who has a great many more seedlings than we see here. Do you know of whom I am thinking? Yes, God has millions of boys and girls who are his seedlings. He gives them the very best of care and beside each one he has put a strong support—a father. He guides his children so they grow up straight—to love God, to be obedient and to form good habits. He warns them to stay away from sin. But some children just don't listen. They grow up their own way and what a crooked, crooked tree they turn out to be.

What kind of a tree are you? Are you staying close beside your support? Are you letting your father guide you? In Proverbs 1:8 we read: "My son (my daughter), hear the instruction of thy father."

This Sunday will be Father's Day. How about giving your father a real treat this week by hearing him and by doing what he asks every time he calls you? That would make him and also you very happy.

Love, Aunt Selma.

Saying "Amen" to God

Two little girls, scholars in the same class at Sunday school, were walking together in the garden, amusing themselves with their dolls, and learning to repeat their seven daily texts for the week, which happened to be on "Faith".

"What is faith, Ada?" said the younger girl to her companion, "I do not understand what it means."

Ada, a bright and happy girl, one year older than her companion, and a true believer in the Lord Jesus, replied,

"Why, it's just the same as believing, Mary. Do you not remember that teacher told us only a few weeks ago, that faith was just saying 'Amen' to God's Word?"

Mary seemed quite satisfied with her companion's explanation, and went on with her memory texts.

I think that dear child's definition of faith is very true, and very simple. It is just saying 'Amen' to God, letting God be true, believing without question what God says.

He tells you that you are a sinner, lost and ruined. Do you say 'Amen' to that?

He says that Jesus died for sinners on the cross, and all who believe on Him "have everlasting life"

(John 3:16). Do you say 'Amen' to that?

There is no need for waiting. Feelings do not make the Word of God one bit surer. The Word of the Eternal God, who cannot lie, is worthy of being believed, and faith accepts it, saying 'Amen' to all that God has spoken.

"Heaven and earth shall pass away, but My Words shall not pass away." Matt. 24:35.

Two Mothers

What a kind-looking mother with her little boy. She has come down to the stream, and seeing the pretty little ducklings, has sat down to watch them.

But there is another mother watching them, and she does not look so happy. Little chickens do not know how to swim, and if they do not keep out of the water, they will be drowned. But ducks can swim, and it is the nature of the little ones to run right into the water as soon as they see it. The hen does not know the difference between them and the little chicks, so when she sees the ducklings in the water, she looks quite frightened, for she fears they will be drowned.

The little ducklings do not obey their mother, but we hope the little boy who has intelligence, and knows good from evil, will obey his loving mother. To be obedient to parents is the only happy path for children. The Bible says:

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother" (Ephesians 6:1,2).

Bible Weather

(Try to supply the missing words without your Bible. They all refer to weather.)

1. When it is evening ye say, it will be weather; for the sky is red (Matt. 16:2b).

2. For the day is near, even the day of the Lord is near, a day: it shall be the time of the heathen (Ezek. 30:3).

3. For as the cometh down, and the from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud (Isaiah 55:10a).

4. The sluggard will not plow by reason of the: Therefore shall he beg in harvest, and have nothing (Prov. 20:4).

5. By the breath of God is given: and the breadth of the waters is straitened (Job 37:10).

Young Ambassador

Dog Knew Just Where To Go

A scraggly puppy limped into the accident ward of the Einstein Medical Center, in Philadelphia, recently.

An intern found a large splinter in one of the dog's front paws and removed it. The pup wagged its tail and walked out.

Are you limping in your walk before the Lord? Do you know where to go to have the offending splinter removed?

The Lord has pointed out in His Word that animals are sometimes wiser than human beings!

He said: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider."

He said they were "a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isaiah 1:3-4). Yet they did not know they were to go to Him with all their sins.

He extended a very cordial invitation in saying: "Come now, and let us reason together . . . though your

sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:19).

Do you know to Whom to go with your sins, shortcomings, and failures? Are you going to allow a dog to put you to shame?

—NOW

What a Child Did

A good many years ago, a Sunday school superintendent asked each one present to bring a new scholar to the school on the next Sunday.

Little Mary Paxton went home and asked her father to come to the school.

He was nearly forty years old and so ignorant that he could not read. He was rough in appearance and rude in speech. He hated the preaching of the Word of God and despised Sunday schools and everything good. But he loved his little Mary, and when she took him by the hand he did not resist. He was led to Sunday school, and better still, he was led to Christ. Then he learned to read, for Christ's sake, that he might better serve Him, and he finally came to be a Sunday school evangelist. He was useful in his work, for he founded fifteen hundred Sunday schools, into which seventy thousand children were gathered and out of which sprang abundant blessing.

When little Mary was leading her father to Sunday school, she little knew that she was leading a train of thousands up the shining way that leads to God.

Will you seek to bring someone to the Sunday school or gospel preaching? Who can tell what the result may be?

When Andrew came to the Lord Jesus, he at once went to his brother Simon, and he brought him to Jesus, and they both followed Jesus.

"Come, see a man which I told me all things that ever I did: is not this the Christ?" John 4:29.

Learn A Little Every Day

Little rills make wider streamlets, Streamlets swell, the rivers flow; Rivers join the mountain billows, Onward, onward as they go.

Life is made of smallest fragments, Shade and sunshine; work and play; So may we with greatest profit, Learn a little every day.

Let us while we read or study Cull a flow'r from every page, Here a line and there a sentence 'Gainst the lonely time of age.

At our work or by the wayside, While we ponder, while we play, Let us then by constant effort Learn a little every day.

—Selected.

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(63rd Installment)

At one of the gatherings one of the girls brought Liesbeth some of her Indian candy, which she had packed neatly in white paper. "What is it?" Liesbeth asked, when she looked at it.

