

Mennonite Observer

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

I Cor. 2:2.

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YOUR CHRISTIAN
FAMILY WEEKLY

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Woodrow Minister Austria-Bound

Woodrow, Sask. — The congregation and friends of the Woodrow M. B. Church gathered on August 4 to bid farewell to Rev. Nick Willems and family. It was indeed difficult to say good-by to a family which has contributed so much, both to the church and to the community.

A fellowship buffet supper was held in the new church auditorium. Thus it was possible for Rev. Willems to give his last message to the congregation in the new church, a project to which he has contributed so much. The thrill of having this last supper with the Willems family in the new church overcame any inconvenience caused by lack of facilities in the unfinished building.

The program which followed the supper was under the leadership of Mr. Reuben Engel, a church deacon. The four items on the program included a duet by Sharon and Judy Biffart, a poem by Glen Engel, a trio

by Ruth McCaslin and Joan and Donna Rusk, and a trio by Sharon, Eddy, and Jerry Biffart. The theme of these numbers was dedication to Christ.

Farewell greetings by individuals in the congregation followed. All joined in wishing the Willems' a fruitful ministry and God's blessings in their new field of service. Mr. Herb Patterson, a United Church representative, bade farewell to the Willems' on behalf of that congregation. Farewell words on behalf of our own church were spoken by Mr. Sam Sutter, church leader.

Rev. Willems aptly replied to these greetings and bade farewell to his congregation by outlining their itinerary and by recalling events of the past four years.

Rev. Willems and family will serve with the M. B. Board of Foreign Missions at Linz, Austria, for a period of five years.

day, after being in operation for eight years, the school is firmly established and completely accepted by its people. What is more, it is under European Mennonite leadership and administration in the forthcoming year.

In 1950 the Walls returned to America to spend a year in Winnipeg, Man., where Brother Wall became instructor at the Mennonite Brethren Bible College. But from overseas came the request that Brother and Sister Wall return and resume their service among European Mennonites. MCC and the Walls complied, so January, 1952, found them in Basel, teaching Bible school. Brother Wall took over the principalship of the school, while Sister

Wall became the mother of the student body, seeing to the welfare of each individual and even supervising study periods.

For six years they have labored faithfully, filling the time between school terms by assisting at youth retreats, Bible courses, conference sessions and personal work. When asked what aspect of their work had become most meaningful to them, both replied, "Youth work and Bible school." Doubtless, European Mennonites, young and old alike, will think of them many a time, and miss their helpful ministry.

As they say farewell to MCC we would like to reply, "Aufwieder-sehn." May God continue to be with them as our ways part.

Manitoba Youth Hear Challenge to Service

Winnipeg, Man. — A record number of young people attended the All-Manitoba Youth Camp at the Lake Winnipeg Mission Camp, taxing the facilities at Arnes to the limit. By the third day of the camp, held August 15 to 17, more than 200 had registered and received their meal tickets.

Warm weather and water, pointed and personal preaching, and informative, heart-stirring missionary reports made this one of the most successful camps in the ten-year history of Lake Winnipeg Mission Camp. A well-organized sports and swimming program on the afternoons provided respite for weary minds after a session at summer school and gave all an opportunity to make new friends.

Young people present came from all the churches in the eastern, northern and middle districts of the M. B. Church, while several were present from southern and western Manitoba. They sang together under the inspiring leadership of George Schroeder, participated in a sports program supervised by Toby Voth, Ernie Isaak and Peter Teigroeb, shared in spiritual fellowship under the ministry of Dr. F. C. Peters and Dr. A. A. Dick and at campfire services, and thoroughly enjoyed meals served by Mrs. M. Hamm and the kitchen staff. Rev. H. R. Baerg served as camp director.

The five messages by Rev. Peters, teacher at the M. B. Bible College,

provided a varied spiritual fare designed to help young people take stock of their position and grow spiritually. Dr. A. A. Dick, a medical doctor with a large practice in Saskatoon, presented factual and revealing insights into Mennonite Brethren mission work in the Belgian Congo, which he visited early in the year.

"By and large our missionaries are people who would do exceptionally well at home," Dr. Dick declared in one of his reports. He gave a testimony at the Friday night service, reported Saturday and Sunday morning, and gave illustrated talks Saturday and Sunday evening. He concluded, "Our missionaries are people of whom we can be proud."

Thirty per cent of the 230 Mennonite Brethren missionaries are serving in Africa, Dr. Dick stated. They are serving in an area that has a warm, humid climate, among people who generally are primitive and illiterate. The African's food is almost exclusively starch, especially since wild animals are becoming scarcer. Malnutrition and disease turn the bright and cheerful youngsters into generally dull and listless adults.

Sacrificial Service

Among these people the Mennonite Brethren missionaries serve sacrificially and without financial
(Continued on page 4-3)

Farewell to the Walls - Almost a Decade with MCC

Akron, Pa. (MCC) — When the Second World War finally came to an end, it left a bleeding, ravaged Europe which was to feel the effects of man's destructiveness for many years to come.

Especially the countless numbers of homeless refugees, housed and fed inadequately in hastily prepared shelters, bore mute testimony of the evil results of war. Stripped of all their possessions, their families often tragically torn apart, these displaced persons needed more than physical assistance to get them back on their feet again. Many church organizations, including the Mennonite Central Committee, tried to provide this assistance by sending workers into their midst who were qualified to counsel with them spiritually.

In 1948 Mr. and Mrs. Cornelius Wall from Mountain Lake, Minnesota, arrived in Europe to enter this branch of service. Little did they dream that this was the beginning of a period which would not bring them back home to live for the next ten years!

The first two years found both

"Onkel and Tante" Wall visiting numerous camps such as Gronau, Backnang, and others all over Germany, sharing the concerns of the refugees, advising and reassuring



them as they anxiously waited to be processed for immigration or resettlement in Germany.

During this time Brother Wall was actively concerned with another project as well—the founding of a European Bible school. Local Mennonite leaders were skeptical about the success of such a venture. To-

EDITORIAL

Insignificant But Important

A missionary who recently arrived on the field for the first term writes that one of the first things they did upon arrival was to look for letters. And in the years to come they will await with eager anticipation every day for mail.

Another missionary now home on furlough testifies that one day she particularly dreaded the task before her. The work seemed so hopeless and fruitless. But that morning a letter from a friend arrived, stating that this friend was praying daily for the missionary. Inwardly strengthened and buoyed up, the missionary went forth to tackle the day's work—and was able to win several for the Lord in an apparently fruitless field.

Letter-writing seems such an insignificant task, but it is exceedingly important to the Christian worker on the mission field of the Lord to receive letters. Letters are almost the only contact they have with their home church and their prayer-supporters at home. The absence of mail for a lengthy period seems to indicate a lack of interest at home—and at such a time Satan is especially busy trying to discourage the servant of the Lord. A timely letter—or even only a sentence or two on a post card—at such a time is worth its weight in gold in renewing the inner spirit and building up the spiritual morale.

Everyone can write to missionaries and other Christian workers. You cannot excuse yourself by saying that you are not a writer, that writing a letter is harder than doing a day's work. Christmas cards, Easter cards, and postcards can show your interest and reveal your prayer support. Simply write a line or two and mail. Such a card may arrive at an hour when the missionary is discouraged and may provide the tonic needed. Nor is the fact that you do not know any missionary personally an excuse, for you will be surprised how quickly you get to know missionaries when you take off time to write (they will likely send you their prayer-letter, too). And missionaries are happy when they gain new praying friends.

The problem of what to write has stymied many a determined letter-writer. If you do not know the person, include a brief description of who you are, what you are doing, and in which church you serve and worship. If your ladies' group is praying for the missionary, add that. If someone mentioned the missionary's name in the mid-week or Sunday morning prayer service, be sure to include that. If you or the church have experienced answers to prayer, if there has been an outpouring of blessing from the hand of the Lord, if God has spoken in a special way to the community, put that in the letter, too. Not only will such items increase the missionary's faith, they will provide illustrations that he can use in his ministry. Should you or any of your friends be praying for the missionary at a designated hour in the day or week, mention it. If the prayer-letter from the missionary has special prayer requests, respond to those.

A letter is so insignificant when buried in a large pile of mail sacks. But when it reaches the hands of a missionary or Christian worker away from home it is so important that usually all activity ceases until the letter has been read. That's why you should take part in this ministry. Write that letter today. Procrastination may mean that the letter the Lord wanted to use to cheer up and encourage someone is never written.

Should anyone desire addresses of missionaries, they can always be had by writing to the respective mission board.

DEVOTIONAL

Following Christ in Homemaking

By Olive Wyse

Martha of Bethany, the hospitable homemaker who received Jesus into her home, opened a great door of blessing to her family and to many generations of families.

Martha was a woman of action. She could express her love and friendship best in doing things for people. But like so many efficient energetic managers she sometimes got so entangled in the details of the

task that she lost sight of its main purpose. When this happens, psychological fatigue sets in, which has been described as "mad tiredness" in contrast to "pleasant tiredness" which one feels after hard work on a task well done. One of the first symptoms of "mad tiredness" is irritability. Martha lost patience with her sister who seemed not to be concerned about the importance of

getting the work done well and on schedule. The next step in frustration fatigue is self-pity. In Martha's mind not even the Lord cared—He seemed to be keeping Mary from getting the dinner on the table.

Martha almost missed the essence of true hospitality. She was tempted to substitute the provision of material things for fellowship. Our Lord gently rebuked her: "Martha, Martha, you are anxious and troubled about many things; one thing is needful."

One Thing Is Needful

I believe most homemakers get bogged down in the many details involved in providing food, clothing, and comfortable shelter for their families and feel like complaining to the Lord that members of their families do not appreciate the work involved and do not help out as they should. They may have just cause for feeling anxious and troubled. On the other hand, they may be undertaking too many things.

