

Mennonite Observer

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

I Cor. 2:2

★
YOUR CHRISTIAN
FAMILY WEEKLY

November 28, 1958

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. IV, No. 48

Dedicate Chapel at Carman

Carman, Man. — The long-awaited dedication service at the Gospel Light Mission chapel here was held on Sunday, Nov. 16, at 2:30 p.m.

The chapel was full despite bad weather and slippery roads, with many visitors from distant churches in attendance. The minister, Rev. P. W. Martens, extended a hearty welcome to all.

The opening exercises were conducted by Mr. Clifford Friesen, assistant leader. Mr. Friesen read Eph. 2:14-22 and led in prayer.

The music for the service was provided by the Male Voice Choir of the M. B. Church in Morden. It was much appreciated by all those present.

The message of the day was given by Rev. J. H. Quiring of Winkler. His theme was, "My Father's House." He pointed out that the Lord Jesus had referred to the temple in different ways at different times, such as "my father's house," a "den of thieves," "your house," and a "house of merchandise," according to the attitude of the people present at the time. God is concerned that His house should be used for His glory. It should be open to all as a house of prayer and worship. Any other use will desecrate it and cause it to be left desolate.

We cannot commercialize religion without making His house a "den of thieves," Rev. Quiring asserted. God's continued blessing on our new building will depend on our attitude of worship. May a warmth and glow continue to go forth from this place.

Rev. Quiring then led the congregation in a dedicatory prayer.

Rev. Martens thanked Rev. Quiring and called on our Sunday school superintendent, Mr. O. Larsen, to speak. Mr. Larsen expressed thanks to surrounding M. B. churches and friends, who have so kindly helped with the building and with the finances. He also reviewed the history of the mission and spoke of the Christian love and harmony which has prevailed among the group at all times.

Mr. Charles Adams, secretary-treasurer of the mission, spoke of the ministry of giving, and gave the financial report. The mission

still needs our financial support and Brother Adams expressed the assurance that the Lord will help us meet the need. He also thanked the ladies of the mission for their faithful work in cleaning and painting in preparation for this day.

The service was closed in prayer by Rev. H. H. Redekop of Winkler, who is a former pastor of the mission.

Sunday School Expanding at St. Catharines

By Walter Penner

St. Catharines, Ont. — The trend in our society and also in our circles is towards more education. How good if this is of benefit to one's fellowmen—and even more so if it includes a thorough biblical knowledge.

In this respect we notice with interest the growth of our Sunday schools. The St. Catharines M. B. Church Sunday school has been experiencing a steady and sure growth, too. It was thought that the church would have enough room for the Sunday school for many years, with its 20 special classrooms, the two basement auditor-

iums and the church proper. Yet already many of the rooms have too many students, and plans for the future will have to be made.

At the present the church is able to make use of three rooms in a public school located across the street from our church. The Young People's and Senior classes are meeting there at the present time.

Of special interest in the Young People's class, which is following a special course of study under the direction of Rev. A. Block, a well-known and capable teacher who has done much work in the Bible school of Ontario. Gratifying also is the interest shown by the students, and we are sure that as they look into God's Word they will learn much to help them in their

personal lives and also in their contact with others.

Week of Evangelism At Vancouver

Vancouver, B.C. — The Fraser-view Mennonite Brethren Church experienced a week of great spiritual blessings October 6 to 14. Rev. Loyal Funk, Fairview, Oklahoma, was the speaker for a series of evangelistic meetings at this time.

Each evening the children of God gathered for a time of prayer before the service began. God answered in that several souls made decisions for Christ and several others were restored. The messages were inspiring to all who came to hear and gave all a spiritual refreshing.

General Council Decides on World Conference Site

The constitution of the Mennonite World Conference as adopted by the Assembly of Delegates in Karlsruhe, 1958, has now definitely gone into effect. There has been no objection from any of the participating groups; in fact, a number of conferences have given the constitution their official approval. The organizational structure of the Mennonite World Conference now includes: The General

Council, the Executive Committee, and the Assembly of Delegates.

The secretary included the above information in his final report to the General Council of the sixth Mennonite World Conference, which met for the last time on August 1, 1958, in Liestal-Bienenberg, Switzerland.

The final reports on finances, work of the business committee and (Continued on page 4-2)



The Hon. Duff Roblin, Premier of Manitoba, and three members of his cabinet were recently presented with leather-bound copies of the Bible by Arthur Burnham, Canadian Gideon general secretary, on behalf of the Winnipeg Camp of Gideons, well-known Christian lay organization. Other cabinet members receiving Bibles were: Hon. Sterling Lyon, attorney general; Hon. George Johnson, minister of health and welfare, and Hon. J. R. Carrol, who accepted a Bible on behalf of Hon. Stewart McLean, minister of education. The Gideons have placed over 700,000 Bibles in Canada during the past 47 years in hotels, motels, hos-

pitals, penal institutions and schools. Almost two million copies of the New Testament have been given as gifts to school children and nursing trainees. Those in the picture are, left to right: Arthur Burnham, general secretary, Toronto; William Pearce, treasurer; Peter Enns, secretary; L. B. Siemens, Scripture distributor; Frank Frogley, chaplain; Gerald Schultz, zone leader; David Redekop, Winnipeg president; Premier Duff Roblin; Hon. Sterling Lyon; Hon. G. Johnson, minister of health and public welfare; and Hon. J. R. Carrol, representing Hon. McLean, minister of education.

EDITORIAL

My Brother's Keeper

(December 1 to 7 is National Safe Driving Week. That is why we are reprinting this article by Tom C. Hamm in "The Rotarian." —Ed.)

"And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not, Am I my brother's keeper?" (Gen. 4:9)

The news story said the automobile was making 110 miles an hour when it left the highway on the curve near the city limits. The ambulance tally sheets said that two trips were made after the wreck: one to the hospital, one to the morgue. The driver had his violent hour of remorse for the lives he cancelled but this did not soften the blow for the loved ones, or put this curve off limits for the next victim.

The safety experts did a good job on pinpointing the circumstances surrounding the tragedy: the condition of the road, the speed and trajectory of the curve, and the car's mechanical condition. There was, indeed a great spread for the book: a full-scale report that told everything — yet in the end told nothing!

Why? Because the real cause of this needless slaughter was created long, long before when the man at the wheel had failed life's greatest road test: "Am I my brother's keeper?" All the rest were only props for an act that marched inexorably to its inevitable climax.

The driver's crucial failure embraced his rejection of the fact that a slight pressure on the brake is the same as a nod, a hello, or a handshake in the crowd or on a one-way walk. He had never associated the restraint in sounding his horn as essentially the same brand of courtesy he might extend to the slow one on the crosswalk, or at the narrow bridge, or in the revolving door.

He had never recognized his brother as the driver facing him across the "no man's land" between the signal lights. With his front wheels on the white line and his foot on the clutch, the two seconds his brother needed to make a left turn suddenly became a challenge instead of an opportunity.

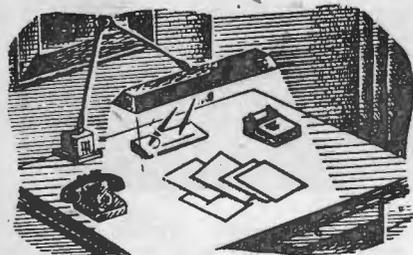
It had never sunk in that life's road test is composed of little courtesies, and friendly gestures, and brotherly salutes, and patience, behind the wheel; little things, always, that happen because they must, to wrap up the real test and zeal of life, that make it move, onward and outward through its thousand-and-one forms and facets until at last brother joins brother in a chain reaction to bypass all the lethal exponents of indifference, and arrogance, and selfishness that blot the emergency ward's admittance sheet every 24 hours—a record in black with all the price tags in red.

The mettle of a brother's keeper does not depend upon whether two tons of berserk metal can make a curve at 110.

His overdrive is not so important as the brother he might drive over.

His high-beam headlights can never light a better path than the Samaritan's on the road to Jericho.

A lot of people will tell you that "I am my brother's keeper" is on the wrong road map . . . but tens of millions of others smile and follow it anyway—AND LIVE—because their windshield of hope builds THE beacon: "I AM MY BROTHER'S KEEPER!"



Pen Points For Reporters

Recurring Issue: How to start a report still seems to be a major problem of reporters. It might be well if some of you re-read your initial hints and information sheet on the "lead." At this time we'll mention only two common devia-

tions from the accepted form of the "lead."

Some reporters are so full of some spiritual truth or application that they begin almost every report with a miniature "sermon."

(Continued on page 11—2)

DEVOTIONAL

Do All Things Really Work Together for Good?

By Vernon Grounds

On February 15, 1947, D. Glenn Chambers of New York boarded the powerful DC-4 of the Avianca Airlines en route to Quito, Ecuador, in order to begin his ministry with the "Voice of the Andes." But he never arrived! Not far from Bogota, rising 14,000 feet toward the sky, is the towering peak, "El Tablazo;" Chambers' plane crashed headlong into that peak and dropped, a flaming wreck, into a ravine far below.

The last letter he wrote was addressed to his mother. At a Miami airport he picked up a piece of advertising on the flyleaf of which was the single word, why! Around that word he scribbled a hasty and final note. So when his mother received it, having previously learned of his death, staring up into her face was that question, why.

And whenever stark tragedy breaks into life, all of us instinctively wonder "Why?" Why does God permit such experiences? Why does God allow us to suffer? Why does a loving and almighty God tolerate evil in His universe? Why?

When stark tragedy breaks into his life, the man without Jesus Christ may respond in one of several fashions. Cynicism may be his response; he may unwittingly follow the advice of Job's wife, "Curse God and die." Or stoicism may be his response: "Grin and bear it, and if you can't grin, then grit your teeth and bear it anyhow." Or epicureanism may be his response: "Eat, drink and be merry, for tomorrow . . .!"

