

# Mennonite Observer

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

I Cor. 2:2.

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YOUR CHRISTIAN  
FAMILY WEEKLY

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## Christ Alone Gives Peace

By Jake Dueck

(Given as a reading at the Christmas program of the M. B. Bible College. —Ed.)

Like a terrestrial milky way the city reflected its myriads of lights into the overhanging darkness. Marking the corner of every block, as well as the half-blocks, the street lights persistently blinked as if to thrust back the stubborn night. But they were not alone. Glittering from every house beamed colored lights of the occasion. Like a twentieth-century Bethlehem, the city's inhabitants seemed complacently content—seeking Christmas peace under every roof. For the festive season they had done their part: buying, decorating, mailing; and now nature cooperated by burying all in snow.

The effect was fascinating. Every roof stood starkly white against the night. The thick snow had flounced fur hats on to the fire hydrants, and the streets glistened beneath the mercury lamps which gleamed like diamonds set against the damask of a purple night.

But as at other times of mass celebration, mantled by the cloak of song and laughter, not all were celebrating. Along the white walk a muttering man mechanically passed from light to light and shade to shade. People looking out said, "Oh, just another tramp."



He had no ear or eye for festive declarations. They were meaningless to him now. In fact, the carols and lights and shouts of good cheer evoked from him a curse. How could all these people who otherwise

seemed intelligent and thinking not see, and then admit, the fallacy of Christmas? But then—his shoulders drooped—he ceased to care. He had no aim in life—nor for the evening.

His footsteps creaked on the snow like old leather as he continued yielding to his despair of life. Was life anything more than a quest for sating physical appetites? For one, this evening offered liquor; for the next, gay company; for the child, a toy. Each one lived for today—always hoping tomorrow would be a better day—but, and he gnashed his teeth—it never was! Men ever fooled themselves in hoping for tomorrow's joys.

And so he trudged from light to light. The cold, as acid on soft cloth, seared through his tattered coat. His hands curled painfully in torn pockets as he sought to shield them from the slicing cold. His grimy hat just covered the tip of his ears. The snow fell, yet never seemed to touch the earth, for as it descended a spasmodic breeze raised and momentarily suspended the flakes, and again they drifted on and down, until in teasing fury another gust drew them up.

He shuffled on, necessitated by the relentless fact that he had no place on earth to stay, much less to go. Between the two choices of standing alone to freeze or walking alone to die, he chose to walk. The snow lay deep in places and pressed through his outworn boots, but his feet could not be colder. They were already numb.

But the aloneness and cold were issues in themselves not feared by him; they only intensified the despair of his spirit, struggling with the fatefulness of living. Why must men be the perpetual deceivers of themselves, as well as of their next generation? In every era of history people had been forced to realize that life was not the place to find happiness, security, and peace. Yet every nation hoped amid the chaos, yet brother called to brother of bet-

ter days to come. But in the secret depth of the heart each person knew that life on earth was but a "time-drugged" agonizing effort, to end in tragedy of death.

One lived in wealth, another in lack of it; one in popularity, another quite ignored, yet everyone faced final issues identical in nature—a nagging apprehension of never-knowing peace, intensified by the senseless rush through time only to meet death, defeated. And even in man's dying hour the quest for peace burns feverishly—but with the last breath the fever dies. For such a thirst there is no fountain.

Thus he walked and walked and walked with the active purposelessness of a young tiger newly caged—ever padding back and forth inside the cage, seeking an opening amongst the bars, but ever confronted by iron bars in concrete. He raised his eyes. All the people in these well-lit houses he was passing by refused to face life's cold reality. Day by day they persisted in believing that peace lay waiting in tomorrow. Men live foolishly, think foolishly, and die as fools. And those that don't die fools, face death in despair as he.



The childish lights on every house bore marked resemblance to each other. Where some outlined the gables, others fringed the windows. He stopped. Above one window brightly lighted up in red he saw the old familiar words, "PEACE ON EARTH." His blood coursed faster, his temper rose unchecked and he felt the urge to roar as he had done in close combat on the European front. How dared these people fool themselves with glib words of peace? Peace? Man never knew of peace, yet waved its banner under every sky. Why not admit the truth? There is no peace—and live and struggle and die without it, as all must do. The land croons peace from every pulpit. The UN dopes the minds of men repeatedly by bandying words of peace.