Good meals and orderly homes contribute to family health and happiness, but not when they become ends in themselves. "Better is a dry morsel with quiet than a house full of feasting with strife" (Prov. 17:1, RSV). "Better is a dinner of herbs where love is than a fatted ox and hatred with it" (Prov. 15:17, RSV). So the goals of Christian homemaking must be spiritual. They should be focused on persons, not things. The physical needs and spiritual needs of family members are so interwoven that they cannot be divorced. Therefore, the Christian homemaker who provides for the physical necessities of life has a most favorable situation for effectively showing what the love of Christ means.

Mothers who are so physiologically and psychologically fatigued that they habitually have a nagging spirit such as Martha displayed one day in her home need to sit for a while at the feet of the Master and ask, "What is important really? Am I troubled and anxious about too many non-essentials? Or am I so tired and worn out because I do not know how to perform homemaking tasks skillfully? Or is my trouble due to working in a Model-T-Ford-era kitchen while we are putting our money into a 1958 automatic transmission car equipped with a radio, white wall tires, de luxe upholstery, and seat covers?"

Help for the Task

All of our resources—time, energy, money, material goods, skills, and abilities—are limited. Since they are limited, we must choose in what way we will use them. This choice is not an easy one for a woman who plays the multiple role of wife, mother, cook, housekeeper, laundress, nurse, budget director, personnel manager, counselor, and teacher. Constantly there are pressures on her time, energy, and money coming

from within the family and from others in the church, the schools, the community.

The homemaker who has a sense of holy calling in her vocation does not consider herself "just a housewife." She knows that she can be a co-worker with Christ in building the household of faith. She learns that menial tasks can be creative when she sees them in relation to their contribution to the enrichment of human personality and to satisfying relationships within the family. She learns too that some things are not worthy of the time, energy, and money required because they do not improve the quality of family living.

One homemaker testified that it required self-examination and self-control to do all homemaking tasks with a loving spirit so that she could find real joy in her service to those dearest to her. She found bread-making inspiring and creative because bread was a Christian symbol and the preparing of it was symbolic of her love and care for those who enjoyed eating it. But she had a struggle to find the right spirit for ironing. She disciplined herself to pick up the iron without tension and resentment, and finally she was able to use the time at the ironing board for quiet meditation and for prayer.

Martha needed help to get the proper perspective in her life. She knew where to go. When she was in the depth of sorrow, unable to understand the untimely death of her brother, she could not sit quietly in the house, weeping with neighbors and friends. She went out to look for Jesus. She believed He was the Christ, the Son of God, and could ask anything from God and receive it. She did not ask Him to raise Lazarus. Neither did she expect it,

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Kitchener Site for Seventh Mennonite World Conference

Switzerland — The place and time of meeting of the next Mennonite World Conference, which meets every five years, has been set for Kitchener, Ontario, in the first half of August, 1962. Action to this effect was taken by the General Council of the World Conference at its meeting at Bienenberg, Switzerland, August 1, 1958, upon receipt of an invitation issued in the name of six Conference groups (five Mennonite and one Brethren in Christ) represented in Ontario.

The General Council was guided in its decision not only by the united invitation of the Ontario group, but also by the unanimous recommendation to this effect by a representative all-Canada meeting held at Winnipeg, Man., last February. The delegates session of the 1957 World Conference held at Karlsruhe, Germany, had decided to hold the next World Conference in Canada, but left the exact location in Canada to the recommendation of the Canadian Mennonites themselves.

A major factor in the decision was the excellent facilities available in the Kitchener-Waterloo community. The Kitchener Municipal Auditorium, seating 7,700, with parking space for 1,500 cars and

good space for exhibits as well as space for feeding a large crowd, have been secured. Housing is assured in the homes of some 3,000 Mennonite families in the immediate vicinity, as well as in the school dormitories, hotels, and motels of the twin cities and surrounding communities. The three Mennonite Churches of Kitchener, with a seating capacity of 650, 450, and 1,000, located two blocks, three blocks, and four blocks away, afford excellent facilities for sectional meetings, discussion groups, special sessions, etc. Ample talent for organization and service in local arrangements is available.

A local committee on arrangements has already been set up, composed of J. B. Martin (Mennonite Church) as chairman, C. J. Rempel (Mennonite Brethren), secretary, Jacob Fast (General Conference Mennonite), Dan Wagler (Amish Mennonites), Elven Shantz (Stirling Avenue Mennonite), and E. J. Swalm (Brethren in Christ) as members. Harold Schmidt has been elected as treasurer. Further report of the work of the General Council's recent meeting in Switzerland will be made later.

Harold S. Bender, President
Theo Glück, Secretary

Mission Territory Includes Underworld Headquarters

Chicago, Ill. — An area that includes the centre of America's largest dope ring and the headquarters of Chicago's underworld is now being subjected to an intensive witness program carried on by five young men.

Three different countries and three different church groups are represented by the five men striving to make their witness count for Christ and the redemption of man in the "slummiest" district of this mid-west metropolis.

Herb Klassen, Abbotsford, B.C., Albert Steiner, Sol Yoder, Conrad Wetzler, and Volker Horsch are located in the near-west side of Chicago in the Maxwell community. They are "at home" two blocks from the dope ring centre and three blocks from the underworld headquarters. Represented in their witness are the Mennonite, Quaker, and Brethren denominations, with the men coming from Canada, Germany and the United States.

In its statement of introduction to the community, the service group, which is sponsored by the Mennonite Central Committee, identifies itself as "five Christians . . . some of us will be in the community full-time, supported by the rest of us who have jobs. We are co-operating with the Chapel of Hope."

"We feel that God has called us together to live together as brothers, as a family of disciples following Christ. We believe that this is what God has always been doing: calling together a people who really love one another and therefore share everything like a family and are willing to share it with their neighbors.

"Such a 'disciple-church' is God's answer to greed, hatred, prejudice,



These workers participated in the two-week daily vacation Bible school held in Hamilton, Ont., at the end of July. In the front row are Lydia Warkentin of Kitchener, Margaret Koop of Vineland, and Justina Becker of Kitchener. In the back row are John Eckert, who spoke at the demonstration program, and Wally Unger of St. Catharines.

(Photo by Martha Janzen)

segregation, injustice, and inequality.

"Only such a people can take a firm stand against the evils of society. They are sent into all the world by God to witness to God's way.

"In other words, we have come to urge men to follow Christ with their total lives. . ."

Twenty Brethren On Ill-Fated Airliner

Akron, Pa. — Twenty Brethren in Christ members returning from an anniversary celebration in Germany were on the ill-fated KLM airliner lost at sea 150 miles off the coast of Ireland.

The 20 passengers were members of the Church of the Brethren Heritage Tour to Schwarzenau, Germany, for which Mennonite Travel Service made arrangements. A large group of Brethren had gone to Germany to take part in the two hundred and fiftieth anniversary of the founding of the church.

Seven Baptized At Newton Siding

Newton Siding, Man. — Seven believers were baptized at the Mennonite Brethren church here on August 10. Rev. D. A. Dyck officiated.

Baptismal candidates were: Mr. and Mrs. David Loewen and daugh-

ter Annie, Elly Giesbrecht, Esther Dyck, Grace Nickel, and John Giesbrecht.

Orie Miller On Second Visit To Russia

Akron, Pa. (MCC) — Orie Miller, homeward bound from an MCC commissioner trip that took him to the East and Europe, is currently visiting Russia.

Peter Dyck had planned to go on this trip also. However, his visa did not arrive in time for him to accompany Brother Miller.

The latter will spend approximately two weeks in Russia as a tourist, with stop-overs scheduled for Alma Ata, Stalinbad, Samarkand, Tashkent, Moscow and Leningrad. He plans to return to USA in the beginning of September.

Purchase Lots For Vancouver Church

Vancouver, B.C. — A site for the new Mennonite Brethren church to be built in Vancouver has been purchased in the Killarney district.

Four lots have been purchased for \$20,000 at the corner of 49th and Lancaster. A building committee chosen from members of both Mennonite Brethren churches in the city will supervise the construction of a new edifice.



Rejoicing Christians at the Gospel Light Mission in Carman, Man., saw these believers follow the Lord in baptism at the end of June. Rev. P. W. Martens, who serves the group at Carman, performed the baptism (seen at left, baptizing a father, mother and daughter). At right are the baptismal candidates, from left, Miss Klaske Schaper, Miss Helen Wiebe, Miss Iris Worms, Mrs. John Worms, John Worms, Jake van der Linde, Frank Wiebe, Abe Dyck, and Kenneth Dyck.

The Story of the Building of a Church



The large, new church building at Panzi constructed in the shape of a cross, measuring 100 by 100 feet, dedicated June 8.

It was January, 1955, and conference time at Panzi station in the Belgian Congo. Christians from an area 100 by 175 miles were converging on Panzi station. With weary bodies and sore feet they climbed the Panzi hill, carrying heavy loads of provisions. Weariness faded a bit at the sight of many friends.

A drum called the people to worship. The multitude moved toward the old, mudbrick church building with its dangerously-sagging, thatched roof. More and more people crowded in. Although they sat in every conceivable space and on every space on the bamboo pole benches, they could not possibly all get in. It must have been a disappointment to many who had walked so many miles to find themselves crowded out.

Raise Question of New Church

During the business sessions a question was raised about a new church building. Some of these illiterate village folk understand very little of the discussion in a church business meeting, but this point was clear to all. It was now quite obvious that the mission must help the people build a new church. The Lord gave the missionary special grace and wisdom at this time. Church members took courage. With God's help they would put up the walls of the new church and the mission would pay for a permanent roof. They would carry rocks, red earth and white sand for the building; they would tithe, each man 100 francs (\$2) per year and each woman 50 francs (\$1) per year, to pay for cement and workmen. The church should be a large building in the shape of a cross measuring 100 by 100 feet and would be the property of the native church at Panzi. There was much joy; for that is the grace with which the Lord rewards a spirit of sacrificial giving.