But when tragedy breaks into his life, the Christian, instead of responding with cynicism or stoicism or epicureanism, falls back upon Romans 8:28, attempting to make that text a soft pillow for his heart: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." And yet, if we are going to be ruthlessly candid, the Christian does not always find that Paul's radiant certainty proves a soft pillow for his heart. Often, on the contrary, it turns out to be a hard problem for his head, because of two facts.

In the first place, the text is much too sweeping. It is too unqualified; it is too glibly inclusive. Do "all things" indeed work together for good? Who can possibly believe that? The accident which imprisons a young man in a wheel chair as an incurable cripple; the emotional breakdown which puts the mother of a large family out of her mind; the agonizing frustration which causes an idealist to degenerate into an embittered skeptic, mocking and denying God; the

death which leaves an unhealed scar upon a heart—are these things good?

Some things may indeed work together for good, but how can any person of even limited discernment conclude that all events without exception turn out for our highest welfare?

In the second place, this text is much too dogmatic. Paul states with unshadowed certainty: "We know all things work together for good." He does not say that this is our faith; he does not say that this is our pious hope; he does not say that this is a proposition which we are unable to prove but which we embrace with a trust that appears to defy logic and reason. Paul's affirmation, we have uncomfortably felt, is overly confident. It smacks of a naive optimism for which no solid evidence can be adduced.

Thus, the text seems too sweeping and too dogmatic. Yet implicit in it are four truths which, when once grasped, transform Paul's assertion from a hard problem into a soft pillow.

Not a Cosmic Freak

Notice, first, that the apostle declares: "All things work together for good." He does not declare that every event, every episode, and every experience of life achieves good by luck or chance or accident. He does not declare that by some cosmic freak or by the mere random whirling of senseless matter, good is eventually produced. Paul declares that all things work together for good. And, consequently,

(Continued on page 8-1)

Mennonite Observer

Our Christian Family Weekly
for Mennonites of All Age-groups

LESLIE STOBBE — Editor
Telephone

Office: LE 3-1487 Home: LE 3-4081

The MENNONITE OBSERVER
is being published every Friday by
The CHRISTIAN PRESS, Ltd.
159 Kelvin St., Winnipeg 5,
Manitoba, Canada.

Address all correspondence to
the above address.

Managing Director — H. F. Klassen
Production Manager — J. K. Neufeld

Subscription rate: \$2.25 a year;
in combination with the
Mennonitsche Rundschau — \$5.00 a year,
payable in advance.

Authorized as Second Class Mail,
Post Office Department, Ottawa.

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

Mission Emphasis Follows Evangelism

By Bert Dyck

Kronsgart, Man. — "Christians cannot serve God with a divided heart." These words were the theme of the first message in a series of evangelistic services at the Kronsgart M. B. church held from November 9-13.

Rev. Art Martens from Dalmeny, Sask., challenged God's people to give God their unbiased devotion and invited sinners to break with their past life of sin and take a stand for Christ.

Rev. Martens pointed out that the impotent man at Bethesda is a picture of a man in sin, yet his heart was ready when Jesus asked him, "Wilt thou be made whole?" Yet his recovery required a response on his part. He had to rise up and walk. "Similarly," said Rev. Martens, "we must rise out of the old life and come to the new. New life begins only when we rise. But we should never stay with that, we should grow and attempt greater things for God. After we are saved there is a certain place where we belong."

The missionary conference held November 14 to 16 showed us the vast opportunities of service to God. Using the text Matthew 11: 28-30, Rev. Martens placed two invitations before us. Firstly, all those who labour and are heavy laden are asked to come and find rest unto their souls. Then as Christians they are invited to "take my yoke upon you and learn of me." Like the first, the second invitation is free. This invitation, however, does not give rest to our souls, but it gives us rest or peace in our place of service to God. "If we are in the centre of God's will, we will find His work easy and the burden light," concluded Rev. Martens.

The Spirit of God was at work in a special way during these days. Certainly each one of us asked himself, "Are we measuring up to what God expects of us?" May God help us to serve Him at all costs.

Thanksgiving Services at Carrot River

Carrot River, Sask. — Thanksgiving services were held in the Carrot River Gospel Mission (M.B.) on Sunday, Nov. 16.

The guest speaker for the morning service was Rev. John Quiring of Aberdeen. Dinner was served to more than 100 guests in the Legion Hall.

During the afternoon a capacity audience heard Rev. Quiring speak on "The Call to Christian Service," using Isa. 6:1-8 as his text. He challenged each one of the Christians to be thankful that the Lord had given us a field of service,

namely the world, and pointed out our responsibility toward the unsaved round about us.

Then Dr. Dick, a practising physician at Saskatoon, challenged us with a report on mission work in the Belgian Congo. Dr. Dick has toured the mission stations in Africa and showed slides of the work being done there. He stressed the fact that the need is great and urged us to do our part now that he doors are still wide open.

I believe each Christian went home with a renewed challenge to pray more effectively for the missionaries abroad by mentioning their specific needs, as Dr. Dick stressed. We have a great responsibility in holding the missionaries up in prayer.

Choir Festival at Lindbrook

Lindbrook, Alta.—"O make a joyful noise unto the Lord." This is what the Lindbrook choir attempted to do the last weekend of Nov. 16. The church had invited Mr. Henry Peters of Gem to teach the choir songs for the choir festival which was held on Sunday night.

Various practises were held and in the evening of November 16 the church gathered to hear the songs

which the choir sang. We were also favored by a solo from Mr. Peters. Rev. P. Warkentin then delivered a short message, in which he stressed the importance of singing praises unto God.

The Lindbrook church is very grateful to Mr. Peters that he sacrificed his time and was willing to make the few days a real blessing to everyone.

Saskatoon Group Visits Northern Church

Carrot River, Sask. — A group of twenty young people from Saskatoon were guests at the Gospel Mission (M.B.) here on Sunday, Nov. 9.

Services were held during the morning and afternoon with Rev. George Braun as guest speaker. A play, "The Challenge of the Cross," proved impressive and enjoyable. Special numbers by the choir were greatly enjoyed, as were numbers by members of the choir, two solos by Harvey Sawatzky, a trio by Lorraine Lehn, Clarence Sawatzky and Dorothy Voth, and numbers by the quartet: Delmar Derksen, John Dyck, Clarence Sawatzky, and Harvey Sawatzky. Mrs. Norman Schultz was in charge of the children's feature.

Greatest Need Is Open Bible Says Gideon

The Times

Morden, Man. — "The greatest need of our land in this age of moral pandemonium is an open Bible," Mr. Arthur J. Burnham, general secretary of The Gideons International in Canada, told members of the Morden Gideon Camp at a dinner meeting in the Pembina Dining Room on November 7.

The meeting, with members from Manitou, Morden and Altona present, was told by Dave Voth, Manitou, that 876 Testaments had been distributed in their area during the

past year. John Wiens, treasurer, reported that more people were taking advantage of the Memorial Bible plan, whereby persons may dedicate a Bible upon the home-going of a friend or loved one as a continuing memorial. Minutes of the last meeting were read by the secretary, Frank J. Friesen.

Mr. Burnham said the primary object of the organization is the glory of God in the salvation of souls. He emphasized the need for positive personal testimony. Wherever he went he found men whose hearts

A Gift a Week!

Yes, that's exactly what you give when you order a Christmas gift subscription to the MENNONITE OBSERVER for your friends. Order it today. We will send the recipient a Christmas card to tell them of your thoughtfulness.

India Missionary Speaks at Mission Evening

Horndean, Man. — The ladies of the Horndean Mission have been busy throughout the year. Last Friday, November 7, a mission sale of hand-made articles and clothing culminated their year's activities.

Despite the rainy weather, a good crowd turned out for the sale. Miss Helen Warkentine, retired missionary to India, spoke to the assembly before the sale. Hardy Kehler presided at the sale.

After all the articles were sold, everyone enjoyed a delicious lunch served in the chapel basement. Proceeds from the sale go to support home and foreign missions, as is designated by the ladies.

are filled with fear, seeking for some ray of light, listening for some sure word of authority to guide them through the gloom. "The only way to light and liberty is in the Gospel of divine grace," he said.

Referring to world affairs, Mr. Burnham said that we live in very serious, if not critical, days when the very foundations of democracy and civilization are being threatened on the one hand by the ravishes of secularism and on the other hand by the relentless advances of atheistic Communism. "I am here," he said, "to tell you that the only effective antidote to these subtle and devastating foes of Christianity is the Word of God."



MORDEN GIDEONS met with the general secretary of Gideons International in Canada on November 7. Here Mr. Arthur J. Burnham is seen with some members of the Morden Camp of the Gideons: Peter D. Labun, chaplain, Winkler; Frank J. Friesen, secretary, Morden; David E. Voth, Manitou; Mr. Burnham; Fred Hamm, president, Morden; and John P. Loewen, Altona.

A Door for Evangelism Opens

By A. J. Esau

"For a great door and effectual is opened unto us, and there are many adversaries" (I Cor. 16:9).

Mukulu is an area in our Matende field in the Congo consisting of about 19 villages. Visits to Mukulu by missionaries or evangelists had been limited. We were unable to present the Gospel and help the believers in Mukulu as we would have liked because of a shortage of workers.

But now requests from a few native Christians in Mukulu kept coming. They desired that we "come over and help them." A Protestant clerk employed in a store wrote to Matende station several times. He longed for a place of worship and fellowship with other Christians. "When will you come with a teacher evangelist?" he asked in his letter. "Bring us one who will be able to meet not only the intellectual interest, but also the spiritual need of the people in these villages."

These requests were prayerfully considered by the missionaries and native church at Matende. We realized that Mukulu was entitled to the message of the Gospel. But how can we station an evangelist there when our present outposts are not adequately staffed, we asked ourselves. We felt led to approach our station and traveling evangelist: "Would you be willing to fill the gap for some time until the Lord provides additional help?" John, the evangelist, responded favorably.

It was one thing to respond to this call. But John and we were conscious that it meant facing strong opposition and persecution.