Glaring defiantly up at the lit words, "PEACE ON EARTH," he thought: "I can tell the world exactly where it stands." For him, the war had dispelled the fancy of peace. Oh, yes, they had been proud of their England. They sang, "There'll always be an England." He had left his Mary and the child to take up arms and fight for peace—merciless paradox. Before sailing the channel the troops had sung, "Onward, Christian Soldiers."

They departed for Europe. Two months later he held a telegram . . . Mary and baby dead . . . a bomb. This for the cause of peace.

They continued fighting. He relived it . . . the foxholes . . . roaring artillery . . . buddies torn by shells . . . advances . . . bayoneting of men in retreat . . . children crushed. The officers called, "Bravely, boys, it's all for the cause of peace." At last it was over. Every town moaned with the wounded, wailed over the dead. All over the world the great leaders in this carnage were pictured as smiling victors—they were the heroes. But the maimed children, crippled men, nameless graves, and widows were only victims for the cause of peace.

Men slaughtered for the cause of peace. Whenever an ideology was born of an influential personality pressed to the fore, proud men at mahogany desks decreed that lesser men should kill and thus find peace. Would men never learn that peace did not exist? There was no peace in all the earth. But what did a tramp's word weigh?

England was unbearable in ruins and without his family. He had drifted to Canada, but could not escape his shredded nerves. And so he had gone down the ladder—from disillusionment—to despair—to drinking. The world would not heed him, but responded to such as would kill for peace. Hence men stockpile bombs and blood.

In sudden, overwhelming anger he lifted the latch and stumbled through the gateway into the yard. He would tell the occupants the foolishness of misrepresenting life

(Continued on page 4-3)

★ ★ ★  
A Joyous Christmas to All  
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## EDITORIAL



### A Contrast

In Bethlehem the inns were full. Weary travellers straggled into the town. Here and there a door opened to show rooms full of people. Now and then the sound of laughter or of raucous celebration billowed out of a door as it was opened. Men swore as they lost money in games of chance. Women laughed gaily as they regaled recently-met relatives and friends with tales of their children's exploits. It was a time of reunion and of celebration, as Caesar's decree re-united families and friends.

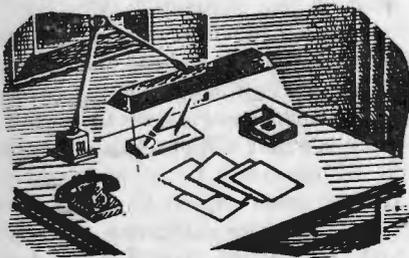
Out on the hills sheep shuffled about in thorn enclosures. Occasionally the querulous bleating of a ewe separated from its lamb floated across the stillness of the night. Men sat about a thorn-bush fire quietly talking. Sparks leaped into the air as now and then the fire was stirred.

Then suddenly an angel appeared. The "glory of the Lord" flashed down to earth. Man and beast stood in sharp relief. Is it any wonder they were afrighted? But lo, the angel has a message: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord." The LORD has come! The MESSIAH has appeared! The Saviour of man is born to bring peace, to "save his people from their sins."

It is 1958. The crowds jostle each other as they rush to finish last-minute Christmas shopping. They step on one another's toes as they clamber aboard an already full bus. In offices and factories liquor is passed around; men grow noisy as it takes effect. In houses parties go on into the night.

Yet there are also homes where mother and father gather sons and daughters about them to sing songs of Christmas, to read the story of Christmas, and to marvel at the birth of a Saviour. They know He came, for they have experienced Him.

And so the contrast continues throughout the years. Those whose life is centred on this world will always miss the central figure of Christmas. They will not hear the message of the angels. They hear only the hollow re-echoing of laughter and merriment. Their life and heart is empty. At the same time there are those who have found in Christ their all in all. They know Him from personal experience. The song of the angels still re-echoes in their heart!



### Pen Points For Reporters

**Indigenous Writers:** The demand for literature is on the increase in all parts of the world, but especially in areas where literacy programs are teaching thousands to read every year. Missionaries can impossibly meet the need for well-written literature. The only hope lies in training nationals to write for their own people. An example of what can be done in this field is the testimony in the devotional column, which is a prize-winning essay in a Christmas essay contest sponsored by the African Challenge, a top-notch monthly magazine published in Lagos, Nigeria. Many of the contributors to this magazine are nationals.