"Candy, taste it; it's good," one of the older girls said.

Carefully Liesbeth bit into it. "It is good," she said. Then, with a grin, she asked, "Does it have salt or vinegar in it?" The girls laughed heartily as if they had put something over on her.

"How did you make it?" urged Liesbeth. "What makes it so tangy?"

One of the girls explained, "We boil a weed you can find anywhere in the field with sugar and water. We'll show you some the next time. Then we sprinkle a little crushed dried salt grass over it and cook the whole thing until it is real sticky."

"I would like to make some if I know where to find those plants and how to identify them. I'd like to take some home to my family the next time I go to Reedley," she told them.

"On Monday we will bring you some grass that has already been dried," said the girls. Soon Liesbeth was making candy to which she treated her family.

At another gathering, a little girl laid in Liesbeth's lap a newborn puppy about four inches long. It could neither see nor walk yet.

"We'll find a little carton for it and put it by the stove so that it won't be cold before you take it home," Liesbeth said.

"It's for you," the Indian girl said proudly.

Liesbeth was in a quandary. Since the days when, as a child in Margenau, she had been crossing streets to avoid being bitten by dogs, she had been afraid of them. At least she had developed no love for them. Perhaps the parents of the little girl had sent the puppy to Liesbeth as a present. They would be hurt if she returned the gift. "Won't you be lonesome for this little puppy?" she asked hopefully.

"No. We have six others just like it," said the girl contentedly.

Then Liesbeth tried suggesting that the mother dog might be lonesome for the puppy.

"The dog can't count; she does not know how many she had to begin with," was the amazing reply.

"Perhaps the dog should have its mother's milk."

That seemed to register. It was

arranged that the puppy would stay with its mother until it was old enough to be taken away. She knew school would be out before then.

By the end of October, Liesbeth thought the children were ready for an all-school social function. She invited them all to her house. Nineteen of the twenty children and one of the mothers came. When Liesbeth offered the mother a chair, she placed it in the midst of the children and took part in all of the games. They popped corn, played the piano, sang and enjoyed cider and doughnuts. It was a most delightful party for everyone, including the teacher and the mother. That night Liesbeth decided to have a community function in connection with Christmas on the afternoon preceding the Christmas holidays.

The Indian children always had difficulty memorizing, but they loved to sing and act. Consequently, a program of songs, pantomimes, drills and one or two recitations were planned for the next affair. The youngsters decorated the tree and improvised chairs and benches for the audience. The assembly had been planned for two-thirty that afternoon. Some parents and children began to arrive at one o'clock. Liesbeth recalled her Margenau Christmas Eve school program and how early the neighbors had started tramping over the snow and ice in the direction of the school. "Surely, people are same everywhere," she mused. Long before two-thirty every available seat was occupied and more had to be provided. No one must be left standing at such a happy affair.

To her great surprise, Franz, Katja and Mascha unexpectedly entered the schoolroom. All three of them were grinning from ear to ear. No doubt, they were thinking of that third New Year's Day when Indians with Franz, David and Liesbeth helped to chase a couple of Cossacks out of the house and how the twins were frightened out of their naps by the war whoops. They never had seen a large group of Indians in one place and could not pass up the opportunity.

Several of the older girls in the planned program were going to have new dresses for the special occasion. As so often happened, however, they did not start making them soon enough, and none was finished on time. When Liesbeth saw her brother and sisters in the rear of the room, she called them to the front and put them to work singing

carols and playing the organ. Thirty minutes later the Indian girls in their beautiful new pink, lavender and cream spring silk dresses made especially for the winter occasion came in and the planned program started.

The parents failed to respond very favorably and quietly listened to the music. At the close of the short formal program Liesbeth gave special awards to three boys for perfect attendance, excellent progress in arithmetic and good singing, according to local Indian standards. The parents applauded the boys stiffly and feebly, giving Liesbeth the impression that the pupils must have instructed their elders to applaud the recipients of the rewards.

Christmas candy was distributed to each of the sixty-five guests and students. A long social hour followed, giving Liesbeth the opportunity to talk to every parent and to send candy home for those who had not been able to come to the school. Most parents were rather quiet, but when they left, they cheerily bade "Miss Elizabeth" a loud "neenia". Liesbeth smiled happily and wished them an equally loud Merry Christmas. She knew that when a Tache put the first name instead of the last after a title, he was trying to be especially nice and affectionate toward that person.

The good will of the Indians opened up a big field of service for Liesbeth. "To be a missionary one must have much training and experience, also be well read and observant; only those who are really ready can be successful missionaries," her father had told her when she was seven years old.

Deep down in her heart she felt she was "really ready" to help that little group of Indians. In their ignorance, poverty, squalor and immorality, some of them were very much like the peasants of Bogdanovka. Whereas they had been depressed and apparently had given up all hope of improvement, the Indians were reaching out for a better life. To the best of their natures and background, they tried to raise themselves to a higher plane, even if by their own bootstraps.

Liesbeth had very little time for activities outside of school. The program of studies had to be carried out. A few of the younger pupils were learning quite rapidly. Some of them, however, were migrants, and before enrolling at Ramona, had already attended as many as six or seven other schools that year. Others had been out of school altogether. In some cases they lost a week or more during a transfer. Progress was extremely slow, and the setbacks were frequent and great. Home conditions would have to be improved before much school progress could be expected.

As Liesbeth left the school one afternoon, she looked toward a tent near some willow trees. A few wooden grape trays covered holes

in the canvas, shielding the interior from wind and rain. Two or three pieces of wet wood were burning, giving off a feeble fire and black smoke. An Indian woman sat near the fire, holding the long handle of a frying pan over the flame as she prepared a meal of some kind. Near her on a sack lay a baby, nicely tucked into its little Indian cradle, bound into it so closely that the child could not move. Near the baby a pair of twins and an older girl sat on moist ground. The father was in the mountains. He worked only two months of the year. The mother of the children seemed contented and comfortable in her way, but what a chance it presented for the children to catch a cold or something worse than that!