Prepared for camping, we as a family drove over to the village where Kingambo Petele lives. A crowd of several hundred persons gathered around us in front of Daniel Mulengamong's compound. Petele explained that this was the place where they met quite often in smaller numbers for worship. Turning to the missionary, he said: "Your coming is in keeping with my dream last night. I dreamt that the missionary had come to help us get the work of the Lord started here."

Some of the village people joined us in singing "What Can Wash Away My Sin?" Apparently Petele had taught them a few songs or they had learned them when they were at the station for medical help. In spite of some talking and children's crying, the people paid attention and showed interest as the plan of salvation was presented. The people seemed to appreciate our coming. Some of the people, especially those who claimed to be Protestants, urgently requested the stationing of a teacher in their village.

Visits to this village and other Mukulu villages were made. On the day of our departure from the area, we made arrangements with the village chiefs and elders for our evangelist and a helper to stay there to preach and teach. Some of the people expressed their desire for us to make arrangements to occupy a parcel of ground near the village for the evangelist to stay and a place to build a house for worship and for a school. But this plan would have to meet with the approval of the bigger chief who has the authority of the ground. And we knew this chief did not favor the Protestants.

To get an interview with him was difficult, as he tried to avoid us. When we finally met him, he frankly and flatly disapproved the idea of occupying a place to establish a center for the work.

Should we go away defeated and limit our work only to visits? We committed the matter to the Lord and left our teacher and evangelist in the village to gain the confidence of the people and to preach and teach as possibilities would present themselves. During the weeks which followed, reports of some response and also much opposition reached Matende station. The op-

position was trying to put much pressure on the people who came to the services and who permitted their children to come to school. The opposition insisted that our men be forced out of the villages.

We took the matter to the Lord and tried to encourage the people who showed definite interest. We trusted the Lord to see the matter through victoriously for His glory. We realized that not only Mukulu, but also its surrounding areas would be affected by the outcome. The situation was shared with our state man by asking if such interference was in keeping with the religious liberties of the Congo. The government representative offered to investigate. The opposition was reminded it had no ground for their interference in seeking to hinder the Protestant mission.

The result was that the state informed us to go ahead with our interests at Mukulu as planned. The chiefs and people sent word, saying: "Come, the door is now open." Since then, the main chief has come to visit us and offered to assist in the building of a school in which we can teach the children of their villages. We thank the Lord for His marvelous overruling and undertaking. We are arranging for a time of special evangelism with a team in that area. May the Lord grant us a fruitful entrance into this open door. Will you pray with us to this end?

World Conference Site

(Continued from page 1-4)

secretary's office were adopted, and a detailed discussion on the financing and the sale of the Karlsruhe World Conference Reports, "The Gospel of Jesus Christ in the World," took place. With that the work of the General Council for the 1957 conference, which necessitated six major meetings and many smaller committee meetings, was brought to a close. God had blessed the work. Vice-President Samuel Gerber, Les Reussilles, spoke words of appreciation and gratitude. The president, Harold S. Bender, Goshen, in his closing remarks remembered in a special way the valuable contribution made by the speakers on the program of the sixth World Conference and the blessings received through the various discussion groups. He pointed to the growth of mutual understanding and the fact that much uncertainty regarding the World Conference had been overcome, but drew attention to the need for increased cooperation without trying to minimize present differences.

Right after the concluding meeting on the Karlsruhe World Conference, the General Council met. Its members, as elected by their respective Conferences, are as follows: Harold S. Bender, Goshen, Indiana (USA); J. B. Martin, Waterloo, Ontario (Canada); Erland

Waltner, Elkhart, Indiana (USA); Isaak I. Friesen, Winnipeg, Man. (Canada); John B. Toews, Hillsboro, Kans. (USA); E. J. Swalm, Duntroon, Ont. (Canada); H. W. Meihuizen, Den Haag (Holland); Hans Nussbaumer, Altkirch, and Pierre Pelsey, Remiremont (France); Samuel Gerber, Les Reussilles (Switzerland); Paul Schowalter, Weierhof, and Theo Glück, Karlsruhe (Germany).

The elections conducted according to Article III of the Constitution, show the following results:

Harold S. Bender, Goshen, has again been elected the president of the Mennonite World Conference. Erland Waltner, Elkhart, and H. W. Meihuizen, Den Haag, were elected as vice-presidents. Theo Glück, Karlsruhe, will continue his work as secretary for another year. These constitute the Executive Committee, to which another vice-president representing South America is to be added in the coming year. Cornelius J. Dyck, Elkhart, Indiana (USA), was appointed as assistant secretary and Harold J. Schmidt, Baden, Ont. (Canada), as treasurer.

During the course of the meeting of the new General Council, Kitchener, Ont., which had been previously suggested by the Canadian churches, was unanimously chosen as the place, and the first half of August, 1962, as the time for the next World Conference. The meet-

ings are to take place in the Kitchener Memorial Auditorium, which seats 7,700 people, and has exhibition rooms and dining halls. There are also three Mennonite churches nearby which seat 650, 450 and 1000 people respectively. Parking areas are large enough for 1,500 cars. People will find accommodation in 3,000 Mennonite homes in the twin cities of Waterloo-Kitchener and in the surrounding communities, as well as in student dormitories, hotels and motels. On this basis the reception of approximately 10,000 visitors will be possible.

In order to plan the technicalities and prepare for the seventh Mennonite World Conference, the churches of Ontario have chosen a local committee on arrangements, whose members are: J. B. Martin, Waterloo (chairman), Cornelius J. Rempel, Kitchener (secretary), Jakob Fast, Elven Shantz, E. J. Swalm and Dan Wagler.

The General Council also considered suggestions for a Conference theme and the outline for the program of the seventh Mennonite World Conference, but did not take any definite decisions. It requests, moreover, that conferences and churches send further suggestions regarding these matters to the General Council before it meets again in August, 1959.

Since the Mennonite groups in South America, Africa and Indonesia, as well as the brethren in the Soviet Union, have not been able to take part in the work of the World Conference at all, or only in a limited way, the General Council decided to make an effort to establish a closer contact with them and to encourage a more active participation, even if only by correspondence.

On the basis of Article IV of the Constitution, the conferences represented in the General Council will be asked to make a small regular assessed contribution in order to cover the running expenses incurred by the General Council, the Executive Committee and the secretary's office in the fulfillment of their duties.

Theo Glueck, Secretary,
Lamprechtshof/Karlsruhe,
Germany.

Our Readers Say

Overlooked Information

We appreciate the Mennonite Observer very much. It keeps us in touch with the life we have been part of and still are, to some extent. It also furnishes us with information friends at home often overlook when they write, thinking someone else has written. Thank you for sending us the paper.

May the Lord continue to use this instrument in His service.

Yours in Christ Jesus,
Anne L. Ediger,
A.M.B. Mission,
Gadwal, India.

Japan Missionaries Attend Peace Conference

By Ralph Buckwalter

"He is Our Peace" was the theme of a missionary peace conference held on August 5, 1958, at Karuizawa, Japan, under the sponsorship of Mennonite Missions in Hokkaido, Kyushu and Yamaguchi prefectures and the Mennonite Central Committee. All missionaries of the Evangelical Missions Association of Japan, approximately 150, were invited to attend this conference. It was scheduled during the one free day between the annual EMAJ conference, attended by about 150 people, and the Deeper Life Conference.

Some 20 missionaries, including Free Methodist, Church of Christ and North American Baptist, gathered for the morning session to hear Dr. Hideo Aoki, Director of Ochanomizu Christian Student Center in Tokyo, discuss "The Roots and the Significance of the Japanese Peace Movement," and Dr. Paul Peachey of MCC, "Christian Pacifism and Liberal Pacifism in Historical Perspective."

The evening session featured Dr. James Graham, familiar to American Mennonites through his booklet, *Pilgrims and Strangers*, who is now president of Formosa Christian College Association. He spoke on the subject, "The Biblical Approach to Peace and War," and gave a convincing presentation of the Biblical teaching on non-resistance. The backbone of Dr. Graham's message was the distinction between God's "sovereign will," within which is contained the world even though it has fallen, and His "absolute will," within which Christian discipleship is exercised. For a Presbyterian theologian, this represents a novel viewpoint which, however, is reminiscent of the Schleiermacher articles (1527) which declare that the sword is ordained of God "outside the perfection of Christ." More than 50 missionaries were present for this service. Dr. Graham made vital contact with the group and answered a dozen pointed questions following the address.

It is well known that the majority of "evangelical" missionaries coming to Japan in the past decade have brought with them the theological confusion of American Fundamentalism concerning the Christian attitude toward participation in war. It is very significant that at this peace meeting many of them were confronted for the first time with the clear teaching of God's Word on the subject. We firmly believe that God will honor this witness.

It was in answer to fervent prayer and patient, persistent effort, especially on the part of Paul Peachey, that the conference was held at all. Announcements had been made in Japan Harvest, offic-

ial organ of the EMAJ and by letter to individual missionaries. However, up until the day of the conference only one missionary, other than Mennonite, had indicated his intention of attending the meeting. In spite of this apparent lack of interest the meeting was held as scheduled, in faith that God would add His blessing. Although a larger attendance was hoped for the response has been encouraging, and the door is now open for further discussion.

Nurse's Aides Graduate in the Congo

By Arlene Gerdes

Kajiji, Belgian Congo. — Five Congo men have completed training as nurse's aides and are the

first to be graduated from this course by the Kajiji medical program. These men were graduated on September 26 after successfully completing the two-year training program.

The names of the graduates are Boma Gustave, Panzi; Kabalunga Moise, Panzi; Matalatala Nestor, Matende; Narri Jean, Kipungu; and Namwish Theophane, Kipungu.

Their training program has consisted of courses in anatomy and physiology, nursing arts, hygiene, laboratory work, practical nursing, pharmacology and religion including special emphasis on personal work. Four of the men have passed the government examinations and will be licensed nurse's aides.