This points up the need for training missionaries in journalism and creative writing, so that they in turn can train nationals in their schools. It is imperative that our own colleges and possibly even Bible institutes add such courses to their curriculum if we want to have missionaries able to train nationals.

**Christmas Cheer:** It would be interesting to see how many churches participate in such a project at Christmas time. From personal experience, we value the project highly. We hope you will send us a report if your church or youth group participates in Christmas cheer. A few pictures of typical scenes would be welcome, too.

## DEVOTIONAL

### An African Testifies

#### What Christmas Means to Me

By M. A. Akpabio

Although I have taken part in many Christmas celebrations, only recently have I known the full meaning of Christmas.

In by-gone Christmas days I sang carols, heard special Christmas messages about the birth of Christ, and sometimes recited from the Bible texts connected with His birth. But though Christmas primarily signifies the birth of Christ, it is not the birth that matters but the purpose of the birth.

Because of presents that friends gave to me at this time, I tended to regard Christmas as a season for gifts. Also, because of undue prominence given to festivities, drinking, and all the accompanying evils, I had the impression that Christmas is a season for merry-making mixed with vice.

But Christmas to me now is different. First, it is the day on which we remember the birth of the Saviour of the world.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Everyone likes a person who can help him out of difficulties. Jesus Christ was born not only to help mankind in every-day living, but also to remove for ever man's burden of sin and to offer, free of charge, life eternal.

So, to me, Christmas is the time of joy as I rejoice in this grand salvation. "Behold, I bring you good tidings of great joy," said the angel (Luke 2:10).

Joy without peace is very brief. Peace and joy are twins. Christmas marks the day that God sent down His peace and goodwill toward men. Sang the angels: "Glory to God in the highest and on earth peace, goodwill toward men" (Luke 2:14).

In foretelling Christ's birth, Isaiah the prophet called Him "the Prince of Peace" (Isaiah 9:6).

The coming of the Lord Jesus to earth was planned and foreordained by God out of His love for man. Jesus' birth was therefore a manifestation of God's love to man.

"For God so loved the world that He gave His only begotten Son" (John 3:16).

The Lord Jesus was born filled with the Spirit of God. During His ministry on earth He stressed the

**Christmas Programs:** Every year our bookstore cannot seem to find enough good Christmas material. There is a variety of material published, but so little of it is adaptable and suitable to our churches. So if your church has found a good pageant, a good Christmas play or dialogue, or if a teacher has come

(Continued on page 10-4)

need for being born of the Spirit of God. Hence Christmas is the time for spiritual rebirth. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Christmas means the time to re-dedicate our lives to the service of God and to remember more vividly His second coming as "the King of kings" (Revelation 19:6).

If the Lord had been born to live and die like an ordinary person, there would have been no Christmas. But His birth was unique. It predicted His ministry, His suffering, His death, His resurrection, His ascension to Heaven, His sending down of the Comforter, and His promise of coming back.

Christmas is therefore the time that we should celebrate His victory over death; the time that we should show our appreciation for His great love and salvation; the time that we should think seriously about the scene of the cross, which actually made Him a worthy Saviour.

In fact, at this time we should "throw our heart's door widely open" for Him to enter and tell us simply and more accurately the meaning of Christmas.

When men and women, particularly Christians, know the deep and true meaning of Christmas, we shall be able to find and keep the peace of God as was proclaimed by the angels on the first Christmas day. Then with hearts thrilling with joy and filled with peace, we shall give God the glory. And so will every day of our life be Christmas.

The Africa Challenge

## Mennonite Observer

Our Christian Family Weekly  
for Mennonites of All Age-groups

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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.

## Discovering Doctrinal Position of Brotherhood

By Peter Penner

**Chilliwack, B.C.** — All of us have heard of individuals, whether spurred on by friends or charged by a college or committee, who have undertaken to write books.

An altogether different procedure has been adopted by the Committee of Reference and Counsel of the General Conference of the Mennonite Brethren Church. It is to be an expression of the brotherhood.

In late November, at a two-day meeting of the ministers and deacons of the Mennonite Brethren churches of British Columbia in the Fraserview, Vancouver, M. B. church, Rev. J. B. Toews related the steps by which a great portion of the projected book will be formulated.

### Little Source Material

As early as 1948 official concern was expressed over doctrinal deviations in individual brethren as well as over detrimental inroads through the influence of extremists among the holiness and hyper-Calvinists movements.