The day before and many days before that the little girl near the twins had liked to be bandaged. Every time Liesbeth bandaged someone's cut finger in the classroom, that little girl would come up to her and show healed and nearly healed scratches on her hands. With crocodile tears she would tell Liesbeth how badly those cuts hurt. After the girl had been cared for till she looked like a battle casualty, her tears would quickly disappear and the love-starved child would be almost well.

Near the Catholic chapel at the northeast corner of the reservation Liesbeth passed another tent. It was the home of a large family, some of whom were attending school. Even in the cold month of December they had gone to school barefooted. Then she looked at the little wooden home of a woman with two small children. A week before she had appeared in school to ask Liesbeth to get some wood for her. She had none, and her children were freezing. At Christmas, she had assured Liesbeth, her sister from the mountains would bring her wood and money and she would repay her.

She thought of the little first-grader who one morning had come to school after stepping on a nail, with a foot covered with blood. The nail still was in the foot. An old woman in whose little house a stove, a table and a box had been the only furniture when Liesbeth had visited her one day came to her mind. She had told Liesbeth that on rainy days the water came in. There was no ceiling above the one-room shack. The shingles of the roof were very old and full of holes. Yet she was one of two or three old-timers who knew the Tache dances, songs and traditions. In a cottage nearby Liesbeth had seen a woman sitting on a chair, stripped to her waist, with the tribe's medicine man near her and a satchel full of various kinds of birds' wings, tails and tufts of tied feathers by his side. He was massaging his patient with the feathery implements, all the while muttering to the woman and to the evil spirits in her body.

(To be continued)

Modern Galatianism

By Norman Derstine

A Problem of Method

The Book of Galatians has been called the "Gospel of deliverance"! It shows us how we can be delivered from the flesh, the world, and the law or legalism. Truly, we need its message afresh for our times!

Those in bondage to the flesh and world need to see and experience the liberating power of the cross and the Holy Spirit. But the main thrust of this epistle is not to this group. Rather, Paul's main burden is for those who are in bondage to the law as "a way of life." The purpose of the book is given in capsule form in the introduction. He is concerned that the church might be delivered "from this present evil world, according to the will of God." The crux of their problem and seemingly ours, too, is one of method.

These Christians wanted deliverance from the world! But alas—they had been sidetracked and went up the dead-end street of law and legalism and were utterly confused. Are we not facing something of the same problem today? Today Christendom is saturated with nominal Christianity. There are far too many within the organized church who do not know by daily experience the liberating power of the cross and the "walk in the Spirit."

A Real Danger

As a counterattack to nominal Christianity both within and without our church fellowship, some appear to be falling prey to legalism. Their cry against change or worldliness in the church and their manner in seeking to curb worldly pressures and practices reveal that the teaching given in this "book of deliverance" may not be fully understood. Our church has always stressed discipleship or maximum Christianity. This makes us an easy prey to law or legalism, which is foreign to God's method of attaining the goal of spirituality.

This epistle deals with two errors. First, "that our salvation is secured partly by faith in Christ and partly by good works prescribed by the law." Most of us are likely free from this error. The second one is "that our perfecting in this life in Christ is a matter of self-effort on our part in obedience to the law." He that is without error in this regard, let him cast the first stone! Paul's revealing words are probably true of us, at least some time or other. He said, "Having begun in the Spirit, are ye now made perfect by the flesh?" We may shrink from admitting guilt on this charge. But even Abraham, that giant in faith, failed at this point.

Let the story of Abraham and Ishmael, graphically presented in this letter to portray a spiritual truth, teach us the lessons we should learn. Even though Abraham's motive was

right in bringing Ishmael into the world as the "heir of promise", God would not honor his failure in faith. His motive was right but his method entirely wrong.

The Covenant Confused

In principle, the Galatian Christians had made the same mistake. When we fail to see God's purposes fully realized in our personal or church life, as in the case of Abraham, we are inclined to substitute a method or plan of human origin, too. We actually confuse the two covenants by our "human attempts" at trying to boost God's program, as Abraham did. Calvinism is a perversion of the new covenant. In our sincere attempts to escape the errors of Calvinism, which allows a false security for the believer, we are inclined to fall into this other snare and trap. This is modern Galatianism.

"When we are called to follow Christ, we are summoned to an exclusive attachment to His person. The grace of His call burst all the bonds of legalism. . . . It transcends the difference between the law and the Gospel." We have become "dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. . . . We are delivered from the law (as a way of life) . . . that we should serve in newness of spirit, and not in the oldness of the letter."

This freedom properly understood does not open wide the door for antinomianism—as some would charge. Let the Word of God give the final answer! "For Christ is the end of the law for righteousness to every one that believeth." And "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Instead of lawlessness, it leads to the very opposite, a higher type of righteousness.

Rules and Regulations

Edward Long's book on Conscience and Compromise is a study of casuistry. The dictionary defines casuistry as "a branch of ethics which applies general principles or theological doctrines to the solutions of questions of right and wrong in conduct." One chapter he calls "The Limits and Dangers of Casuistry." Possibly this word is new for most of us; so in our terminology we would say "the limits and dangers of specifying rules and regulations for conduct." His book and particularly this chapter is enlightening. He says, "Casuistry can be justified only as an instrument by which we relate Christian love to the ethical problems that daily face us. Casuistry . . . is always in danger of claiming to be more than a tool. It frequently attaches to itself the

claim of a divinely sanctioned code and develops into a legalism of hard and fast rules. Then casuistry ceases to deal with the necessities of individual needs and clamps men into a rigid mold from which there is little escape. Religion always surrounds itself with the aura of sanctity, and this entrenches its perverse as well as its valid features. The principles become confused with the primary loyalties of which they ought to be only the expression. When this happens, casuistry becomes a system of codes substituted for Christian love."