The program consisted of several songs by the students of the nursing school, short orations by two of the graduates and an allegory on the parable of the five talents written by Sister Nettie Berg of Lus-

(Continued on page 10-4)



Mrs. Premaleela John is giving a flannelgraph lesson at the young girls' camp of the Mennonite Brethren mission in India.

hands, we were drawn closer together. The hearty singing with Indian musical accompaniment rang out to the praise of our common Lord. And when an Indian sister from our midst gave the invitation after Miss Lepp's message the last night, we realized we share a common burden—the souls of the lost. We were encouraged by the initiative and leadership abilities, the potentiality of our Indian sisters.

As I write these words, our beloved camp director, Miss Willems, is with us here, very ill, following a heart attack. Twice within the last week we stood around her bed thinking she was passing from us to higher service. The Lord answered the many prayers; she is still with us. Please pray for her speedy recovery, and for all of us, that the Lord may see fit to use us for further ministry to our Indian girls and women.

Girls' Camp in India

By Anne L. Ediger

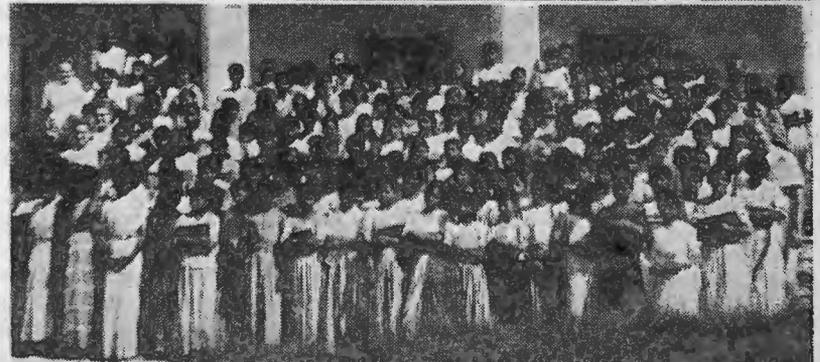
Christian greetings on behalf of the India Mennonite Brethren Young Girls' Camp, with John 15: 16: "I have chosen you." This word, the theme of our camp, was written deeply into the hearts and minds of the 200 campers who came to partake of the rich blessings God had prepared for us during these days. From the various fields of our ten stations they came with expectancy, walking, on buses, by train, and on cars, each with their needed rice and currie supplies for the four-day duration. "I have decided to follow Jesus," our theme song, rang in the ears, as we waved good-bye to a contented group, homeward bound at the close of camp.

What have we gained by the camp? We as workers again experienced the promise, "My presence shall go with thee." Making arrangements for a suitable campsite for so large a group, a suitable time, evening speaker, Sunday morning speaker, teachers for twenty classes, seeing that the food is well prepared and ready on time, keeping the whole camp running smoothly, with a watchful eye on the spiritual atmosphere of the camp, takes much work behind the scenes, and much prayer. Our prayer tent in one corner of the campsite, if it could speak, might be a revelation of battles fought and won. We were encouraged also as we saw our Indian sisters frequent this hallowed spot.

What about those we sought to minister to? Each one was brought face to face with the question: "Ye have not chosen me. Why not?" The Lord gave grace for decisions. Souls were convicted and saved. Even one of our very active camp

committee members realized she was a church member, but not born again. She humbled herself and accepted Christ, together with students she taught. We want to give God the glory for such victories.

The bond of love and fellowship has been strengthened. As we sat together with our Indian sisters under the trees and ate our currie and rice Indian fashion with our



The top picture shows the counsellors and girls at the India girls' camp gathered for a Christian Endeavor program at the lakeside on Sunday afternoon. The picture at the bottom is of the 200 campers and staff at the girls' camp.



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls:

Beautiful white flakes of snow are falling steadily outside my window. Down they come, driven by the wind. Quickly they cover the dirt and grime that has settled on top of the snow that fell earlier in the week. What a beautiful white blanket for the earth!

Watching this reminded me of our life. When we accept Jesus into our heart he cleanses it, making it white as snow by covering the sins with His blood. How this happens, we do not know—but God says it is really true. At this time we feel so good, so clean inside, just as the ground looks so clean when covered by a blanket of snow.

But then something happens. Even though we felt clean and pure, and thought we would never sin again, we soon find that we have done something to father or mother, hit our friend in anger, told a "tiny" lie. We know that sin has entered our heart again—just as the beautiful white snow becomes dirty from the smoke and dust particles in the air. What shall we do then? Try to forget our sin? Turn away when we see the dirty snow? No, for Jesus still sees and remembers our sin. But we can become clean again when we ask Jesus to forgive us (and ask those whom we have wronged to forgive us). Then Jesus cleanses our heart again and it is again white as snow—just as the dirty snow is covered with a layer of beautiful white snow again and again.

The Bible gives us a hint how we can become clean: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Have you let Jesus cleanse you?

With love, Aunt Selma

A Disastrous Flight

John and Mary White, brother and sister, with only a year's difference in age between them, were the closest of friends. They liked to do everything together, and as they were both of a very adventurous spirit, their exploits sometimes led them into sad trouble. One, in particular, they always remembered with a shiver.

They admitted that all they suffered on that occasion was entirely their own fault, but that did not make it any easier when faced by a very difficult decision.

It happened this way: They had an uncle who was an aviator. His hangar was at the end of the garden with a good long concrete 'run' in front of it, for he owned a small airplane of his own.

He often took off for short trips, in which John accompanied him. During these joy-rides he showed his young passenger how to regulate the controls in order to rise; how to adjust the wings; how to start the engine; and many other exclusively flying tricks.

One thing was always insisted on. His uncle wore a parachute strapped on to his back and John was made to do the same, for, as the aviator sagely observed, with

all the skill in the world, one could never be quite sure what might happen.

"I wish I could go down by it," said John one day.

"All in good time," Uncle replied. "The thing you'd have to do would be to pull the string in front and keep up your pluck."

Now one fine day John was surprised to see that his uncle had left his baby 'plane outside the hangar.

"I wonder why he did that?" John said to Mary. "I've never known him go to town and not shut it up." Thereupon he got in and sat contentedly in the pilot's seat.

"I say, Mary," he exclaimed, "wouldn't it be a lark if we two went up in it?"

"Yes, wouldn't it?" said Mary, always ready for some new adventure. "But you couldn't manage the machine by yourself!"

"Couldn't I? I tell you I could," he boasted. "Uncle has told me what to do ever so many times." At the moment he proceeded to pull out the parachutes. "You buckle it on like this," he said, fastening the strap round her waist, "and as you go down, you pull this ring and the umbrella part opens of itself."

After this, he put on the other himself and getting in the front seat, started the engine.

In a few seconds, they had run along the ground and were gently soaring into the air.

"Lovely," shouted Jim, "isn't it?"

"Ye-es. . . We're higher than the trees now!"

The swift air flew past their cheeks with a roar. Houses, streets and churches beneath them seemed like a pretty picture spread out before their eyes. The sun streamed over everything, lighting up a collection of glass-houses of growing tomatoes, till it looked like a crystal fairy palace. Soon they were passing over a wood. They could even see the inside of the nests of some rooks.

"It's something quite new," said Mary; "newer than anything I've ever known before. Do you think we'll come down all right? Uncle would be awfully cross if you damaged his propeller."

"That's all right!" said John confidently; "you see, I've been up so many times, I know what I'm about." Then, glancing suddenly at the dials in front of him, he gave an exclamation of sheer terror. "Oh dear, oh dear!" he wailed.

"What is it?" asked Mary, now full of alarm.

"The petrol's got so low, it won't

take us much farther. I didn't notice it at the start. We must use our parachutes."

"Oh, I can't," cried Mary with a shriek.

"You'll have to," he commanded. "There's no other way. The plane will go down soon of its own accord and I don't know how to control it."

"Come on," he urged.

"I can't," she shrieked again.

"You must! Watch me." And, suiting the action to the word, he dropped like a stone.

"I can't," she gasped. "I really can't; it's too much. Whatever shall I do?"

With a cry of unspeakable terror, Mary let herself drop. She always said she didn't remember anything more until she found herself in the middle of some ladies on a lawn. Their kind hands lifted her up and restored her to confidence, and also to remorse at having acted so foolishly without permission. It appears Uncle intended to visit a flying ground, and finding his fuel low, went to replenish it. What was his amazement on his return to see in the distance, his two-seater perched high on the topmost branches of a tree! He concluded very sensibly, when he knew all, that the children had learned a sharp lesson.

When the Bee Stung Mother

A young man was once asked how long he had known his Savior and if assured his sins were forgiven.

"Oh, yes," he replied, "I am quite sure of that. It came about when the bee stung mother."

"When the bee stung mother? Tell me what you mean, my boy," said the minister.

"Sir," said the young man, "when I was a boy, my mother for long had told me what Jesus had done for me. But I never really understood and realized how He had taken my place and died in my stead, until one summer's afternoon.

"Mother was working in the kitchen with her sleeves turned up. Suddenly, whilst I was playing around the door-step, a large bee came buzzing around and around my head. It no doubt had been hurt and was determined to sting. I was frightened and tried to flap it away with my handkerchief, but it came closer each time. At last in despair I ran to my mother, and with a cry I hid myself under her long, white apron. With motherly care she put her arms outside to assure me of full protection.

"This was hardly done before the bee had settled upon one of her bare arms, stinging her so deeply that it was unable to draw out its stinger, and in an exhausted

state crawled slowly down her arm.

"My mother, who felt the sting sharply, was taken aback; but a thought struck her which was the means of my salvation. She said to me, 'The bee has stung mother instead of you. Come out now and look at it; it cannot hurt you now.'

"Timidly I lifted the apron and saw it still crawling down her arm. She then said, 'It has only one stinger, and there it is. It has left it in mother's arm who bore the sting for you.'

"Half afraid, and a little sorrowful for mother, I looked at the sting as she well applied the lesson.