On May 1, 1955, Africans and missionaries joined in worship at the building site for the ground-breaking service. Pastor Simon Lusoki put the spade into the ground and

Pastor Andele Mukadi placed the first rock into the trench.

Church members from various regions came to help with the work at different times. Men cracked rock by hand in the deep ravine. Women helped them carry rock out of the valley to the site atop the high sandy hill. Women also carried red earth and white sand. Tithes were gathered to pay the masons. But what an enormous amount of rock went into that trench for only the foundation! One saw the Bayaka mothers with loads on their backs and often children on their hips. The Baholo women carried their baskets on their heads. School children were enlisted to help. Baptismal candidates, who came to the station twice a year for two-week periods of Bible study, also helped. Sometimes there were nearly 500 at a time. Many worked because they loved the Lord; others possibly worked because they feared they might not receive baptism.

Discouragement Sets In

But then, the people became discouraged. One could hardly blame them, for they consider the building of a small thatched hut of grass or poles and mud a tremendous task. Also, the tithe money was not coming in as promised. Many a faithful old mother from a faraway village carried manioc or peanuts to market to pay for the new church while strong men receiving high state wages lagged behind. It was difficult to pay the masons, and there was no money for the cement and the high cost of hauling it some 30 miles from the nearest commercial center.

As usual, the natives went to the missionary for help. The mission began to loan the native church money for the walls, but the work progressed slowly. Months and finally a year passed before the walls were up. Not only rocks, cement, red earth, sand, labor and tithes, but also all the rock money had gone into the walls.

At this point there was a change of staff at Panzi. The missionary

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gain, Rev. Dick reported. Separated from their children a good part of the year, they live without electricity, without running water and the other usual conveniences. Some of the missionary residences have only dirt floors, mud walls and grass roofs (which in a heavy rain may leak badly and cause food and equipment spoilage). Despite an apparently balanced diet of fruits and vegetables some are succumbing to physical ailments because of vitamin and mineral deficiencies. Africa-grown vegetables and fruits seemingly do not have vitamins and minerals in sufficient quantity.

Medical supplies are expensive and often in low supply, Dr. Dick said. Since his return from the visit to the Congo several drug companies have donated large amounts of medicines and drugs for the mission hospitals. Still urgently needed are bandages and clothing for infants (the latter is a real incentive to native mothers to have their babies in the mission hospitals). Dr. Dick said that clothing and bandages can be sent by mail in bundles weighing up to 26 pounds as often as desired and are a real boon on the field.

Medical Work Means to an End

Yet medical work is only a means to an end on the mission field, Dr. Dick insisted. If the doctor or nurse are on the field only to alleviate social conditions and to help meet physical needs, they are missing the real purpose of their work, he maintained. Only when the spiritual goal—the winning of souls—remains uppermost in the mind of the medical worker is his stay on the field justified.

In discussing needs of the missionaries Dr. Dick asserted that one of the very real needs was for more mail. Missionaries testify that the longer they are on the field the less mail they receive. Dr. Dick challenged those present to write letters to missionaries, even if they didn't know them. He also recommended that churches send their church bulletins to their missionaries on the field.

Open Door In Congo

There is an open door in the Belgian Congo, Dr. Dick asserted. We have an opportunity now that is unparalleled in the history of missions. The government wants us to come—they assume full responsibility for qualified teachers, nurses, doctors, and other professionally trained workers. This means that they pay the salary for these workers, look after all of their medical expenses—and provide them with grants to construct adequate buildings and to cover operating expenses of some of the projects. The government also demands that religious instruction be a part of the school curriculum, for they have found that

Christians are more stable and dependable.

A shortage of funds is preventing the exploitation of all the opportunities on the field, Dr. Dick asserted. He challenged the young people to support the mission cause more adequately, both financially and by prayer.

Mennonite Brethren Distinctives

Dr. Frank C. Peters outlined seven points that made the Mennonite Brethren a distinctive group at its founding nearly one hundred years ago. He declared that they followed in the footsteps of their Anabaptist forefathers in emphasizing:

* Conversion is more an act than a process.

* We can have assurance of salvation.

* Baptism upon confession of faith.

* Revival of the brotherhood principle.

* Freer expression of Christian life in prayer and testimony.

* Evangelistic zeal—each one strove to win others.

* The return of Jesus Christ in their preaching.

"Vocational misfits are certainly not a glory to God, nor are they very productive," Dr. Peters asserted in his Saturday evening message. That is why vocational choices are so important—and should be made by taking both ability and man's needs into consideration. "We must tend to think of our vocation in terms of witnessing," he maintained. This entails choosing a vocation that takes us into the main stream of life—and not only into a field that interests us.

"Some people prepare just enough to enter their vocation," Rev. Peters stated. This was not enough, for the work then often becomes only a chore. Adequate preparation makes the work easier and more satisfying.

In his message on "The Meaning of Consecration", Rev. Peters asserted that Christians should not let anything control them but the Holy Spirit. Consecration means to be set apart unto God, to realize who we really are in relation to our calling. He maintained that sometimes we are tempted on too low a level, which reveals that we have not grown in faith and love.

"People get their call when they are within calling distance," Rev. Peters said in his message on the call to service. "Most of us hear the call somewhat in relationship to our endowment," he continued, and not in such a cataclysmic experience as Paul had. He also insisted that "To serve the Lord—to have a call—is not restricted to the ministry. For a Christian everything must be sacred. There is nothing secular (with God left out)."

"Never let your service be conditioned by financial considerations," he concluded. "The Church of Jesus Christ has always moved upon the wheels of sacrifice."

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Mukulu Villages Opening to Gospel

By Susie Brucks

Greetings from Africa. This is my first letter to you since I left you. Psalm 17, verse 7, has these words: "Marvelous loving-kindness." When we give our hearts with our gifts we give well, but we must often plead to a failure in this respect. Not so our Master and our Lord. His favors are always performed with the love of His heart. He does not send to us the cold meat and the broken pieces from the table of His luxury, but He dips our morsel in His own dish and seasons our provisions with the spices of His fragrant affections. He giveth liberally and upbraideth not. Not one hint that we are burdensome to Him; not one cold look for His poor pensioners; but He rejoices in His mercy, and presses us to His bosom while He is pouring out His life for us. This is the way our heavenly Father gives.

It is more than four months since I left you. It seems but yesterday. The Lord is doing great things here in Africa, bless His holy name. We are six missionaries and a number of African Christians working together, and the Lord is with us. Right now we are getting ready for another school year. Many are the tasks besides our regular mission work.

The A. Esaus and Sister M. Toews went to the villages this last week. I would have liked to go too, but could not on account of the medical work. When I first came to Matende I heard the missionaries speak and pray for the "Mukulu" villages, and the Lord answered our prayers. Those villages were so occupied by the Catholics that it seemed we would not be able to work there at all. Yet all at once the tide changed, the chiefs and the people are open to the Gospel. Sister Mary is there now. She wants to stay there for a whole week and seek to win them for the Lord. Thanks to God for this.

At the medical dispensary we also experience the work of the Lord. We have had very many patients. For this reason I have not been able to answer your letters. I thought sometimes I would not be able to get all the work done, but here, too, I want to praise the Lord. Now we have only 50 to 75 patients per day.

On weekdays we have services in our little chapel built for the sick and on Wednesday evening and on Sundays they go to church. On Sunday morning they go to our Sunday school. We rejoice in this. Sister Esau has a large Sunday school class, sometimes more than 50 women. She has a native Christian woman to help her. And these heathen women enjoy it. Most of our patients here at Matende are either heathen or Catholics. We have very few Christians in the villages as yet.

We need to pray and to work more. We are laborers together with God. May God help us to work and love more.

I just closed off my record-player. What a blessing it is to listen to those beautiful songs on records. I also have a tape-recorder. If anyone would want to send us tapes with songs and messages on them, we at Matende would greatly appreciate this. We have listened to a few of "Fuller's" tapes. They are very good, but we need others also.

We are all well and we praise God for this. The Elrichs just came



A typical heathen African woman at Matende, Belgian Congo.

home today from a short vacation. A week ago we came from our conference at Belle Vue. We were together for more than a week. We enjoyed the spiritual services and the fellowship.

Now I want to go to the dispensary once more to see a very sick

lady. They carried her in a few days ago. Pneumonia and heathen medicines have brought her down to such a state that one wonders that she still lives. Pray for the many heathen still without Christ, without hope, without peace, without love and without eternal life.

Missionary Council in India Meets

By Anna Suderman

The morning of June 24 found cars from nine different mission stations from the north, south, east and west on the road to Wanaparty. We were traveling to the semi-annual meeting of the Mennonite Brethren Missionary Council. We all arrived in time for a delicious rice and curry lunch at noon, after having traveled from 26 to 100 miles. Aim of the meeting was to have spiritual fellowship and to face our problems and work together, seeking God's guidance in this time of transition and change.

Brother and Sister A. A. Unruh and the Sisters Edna Gerdes and Margaret Willems had prepared a place for each one of us where we could relax and rest between three heavy daily sessions with committee meetings sandwiched in between. A number had brought cots to be set up in the rooms provided. The two mission houses and a trailer house provided sufficient space for the 26 missionaries present. Two mothers, Sisters Annie Froese and Alice Krahn, and one language student were not able to be present. Dr. Froese's young son, born on May 30, was a bit too young to attend the sessions. The two mothers had remained in the hills somewhat longer. Sister Marie Riediger is busy studying the Telugu language at another mission.

Peace Precedes Responsibility

At 2 p.m. the council members were welcomed to the sessions by the host, Brother Unruh. He read John 20:19-23, calling attention to the fact that the experience of peace precedes the vision of responsibility and opportunity.

Brother P. V. Balzer, the chairman, opened the meeting with the reading of Deuteronomy 7:6, using it as a basis for a message on "Our

Calling." Other references followed from the Epistles of Peter. We are called to be a holy people, to be saints. We have been called from darkness into light. We are to follow in His steps in order to inherit a blessing. We are called unto glory and virtue.