Does this speak at all to any of our present-day problems in the church? Here is another warning for us. "Casuistic rules become legalistic codes unless their validity in new circumstances can be established by appeal to the principle of Christian love. They cannot be safely transmitted from one generation to another except as the reasons for their development are also transmitted and revindicated." "Legalism, which develops when casuistic principles and codes become ends in themselves, can appear only when love has been made subservient to the rules for its application. It can be broken in its strangle hold over a religious system only when the demands of love are given fresh and bold restatement as in the teaching of Jesus . . . The greatest limitation of casuistry is an inability to be self-purifying."

Don't Frustrate God's Grace

These quotations add additional weight in revealing our need for deliverance from law or legalism. Many times we hear this verse quoted: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Did you ever hear the next verse quoted with it? I never did and many people couldn't quote it. It states: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." The first verse sets forth not only Paul's own testimony, but also the divine method for securing righteous living. The second verse reveals a fruitless method. And if we are trying to coerce people into a way of life through any other means than the Gospel method of complete identification with Christ in His death and resurrection, we are frustrating the grace of God. Certainly, the person who walks after the flesh and the world frustrates the grace of God. But Paul's main concern here is that the legalist is also guilty, and he spares no words to expose this heresy of self-righteousness. The problem is that the law method produces a subtle pride of spiritual attainment and feelings of self-righteousness. The grace method produces humility and a desire to experience more of God's grace through Christ, made available only through

a closer identification with Him in His death and resurrection.

The charge Paul has against those who mix the new covenant and the old covenant approach to spiritual life is very serious—"ye are fallen from grace." Possibly a better translation would be "falling away from grace." "The fallen-from-grace life, though it be intensely religious, is essentially a moral life: I call upon myself to live up to certain standards of conduct that satisfy my religious sense of right and wrong." This form of apostasy is often overlooked. It carries such a religious air about it, that it is very seldom spoken against. But this cold, calculating, callousing, confusing approach to spiritual life is frustrating and freezing to the real spiritual life of the church.

The Real Question

The question facing our church is not whether we want deliverance from the world. If we don't want deliverance from the world, we're still a part of it. But the question we face is, How can we get deliverance from the world? Are we going to live by this one rule that Paul brings to our attention when he summarizes the teaching of this epistle? He is saying in effect that under the new covenant we really only have one rule and all other guides from life flow from it. Here is the pertinent truth we need to live by: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in (union with) Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Are we living, teaching, counseling, preaching by this rule? If our confidence and trust is absolutely and only in this rule or approach to spiritual life, we are on safe ground. This is the only Scriptural and satisfactory method we have to meet the attacks of worldliness. Every other method will fail in its ultimate goal and leave the church in confusion.

The problem before the Galatian church was not a problem of motive but method. "What happened to the Galatian Christians under Judaizing influences can easily happen to us under the influences of formalism, legalism, or mere disregard for the liberating power of the cross and the principle of justification by faith alone." Really this seems to be partly our problem today! "Those who seek too precise a set of rules embrace a more Catholic approach and tend to codify the norms of Christian behavior into a legalism." As the world and worldliness becomes more and more complex, we can see more clearly why God through Christ and the Holy Spirit provided

(Continued on page 11-4)



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Less Cancer Among Adventists

The California Medical Association has been told, in a special report, that a group of men who for religious reasons do not smoke or drink alcohol have a 90 per cent lower incidence of lung cancer and 40 per cent fewer heart attacks than the national male average.

Dr. Ernest L. Wynder of the Sloan-Kettering Institute of Cancer Research in New York, and Dr. Frank R. Lemon, of the College of Medical Evangelists (Seventh Day Adventists) of Loma Linda, California, issued the reports at a four-day session of the CMA in Los Angeles.

Their findings are based on an analysis of the hospital records of 8,692 patients (564 of whom were Adventists).

Dr. Ockenga Stresses Reaching Foreign Students

To reach the 50,000 international students in this country with the message of Christianity is of utmost importance, Dr. Harold J. Ockenga, founder and director of the largest missionary program of any individual church in the United States, said here.

Speaking early this month on "Missions Today" at the Nineteenth Annual Missionary Conference at Park Street Church (where he is minister), Dr. Ockenga said that only a dozen years ago the secretary to Chou En-lai studied in this city. "Had we reached him with the Gospel then, his education would not be used in support of Communism now. These opportunities are all about us." Continuing, he said, "At our doors in Harvard University, the Massachusetts Institute of Technology, and other institutions of higher learning (particularly Columbia, California, New York, Michigan, Illinois and Minnesota Universities) are the leaders of tomorrow in many nations."

Missionary Influence Seen In Japan

After 400 years of legalized prostitution, Japan's parliament has finally passed an anti-prostitution law calling for heavy fines to be applied to any of Japan's estimated 55,000 to 100,000 prostitutes, who are found plying their ancient trade.

The new law is viewed by many observers as a result of Christian missionary influence.

LORNE A. WOLCH

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

Optometrist and Optician
Eyes Examined

272 Kelvin St., Elmwood
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Presbyterian World Alliance To Meet In Brazil

Brazil will be host to the 1958 Presbyterian World Alliance when it celebrates its 18th international assembly. The decision to meet in a South American country came as a result of the invitation of the Presbyterian churches in Brazil that will commemorate in 1959 the centenary of Presbyterianism in that land.