"I had learned and often repeated that verse, 'Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.' But I never understood until then,—with the bee and the sting before us,—how Jesus in His great love to us had permitted Himself to be punished for sin instead of us who deserved to be punished. And how if we believed He has taken our place, the law having punished Him in our stead, it was impossible now to punish us.

"That moment of realization! I shall never forget it. It was all so clear now. I saw and understood for the first time what mother for long had told me. Yes, sir, it was when the bee stung mother. I have rejoiced from that moment in believing and being assured that Jesus died for me on Calvary."

BLACK ROCK

BY RALPH CONNOR

(18th Installment)

CHAPTER IX

The League's Revenge

As we stood outside of Craig's shack in the dim starlight we could not hide from ourselves that we were beaten. It was not so much grief as a blind fury that filled my heart, and looking at the faces of the men about me I read the same feeling there. But what could we do? The yells of carousing miners down at Slavin's told us that nothing could be done with them that night. To be so utterly beaten, and unfairly, and with no chance of revenge, was maddening.

"I'd like to get back at 'em," said Abe, carefully repressing himself.

"I've got it, men," said Graeme suddenly. "This town does not require all the whisky there is in it." And he unfolded his plan. It was to gain possession of Slavin's saloon and the bar of the Black Rock Hotel, and clear out all the liquor to be found in both these places. I did not much like the idea; and Geordie said:

"I'm ga'en aifter the lad. I'll hae naethin' tae dae wi' yon. It's no' that easy, an' it's a sinfu' waste."

But Abe was wild to try it and Shaw was quite willing, while old Nelson sternly approved.

"Nelson, you and Shaw get a couple of our men and attend to the saloon. Slavin and the whole gang are up at the Black Rock, so you won't have much trouble; but come to us as soon as you can."

And so we went our ways.

Then followed a scene the like of which I can never hope to see again. But there were times that night when I wished I had not agreed to follow Graeme in his plot.

As we went up to the hotel I asked Graeme:

"What about the law of this?"

"Law!" he replied indignantly.

"They haven't troubled much about law in the whisky business here. They get a keg of high wine and some drugs and begin operations. No!" he went on, "if we can get the crowd out and ourselves in we'll make them break the law in getting us out. The law won't trouble us over smuggled whisky. It will be a great lark, and they won't crow too loud over the league."

I did not like the undertaking at first, but as I thought of the whole wretched illegal business flourishing upon the weakness of the men in the mines and camps, whom I

had learned to regard as brothers, and especially as I thought of the cowards that did for Nixon, I let my scruples go and determined, with Abe, "to get back at 'em."

We had no difficulty getting them out. Abe began to yell. Some men rushed out to learn the cause. He seized the foremost man, making a hideous uproar all the while, and in three minutes had every man out of the hotel and a lively row going on.

In two minutes more Graeme and I had the door to the ball-room locked and barricaded with empty casks. We then closed the door of the bar-room leading to the outside. The bar-room was a strongly built log shack, with a heavy door secured, after the manner of the early cabins, with two strong oak bars, so that we felt safe from attack from that quarter.

The ball-room we could not hold long, for the door was slight and entrance was possible through the windows. But as only a few casks of liquor were left there, our main work would be in the bar, so that the fight would be to hold the passageway. This we barricaded with casks and tables. But by this time the crowd had begun to realize what had happened and were wildly yelling at doors and windows. With an axe which Graeme had brought with him the casks were soon stove in and left to empty themselves.

As I was about to empty the last cask Graeme stopped me, saying: "Let that stand here. It will help us." And so it did. "Now skip for the barricade," yelled Graeme as a man came crashing through the window. Before he could regain his feet, however, Graeme had seized him and flung him out upon the heads of the crowd outside. But through the other windows men were coming in, and Graeme rushed for the barricade, followed by two of the enemy, the foremost of whom I received at the top and hurled back upon the others.

"Now, be quick!" said Graeme. "I'll hold this. Don't break any bottles on the floor—throw them out there," pointing to a little window high up in the wall.

I made all haste. The casks did not take much time, and soon the whisky and beer were flowing over the floor. It made me think of Geordie's regret over the "sinfu' waste." The bottles took longer, and glancing up now and then I saw that Graeme was being hard pressed. Men would leap, two and three at a time, upon the barricade, and Graeme's arms would shoot out,

and over they would topple upon the heads of those nearest. In fifteen minutes my work was done.

"What next?" I asked. "How do we get out?"

"How is the door?" he replied.

I looked through the port-hole and said:

"A crowd of men waiting."

"We'll have to make a dash for it, I fancy," he replied cheerfully, though his face was covered with blood and his breath was coming in short gasps.

"Get down the bars and be ready."

But even as he spoke a chair hurled from below caught him on the arm, and before he could recover a man had cleared the barricade and was upon him like a tiger. It was Idaho Jack.

"Hold the barricade," Graeme called out as they both went down.

I sprang to his place, but I had not much hope of holding it long. I had the heavy oak bar of the door in my hands, and swinging it round my head I made the crowd give back for a few moments.

Meantime Graeme had shaken off his enemy, who was circling about him upon his tiptoes with a long knife in his hand, waiting for a chance to spring.

"I have been waiting for this for some time, Mr. Graeme," he said smiling.

"Yes," replied Graeme, "ever since I spoiled your cut-throat game in 'Frisco. How is the little one?" he added sarcastically.

Idaho's face lost its smile and became distorted with fury as he replied, spitting out his words:

"She—is—where you will be before I am done with you."

"Ah! you murdered her too! You'll hang some beautiful day, Idaho," said Graeme as Idaho sprang upon him.

Graeme dodged his blow and caught his forearm with his left hand and held up high the murderous knife. Back and forward they swayed over the floor, slippery with whisky, the knife held high in the air. I wondered why Graeme did not strike, and then I saw his right hand hung limp from the wrist. The men were crowding upon the barricade. I was in despair. Graeme's strength was going fast. With a yell of exultant fury Idaho threw himself with all his weight upon Graeme, who could only cling to him. They swayed together toward me, but as they fell I brought down my bar upon the upraised hand and sent the knife flying across the room. Idaho's howl of rage and pain was mingled with a shout from below, and there, dashing the crowd to right and left, came old Nelson, followed by Abe, Sandy, Baptiste, Shaw, and others. As they reached the barricade it crashed down and, carrying me with it, pinned me fast.

Looking out between the barrels, I saw what froze my heart with horror. In the fall Graeme had wound his arms about his enemy and held him in a grip so deadly that he could not strike; but Graeme's strength was failing, and when I looked I saw that Idaho was slowly dragging both across the slippery floor to where the knife lay. Nearer and nearer his outstretched fingers came to the knife. In vain I yelled and struggled. My voice was lost in the awful din and the barricade held me fast. Above me, standing on a barrel-head, was Baptiste, yelling like a demon. In vain I called to him. My fingers could just reach his foot, and he heeded not at all my touch. Slowly Idaho was dragging his almost unconscious victim toward the knife. His fingers were touching the blade point, when, under a sudden inspiration, I pulled out my penknife, opened it with my teeth, and drove the blade into Baptiste's foot. With a blood-curdling yell he sprang down and began dancing round in his rage, peering among the barrels.

"Look! Look!" I was calling in agony and pointing. "For Heaven's sake, look, Baptiste!"

The fingers had closed upon the knife, the knife was already high in the air, when, with a shriek, Baptiste cleared the room at a bound, and before the knife could fall, the little Frenchman's boot had caught the uplifted wrist and sent the knife flying to the wall.

Then there was a great rushing sound as of wind through the forest, and the lights went out. When I awoke I found myself lying with my head on Graeme's knees and Baptiste sprinkling snow on my face. As I looked up Graeme leaned over me, and, smiling down into my eyes, he said:

"Good boy! It was a great fight, and we put it up well," and then he whispered: "I owe you my life, my boy."

His words thrilled my heart through and through, for I loved him as only men can love men; but I only answered:

"I could not keep them back."

"It was well done," he said; and I felt proud.

I confess I was thankful to be so well out of it, for Graeme got off with a bone in his wrist broken and I with a couple of ribs cracked; but had it not been for the open barrel of whisky which kept them occupied for a time, offering too good a chance to be lost, and for the timely arrival of Nelson, neither of us had ever seen the light again.

We found Craig sound asleep upon his couch. His consternation on waking to see us torn, bruised, and bloody was laughable; but he hastened to find us warm water and bandages, and we soon felt comfortable.

(To be continued)

Newfoundland — The Eternal Challenge



NEWFOUNDLAND offers a challenge in service to the Lord. Here Mary Smith, MCC voluntary service worker from Markham, Ont., is with some of her charges in the hospital nursery at Grenfell Mission, St. Anthony, Newfoundland.

Akron, Pa. (MCC) — "The lure of Labrador is not in its finished civilization—it is in its eternal challenge to help others," said Sir Wilfred Grenfell, the English missionary physician, who devoted his life to serving isolated fishermen in the rugged coastal regions of north-eastern Canada. The same applies to the island of Newfoundland, where fishermen likewise eke out a barren living from the sea. Today the combined territory of Labrador and the island comprises Canada's tenth and newest province, but though its status may be new, its needs are old and still present the same challenge.

This is what is drawing more and more MCC volunteers into service in Newfoundland. The acute short-

age of qualified teachers, nurses and doctors presents a recognizable need for professional help, but according to Dr. John C. Stutzman, VS doctor in Newfoundland, spiritual needs are even greater. Early missionaries preached the Gospel and established churches, but what may have been a vital beginning has largely deteriorated into legalism, religiosity and denominationalism. Nothing is more sorely needed in Newfoundland today than a penetrating Christian witness. This is the challenge Christian volunteers face when they go there to serve.

Dr. Stutzman recently spent a month in USA following his first year of service. During this time he toured Mennonite schools and

colleges, presenting the challenge of Voluntary Service. He also reported on his work in St. Anthony, a village of 2,000 inhabitants on the northern tip of Newfoundland. Here the International Grenfell Association has established its headquarters and Dr. Stutzman is one of three doctors (the only one in VS) serving in a 140-bed hospital. The association was formed to continue the work started by Dr. Grenfell. It operates the hospital as well as a number of outpost nursing stations, keeping in touch with the latter by means of daily radio communications.