At that time one brother was asked to write a book which should express the Mennonite Brethren position. When he looked for source material, he found so little that he became discouraged. How could he express the teaching of the brotherhood without a record of its position?

The Mennonite Brethren, on the other hand, could be called inveterate borrowers, for they have taken nearly 100 years to produce their first comprehensive doctrinal volume. This is true in spite of the fact that few denominations have expended more energy in an effort to teach the young people the doctrines held by an older generation.

On the other hand, they have been branded as "naïve Biblicists." This brand will not leave too great a scar, because the Brethren are glad to be called Biblicists. They seek no other trademark.

### And Yet Doctrinal Unity

And the fact that their doctrinal unity is as strong as ever today shows that they have not been too naïve! They have not been so unsophisticated as to fall into too many pitfalls.

Accordingly, in 1954, the method of the study conference was adopted. This is not new, of course. For the first conference 26 brethren met in Winnipeg in 1956. They presented various doctrinal papers for a thorough discussion and airing. A second conference convened in Denver, Colo.

The participation in both was representative of the various provinces of Canada and the districts of the United States in which Mennonite Brethren live.

The next step was carried through this year. Rev. J. B. Toews was asked to take off time from his duties as deputational secretary of the Board of Foreign Missions to present certain of these doctrinal papers to all the ministers and deacons of the district conferences.

### Brotherhood Thinking

In this way each brother responsible for the teaching ministry in the denomination had an opportunity to object, criticize, improve or add to the position presented. By preserving all the records of these discussions, the three-man committee of which Rev. Toews is the chairman, will be able to formulate a statement of which they can say, "This is how the Brotherhood thinks."

Besides this, all the manuscripts and chapters of the projected book will be read and re-read by many leading brethren of the church in the next two years. The finished text shall appear in time for the centenary of the Mennonite Brethren Church in 1960.

## Inter-Mennonite Peace Committee Organizing

**Kitchener, Ont.** — Eight members have already been appointed to the Canada-wide inter-Mennonite peace and service organization first recommended to various conference bodies by an initial meeting in Winnipeg in May of 1957.

The committee of the Conference of Historic Peace Churches of Ontario was at that time delegated to collect names of conference representatives and to call additional meetings.

Delay in calling further meetings has been caused because of tardy response from a number of Mennonite church bodies in Canada.

Present members include: E. J. Swalm, Brethren in Christ; John M. Penner, Church of God in Christ, Mennonite; David R. Reimer, Evangelical Mennonite; David P. Neufeld, Conference of Mennonites; C. J. Rempel, Mennonite Brethren; J. B. Martijn, (Old) Mennonites; Elvan

Shantz, Stirling Avenue Mennonite.

Opportunity is now being sought for a meeting of these men in Ontario, to be combined if at all possible with a meeting with Prime Minister Diefenbaker.

## Missionary Visits Parents

**Leamington, Ont.** — Rev. Peter A. Willms of Upland, Calif., who has been a missionary in Japan under the auspices of the Brethren in Christ for the past five years, will arrive at the home of his parents, Mr. and Mrs. Peter P. Willms, in Leamington with his wife, Mary, and daughters, Bonnie and Margie, on Dec. 10. The Willms will be visiting here with their parents and friends for several months.

During their stay here, Rev. Willms will be visiting a number of churches and other organizations relating experiences made while in Japan.

## Dedication Service at Rapid View

By Arno C. Fast

**Rapid View, Sask.** — A group of sixty-five people gathered on the afternoon of Nov. 30 for the dedication of the M. B. mission church, formerly located at Compass and now moved to the new location at Rapid View, nine miles south of its former location.

Mr. John C. Willms, treasurer of the M. B. Mission of Saskatchewan, brought Rev. Jake Epp and a male quartet from the Bethany Bible Institute at Hepburn to serve at the morning and afternoon services. The dedication message reminded us that "mine house shall be called an house of prayer for all people" (Isaiah 56:7). Before we can dedicate something for the service of God, we must first dedicate ourselves. God promised to answer prayer made in His house.