CANADASCOPE

Support Price for Sugar Beets Set

The price of sugar beets produced in Manitoba, Alberta, Ontario and Quebec this year has been "stabilized" under an order issued by Hon. Douglas Harkness, minister of agriculture, it has been announced.

The agricultural prices stabilization board has been authorized to stabilize the price of Manitoba sugar beets produced in 1958 at 9.38 cents a pound, with 9.90 the price for Alberta. The government pays the difference between the factory price and the stabilization levels established.

Demand Protection Against Terrorists

A delegation from Nelson last week met the provincial cabinet in Victoria, B.C., to demand immediate action against terrorists in West Kootenay.

Establishment of the delegation is the latest move taken by district organizations to quash terrorist acts in West Kootenay, home of the Sons of Freedom Doukhobors.

In Victoria, Premier W. A. C. Bennett has said that the B.C. government may call on Ottawa to accept some responsibility in policing the Kootenays.

Canadian Shot in Palestine

The Canadian chairman of the UN Israeli-Jordan mixed armistice commission bled to death on Mount Scopus last week amid the gunfire he was attempting to silence.

Lt.-Col. George Flint of Outremont, Que., was fatally wounded while attempting to rescue two Israelis shot down during the skirmish, an Israeli spokesman said. He bled to death before UN military observers succeeded in arranging a cease to the 6½ hours of firing.

Solon Low Goes Back to Teaching

National Social Credit leader Solon Low has announced that he is retiring from politics because of

health and age. He said he is handing in his resignation and is returning to southern Alberta to teach at Raymond high school. He was principal of the same school in 1935 when he entered the provincial legislature to serve ten years with William Aberhart's original Social Credit government.

Mr. Low, 58, suffered a heart attack in November of 1955. He had been elected national leader of the Social Credit party in 1944.

Vertical Take-Off By Planes Coming

The National Research Council has drawn up preliminary plans for a 15-ton transport plane capable of vertical take-off, it was learned at Toronto.

After studying five steps of vertical takeoff and landing aircraft, the council tried a model using fans recessed in wings as lifting devices. Dual-purpose turbine engines were used in an 18-bladed model. In normal flight, the engines provided jet thrust but for takeoff their power was switched to the fans imbedded in the wings.

The study proved so promising that council scientists now have evolved rudimentary plans for a transport.

First Meeting Of Campaign

(Continued from page 1-4)

Apostle Paul, the disciple John, or John the Baptist, but the dying thief on the cross. The thief on the cross who died in belief on the Lord Jesus Christ was a great believer because he realized he was a great sinner. He made his decision at a time when Christ had been forsaken by all, even his disciples, and was being mocked and cursed by the violent mob. Putting ourselves in the position of the thief on the cross, would we be willing to put our trust in One who had been betrayed, denied, and was now dying?

Rev. Brunk pointed out our answer would undoubtedly be no, but in the heart of this thief the faith in God arose.

The Brunk Revival meetings will continue in this area until June 22.

College to Present Final Choral Concert

Winnipeg, Man. — A final choral program which has praise and thanksgiving as its main theme is only in order and in keeping with the thoughts and sentiments of

students and teachers who have experienced God's help and guidance during the school year at the Canadian Mennonite Bible College.

The first part of the choral concert consists of a variety of choral music from Bach, Haydn and Mozart, and an anthem of Moravian origin. The main work featured in this part of the program is Joseph Haydn's "Te Deum", a delightful musical setting of one of the best-known hymns of the early Christian church.

The second part of the program features our graduates, who will give a number of short presentations on the theme, "By love constrained." These presentations will be alternated with choral and vocal selections in keeping with the theme the graduates have chosen.

Everyone is cordially invited to attend this final program, which is to be presented on June 14, 8:00 p.m. (DST), in the College Chapel, 600 University Boulevard, Tuxedo.

Pass On Received Truth

(Continued from page 1-4)

Rev. D. J. Pankratz, pastor of the Coaldale M. B. Church and assistant moderator of the Canadian and General conferences of the M. B. Church, delivered the graduation message, based on the life of Josiah. He pointed out that in spite of good advice and good teaching from the priest, Josiah departed from the ways of the Lord when the pressure was on after the priest's death. He challenged the graduates to heed God's Word and follow in His way.

Rev. David Ewert, registrar, presented the graduates, while Rev. J. A. Toews, president, conferred the degrees upon them and gave them their diplomas. Mr. George Enns, president of the M. B. Bible College Alumni, presented \$50 bursaries to Peter B. Klassen and Abe Koop, who will be returning to college next year to graduate.

Special music at the graduation exercises included songs by the A Cappella Choir, a trio, and a solo by Victor Martens, "Ein Leben nur."

That afternoon the graduates had been received into the Alumni Association of the M. B. Bible College at a banquet in their honor in the college dining-room.

Other commencement week exercises included the baccalaureate service in the college auditorium on Thursday, May 29, and the graduating class program in the college auditorium on May 31.

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Obituaries

Miss Margaret Teichroeb

Miss Margaret Teichroeb, 90, passed away at the Mennonite Home for the Aged, Vineland, Ont., where she had resided for a year. Funeral services were held from the Vineland M. B. church on May 23. Rev. Peter Goertzen officiated, assisted by Rev. Abram Hiebert of Leamington.

Miss Teichroeb came from Europe nine years ago and has lived in Leamington until she moved to the Mennonite Home for the Aged one year ago.

* * *

Mrs. Julianna Kliewer

Mrs. Julianna Kliewer, 60, of Yarrow, B.C., passed away May 17 in St. Paul's Hospital, Vancouver. Funeral services were held May 22 from the Yarrow M. B. church, with Rev. H. Lenzmann officiating, assisted by Rev. A. Neufeld.