This stirring message was followed by a season of earnest prayer by the group. Weighty matters were before us which we all felt could not be solved by human wisdom. Our prayer was that God might guide definitely in the work before us. Schools, hospitals, Bible schools, churches, village evangelism, financial problems, turning over of certain responsibilities to the churches: these were some of the matters on our agenda.

Daily Devotional Periods

In the daily devotional periods different brethren presented the challenge of Christ to us as the Lord laid it upon their hearts. Brother Kasper spoke in German on Colossians 2:18: "Lasset euch niemand das Ziel verrücken." ("Let no man beguile you of your reward.") God has a plan and a goal for each life. This may be spoiled, pushed aside (verschoben) when man follows his own plans instead of God's. Moses and Daniel followed the goal that God had set. Saul missed the goal.

God's goal or aim is: world evangelization by born-again people; to present His people perfect and without blame before Him; that His people have fellowship with Christ; growth of Christians to the likeness of Christ. For this we must give Him our wills and follow the goal which He has set for us. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. . ." (II Cor. 3:18).

Brother Henry Poetker showed us the strength and the weakness of Israel from II Kings 13:14-23. A carnal, wicked King Joash wept over the dying prophet, Elisha. Why? Joash saw in Elisha the prophet who could interpret the will of God. He realized that God was the strength of Israel. Joash was weak because of disobedience to God. Do we weaken our witness by putting emphasis on the things men choose rather than on what God chooses? The strength of a nation is in the one who can interpret the will of

(Continued on page 11-4)



These are scenes from a baptism at Matende, Belgian Congo. At left the missionaries of the station and the natives are gathered at the scene prior to the service. In the centre Rev. A. J. Esau is baptizing one of the candidates. To the right are the baptismal candidates.

THE Young Observers

Let's Visit a Minute

Hello Boys and Girls!

Do you remember the semaphores on our train ride last week? I wonder who has been looking up to see what God's eye says. I hope you have been following where it guides you.

Oh, look! Here comes the conductor down the aisle. He is collecting the tickets. Have you all got yours ready? They should be marked—"A journey through God's wonderful world." Any passengers without a ticket must be put off the train.

To get into heaven we need a ticket, too. When Jesus comes, only those with the right kind of ticket will be able to go with him. This ticket shows that our sins are forgiven and that we can enter heaven. It costs a very high price. It is so high that you and I cannot pay it, no matter what we give. How, then, shall we get a ticket to heaven? I'll tell you. Jesus has many, many tickets—enough for all who want one. He paid the price for every single one with His own blood. Every day He is giving the tickets away absolutely free. You can't buy one; you can only get it, if you accept it free. But one thing you must do. You must go to Jesus and ask Him to mark your ticket. On it he puts: "BY GRACE—THROUGH FAITH." That means that you received this ticket to heaven from Jesus free of charge, because you believed that He has paid your way.

Have you got your ticket ready? If not, you will be put off the heavenly train.
Love, Aunt Selma.

A Trip to Vienna, Austria

By Helene Dueck

(Continued from last week)

We now go to other children's groups. This is what some of the boys and girls who come to these meetings have to tell us:

"My name is Erich, and I am twelve years old. I have two sisters and one brother. My brother is three years old and my sisters are four and six years old. All of us attend the children's meetings. Usually there are 21 children pres-

ent, and all of us can hardly wait until Wednesday afternoon. We learn about Jesus Christ. We have also learned to read the Bible. Every week we have to learn a Bible verse. We have learned many Bible verses already. I want to quote one of them: "Das Blut Jesu Christi, Seines Sohnes, macht uns rein von aller Sünde."

Erich Pexa

Deutschordenstrasse 27-35/6/3
Wien XIV, Austria

"We started our 'Kinderstunden' some time in February. Here we learn lovely songs and listen to stories of Jesus. We also have filmstrips which strengthen us in our faith. We also sing English songs. I love to go to the 'Kinderstunde' because there we learn about God and nature. I like to learn about God and His power. When we sing the songs and listen to the stories we feel like a family. We also did some craft-work for Easter. That is always enjoyable."

Ernst Moeslinger
Hadikgasse 44
Wien 14, Austria

"My name is Helga. I am eleven years old. I have one brother and sister. Every morning I have to get up at 7 o'clock. As soon as we are ready my brother and I go to school. Mother prepares dinner for us. After dinner we do our home-work and then we play outside. On Sunday we usually go for a walk with our parents.

"Every Wednesday we go to our Bible class which Tante Helene has in our house. She often shows us film strips. Then we all sit quietly and listen very carefully."

Helga Kuba
Deutschordenstrasse 27-35/6/12

"My father is very ill, and that's why he cannot work. We get a small amount of money from the unemployment insurance.

"We always say our prayers in the morning and in the evening. At the table we say grace. We like to go to the 'Kinderstunde' and the Sunday school. There we sing songs of praise to God. We also like to listen to the Bible stories. Every day we read a chapter in our Bibles."

Hans and Gerhard Kirschner
Dürnergasse 9-13/8/7
Wien 17, Austria

"Today I am eight years old. My father is pastor of the Huetteldorf Lutheran Church. One day my father said to all the school children that we would get a Tante (aunt) from Canada and that she would tell us stories of Jesus in our 'Kinderkreis' (children's group). We were all very happy about it and were wondering whether she would be loving and kind. Right the first day she told us a story about the lost sheep, called Snowflake, and how the Good Shepherd found it and took it home. She also showed us pictures. Then she sang lovely songs. Now we can sing them, too.

"My little sister is four years old. She always went to the children's meetings. Often we received little pictures or books as prizes. Christa, my little sister, always sings these songs to my mother. We love to go to our 'Geschichtentante' and are always happy when she comes. She always prays for us.

For Easter we received some candies. Every child received a New Testament. I didn't get one because I had one already. It is always good when Tante Helene comes, and all the children wish that she will come back again in fall.

And now I want to send greetings to all the boys and girls in Canada. Greetings also from Christa, Klaus, my little brother, and my parents."

Heinzi Becker

Freyenthurmstrasse 18
Wien 14, Austria

(Continued on page 11-3)

Children Write

Dear Aunt Selma,

This is my idea for the conclusion of the story, "What Would You Do?" "The two little children wondered what to do next. Since they were both saved, they knelt down and prayed that Bob would come back and that they would find a way home. As they rose from their knees they heard the water ripple. Joy sprang to their hearts when they saw Bob swimming to shore. Best of all, in his mouth was the rope of the boat. He was using all his strength to draw the boat in. They waded in to the boat and headed for home.

"When they reached home they didn't forget for one minute that God had answered their prayers and immediately they thanked him."

I am twelve years old and go to the Virgil Mennonite Brethren Church.

Irma Dick,
Box 16,
Virgil, Ontario.

Thank you so much for your letters, boys and girls. We have enjoyed them all. The best story-ending for "What Would You Do?" was written by Elizabeth Friesen of Winnipeg, although it was hard to choose from so many interesting story-endings. Elizabeth will receive an interesting puzzle as a reward.



These two pictures also come from Austria. Kneeling are Hans and Gerhard Kirschner, who week for week came to the Bible classes. When their parents moved to another part of Vienna this spring we started Bible classes there, too, since the boys wanted us to. They also come regularly to our Sunday school. At the right is Mrs. Kirschner, who lets us use her home for these Bible classes.

Don't the children on the picture to the right look happy? The smiling boy on the extreme right is Heinzi, with his sister Christa beside him (she is turning away from the camera). Heinzi has every reason to be happy, for he is one of the sheep in the fold of the Good Shepherd.

BLACK ROCK

BY RALPH CONNOR

(4th Instalment)

"What's up?"

"Slavin, just now. The miners are coming in, and he will have them in tow in half an hour."

He looked at me appealingly. I knew what he wanted.

"All right. I suppose I must, but it is an awful bore that a man can't have a little relaxation."

"You're not half a bad fellow," he replied, smiling. "I shall get the ladies to furnish coffee inside the booth. You furnish them intellectual nourishment in front with dear old Punch and Judy."

He sent a boy with a bell round the village announcing, "Punch and Judy puppet show in front of the Christmas booth beside the church." And for three quarters of an hour I shrieked and sweated in that awful little pen. But it was almost worth it to hear the shouts of approval and laughter that greeted my performance. It was cold work standing about, so that the crowd was quite ready to respond when Punch, after being duly hanged, came forward and invited all into the booth for the hot coffee which Judy had ordered.

In they trooped, and Quatre Bras was won.

No sooner were the miners safely engaged with their coffee than I heard a great noise of bells and of men shouting, and on reaching the street I saw that the men from the lumber camp were coming in. Two immense sleighs, decorated with ribbons and spruce boughs, each drawn by a four-horse team gaily adorned, filled with some fifty men, singing and shouting with all their might, were coming down the road at a full gallop. Round the corner they swung, dashed at full speed across the bridge and down the street, and pulled up after they had made the circuit of a block, to the great admiration of the on-lookers. Among others Slavin sauntered up good-naturedly, making himself agreeable to Sandy and those who were helping to unhitch his team.

"Oh, you need not take trouble with me or my team, Mike Slavin. Batches and me and the boys can look after them fine," said Sandy coolly.

This rejecting of hospitality was perfectly understood by Slavin and by all.

"Dat's too bad, heh?" said Baptiste wickedly, "and Sandy, he's got good money on his pocket for sure, too."

The boys laughed, and Slavin, joining in, turned away with Keefe and Blaney; but by the look in his eye I knew he was playing "Br'er Rabbit" and lying low.

Mr. Craig just then came up.

"Hello, boys! Too late for Punch and Judy, but just in time for hot coffee and doughnuts."

"Bon. Dat's fuss rate," said Baptiste heartily. "Where you keep him?"

"Up in the tent next the church there. The miners are all in."

"Ah, dat so? Dat's bad news for the shanty-men, heh, Sandy?" said the little Frenchman dolefully.