Services were started in the hall at Rapid View last January because it is an easily accessible point on the highway 15 miles west of Meadow Lake and there is a larger outreach. A number of Baptist families have also joined our fellowship and are taking active part. The choir and young people's services are proving a very effective means of reaching the

young people of the district. After almost a year of work and prayerful consideration it was decided that the church should be moved to the new location. The Lord's leading has been seen again in opening the way to purchase a lot, move the building, and complete improvements, all in three weeks' time. The Christian's united effort and sacrifice has been a real blessing. What a joy to worship in a church again! Already it has been a blessing both to the Christians and to the community.

## Approve Application for Increase To 10,000 Watts

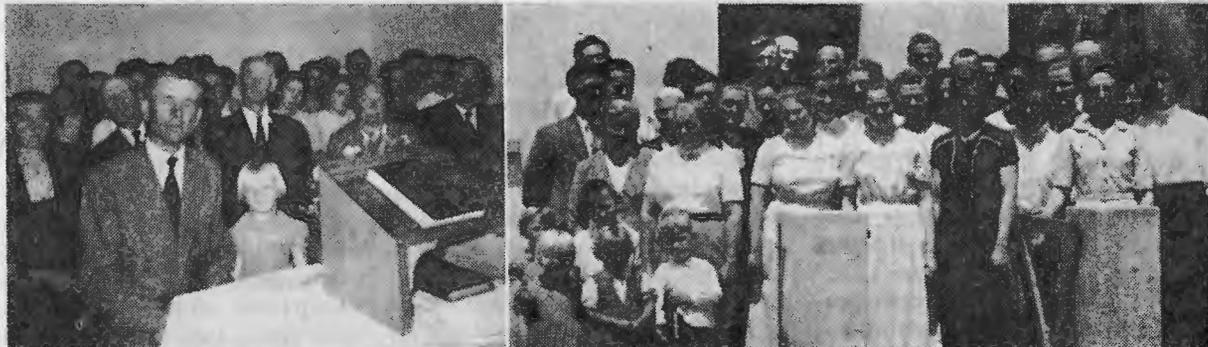
**Altona, Man.** — The second annual shareholders' meeting of Radio Station CFAM was held at the CFAM studios at Altona, Man., on December 9, 1958.

Among the reports presented was one from the Bureau of Broadcast Measurement, an independent listener survey agency, which showed a very rapid and favorable increase in listening audience for CFAM.

Shareholders expressed their satisfaction with the progress made in programming and operations. It was agreed that CFAM's emphasis on good music, Christian programs and a broad farm service has made a great contribution to the cultural, spiritual and economic life of this province.

The directors were instructed to make application for an increase in the station's power from the present 5,000 watts to 10,000 watts. This further increase has already been planned for when the present transmitter, phasing equipment, towers and ground system were installed several months ago, and these are all suitable for an immediate increase to 10,000 watts, subject only to government authorization.

The executive officers re-elected were: president, Walter Kroeker, Winnipeg; vice-president, Peter Brown, Winkler; secretary-treasurer, D. K. Friesen, Altona; G. H. Fast, Winnipeg; D. A. Fehr, Morden. Other directors re-elected were: Rev. David Schultz, Altona; C. C. Neufeld, Winnipeg; David Bueckert, Gnadenthal, and Jake Hooze, Plum Coulee.



The M. B. group at Colonia, Uruguay, dedicated its chapel in the residence of the minister, Tobias Foth. At left the group is gathered inside in the chapel, together with friends who had come for the dedication. In the front row is Brother Tobias Foth. In the second row, from left, are Sister and Brother Robert Foth, Brother J. Siebert, and to the right, Bishop Klaus Dueck of the Mennonite Church. The picture at right shows the group in front of the residence. The chapel is the room with the large window, to the right.

# Commercials Build Up Fears

By George Derksen

It is generally believed by pastors and clergymen, along with members of the medical profession, that many of peoples' frustrations nowadays exist because they live in fear.

They agree that modern society, with its high-tension mode of living has brought this about. The results are broken homes, divorces, juvenile delinquency and other social evils.

Besides international tensions, many of our fears are caused by outside influences that are alien to a good home. A great deal of this is caused by modern means of communication, particularly television.

The modern wife is a creature harassed by propaganda and TV commercials. In the case of men it is not so evident, for they are out of the home a good part of the day at work.

All day long from the minute she opens her morning newspaper until she turns on the late television show at night, the wife is beset with ominous commands, warnings and downright threats. No wonder doubts arise when wives daily hear: "When you use a deodorant, are you sure?"

"Don't drive your husband away from home with detergent hands!"