Mrs. Kliewer was born in Poland in 1898 and was married there to Eric Kliewer. At the time of her death she lived at Yarrow with her husband.

She is survived by her husband; two sons, Frank in Yarrow and Henry in Chilliwack; three daughters, Mrs. Peter Martens, Yarrow, Mrs. Edward Mueller, Port Alberni, and Mrs. Elmer Gerbrandt, Chilliwack; 16 grandchildren; two brothers and one sister.



Cotton and Christianity

Born in a cornfield,
Raised like a slave,
Don't even have
The price of a grave. . .

By Winnie Williams
The Fruit Tramp

American migratory farm workers and their families, so essential to the production of food, fare little better than people in under-developed countries to which the United States sends food and technical assistance.

Farm migrant workers and their families travel to wherever there are food crops to pick. In their wandering existence they gain few of the benefits of stable community life, including elementary education.

In most cases the migrant ministry of the National Council of Churches is their only source of welfare. In co-operation with the NCC migrant ministry MCC workers are serving the needs of agricultural laborers in four locations:

Huron, Calif. — A year-round unit of volunteers are working with Mexicans and Americans who work in the large cotton fields. A chapel, sponsored by the Brethren in Christ Church, has been started by the unit for the people living in migrant camps.

Santa Clara Valley, Calif. — Summer volunteers will work with the mobile migrant unit of NCC, conducting various types of spiritual activities for migrants who harvest fruit crops and cotton.

Hamilton and Waterville, New York. — Summer volunteers will conduct a program of recreation, crafts, Bible classes and worship services in migrant camps where the people work in vegetable fields.

There is urgency about expanding the ministry to migrants, says the NCC, for the present program only reaches an estimated 133,130 persons of the approximately "two million migrants who are in dire need of assistance."

A \$100,000 grant from the Schwartzhaupt Foundation is making possible a new program for migrants. The program has three aims: to educate migrants in their rights as citizens and develop leaders among them; to develop the "total resources" of migrant communities to provide for their health, education and welfare needs; and to train a permanent migrant ministry staff to specialize in welfare techniques for migrants.

Christianity is making an impact, although slowly in most cases, on the migrant peoples.

A migrant worker from Mexico was given a Bible and taught to read in one of the migrant service projects in California. Returning to Mexico he bought five more Bibles for his family. Today in a little remote Mexican village there is a congregation of Protestant Christians, a monument to the faith of this man and the Christian migrant ministry.

Urgent Need for Teachers

A school on the northern coast of Newfoundland has been boarded shut for eight years because a teacher has not been available.

The shortage of teachers is so great that in at least one case the teacher teaches a grade which he has not even passed.

But the United Church of Canada, the predominant denomination, will not open 25 of its schools this year because teachers are not available. The United Church has therefore asked MCC to help supply teachers for its most isolated schools.

There are many openings for teachers in Newfoundland as MCC volunteers for the coming year. Requests from many school boards have been rejected but many others have received an affirmative response from MCC. Persons interested in further details may write MCC Voluntary Service, Akron, Pa.

Workers Safe In Halmahera

The six MCC workers in Halmahera of Indonesia report by cable via Manila in the Philippines that they are safe.

Newspaper reports indicate that the Indonesian civil strife, which had moved from Sumatra and Celebes to Halmahera, has receded and that national forces are in control. The strife still continues in varying degrees on other outer islands of Indonesia as rebels show their protest against the central government in Java.

Dr. Glenn Hoffman (Maytown, Pa.), leader of the MCC unit, is the only physician for several thousand people in Halmahera. The other members of the group are engaged in medical and agricultural assistance.

Future Subscribers

Born to Mr. and Mrs. George Ewert of Steinbach, Man., a boy on May 17.

* * *

Born last week to Mr. and Mrs. Walter Siemens, Coaldale, Alta., a son.

* * *

Born last week to Mr. and Mrs. John Kroeker, Coaldale, Alta., a daughter.

* * *

A son, Garnet Carson, born to Mr. and Mrs. Jake Schroeder of Main Centre, Sask., on April 21—a brother for Iris.

* * *

A son, Douglas Graham, born to Rev. and Mrs. Abe Goerz of Main Centre, Sask., on May 17.

A Push or a Pull

By Mary Alice Holden

A friend and I spent fifteen minutes pushing against the church door trying to get it locked, but it just wouldn't click. Finally we called another friend and she said she pulled the door and got it shut. So we tried pulling and the door locked and the key came out without trouble.

Sarah was a timid child who had been pushed into everything by her mother. Despairing at her lack of co-operation, her mother talked to her Sunday school teacher. Mrs. Reeves smiled and said she would see if she couldn't get her to associate more with others her age. Accordingly when the class had a party Mrs. Reeves asked Sarah to help her with refreshments. Glowing with confidence, Sarah not only served the guests but took part in their repartee.

The shepherds led their flock; therefore they had to go first. Maybe we would have better success if we pulled instead of tried to push others.

Gospel Herald

For Parents

Christian Nurture of Children

By Alta Mae Erb. 178 pp.

Parents looking for a manual which will guide them in nurturing their children in genuine Christian faith will want this book. Many books on child psychology and child study are secular and humanistic in their emphasis. This unique book combines the principles of child psychology and pedagogy with a distinctly Christian viewpoint and emphasis \$2.00

Growing Up to Love

By H. Clair Amstutz, M.D. 101 pp.

Every parent who wants his child to have wholesome attitudes about sex will profit immensely from *Growing Up to Love*. For this book puts sex education in the context of love in the family. Giving children facts about sex at the proper time is important. This book treats the problems parents face as they guide their children from the cradle to maturity.