"There was a clothesbasket full of doughnuts and a boiler of coffee left as I passed just now," said Craig encouragingly.

"Allons, mes garçons. Vite! Never say keel!" cried Baptiste excitedly stripping off the harness.

But Sandy would not leave the horses till they were carefully rubbed down, blanketed, and fed, for he was entered for the four-horse race and it behooved him to do his best to win. Besides, he scorned to hurry himself for anything so unimportant as eating; that he considered hardly worthy even of Baptiste. Mr. Craig managed to get a word with him before he went off, and I saw Sandy solemnly and emphatically shake his head saying, "Ah, we'll beat him this day," and I gathered that he was added to the vigilance committee.

Old man Nelson was busy with his own team. He turned slowly at Mr. Craig's greeting, "How is it, Nelson?" and it was with a very grave voice he answered: "I hardly know, sir; but I am not gone yet, though it seems little to hold to."

"All you want for a grip is what your hand can cover. What would you have? And besides, do you know why you are not gone yet?"

The old man waited, looking at the minister gravely.

"Because He hasn't let go His grip of you."

"How do you know He's gripped me?"

"Now, look here, Nelson. Do you want to quit this thing and give it all up?"

"No! no! For Heaven's sake, no! Why, do you think I have lost it?" said Nelson, almost piteously.

"Well, He's keener about it than you; and I'll bet you haven't thought it worth while to thank Him."

"To thank Him," he repeated, almost stupidly, "for ———"

"For keeping you where you are overnight," said Mr. Craig, almost sternly.

The old man gazed at the minister, a light growing in his eyes.

"You're right. Thank God, you're right."

And then he turned quickly away and went into the stable behind his team. It was a minute before he

came out. Over his face was a trembling joy.

"Can I do anything for you today?" he asked humbly.

"Indeed you just can," said the minister, taking his hand and shaking it very warmly; and then he told him Slavin's program and ours.

"Sandy is all right until after his race. After that is his time of danger," said the minister.

"I'll stay with him, sir," said old Nelson, in the tone of a man taking a covenant, and immediately set off for the coffee tent.

"Here comes another recruit for your corps," I said, pointing to Leslie Graeme, who was coming down the street at that moment in his light sleigh.

"I am not so sure. Do you think you could get him?"

I laughed.

"You are a good one."

"Well," he replied half defiantly, "is not this your fight too?"

"You make me think so, though I am bound to say I hardly recognize myself today. But here goes," and before I knew it I was describing our plans to Graeme, growing more and more enthusiastic as he sat in his sleigh, listening with a quizzical smile I didn't quite like.

"He's got you too," he said. "I feared so."

"Well," I laughed, "perhaps so. But I want to lick that man Slavin. I've just seen him, and he's just what Craig calls him, 'a slick son of the devil.' Don't be shocked; he says it is Scripture."

"Revised version," said Graeme gravely, while Craig looked a little abashed.

"What is assigned me, Mr. Craig? for I know that this man is simply your agent."

I repudiated the idea, while Mr. Craig said nothing.

"What's my part?" demanded Graeme.

"Well," said Mr. Craig hesitatingly, "of course I would do nothing until I had consulted you; but I want you to take my place at the sports. I am referee."

"That's all right," said Graeme, with an air of relief. "I expected something hard."

"And then I thought you would not mind presiding at dinner—I want it to go off well."

"Did you notice that?" said Graeme to me. "Not a bad touch, eh?"

"That's nothing to the way he touched me. Wait and learn," I answered, while Craig looked quite distressed. "He'll do it, Mr. Craig, never fear," I said, "and any other little duty that may occur to you."

"Now, that's too bad of you. That is all I want, honor bright," he replied; adding as he turned away: "You are just in time for a cup of coffee, Mr. Graeme. Now I must see Mrs. Mavor."

"Who is Mrs. Mavor?" I demanded of Graeme.

"Mrs. Mavor? The miners' guardian angel."

We put up the horses and set off for the coffee. As we approached the booth Graeme caught sight of the Punch-and-Judy show, stood still in amazement, and exclaimed: "Can the dead live?"

"Punch and Judy never die," I replied solemnly.

"But the old manipulator is dead enough, poor old beggar!"

"But he left his mantle, as you see."

He looked at me a moment.

"What! Do you mean you—"

"Yes, that is exactly what I do mean."

"He is a great man, that Craig fellow—a truly great man." And then he leaned up against a tree and laughed till the tears came. "I say, old boy, don't mind me," he gasped, "but do you remember the old 'varsity show?"

"Yes, you villain; and I remember your part in it. I wonder how you can, even at this remote date, laugh at it."

The sports passed off in typical Western style. In addition to the usual running and leaping contests, there was rifle and pistol shooting, in both of which old Nelson stood first, with Shaw, foreman of the mines, second.

The great event of the day, however, was to be the four-horse race, for which three teams were entered—one from the mines driven by Nixon, Craig's friend, a citizens' team, and Sandy's. The race was really between the miners' team and that from the woods, for the citizens' team, though made up of speedy horses, had not been driven much together and knew neither their driver nor each other. In the miners' team were four bays, very powerful, a trifle heavy perhaps, but well matched, perfectly trained, and perfectly handled by their driver. Sandy had his long, rangy roans, and for leaders a pair of half-broken pinto bronchos. The pintos, caught the summer before upon the Alberta prairies, were fleet as deer, but wicked and uncertain. They were Baptiste's special care and pride. If they would only run straight, there was little doubt that they would carry the roans and themselves to glory; but one could not tell the moment they might bolt or kick things to pieces.

(To be continued)

There's not much sense keeping your nose to the grindstone just to turn it up at the neighbors.

* * *

The church needs less advice on "how to do it" and more members who are "willing to do it."

* * *

People look at you six days in the week to see what you mean on your seventh.

Begin Teaching Immediately Upon Arrival in India

Bruton, Kodaikanal, South India.
— The Peter Hamms left New York on July 12 by plane for India, arriving at their destination here on July 16. The next day Brother Hamm began teaching because of the acute teacher shortage.

Excerpts from a letter home describe their plane trip as follows:

"We boarded the plane in 90 degree weather, but were soon at an altitude of 21,000 feet and an outside temperature of 24 degrees Fahrenheit. Looking down into the clouds, one could see the blue waters of the Atlantic beneath and white specks representing the giant breakers of the sea. It seemed as if the sky was upside-down. Thirsty after all the perspiration of the past few days, I was reminded of Coleridge's lines, 'Water, water everywhere, and not a drop to drink.' This did not last long, for soon the plane cooled and the stewardess brought refreshments.

"The shoreline of Nova Scotia became clearly distinguishable, with its forests and hills, its roads joining the various fishing villages and criss-crossing narrow stretches of coastal land. After crossing Cape Breton Island, which had the same geographical features, we crossed a body of water where the Gulf of St. Lawrence flows into the Atlantic. Next we flew over Newfoundland, but by now the clouds had completely separated us from the earth. Before long darkness was upon us. Strangely, however, by 11:00 p.m. dawn appeared. A beautiful sunrise was just in the making, when suddenly we were in thick fog. By 12:00 p.m., when we should be sleeping (New York time), it was completely light, for it was 5:00 a.m. in England.

Stop at Manchester

"Our first stop was to be Manchester, England. I was looking forward to flying over Shannon and Dublin, Ireland, but the fog obliterated our view completely. By 12:40 a.m. (N.Y. time) we landed in Manchester. As we landed, a patchwork of beautiful green fields was noticeable through the fog and drizzle. Tea and biscuits were served in the Manchester airport, but we were in no mood to partake of this early Sunday morning refreshment. I walked a few rods away from the plane, far enough to get all of the plane on a picture, but I was called back within the restricted zone because I had not formally gone through customs.

"After a 45-minute stop we took off for London, where the same chilly drizzle greeted us. As our plane was delayed we sat in the dingy wartime buildings called the airport and tried to get a few winks of sleep. We felt quite strange, almost as much as in Bombay. I still had 50 cents of American money, so

I decided to change it into British currency—most confusing.

We were glad to board the plane and be up in the air again. This time we were in a much larger Britannia. In three hours we had crossed Dieppe, Paris, the Alps, Genoa, Isle of Elba, and landed in Rome. Flying at an altitude of 23,000 feet we saw little of the earth beneath the thick clouds. When we came closer to Rome we did identify the plain of North Italy with its many beautifully-cultivated fields, the coastal city of Genoa, the waters of the Gulf of Genoa, Elba, and the immediate surroundings of Rome. Soon we recognized several larger clusters of buildings among the hills. Huge basilicas could be seen. Whether or not we saw the Vatican from the air we do not know.

Land in Rome

"In Rome we were again kept under close guard in a restaurant until the plane had refuelled. Drugged with sleep and weariness we were glad to recline in the comfortable seats of the plane as soon as it was above the clouds again.

"Our next stop was Beirut, Lebanon. Although we flew over Athens, the Aegean Sea, and Cyprus, only once did we see some islands in the Aegean. By midnight we were in Beirut. The city was nicely lit up, extending from the margin of the sea practically to the top of the coastal mountain or escarpment. Because of the recent riots near the airport we were cautiously guarded by armed native guards in the airport restaurant. There our passports were taken until we were ready to embark. Among the other interesting people we saw two priests enjoying a Sunday night refreshment at the bar (not that we were there!).

"The next lap of our journey to Bahrain during the night allowed us to get several hours of sleep. Dawn suddenly crept upon us at about 5:00 local time. The heat of the Arabian desert seemed to have followed us to this port in the Persian Gulf. The humid heat and the biting flies made us happy to find refuge in the plane. It was interesting to see the natives of each country do the lubricating and refuelling of the planes.