Approximately half the patients dealt with are tuberculosis cases. Dr. Stutzman said this was largely due to crowded conditions in the homes and patients' unwillingness to remain in the hospital long enough to effect a permanent cure. He expressed particular interest in the unusual surgery cases which come up from time to time. Because special medical clinics are not within reach, difficult lung and heart surgery is performed at St. Anthony. The hospital is making quite a name for itself in this field.

A unique method resorted to by the Grenfell Association to give medical assistance to even the remotest fishermen is the use of clinic boats and versatile airplanes. THE MARAVAL is a ship which is equipped with a well-stocked dispensary and X-ray facilities. During the summer it travels along the entire coast with a doctor on board who conducts clinics and performs surgery on a rigorous full-time schedule. Airplanes are equipped with both pontoons and skis. They can carry big loads and are used for making clinic trips and transporting patients if necessary.

When asked how he felt about his work in Newfoundland, Dr. Stutzman replied: "I enjoy it very much. It certainly keeps me busy."

have a solution to this tantalizing mystery. Our cosmos, we realize, is not a self-existing chaos of atoms which swirl about senselessly. Undergirding our universe is the everlasting purpose of a Person Who is perfect in wisdom, love, and power, and Who uses the vast process of nature and history for the fulfillment of His gracious purpose, a purpose which is supremely good.

A few years ago, the Rev. James Patton, pastor of the Carmel Avenue Baptist Church of Detroit, left home early one Sunday morning in order to pick up children for Bible school in the church bus. The man who ordinarily served as driver had found it impossible to do the job that day, and so the pastor himself volunteered. And tragedy struck. The bus was demolished by a train which killed Patton and several other people. Meanwhile, his wife was waiting at home for him to return.

Who can imagine the shock and horror which overwhelmed her when she learned of her husband's death? Among the many condolences which she received was this telegram which brought immense comfort to her heart: "God is too kind to do anything cruel, and too wise ever to make a mistake."

Yes, introduce God into the context of life's worst tragedies, the God whose love has been supremely revealed at Calvary, and it is possible to believe Paul's triumphant assertion.

Ingredients Mixed Together

Notice, secondly, the truth implicit in another fragment of this text. Paul writes: "All things work together for good." Together! Do not overlook that seemingly unimportant word. In point of fact, it embodies a profoundly significant thought. Our experiences, when you take them in isolation, are frequently very bad; yet when you take our experiences as a whole, they are radiantly good.

The ingredients which constitute a three-layer chocolate cake are not good when you taste them in isolation. A mouthful of flour is not especially savory. A spoonful of spices is not in the least delicious. Shortening as shortening is none too palatable. But let a skillful cook mix them together, and the result is superbly good! And thus it is with our lives.

Very strikingly the experience of Joseph illustrates this principle. Jacob's excessive and unwisely partial love for the son of his old age was bad. The priggish conceit of young Joseph was bad. The understandable hatred of his brethren was bad. Their conspiracy to kill him was bad. The sale of Joseph into Midianite slavery was bad. The lie told to Jacob was bad. The temptation which befell Joseph in Egypt was bad. His imprisonment, though an innocent man, was bad. And thus the components of his experience, taken singly, were unquestionably bad. Yet what was the outcome of all those evil things?

As Joseph finally faced his brethren, having by his God-bestowed foresight preserved them and the whole nation of Egypt from starvation, he could testify: "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). Yes, indeed! Where men intend evil, God intends good, and in His love and wisdom and power He makes human wrath to praise Him, and out of the black components of our experience He brings a shining result. All things work together for good.

Notice, in the third place, just what Paul says in our text. "All things work together for good." But the good as we ordinarily conceive it may be entirely different from the good about with the apostle speaks.

(To be concluded)

Do All Things Work Together for Good?

(Continued from page 2-4)

he teaches here the same truth which he teaches in Ephesians 1: 11: "God worketh all things after the counsel of his own will."

Why does everything, even heart-breaking tragedy, turn out for good? The answer is simple. God is at work in the whole process! And by His infinite wisdom, power and love, God is making all things work together for good.

Visit a huge, sprawling plant where automobiles are manufactured. Watch the bewildering mass of raw material—metals, wood, fabrics, glass, and what not—as it pours into the factory. Then, without entering the doors of that mammoth structure, walk around to the ramp where the finished product, a sleek and shining mechanism, rolls out, ready for shipment to every corner of the world. Can

you possibly believe that just by luck or chance or accident all that mass of raw material assembles itself into an automobile? Of course not!

Similarly, who can believe that all the mass of our raw experience—sickness, disappointment, broken bodies, blasted hopes, blighting sins—just by luck or chance or accident achieves good? Introduce God into the picture, however, a God of infinite wisdom, power, and love, and it is possible for even the most searching mind to believe that everything works together for good. And it works together for good because God is at work. He is making all things work together for good, bringing to bear upon the raw stuff of our experience all of His limitless resources.

Confessedly, there may be aspects of existence which will baffle us until we see our Lord face to face. But still, embryonically, we



Round-Up of

World-Wide**RELIGIOUS NEWS REPORTS****400-Year-Old Anabaptist Manuscript Being Microfilmed By Mennonites**

A 400-year-old book of Anabaptist writings formerly unavailable to scholars has been found among the Hutterian Brethren of Western Canada and has been brought to Goshen, Indiana, where it is being microfilmed by the Mennonite Historical Library. It contains about 1,250 pages of letters and writings of some 40 early Anabaptist and Hutterian leaders. After being microfilmed the hand-written 1,566 page volume will be returned to its owners in Manitoba.

The book will be extremely valuable for Anabaptist research. The term "Anabaptists" means "re-baptizers." It was given as a nickname to various Protestant groups in Europe in the 16th century who refused to admit that infant baptism was valid; they baptized only believers. One of the Anabaptist leaders was Jacob Hutter, who lived in Moravia and died in 1536. His followers, known as Hutterites, are still following a form of Christian communal living which he developed four centuries ago. They now have about 100 colonies in the United States and Canada, with a total membership of nearly 10,000 persons.

* * *

Washington TV Bible Study For Credit Proves Popular; Over 1,000 Register

Sponsors of the first college course in Bible study over television in the nation's capital said they were "astounded" by the tremendous response it had received. More than 1,000 persons have sent in registration fees of \$2.00 to the department of religion of American University for study guides and other supplemental material with which to follow the hour-long Saturday morning telecasts. More than 100 others have paid a \$20 fee in order to receive two hours of college credit for taking the course. They will come to the campus for final examinations and will write term papers.

The college course on "The Life and Teaching of Jesus" is being conducted by Dr. Edward W. Bauman, chaplain at American University. A former pastor of Methodist churches in Ohio, Dr. Bauman has 12 students from the university in the studio with him each Saturday to give a classroom atmosphere.

* * *

Untouchables Turn to Christianity

The untouchables of India have been reported to be embracing Christianity in large numbers to

escape social and economic disabilities imposed on them by the rigid Hindu caste system. The Andhra State Depressed Classes Convention, meeting in Hyderabad, adopted a resolution expressing grave concern at the "mass conversion" of Harijans into Christianity.

The resolution appealed to the central and state governments to take prompt measures to improve the economic and social conditions of about 60,000,000 untouchables who constitute almost a sixth of India's population. The Harijans have also been embracing Buddhism in large numbers. According to official figures more than a million have become Buddhists in the past ten years.

Jagjivan Ram, India's Minister of Railways, said at the Hyderabad convention that the large-scale conversion of Harijans to Christianity had become a serious matter and that the Government should do something about it urgently. Mr. Ram, who belongs to the Harijan community, did not blame the Christian missionaries for the conversion but asked his followers to realize that a mere change of faith was not going to better their lot.

CANADASCOPE**CCF Leader on Mission to India**

The leader of the CCF party, M. J. Coldwell, left for the Far East last weekend on a mission that will give him an opportunity to study life in India more closely. Mr. Coldwell will serve as chairman of a United Nations commission studying community planning in India. This will be his first visit to India.

* * *

Doctor Convicted in Adoption Case

Dr. Oscar Lewin, 50, was convicted last week of accepting \$600 in consideration for the adoption of a child. A second charge, that of procuring a baby for adoption, was dismissed.

A woman testified that she and her husband paid \$600 after receiving a baby for adoption from the suburban Scarborough, Ont., doctor.

* * *

Plenty of Prejudice Against Indians Found

More than half of the people in Portage la Prairie, Man., are prejudiced against Indians to varying degrees, according to a sample survey of one tenth of the houses there.

The survey was conducted under



NEW WAREHOUSE IN MONTEVIDEO: At the request of the three colony co-operatives, El Ombu, Gartental and Delta in Uruguay, MCC built this warehouse behind the MCC house in Montevideo. Estimated final cost of the building, which was completed this summer, is \$1,600. Colonies pay rent for the use of the warehouse as well as for the business manager's living quarters. The warehouse will serve as the loading and storage point of the Uruguay colonies who truck produce into Montevideo and buy supplies there. Thus it plays a real part in the economic life of the colonies. (MCC Photo)

the direction of Prof. John Dallyn of the University of Manitoba and Frazer Earle, regional director of the Canadian Council of Christians and Jews.

The survey was carried by 24 trained social workers who asked 16 situational questions.

The most significant figure in the survey was that 47.3 per cent of the people who had neither information about, nor contact with, Indians were prejudiced. Of the group which had direct contact and information with Indians, 67 per cent expressed varying degrees of prejudice.

* * *

Plastic Dome Considered For Arctic City

A domed city is being considered for Canada's north. It is proposed for Frobisher Bay, thriving centre of the eastern Canadian Arctic, and federal architects envisage the community as a verdant, temperate oasis under the giant plastic bubble on Baffin Island's permafrost.