The book speaks redemptively to our modern secular world by showing us the confusion we face during adolescence, courtship, and marriage. It will restore your confidence in God and in His creation, man \$2.50

Guidance for Christian Home Life

By W. Perry Crouch. 129 pp.

Designed for a Sunday School Training Course by the Southern Baptists, this book will help all who read it. Chapters include: Biblical and Historical Study of the Family; Discovering, Solving, and Preventing Home Problems; Early Marriage Adjustments; The Home and the Little Child; The Home and the Growing Child; The Home as a Final Training Center; Guiding Young People in Love, Courtship, Engagement, and Marriage; and Suggestions for Church-Home Guidance. . . . 60¢

Homes Build Persons

By G. C. Meyers, Ph.D., and Caroline Myers

Some months ago this book was used as a study guide by Mrs. Grant Stoltzfus on the "Heart to Heart" radio program, which now is affiliated with "The Mennonite Hour". She recommended it to her listeners.

Although not distinctively Christian, the authors reveal an unusual insight into the urges, feelings and emotions of the growing child in his illimitable family relationships. They put foremost the father-mother relationship in the child's development as a happy, likeable, useful person growing fit to become a responsible citizen and parent himself by and by.

This is truly a thorough discussion of the subject and one that is worthwhile reading. The book has 328 pages.

Each: \$3.00

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

The Heritage of M. B. Young People

By Peter Penner

DANGERS ATTENDING THESE CHANGES

As we become more professionalized, urbanized and, for want of a better expression, more Canadianized, there are pitfalls that threaten the loss of our precious heritage. They are the more subtle because we have no long standing tradition in professional, urban or business life. We are entering on a path that we have not trod before, at least not in such large numbers.

The two greatest threats to the loss of our heritage are materialism and worldliness. These will remain our greatest enemies, no matter what profession we are in, as long as we remain as prosperous as we are today.

Writing in the *Mennonite Observer* (Aug. 16, 1957) Rev. J. A. Toews underlined four ways in which materialism manifests itself:

- In a concern for our physical well-being. We are more concerned about making a living than about saving a soul or building a life.

- In an emphasis on secular education. This is a wrong emphasis when it is pursued for economic advantage and not made subservient to Christ.

- In the choice of professions. Rev. Toews gave a determining principle in this form: Will this job, career, profession weaken my Christian testimony? Will it give me time for Christian fellowship and opportunities for a Christian witness?

- In a striving for economic security.

The other great threat is worldliness. Do we still know what worldliness is? It is not so much a matter of deeds as it is a thing of the mind, an attitude of the heart, to which we are all capable of falling prey.

- Worldliness is a desire to be a friend of the world, instead of a longing to be like Christ. (James 4:4)

- It is the thought that God's commandments are a heavy yoke, that discipleship is a burden, something to be shaken off.

- It is a distaste for spiritual things. Esau despised his privileges by selling his birthright for a materialistic mess of pottage.

- It is a careless attitude about what is right and wrong. Worldliness does not lie in the inability to ascertain immediately what the right course may be in any situation, but in the careless attitude about that ethical situation.

- Finally, worldliness is conformity to the economic, cultural and social world of motives, attitudes and prejudices. Having conformed in this way, we will soon be worldly in deed as well.

Let me underline this: If we become (or remain) materialistic and

worldly, we will lose all, no matter whether we live in country or city, no matter whether we speak German or English or both, no matter whether we have an unsalaried or a salaried ministry.

ADAPT OUR CHRISTIAN HERITAGE TO THE CHANGING ENVIRONMENT

First of all I must point out the wrong approach to such an adaptation.

- Not by opposition to change simply for the sake of opposition. During this time of accelerated urbanization we are undergoing cultural changes to which many are opposed, because they are opposed to any change. They want things to remain as they were, regardless. But we do not have, nor do we want, a dated Christianity. The Hutterites have a dated Christianity. We don't want that! The Old Colony Mennonites have tried to maintain their position by blind opposition to all outside influences and cultural changes. They have tried to isolate themselves and have largely lost their witness.

We want a Christianity that is adaptable to each generation. And we have a scriptural Christian heritage which is adaptable to Canada in 1958. While the principles involved in our heritage shall remain, the adaptation will fall in the area of method only.

- Not by blind opposition to a change in language. Christianity as found in the Scriptures can be expressed in faith and practice in a thousand languages. The many translations of the Scriptures are proof of this. The German, as well as the English, is only a vehicle of expression, a means of communication between people who use this language.

- Not by opposition to a salaried ministry. We must stop to ask, however, whether this change is necessitated by changing conditions, or is it in imitation of other churches? Are we like the Israelites who wanted a king so as to be like other nations?

It seems that with the gradual change to the use of the English and because of the greater emphasis on education, a change in the method of church leadership may be needed. Nevertheless, the principle of church leadership as we have always had it—that is, a multiple leadership—shall remain even when one brother is salaried in order to devote his full time to those aspects of church leadership which are at times neglected under the present system. But even though we retain that principle, the time will very likely come when we will experience a shortage of trained and experienced ministers. Then each church will have only one and he will, of course, be salaried. The loss of the principle and practice of multiple leadership

would be regrettable in many ways.

I would like to say a word to those young people who are not satisfied with having to listen to an older brother preach, to one who has no formal education. That is a reflection on us. This attitude shows that we are not evaluating the ministry that Christ gave to the Church properly, and it reveals an unwholesome intolerance for this period of transition.

The Right Approach to Such an Adaptation.

- We must first establish a principle for the adaptation of something new. We do have well established traditions and customs. What shall be our attitude toward them? Traditions must be re-examined in every generation, and all that is new must be carefully criticized. If this is granted, then we may lay down this principle: Nothing should be discarded until the old has proved inadequate or until something better has been found. But we must keep on re-examining the old and critically analyzing the new, because our principles shall abide, whereas traditions, customs and methods may change.