India at Last

"The last lap of our journey to Bombay was sunny and pleasant. It was hard to believe that we would shortly be in India. The Indians aboard, mostly students from England, were anxiously looking for land. Finally the coast of Bombay came into sight. What a huge city, located on a peninsula jutting out into the Indian Ocean (Arabian Sea, to be more exact). On the outskirts of the city we saw the flooded rice paddies. At the airport a mis-

sionary lady from Bombay met us. We were happy for her help. She notified us that the principal of our school wanted us to fly on to Madras to get to Kodaikanal as soon as possible. Because all reservations had been made, and it was impossible to get to Hyderabad City by train as we had planned because of recent heavy floods, we followed the suggestion.

See Bombay

"At the lady's invitation to spend the afternoon with her in the city, we were happy to see part of the city. The strange culture, unknown currency, inherent suspicion, all give one a very lonely and almost fearsome feeling. Driving through the poorer areas into the heart of the city, we were simply struck with awe. The hovels, shops, markets, and inns littered with masses of half-starved people, pigs, chickens, bullocks pulling heavy loads, women, children and some men bearing heavy loads on their heads—all these on narrow streets, with the airport coach continuously honking its horn and winding its way mostly on the left side of the street, made the trip very interesting. The marine drive had rows and rows of huge apartment blocks which appeared very nice from a distance. However, the heat and humidity of this coastal city makes one indolent and lifeless. We had dinner at an air-conditioned restaurant. What a treat!

"The following day we flew across India to Madras. Here another Methodist missionary met us at the airport and took us into their home until the evening. Of particular interest was a shopping trip that we made. The large number of dhobies (caste that does all the washing at the riverside) also were a great source of interest. In the evening we boarded the train. It took 12 hours to travel the 250 miles to Kodaikanal. Mr. Krause, our principal, was at the station to meet us. We were happy once again for this reception. A beautiful drive to an elevation of 7,000 feet into the hills of the Eastern Ghats completed our lengthy tour this summer.

Kodaikanal on Lake

Kodaikanal, populated by about 2,000 Indians, is noted mainly for its resort features during the hot season in April and May. Because of its cool climate it is an ideal place for a school. There are several schools in the area. The village is located around a very beautiful lake.

"At one finger of the lake the Bruton compound is located. This is the 14-acre compound with the home in which we will be house-parents for the children. Until after Christmas we will likely not have anyone boarding with us, since several families are on furlough and those children that are here have

been settled at other boarding hostels for this term.

"I already started teaching today because of the urgent teacher shortage. Betty will be spending considerable time cleaning, arranging and fixing up the place. The atmosphere of the school is much different from that of the school where I taught last year. Although they appear to have much more freedom and fewer restrictions, they are ambitious and congenial. Well, those are first impressions. . ."

Sunday School Plays

Each 25¢

The Sunday School Clinic By Edmond D. Keith

In this skit Dr. Sunday School Specialist diagnoses the ailments of a Sunday school superintendent, assistant superintendent, a primary teacher, a student, a secretary, a song leader, and others, recommending sure cures. The humorous element helps to make the skit more attractive.

Kathy's Sunday School

This is the story of a family where unsaved parents SENT their children to Sunday school—and then complained when the girl did not want to go when she reached her teens. It closes with the parents receiving Christ as Saviour. A good play for a mission Sunday school in a district with "religious" people, or for a church where there are several unsaved parents who send their children to Sunday school.

The Gates Shall Not Prevail By Roberta Swauger

The Canadian Sunday School Committee of the M. B. Church has as one of its goals the establishing of a mission Sunday school by each church. This play will help to provide incentive and ideas if your church or Sunday school has as yet not done anything in this field. It is the story of a young people's group that saw a need for a church—and how the Lord provided a building and the opportunity.

Worshipright Clinic

The purpose of this play is to stress the importance and neglect of one very important phase of Sunday school life—that is the place of real worship in the Sunday school. It is designed so that it may be used with the entire Sunday school, or it may be used with only the teachers.

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Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Communists Say Atheistic Propaganda "Unconvincing"

"Scientific atheistic propaganda" in Soviet Russia is described as both inadequate and unconvincing in current issues of Russian newspapers. The USSR Army paper complains that scientific atheism is failing to spread in the army. It reports that a member of a Komsomol (a Communist youth group) dropped a prayer book from his pocket while getting out money to pay his membership fee in the group.

"In our struggle with religion," says another, "we must be a hundred times as persistent as church religion. . . . We are strong because we are fighting for the true cause, against all religion. History will thank us. . . ."

Composer Defies Communist Authorities

The world-famous Hungarian composer, Zoltan Kodaly, defied the communist controlled government of Hungary recently. Although under orders of the government to speak to a meeting of factory workers about the "peace campaign of the Socialist camp," he read to them from the Bible instead. During the Bible reading, a dead silence fell over the Budapest factory hall. According to a report of the Vienna Catholic news agency, "Kathpress", the workers expected Kodaly to be arrested immediately. He finished the reading unmolested, however, and simply left the room.

Ken Taylor Urges Prayer For Missionary Literature Needs

A wide-spread call to prayer for the ministry of literature evangelism is being given for World Missionary Literature Sunday to be observed Sunday, October 12, according to Kenneth N. Taylor, director of Moody Literature Mission. "The literature ministry," said Taylor, "must be bathed in prayer if it is to be used of God as a means of rapid evangelism and spiritual growth of young converts. Tracts, gospels and Christian books published without the backing of prayer will fall short of the effectiveness God intended for them. However, with much prayer behind them, they will be effective."

Too many people who depend on the church cannot be depended on by the church.

A sign of loving yourself more than the truth is never to change your opinion.

Much in the way of Christian literature is being done, reports Taylor, but present efforts are only the beginning of what should be done in many parts of the world. Big current needs are the establishment of new bookstores, more tract clubs, production of Christian magazines as well as writers and editors to staff them.

Minister Granted Pardon

Governor Frank Clement granted a full pardon to a Baptist minister who was cited for contempt of court after refusing to divulge what he considered private information received from a married couple prior to a divorce case. The governor declared that any recognized minister, priest, or rabbi should be allowed to "counsel in confidence without fear of being forced to disclose what has been communicated to him." (The governor, a Methodist Sunday school teacher, and one of the backers of the Billy Graham Evangelistic Crusade when it held a crusade in Nashville, said, "A minister deserves as much recognition and protection as a lawyer.")

CANADASCOPE

Start on Saskatchewan Dam

A start on the long-awaited South Saskatchewan River project gets under way this month, with tenders being called on construction of an access road to the site. The \$171,000,000 project was given final approval by federal and provincial authorities.

Main objective is to provide stability for agriculture in central Saskatchewan—an area long plagued by drought. More than 500,000 acres will be irrigated, directly affecting 50,000 farmers.

Construction of the gigantic earth dam will also assure adequate water supplies for such centres as Regina and Moose Jaw.

It is expected to take at least six years to complete the dam.

Dobbin Regaining Popularity

Canada's workhorse is regaining some of the prominence it lost during post-war years. At present there is a scarcity of this type of horse and there has been a noticeably increased interest in breeding.

The price for a good workhorse has nearly doubled in the past six or seven years.

Dr. F. J. Leslie, Livestock and Poultry Production Division, Canada Department of Agriculture, ex-

plained that, "Due to climatic and geographic conditions, there will always be a considerable demand for draught-type horses."

Gas Commission Lowers Prices

Greater Winnipeg must get natural gas at an average rate of 90 cents per thousand cubic feet for residential heating, the Natural Gas Distribution Inquiry declared in its final report. The commission gives the Winnipeg and Central Gas Company 45 days to meet this demand. The present price is \$1.03 per thousand cubic feet. The new price

would mean a reduction of about \$24 in the heating cost of the average home.

To Increase Trade With Russia

Canada plans to boost her trade links with Russia following the slash by the Western powers in the list of strategic goods banned from Communist trade. For the first time, a Canadian trade commissioner's office may be opened in Moscow this fall, to be followed by consideration as to whether other offices should be opened later in other parts of the Communist world.



The Drain of Despair

By Edwin Raymond Anderson

Three pounds may well equal 48 ounces by a rule of measurement, but in quite the different realm it may total the oceans of ounces by way of trial and trouble.

Three pounds forms the weight of the human brain, and marks the mind which from time's dawn of history has besplattered the corridors of living with blood and bondage. According to the word of an eminent specialist, "man's brain which has transformed the world and has discovered the power to destroy it, is the greatest enigma in modern science. Only in the last quarter-century have we begun to acquire a dim understanding of its motives." The drain of despair which runs through the directives of discovery is not to be wondered at when that study is not illuminated by the living Word of God. A brain that is brilliant boasts of its business in bullets rather than busying itself with things which make for balm of blessing; the last War is too great a proof of that.

Our specialist also remarks, "The last 25 years have been especially fruitful of new knowledge of the brain, thanks to a sharp rise in the volume of neurophysiological research. There is the tantalizing prospect that research now under way will finally shed light on the elusive connecting links between man's brain and the thoughts in his head."

"A penny for your thoughts" may be world's coinage, but the Word of God classifies it as conflict. The opening pages of the Word will be

answer-complete for the last question of man's probing; "Every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5), as man staggers along, "in a way that was not good after their own thoughts" (Isaiah 65:2). But then, that three-pound bundle of "gray matter" can be quarried into new life, higher ground when Christ is faced and formed within, "bringing into captivity every thought to the obedience of Christ" (II Cor: 10: 5). A personal transformation by faith is the primary requisite; an old truth, but more modern than tomorrow's newspaper as applied to every ramification of this modern melange of living!

(Copr. ERA, 1958)

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Weddings

Rosa—Penner

Miss Betty Penner, daughter of Mr. and Mrs. Peter Penner of Vineland, Ont., and Allan Rosa of Bermuda were married on August 2 in the Vineland M. B. church. Rev.