Although plans now in preliminary-design stage on public works department drawing boards are confidential, it is understood consideration is being given to a dome that might be half a mile in diameter and 800 feet high. Cost of the dome alone might be ten million dollars. The question is whether this cost could be made up in savings on construction of buildings inside.

A Hymn

An attorney and his four-year-old son were walking solemnly home from church when the small boy looked up with a puzzled expression.

"Daddy, why do they always say 'amen' when they pray?" he asked, earnestly. "Why don't they ever say 'awomen'?"

The lawyer explained as best he could that it was an old established custom, with a biblical precedent. But the boy seemed unconvinced. "I think," he said after some consideration, "that it's because all the songs are hymns."

LORNE A. WOLCH

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

Optometrist and Optician
Eyes Examined272 Kelvin St., Elmwood
Phone: LE 3-1177**CHOIR GOWNS**

Western Canada's leading manufacturer of gowns, collars, caps, stoles, etc. for choirs and choral groups. Samples sent without obligation if requested on church stationery.

MALLABAR
375 Hargrave St. Winnipeg, Man.**DAVID FROESE AGENCY**Life, Accident & Health
Auto & FireTRAVELERS INSURANCE
CO.205 Dayton Building
Bus. Phone Whitehall 3-8475
Res. GLOBE 3-5708**OAKLAND SERVICE**OAKLAND AVE. AT HENDERSON HWY
EAST KILDONANFor Expert Service, Expert Advice,
Expert Workmanship

Prop.: Henry J. Epp

Phone EDison 1-3253

Obituaries

Mrs. Lydia Kroeker

Mrs. Lydia Kroeker, 39, of Manitou, Man., passed away on November 12 in the Manitou hospital as a result of cancer of the glands. Funeral services were held from the Manitou Mennonite Brethren church on November 16.

Mrs. Kroeker, the only daughter of Mr. and Mrs. Jacob Harder, was born on January 11, 1919, in southern Russia. In 1924 she came with her parents to Canada. She accepted the Lord as her Saviour in 1932 and was baptized the same year and joined the M. B. Church. The family moved to Manitou in 1934. In 1945 she was married to Mr. Cornelius Kroeker. She became ill in June and passed away after an illness of five months and 12 days.

At the funeral service Rev. Jacob Klassen based his words of comfort on Job 1:20-22. Rev. D. D. Derksen of Boissevain delivered a message on Eph. 1:3-11. For the English speaking friends Rev. John Wiebe spoke on "The Hope of a Christian in Death," based on Rev. 14:13.

She leaves to mourn her husband, Cornelius; two sons, Alvin and Edward, and her parents, Mr. and Mrs. Jacob Harder.

Weddings

Kornelson—Bartel

Miss Hilda Bartel, daughter of Mr. and Mrs. John Bartel of Sardis, B.C., and John Kornelson, son of Mr. and Mrs. Frank Kornelson of Yarrow, B.C., were married on Nov. 15 in the Greendale M. B. church. Rev. H. J. Unger officiated, assisted by Rev. H. G. Dueck.

Attending the bride were Miss Lily Bartel, twin sister of the bride, and Miss Lynn Kornelson, sister of the groom. Wedding music was played by Miss Elsie Kliever, while vocal selections were by Miss Evelyn Reimer and Miss Betty Toews, who sang "The Lord's Prayer" and "God Will Take Care of You."

The couple will reside at Yarrow, B.C.

* * *

Massier—Kroeker

Miss Ruby Ann Kroeker, daughter of Mr. and Mrs. John Kroeker of Abbotsford, B.C., and Alvin Massier of Melfort, Sask., were married on November 8 in the Abbotsford M. B. church. Rev. H. H. Nikkel officiated.

The bride was attended by Hildegard Siemens. Miss Margarie Dyck served as organist.

The newlyweds went to Seattle for their honeymoon. They are residing at Vancouver.

Fagundo—Boldt

Miss Irene Mary Boldt, daughter of Mr. and Mrs. Peter Boldt of Beamsville, Ont., and Dennis Eldon Fagundo, son of Mr. and Mrs.



Francis Fagundo of Devonshire, Bermuda, were married on November 1 in the Vineland Mennonite Brethren church. Rev. Douglas Coombs of Hamilton, Ont., officiated, assisted by Rev. John Unger.

Mr. and Mrs. Fagundo have taken up residence in Bermuda.



Paxman Reports on Trans-Chaco Road Project

"At the present time the road is completed up to kilometer 60," reports Lynn Troyer (Wellman, Iowa), member of the 11-man Pax unit in Asuncion, Paraguay. "From September 1—20 we had excellent weather to build road. We took advantage of those dry days and worked two shifts keeping the machines going from day-break until dark. We divided our team in half as did the Paraguayans, and half of us and half of them would work the forenoon shift, the rest the afternoon shift. This meant a little sacrifice on our part but we had the satisfaction of seeing the road make progress.

"Since then we have had very much rain and have been able to move dirt only one day. Due to a big rain nearly every week there is about half a foot of water at the end of the road, making it impossible for us to work with the machinery we have.

"So there are quite a few days in which we are not occupied on the road. These days are not all spent in so-called 'loafing around', as many people in North America think. Some days we do mechanical work at our camp, repairing machines, motors and so forth, and when there is no work at

camp, there is usually something pertaining to Trans-Chaco to be done at the Point IV garage here in Asuncion. When none of this work is available, one of our committees goes into action seeking out places where we can be of service around town. Already we have spent a number of days doing landscaping for the pastor of the German Mennonite church, and possibly in the future we may do some work at the YMCA or some other Christian organization. We also get to do our share of dish wiping, which is always very challenging."

Report from Eirene Project

Mast Stoltzfus (Elverson, Pa.), Mennonite representative in the international peace project, Eirene, reports that the four-member CO team has been building simple cattle sheds for Moroccan farmers thus far. Their next work may be demonstrating horse plows and harrows and surveying land under the direction of Operation Plow, a government organization which tries to help the farmer.

The following excerpt from Mast's report gives us some insight into the difficulties and frustrations the men have to cope with. He writes: "We are going through another standstill period, reasons being:

1. For several months the government was not giving loans to farmers for material needed to build cattle sheds. However now these are again available.

2. In order to work under Operation Plow we must first have rain, which is rather late this year.

3. We're having some political trouble the past several weeks in this area, and Mr. Guisson, our director, thought it better for us to wait till things get more settled. In the meantime we have been studying Arabic, cutting wood and making window screens for next year. The missionaries also offered us work, and a few of us plan to help them until things here open up again, which should be within the next week or so."

Associate Executive-Secretary Leaves on Trip to Missions

On November 19, Orle Miller left on an extended trip to Africa. During the next three and one-half months' Brother Miller will be visiting mission stations and churches in West, South, Central and East Africa on behalf of Eastern Mennonite Mission board interests.

Eastern Mennonite College President, John R. Mumaw, is accompanying Brother Miller in Africa before continuing to the Far East where he will visit relief and mis-

sion units on behalf of EMC and educational organizations of the Mennonite Church.

Personnel

John Hertzler (Goshen, Ind.) left for Holland on November 19, to serve as an administrative assistant with Menno Travel Service in Amsterdam. He has been serving in a similar capacity in the MTS office at Akron headquarters since June 1958.

Nurse's Aides Graduate in Congo

emvu. Brother Clyde Shannon brought the graduation message and the diplomas were presented by Brother Vernon Vogt. The nurses, Sisters Arlene Gerdes and Sarah Peters, assisted with the play and music.

These men will now go to their own stations or to some other mission dispensary to help the missionary nurses with the great work of reaching the sick with medicine and the Gospel. Pray for these boys that their dedication will be complete and that the consideration for money will not dim their devotion to the service of Christ.

Here at Last!

The New Testament in Modern English by J. B. Phillips

Many have asked when the various individual volumes of this translation of the New Testament would be available in one volume. Here it is—and you'll want to have a copy for your own library and to give to a friend who finds the Bible hard to understand (or boring).

Although this translation is often more a paraphrase and should not be used in regular public reading except as a supplement, it is invaluable for gaining new insights into the meaning of the writers of Holy Scriptures. Truths that you used to miss will now stare you in the face—and you'll wonder why you never recognized them previously. Familiar truths will gain new richness and breadth as you read this translation in hard-hitting, illuminating English. Shafts of conviction will strike home as the Bible speaks on sin. In fact, you'll undergo a new spiritual experience that will give the Christian life more meaning as you prayerfully read this attempt to bring the Word of Holy Scripture into the language of today.

Price: \$6.00

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

Eden Christian College

Our annual "Get-Acquainted" social was held the evening of October 14. At this occasion the senior grades attempted to get to know the Grade Nines. The program was prepared by the Grade Twelves. It was enjoyed by all who attended.

We have enjoyed many interesting devotional periods this fall. On Oct. 3, Rev. John Baerg spoke to us. On Oct. 17 our principal, Rev. Neumann, conducted an all-student testimony meeting, in which many participated. On Oct. 31 Art and Hilda Froese served us. They both gave us their testimony. They are going to Germany to take charge of the offices of the Janz Team. May the Lord richly bless them there.

We have started something new in our school this year. This is separate prayer meetings for girls and boys. We trust that this will be successful.

On November 6, our school was privileged to have Premier Manning of Alberta as speaker for chapel. We realized what a man of God he is and appreciated the fact that he came to our school. He spoke to us of Purpose, Preparation, Practice, and Perseverance. By using these four words he showed us how we can serve God in our lives.

Our school functions have begun, such as basketball and hockey. We are all supporting our school team and we hope they will come up with the championships.

On Nov. 11, there was an "Eltternabend" which was enjoyed by the large number of teachers and parents present.

Joyce Schimpky, Grade XII.

Protestants Strengthen Educational Emphasis

Akron, Pa. (MCC) — A World Council of Churches news release states that the only Protestant teacher training college in Austria, which was nationalized by the Nazi regime in 1938 and completely closed after the war was over, has been reopened in Burgenland. In Austria's schools the percentage of Protestant teachers is much lower than the percentage of Protestants in the population. In addition to the Protestant college there are fifteen Catholic and fourteen state teacher training institutions in Austria.