- One way then of adapting our heritage to the changing environment is to teach each succeeding generation in our church about our distinctive Christian heritage. Our young people need information to intelligently appreciate what has preceded them. We should spend more money on publications for the sake of information attractively presented.

- Another way is by turning the hearts of the fathers to the children and the hearts of the children to the fathers so as to maintain the unity of the church. A few months ago I gave my German class this topic: *Wie erhalten wir die Einheit in der Zeit des Sprachenwechsels?* The answers added up to this: We must keep the unity at all costs, but this requires sacrifices from all concerned.

THE GOAL OF OUR CHRISTIAN HERITAGE

Has our heritage been passed on to us that we might preserve it only and thereby isolate ourselves as a cultural group, or shall we propagate it? Which is primary: preservation or propagation?

The best way of preserving our Christian heritage as Mennonite Brethren young people is to actively propagate it! We are to make disciples of all nations, not only of the members of our families. Rev. Orlando Harms, editor of the *Christian Leader* said in one of his recent editorials: "We have neglected our neighbours (the unchurched and non-Mennonites) far too long in our program of fulfilling Christ's commission."

We ought to evangelize, win souls,

make disciples, baptize them and teach them to observe. If we propagate, we'll have new members, new cultural changes, new problems, but we'll have growth, expansion and the blessing of God! If we are content to preserve our faith, embalm it, we'll have no new members, no new blood, no problems to solve except the problems of ill health and old age.

Jesus said: The one who tries to save his life will lose it. The implication is clear.

Let us be truly thankful for all that has been passed on to us. But since our faith is a living faith and since our church is a missionary church, let us not become discouraged about these problems that have arisen and will continue to arise during this time of transition. Paul said to Timothy: "Take heed to yourself and to your teaching—hold to that, for by doing so you will both save yourself and your hearers."

The solution of the problem lies in our close fellowship with Christ individually; then we will be able to adapt our Christian heritage unitedly.

Modern Galatianism (Continued from page 8-4)

a divine method. If we confuse the Scriptural method, then we are apt to be guilty of what Paul completely condemns. In graphic language he says: "Ye bite and devour one another." The law method results in contention and division. The grace method results in love and unity. You may have the right motive, but the question really is, What about your method? May the Gospel of deliverance bring us not only deliverance from the flesh and the world, but also from the subtle snare of legalism! Gospel Herald.

NERVOUS CHRISTIANS

This booklet contains good news for this day of mental stress. A careful reading of this book will help you to understand better why it is that so many people, even Christians, become confused in mind, and how such difficulties can be cured through Christ.

Published by Back to the Bible Broadcast, the booklet is written by L. Gilbert Little, M.D. and concludes with a chapter by Theodore Epp. Dr. Little has had 25 years of psychiatric experience. He is active in the Christian Business Mens' Committee, and a member of the board of directors of Grace Bible Institute.

The solution given to problems arising out of nervousness are not all easy—but they are based on the Bible, upon a personal knowledge of Christ as Saviour. Recommended by many pastors, this booklet will help all of us—not only the extreme cases.

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Invitation to Canadian M.B. Conference

Winnipeg, Man. — The Lord willing, the 48th annual conference of the M. B. churches in Canada will meet in session at the North Kildonan M. B. church from July 5 to 9.

On July 3 the various conference committees will meet in session to make final preparations for the coming year's work. The following day, July 4, a conference of ministers and deacons of the M. B. Church in Canada will be held, also at the North Kildonan M. B. church.

The host church at North Kildonan extends a hearty welcome to all delegates and visitors. Accommodation for all visitors and delegates will be available at conference time. The other three M. B. churches in Winnipeg are also opening their homes to conference visitors.

Visitors are asked to remember that Winnipeg is on daylight saving time, so that all conference sessions will begin according to this time.

During one conference intermission a tour of Winnipeg and suburbs will be offered to all those interested in seeing the city.

Travel Information

Those arriving in Winnipeg by car without having previously arranged their accommodation are asked to go north on Main Street to Redwood Ave., then east on Redwood and Hespeler to Kelvin St., north on Kelvin St. and Henderson Highway to Kingsford Ave. in North Kildonan. Immediately off Henderson Highway, to the right, is the North Kildonan M. B. church, where the registration office will be located. Tel. ED 8-8976.

Buses arrive daily:

From the east: 7:05 a.m.; 1:40 p.m.; 8:50 p.m.; 11:59 p.m.
From the west: 5:15 a.m.; 10:20 a.m.; 3:50 p.m.; 5:20 p.m.; 10:05 p.m.; 11:15 p.m.

Trains arrive daily as follows:

From the east: C.P.R. "Canadian" 9:20 p.m.
"Dominion" 8:25 a.m.
C.N.R. "Supercontinental" 10:05 a.m.
"Continental" 9:20 a.m.
From the west: C.P.R. "Canadian" 10:45 a.m.
"Dominion" 6:10 p.m.
C.N.R. "Supercontinental" 7:55 a.m.
"Continental" 6:30 p.m.

All travel schedule times are Central Standard Time.

At the bus depot and the train depots visitors will be met by brethren easily identified. If necessary, you may telephone ED 8-8976.

Those arriving by air are asked to telephone the above number upon arrival at the airport.

We wish all those coming to the conference God's protection on the journey. Let us pray for God's blessing upon the conference.

The North Kildonan M. B. Church.

On the Horizon

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. Rev. Walter Wiebe, Hepburn, will speak.

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 3 — The annual Sunday school workers' conference of the M. B. churches in Manitoba will convene at Lake Winnipeg Mission Camp, Arnes, Man.

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.

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