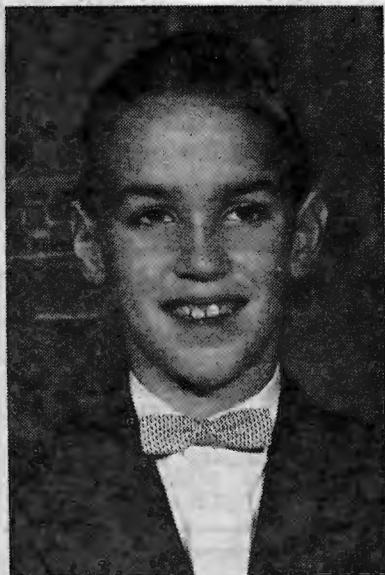
Henry Penner of St. Catharines officiated and gave an English message. Ed Unrau, brother-in-law of the bride, was soloist.

The couple will return to Bermuda shortly.

Obituaries

Gerald Edward Klassen

Our beloved son, Gerald Edward Klassen, was born on September 17, 1948, and brought us much happiness and joy. At the age of seven he accepted Jesus Christ as his per-



sonal Saviour. He was always a happy boy and an inspiration to the rest of the family. One verse that he loved was John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He was concerned about other people, especially during the Brunk Campaign.

We have the great comfort in our hearts that he knew where he was going.

On Wednesday, July 30, at four in the afternoon, he was run over by a milk truck in Lynden, Wash. He was rushed to Langley Memorial Hospital by ambulance. He lived for four hours after the accident and reached the age of nine years, ten months and 13 days.

Our son was conscious the whole time and spoke continually. He said that he was not afraid to die, but he wanted to live a little longer. Twice he made the remark, "Daddy, if I die, I'm going to heaven because I'm saved." We are so glad that we could assure him that he would go there. It has pleased our Heavenly Father to take our child back to Himself again, but we mourn not without hope. We are going to see Jerry again.

He leaves to mourn his parents; three sisters, Joyce, Linda and Marilyn; his grandparents, Mr. and Mrs. Cornelius Enns and Mr. and Mrs. Kornelius Klassen, 16 aunts and uncles, 22 cousins and many more relatives and friends.

"Shall claim of death cause us to grieve, and make our courage faint or fall? Nay, let us faith and hope receive. The rose still grows beyond the wall."

MCC news & notes



Mennonite Leaders Attend Brethren Anniversary

Two hundred and fifty years ago Alexander Mack and seven of his friends were baptized in the Eder River near the little village of Schwarzenau in central West Germany. This marked the beginning of a pietistic movement which is the Church of the Brethren today.

On August 6 the Brethren Church celebrated its 250th anniversary at the historic site of its origin. Hundreds of visiting Brethren congregated in the peaceful valley for a few days of prayer, meditation and a renewing of the vision that once came to the few seeking spirits who found refuge there.

Three American Mennonites, Orrie Miller, H. S. Bender and Peter Dyck attended the celebration at Schwarzenau. In an excerpt from Brother Miller's diary we read:

"Perhaps 300 American Brethren had come; the local community and area were well represented. Dr. W. A. Visser't Hooft, General Secretary of World Council of Churches, gave the main address. M. R. Zigler, director of Brethren Service Commission in Europe, served as moderator. Church and community officials shared greetings, histories, remembrance and rededication.

"Our own brotherhood's somewhat parallel history and the friendship and peace witness and other common ties between our groups made attendance today a moving experience. The lovely green countryside, the clear pleasant day showed us Germany at her best."

V.S. Project Envisioned In Calcutta

"In Calcutta you are constantly living at the raw edge of humanity," says Helen Benedict, wife of C. Edward Benedict, MCC director in India.

"Once you have witnessed the dire circumstances of the refugee and have made his suffering your suffering, the urge to help makes you frustrated with softer living. We can hardly wait to get back."

Mrs. Benedict has been granted a brief furlough and is presently spending a few days at Akron. For the past year her husband has been on loan to Church World Service and was acting director of its five million dollar surplus supplies program in New Delhi. Mrs. Benedict was office secretary, which meant corresponding with about 330 contact centres where supplies were being distributed. Late this fall, how-

ever, the Benedicts will be joining the William Voths who left for India recently to re-establish an active relief and rehabilitation program in Calcutta.

One new but important aspect of this program will be the attempt to recruit volunteers from the local Indian church into service. Milk bars for free milk distribution to refugees are to be set up. Indian Christians could help not only with these distributions, but with positive follow-up work, growing directly out of contacts made during distributions.

Orrie Miller strongly supported this plan when he visited the Benedicts in India recently. Volunteers will be carefully chosen by the ministers of the local churches. The churches will give them pocket-money, but MCC will pay for their maintenance.

"How else is the Indian church to get the vision, to experience the joy of giving?" asks Mrs. Benedict. She commented on the Indian's unwillingness to give, but explained that this is the direct result of his continual struggle to make a living. It may be difficult to launch voluntary service in Calcutta successfully, but the goal makes the attempt worth trying.

INTRODUCING . . .

Bible Lessons for Kindergarten Children, Year II

A course of study for the five-year-old Sunday school pupil.

Teacher's Book—Kindergarten II

The teacher's manual is a cloth-bound book of approximately 400 pages containing complete plans for fifty-two Sunday school sessions. The first section of over thirty pages of the manual acquaints teachers with the course and gives many helpful suggestions for teaching five-year-old kindergarten children. Chapter headings in this section are as follows:

How to Use This Course; Planning for Centers; When All Are Together; Those Last Few Minutes; Using the Bible at Sunday School; Using Leaflets at Sunday School; Telling the Bible Story; Teaching with Pictures; Big I; The Wonder of Small Things; Testing Your Work; Supplementary Books for This Course.

Order one manual for each teacher and for each assistant teacher. Approx. 400 pages. Cloth. Size 5½ x 8½. Price, \$2.50.

Teaching Pictures—Kindergarten II

There are thirty-six teaching pictures, lithographed in four colors. They are to be used by the teacher to illustrate the lessons. This is an exceptionally fine selection of Bible and child experience pictures. Each picture is suitable for framing. One set should be ordered for each class. Mailed flat in a large envelope.

Pictures in set, 36. Size 12½ x 17. Price, \$3.75.

Teacher's Songbook—Kindergarten II

"Songs We Sing" is a 64-page cloth-bound songbook for the teacher to use in leading the children in their singing. Songs recommended in the teacher's manual are found in this book. One copy should be ordered for each teacher and for each assistant teacher.

94 songs. Cloth. Size 8½ x 11. Price, \$1.50.

Lesson Leaflets—Kindergarten II

Four sets of thirteen, four-page leaflets are provided for the year. They are for use in the classroom and as take-home leaflets. The front page contains a beautiful, lithographed, four-color picture. The inside pages contain a simple Bible story to be read or told to the child at home. The last page includes a prayer, a song, a short story, or a suggestion for the parents. Order quarterly one set for each pupil and teacher.

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COLLEGES

Tabor College

Tabor Faculty on Retreat Staff

Six members of the Tabor College faculty served on the staff of the Southern District Summer Retreat of the Mennonite Brethren Christian Fellowship, which met at Siloam Springs, Arkansas, last week.

Co-ordinator of the retreat camping program was Marvin Hein, assistant professor of New Testament. Other college members of the retreat committee were Malinda Penner, assistant professor of English, who was in charge of the junior division, and Clarence Harms, instructor of biology.

Two Tabor staff members served as teachers in the high school and college division. They were Delmar Reimer, instructor in physical education, and Susie Mae Nikkel, instructor in home economics. Vernon R. Wiebe, dean of students, was in charge of the camp recreation program.

Opening Festival September 14

This fall's annual Opening Festival at Tabor College has been set for Sunday, September 14, following a week of extensive orientation and school-opening activities at the College, beginning the previous Monday.

Guest speaker for the forenoon festival service will be Dr. Joseph W. Schmidt, president of Grace Bible Institute, Omaha, Nebraska. The evening speaker will be Dr. J. A. Loewen, newly-appointed professor of modern languages at Tabor.

Following Christ In Homemaking

(Continued from page 2-4)

for she protested having the stone rolled away from the tomb. Jesus had to remind her again, "Did I not tell you that if you would believe you would see the glory of God?" Yet it was to this same woman, the anxious and troubled homemaker, that Jesus spoke the great truth that gives our life meaning and hope. "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

After this experience with Jesus, Martha expressed her appreciation for the restoration of Lazarus to the family circle by serving Him a supper. Mary spent money on costly ointment to anoint Him. Jesus accepted both tributes. Mary, who had spent more time learning at the feet of Jesus, perhaps was more keenly aware of the sufferings He would endure in the week ahead. Jesus commended her for doing what she could to express her love and devotion. "She has done a beautiful thing to me. . . She has anointed my body beforehand for burying."

The friends and neighbors who sat at the dinner table accepted Martha's service, but they did not discern the spiritual import of Mary's tribute. So it is in our materialistic culture. We are inclined to pattern our lives, our expenditure of resources, according to the accepted standards of our culture. Mary was not guided by what the neighbors would think. She knew she could not spare Him the suffering and death He was to enter, but she sacrificed what she had to express her devotion to Him who was able to open the treasures of heaven for her and all mankind. In this act she lifted a human spirit. In marked contrast, Judas was ready to sacrifice a human being, even the Son of God, for a few paltry pieces of silver.

The Crux of Christian Home Management

This incident in the Bethany home dramatizes the nature of the fundamental decisions in Christian homemaking. What does it mean to "follow Christ", to make Him the center of our homes? One thing is needful: Basic decisions in family life will be made in terms of spiritual goals. For example, if labor-saving equipment is installed so that mothers' time and energy is released to improve the quality of her relationships with her family, the decision was made for the spiritual strengthening of the family. On the other hand, if mother leaves young children in the care of a succession of baby sitters in order to earn more money to buy more things, she may be placing material goals above spiritual needs.

I believe "following Christ" in homemaking means that one assumes first responsibility for one's family. It is true that Jesus said we cannot put father, mother, brother, or sister above Him, but this does not imply that a mother is justified in spending so much time and energy in "church" or "mission" work that the spiritual or physical well-being of her own children is impoverished. The Apostle Paul tells us that the neglect of one's own family is a denial of our faith. Providing for one's own means more than furnishing the physical necessities of life: food, clothing, and shelter. Parents are instructed to nurture children in the faith. This means teaching by example as well as precept.