Mennonite Central Committee is assisting Protestant Christians in Austria by supplying a team of Pax men and matron to help rebuild a Protestant school in Vienna. Popularly referred to as Karlsschule because of its location on the Karlsplatz square, this building is slowly nearing completion. It is hoped that the fall of 1959 will see it in operation, with approximately 35



PAX MEN in Austria enjoy the hospitality of Ing. Liebe (building engineer in charge of Karlsschule rebuilding project). Here they are at a wiener roast at his cottage on the outskirts of Vienna. Daniel Harder and Ray K. have their backs to the camera, while Don Willoughby, Everett Freed and Stanley Bachman are on the other side of the fire. If plans materialize, the school should be completed by the fall of 1959.

rooms accommodating some 640 students from six to fourteen years of age.

Two work camps, sponsored by Brethren Service Commission and Mennonite Voluntary Service respectively, brought the total number of workers this summer to almost sixty. At the present about twenty men and two matrons comprise the Vienna unit, half of them Mennonite, the other half Church of the Brethren.

Pen Points for Reporters

(Continued from page 2-2)

We are glad that you do think along these lines and want to pass on such truths and applications, but in a standard type of report they are misplaced. Instead of being a "challenge" they more often than not scare the reader away from the report—for most readers do not like sermons mixed in with factual news. So when you sit down to write a report and are brimful with an application of a spiritual truth, write it out—and stop there. Send this in as a short short devotional item (we can use them as "fillers"). After this, start writing your report. In this way you'll make the editor and the reader happier—and get your message across more effectively.

Other reporters are mesmerized by the date of an event. Almost every article they send in starts, "October 26 marked an important day." Now don't get us wrong—we think the date is important (and the day was important, too). But we are inclined to believe the person, the church, the organization, or the event to be more important than the date (with an infrequent exception). So don't begin your

report the lazy way by stating the date as starting point.

New Reporters: Mr. and Mrs. Bert Dyck of Winkler will be reporting on activities in connection with the Kronsart M. B. Church. We wish them real joy in this work!

Capitalization: When is the word "church" capitalized and when not? Simple to remember, if you keep in mind that it is capitalized in the official name of a church (the Winkler Mennonite Brethren Church). But if it refers to the universal church, the church building itself, then it is not capitalized (Evangelistic services were held in the Abbotsford M. B. church).

Other examples (unless used in

official titles): Sunday school, conference, institute, daily vacation Bible school, gospel (capitalized only when used as noun—the Gospel), committee. Terms such as president, secretary, treasurer, chairman, are not capitalized when they are used in a descriptive manner (Henry Penner, treasurer; Peter Isaak, chairman; Susan Willems, secretary). But they are capitalized in President Henry Janzen, Secretary Katie Isaak, Chairman Frank Friesen, etc.

On the Horizon: Now is the time to announce Christmas programs to be presented by churches, schools, clubs, etc. Please send in the date, the place, and the type of program to be presented.

Dedicate Church in Japan

By Mrs. Sam Krause

Hirano, Japan. — Sunday, September 14, dawned a bright, beautiful autumn day. It was beautiful to us in more than one way. This was the day of the dedication of the church in Hirano. More than 50 persons attended the regular Sunday morning worship service. With friends coming from the other Mennonite Brethren Churches, more than 100 joined together in the afternoon in praise to the Lord for what He had done in Hirano.

The afternoon service was led by Brother Kurita. In a brief history of the church Brother Kurita related how the Lord had led in purchasing the lot for the church. The site is on the outskirts of Hirano, a city of approximately 50,000 persons, but in an area which is rapidly being built up and will eventually become a center of Hirano. The area has good bus service. The present railroad line will be extended in the direction of the church. In the future a subway line will be built within a short distance of the church. At present there are still some rice paddies around the church, but much construction work is being done. Brother Kitano brought the message and challenged the people with Acts 1:8. After the service the ladies of the church served tea and cookies.

We are indeed grateful to the Lord not only for the church building, but also for the spiritual church. This summer 12 new members were added to the church, and another class is being held in preparation for baptism soon. It is a joy to see the Japanese brethren and sisters take over the responsibility of the church. With our time being divided between the work at Minato-ku and Hirano, most of the church work has been turned over to Brother Kurita, a second-year student in our Bible school, and Brother Kawata, an older, faithful brother of the church. During the summer months evangelistic meetings were

held at four different places in and around Hirano with Brother Kurita serving as evangelist. There has been a wonderful spirit of unity among the brethren and sisters. The Lord has also undertaken in the financial way and the actual cost of the building came to much less than what we had anticipated. Three of the brethren who work in a paint company donated the paint and varnish. One woman hearing of the need brought \$30, which she had saved to buy a new kimono. Others have given and sacrificed so that at present the church building is more or less completed.

Pray for the work in Hirano. As the only church in this city with its 23 temples and shrines, may it be a bright shining light leading many to Christ, Who alone can give them peace and joy of heart.

Wings of Decision

By Eunice Schellenberger

This is a book for Mennonite young people wondering whether non-resistance is practical. David Sheppard, the hero of this story, faces the problem squarely, despite derision, social pressure, and the suffering of a conscientious objector. All readers, both young and old, will be deeply moved by the courage, faith and love of this young man—and will thereby gain a new understanding of the position of a conscientious objector. This is Christian adventure at its best—well-written, fascinating and purposeful. Written for young people.

Price: \$2.75

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



Mrs. J. Klassen and daughter Martha (right) of Steinbach, Man., went along to a MCC distribution to needy people in Korea. Curious Koreans almost smothered them. White people have "such big noses" and fair complexions. Mr. Klassen is director of MCC work in Korea.

East Chilliwack Bible School

We have now reached the middle of the first term and have had a taste of what goes with it, mid-term exams.

We have had the privilege of having several guest speakers for morning devotions. Rev. George Epp, house-father at Bethesda, spoke to us on October 17. On

November 3, Calvin Buehler of the West Coast Children's Mission told us a little about his work in Vanderhoof and put forth a challenge for home missions. Sarah Fehderau of the International Child Evangelism Fellowship spoke to us on November 10 concerning Good News Clubs. Several students volunteered to do this work during the winter months. Several students of former years have also visited us and

we are thankful for their interest and prayer support.

An item of praise is that Rev. Penner, one of our teachers, is now with us again. Rev. Penner had pneumonia and was absent from October 30 to November 10. During these seven days of school we were grateful to Rev. G. Thielmann, pastor of the East Chilliwack M. B. Church and former principal of this school, for substituting for Rev. Penner.

On Thursday, November 13, we had our first Bible school social and the next afternoon we visited Sharon Mennonite Collegiate at Yarrow. After the program a light lunch was served.

Our challenge to you is to pray for Bible schools, for there is no place that is too holy for Satan to enter. We need your prayer support. "The effectual fervent prayer of a righteous man avail-eth much" (James 5:16).

Elfrieda Nightingale.

Baptism at Leamington

Leamington, Ont. — The Leamington Mennonite Brethren Church moved to the First Baptist Church in Leamington for a baptismal service to facilitate the use of an indoor baptismal on Wednesday evening, November 19.

Mrs. Irene Langeman followed the Lord in baptism at an impressive service.

Rev. David Derksen spoke on the importance of baptism, based on Matt. 28:19-20 and performed the baptism.

Rev. A. Hübert spoke on the importance of church membership.

The choir was also present and sang several numbers.

Rev. Derksen then welcomed Mrs. Langeman as a new member of the church and closed the service in prayer.

On the Horizon

December 5 and 6. — The M. B. Collegiate Institute Alumni Association will present the drama, "Der Verlorene Sohn," written by Erich Eckert, in the Tech Voc auditorium, Winnipeg.

December 6 and 7. — The choir of the Canadian Mennonite Bible College, directed by George Wiebe, will present one of Bach's Christmas cantatas, "Uns ist ein Kind geboren," and other Christmas music in the auditorium of the school in Tuxedo.

December 7. — This has been proclaimed Bible Sunday by the Bible Society. The Canadian branch of the British and Foreign Bible Society has literature available for pastors and others desiring to give special recognition to Scripture distribution.

FOR ALL YOUR
**ELECTRICAL REPAIRS
AND INSTALLATIONS**
call
Kildonan Electric Ltd.
Mgr. J. P. Jantzen
EDison 4-7743
853 Henderson Hwy., Winnipeg

The M. B. Collegiate Institute Alumni Society
Presents
"Der Verlorene Sohn"
By Erich Eckert
DECEMBER 5 AND 6, 8:00 P.M.
in
Tech-Voc Auditorium
NOTRE DAME & WALL, WINNIPEG

Tickets Available at:
Crosstown Credit Union Independent Credit Jewellers
Roadside Furniture and Appliances

Wanted: Experienced Bookkeeping
Machine Operator
C. A. DE-FEHR & SONS LTD.
78 PRINCESS ST. WINNIPEG, MAN.

ORDER FORM for the
MENNONITE OBSERVER
Subscription rate: \$2.25 per year.
The Christian Press, Ltd.
159 Kelvin St.,
Winnipeg 5, Manitoba.
Please mail me the MENNONITE OBSERVER until I ask it to be discontinued.
 New Subscriber Renewal
Enclosed please find \$..... in
(Postal money order or bank cheque, including exchange.)
Name:
(Please print)
Address:
(Sample copies mailed free upon request.)

JUST RELEASED!
12" HI-FI
L.P. ALBUM
"Wonderful Words of Life"

21 HYMNS FEATURING THE WORD OF GOD IN
SONG — HYMNS OF BIBLE TEXTS AND SONGS
ABOUT THE BIBLE

Sung A Cappella by the
MENNONITE HOUR Choral Groups
FOR ONLY \$3.98 — NOW AVAILABLE AT

Please send new record(s) to:
Name
Address
City State

Mennonite Hour Records
Dept. MO, Box 334, Kitchener, Ont.