The child who from birth feels secure in his parents' love will more readily understand the love of God. He feels secure when parents enjoy being with him, understand his needs, demonstrate in their relationships with him and each other the meaning of love, forgiveness, and trustworthiness. A house full of toys and a yard full of animal pets can be educational tools in the life of a child, but they cannot be substituted for the companionship and fellowship of persons who love him.

The Christian homemaker who sees her task in relation to the en-

richment of personalities and not merely in the keeping up of a house will constantly evaluate her use of time, energy, and money. When the children are young, much of her energy must go to looking after their physical care. Through supplying the daily bread of life in the context of loving family fellowship, she will be building a foundation for the acceptance of the Bread of Life. When a homemaker has self-reliant adults as the only members in her household, she may well ask herself, "How can I best use my energy and time now? What are my obligations to the needs of people in the world? Should I go outside my home to serve the many people who need the services I can bring? Or can I invite the lonely, needy, hungry to my home for fellowship and renewal of physical and spiritual energies as Mary and Martha of Bethany did of old?"

And all responsible members of the family in the household of faith are faced with decisions regarding the use of human and nonhuman resources. How can we discern when and how we should feed the poor, give a cup of cold water, or sacrifice costly ointment to meet spiritual needs?

Gospel Herald

A Trip to Vienna

(Continued from page 6-4)

Peter is Pastor Wyss's boy. This is what he has to tell us:

"I have one brother and two sisters. My father has been a missionary for several years. That's why we get a Christian training at home. I have accepted Jesus into my heart. That's why I am a child of God.

"All four of us attend our Sunday school quite regularly. Sometimes there are many children and sometimes not so many. They all like to come. Here we heard the stories of Jesus. They are really wonderful stories, and were told with the help of the flannelgraph. Sometimes we saw coloured filmstrips. Every Sunday we received little tracts or other Sunday school papers, such as "Das Missionsblatt."

Our Sunday school was held at the YMCA. Now we are glad that the MCC has purchased a house in Vienna so we can meet at the little chapel which is right at the centre of the building. We also have a room for the Sunday school. It is a lovely room with pictures on the wall. The best thing is our little library. Here we can get the most interesting books for children, as well as for adults. I am enthusiastic about it. We should thank God for this, shouldn't we?

Peter Wyss
Rosenhügelgasse 37
Wien 23, Austria

* * *

And now after we have visited most of our children's groups, we leave Vienna. I will take you home to

Canada, and then go back to my boys and girls, whom I have learned to love during my short stay in Austria. I will tell them more stories of Jesus and sing with them our good old songs of the Gospel, which are new to them.

I hope you will pray for our boys and girls, for now you know how hard it is to be a Christian in this worldly city of Vienna, where the people know quite a bit about music and art, science and history, but very little about Jesus. Maybe some day God will send you across the ocean to tell the good news of salvation to boys and girls, men and women. Maybe He wants you to shine for Him at home. Whatever you will do during your life, the most important thing is to be faithful to Him.

Your friend,
Tante Helene

Missionary Council Meets in India

(Continued from page 5-4)

God as did Elisha and in obedience to that command.

"Strength in the Inner Man" was the subject presented by Brother John A. Wiebe. Paul was concerned about growth in the inner man. ". . . be strengthened with might by his Spirit in the inner man" (Ephesians 3:16).

The apostle Paul had a strong conviction. He went everywhere. He did not establish a mission station. The constant residing of Christ in him brought strength and assurance, not emotionalism. He abased himself to reach men of low estate. He was consistent, with a firm purpose. His testimony was, "When I am weak, then am I strong." His objective was to present Christ. That also is our objective in mission work. We must be willing to suffer, to sacrifice. He whom the Lord commendeth is approved.

In the last message, given by Brother Unruh, we saw Paul's charge to Timothy. He charged him to evangelize, to endure affliction, to make proof of the ministry. All must appear before the judgment seat of Christ, the judge of the quick (living) and the dead. May we be found faithful to the charge given us by Christ.

The song, "My Anchor Holds", by the ladies' quartet, was a fitting conclusion to the meetings. Though storms rage and waves beat high, our anchor holds!

After three days of fellowship all left again on June 27 for their places of service, with renewed purpose to go forward with Christ in the task He has set for us. We need your earnest intercession that not man's but God's purposes may be achieved in the Church of Jesus Christ in India at this critical period in the Church's history.

Evangelistic Fruits Seen As Twenty Baptized



This group of believers followed the Lord in baptism in the Chilliwack M. B. church recently. The 20 candidates are, from left in the front row, Verna Klaassen, Hildegard Suderman, Mrs. Jake Block, Helen Loewen, Doris Walde, Dora Klassen, Viola Voth, Betty Voth, Emily Riediger, Mrs. George Ruschke, Margaret Wiens, Grace Willms, and Marilyn Isaacks; second row, Jake Block, John Isaac, Abe Neufeld, Henry Wiens, Abe Baerg, Abe Unger, Henry Schulz, and the pastor, Rev. Jacob Bergen.

Chilliwack, B.C. — A total of 20 believers followed the Lord in baptism here on Sunday, Aug. 3. The Chilliwack M. B. Church gathered in the morning at the Yarrow baptismal site for the service.

Before the candidates stepped into the water, Mr. W. E. Klassen delivered a short message in the English language and Rev. Rogalsky spoke briefly in the German language about the meaning of baptism. Thereupon Rev. Jacob Bergen ad-

ministered the act of baptism. The choir also served at the occasion, singing several consecration songs.

That evening the newly-baptized believers were received into the church and joined the church in an observance of the Lord's Supper. This was a time of real blessing for the local congregation, for it had not experienced this kind of a blessing in such a measure for a number of years.

It was felt that in the wonderful

response to the call of baptism there was evidence of the blessings received during the Brunk campaign held recently in this area. The testimonies of the candidates bore out this view. Many of them traced their decisions to follow Christ to the tent meetings at which the Spirit of the Lord had spoken to them in a special way. Others found peace with God during evangelistic services held at the beginning of the year with Rev. John G. Baerg,

The Story of the Building of a Church

(Continued from page 4-2)

taking over the administration also faced the task of finishing the building, but no funds were available. It was already 1957 and faithful givers from the homeland requested a picture of the new building.

What About the Roof?

The native church was quite confident it had done its share. The walls were up. Now the mission must put on the roof. When approached about the debt, the native brethren explained they had no money and could not pay it. The previous missionary, they said, had been a good man and helped them. There were various meetings and

consultations. Even a committee of missionaries and leading native brethren reached no further solution.

Thus the walls stood, one month, another month, through dry and rainy seasons, without a roof. Sacrificial gifts from the homeland were designated for a new school building at Panzi. The day came when the rafters went up for the school roof, but the people just could not understand it. The missionary was putting the school first and the church was taking second place, they judged. "The missionaries are not keeping their promise! They have deceived us. Look at all we have done and the mission is not putting on the church roof." Thus there were many grievances, complaints and accusations. An unhealthy spirit was evident among some of the church members.

Rainstorm Damages Wall

November, 1957, brought a very severe rainstorm. One of the school buildings built of temporary materials was completely demolished, and the new church walls fell in two places. The missionaries continued in very earnest prayer regarding the problems of the "indigenization" of the church and the church building.

After many troubled days some of the leading native brethren began to see where they had erred. They began to gather tithes from the people who had not paid to repair the walls. Some folks gave while others scoffed and said: "Let the church fall down, and then the white man will build another church for us, and this time we will not carry the rock free of charge."

God heard our prayers and again the people from the homeland sent in funds in the amount of \$3,000 for the church building. What a thrilling experience it was when the tin for the church roof arrived on the station.

As the church roof progressed, one could feel a new spirit of cooperation. The native church agreed to help with the "finishing" work. The women again took out their baskets to carry red earth needed to "fill in" the floor. The men went to the forest to cut poles, bamboo and forest vines for benches. Some native carpenters made a pulpit. A missionary painted Acts 16:31 on the front wall of the church. While some people worked, others practised songs, poems and Bible verses for

the dedication service. A burden began to lift from our hearts. Surely, the Lord had answered prayer.

Dedication

On June 8, 1958, just a little more than three years after ground-breaking, the church was dedicated to the Lord. After a hymn, a prayer and the reading of Psalm 100, the doors were opened. Approximately 1,800 persons, including children and babies, crowded into the church. How fitting was the message from John 4:23-26. The exhortation was: "Let us not say now that we worship on the mountain in the church at Panzi mission, but let us worship in spirit and in truth." Native pastors, two local chiefs and missionaries led in prayer during the morning service. People came with thank offerings. The people from the poorest post gave a pig. Fellow missionaries from three other stations and the local Belgian state people attended the dedication service.

Eleven posts (outstations of Panzi mission) and the Kajiji nurses school were represented in the afternoon program. In the evening service our missionary doctor from Kajiji served with a testimony. Slides picturing various phases of the work of the church were shown. The special dedication Sunday was followed by a three-day church conference. "To God be the glory, great things He hath done."

To all of the brethren and sisters in the homeland who have helped to make this lovely, large building possible, we convey our sincerest thanks. God bless you. The material church at Panzi is now completed, but for the continued building of the spiritual Church we covet your most intensive and faithful support.

We are not what we think we are, but what we think, we are.

On the Horizon

August 25 to 29—Youth Camp sponsored by the British Columbia M.B. Youth Committee for young people ages 13 to 16.

August 26. — Mr. John F. Kimber, who represents the Canada Protestant League, will show the film, "Mixed Marriages" in the South End M. B. church, Wpg., at 8 p.m. He will also give his personal testimony on why he turned from Catholicism to Christ.

August 30 to 31—Annual Youth Rally of Mennonite Brethren churches in British Columbia, to be held at the Pentecostal Camp, Clayburn.

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