"If you want to keep your husband, better use the perfume that never fails, atomic apple blossom!"

"Are you as alluring as you were on your wedding day? If not, try our guided missile vitamins."

Fears in respect to personal health are awakened by:

"Do you suffer from backache, tired glands, and milkmaid's knee? You need our supercharged uranium tonic."

"Are you a household drudge or a vital sweetheart?"

"Does your husband rush home at night? If not, look out!"

All these and more combine to give the average wife a feeling of desperate insecurity. She feels that if she doesn't look like Marilyn Monroe, and smell like a perfume shop, she is in danger of losing her happy home.

Recently this reporter heard a health authority say that the modern woman is being greatly oversold on sex. He added that women all over Canada and the United States are developing jitters, ulcers and nervous break-downs trying to live up to the movie versions of sex appeal.

Sex is only a part of married life—an important part, of course, but not the "whole show." It is more important to raise a happy, healthy family in the "fear of the Lord" than to indulge in over-sophistication. Only He, and not imitations, can bring about a peaceful, well-ordered home.

If mankind, particularly now at Christmas time, would look to him,

"The Wonderful One," and put their trust in him to cure all their worries and frustrations—he would solve them all. Christ alone can give—as the angels sang 1900 years ago—"Peace on earth, good will toward men."

## Mennonite Brethren Bible College

In these last few days of the pre-Christmas school term at MBBC, life takes on a slightly more accelerated pace. Each day is constituted in such a way that, even though one's plans may be to the contrary and one wishes to find a day of quiet study and meditation, upon reviewing one's sum total activities at the end of the day, the realization is borne to mind that a restful day cannot be found.

In College, the day begins early. Following breakfast, classes begin. Chapel is at 9:30. Already, any ideas of rest conceived in the students' minds have long been dispensed with. After further classes the long-awaited lunch hour arrives. The minutes not used to nourishing benefit in the dining hall are taken up with activities, meetings and ping-pong. All are conducive to afternoon sleep, not study.

An afternoon inevitably has classes, its share of practice sessions and lessons, or the call of service to practical work. Seldom is there a complete evening which could be devoted entirely to study. Singing, evening classes and other interests take their toll of the time.

A glance at one's watch reveals the worst—the day is gone. How? Perhaps we could enumerate a few of the activities of the past weeks to attempt to solve the apparent enigma.

Our chapel services have been enriched not only by listening to the messages of some of our own students, but also by some eminent guest speakers. December 2 brought us R. W. Rice, President of the Western Tract Mission. The following morning Rev. W. H. Davis spoke to us in the interests of the British and Foreign Bible Society, while on December 5 the noted Dr. John R. Rice appealed to us both with his fiery message and his dry humour.

Student nights, which until now have been on Friday evenings, have also challenged us. Clad in white, the school's eleven nurses rendered a moving exhibition of some of their capabilities as well as responsibilities. Hedy Dick, Susan Epp, Helen Fast, Anne Klassen, Louise Konrad, Marlene Loewen, Agnes Martens, Linda Matthies, Margaret Seymour, Alvin Voth and Susan Siebert served us at this program on November 28. Friday, December 5, a program presented by the recreation committee under the chairmanship of Walter Unger prepared us for Advent.

In a truly calm and peaceful way, through music and the spoken word, we were led to peaceful reflections on the true joys of the coming Christmas season.

A fitting climax to a period of rigid practice was the Christmas program presented on Saturday, December 13. Before a black and silver backdrop the old carols rang out again, supplemented by music of a more intricate nature. Principally, here, we speak of the A Cappella Choir's rendition of two pieces from Heinrich Schütz's "Weihnachts Historia." This Christmas program had been prepared by the music committee.

This last week we are all busy completing final assignments, as well as arrangements for the approaching holidays. A contingent of over fifty students leaves for British Columbia on the CPR on Friday evening, following the annual Christmas banquet. All other students with few exceptions will also leave for their respective homes on the weekend. Eagerly we leave—even more eagerly we will return.

Hilda Wiebe

## Christ Alone Gives Peace

(Continued from page 1-4)

by raising such a banner—"Peace on earth." He passed along the walk and came before the window. The scene that met his frost-brimmed eyes brought a tug to his heart. On the chesterfield sat a father. Next to him nestled two youngsters ready for bed, clad in pyjamas of green and white. Their mother watched them tenderly. The room was modestly decorated: a tree, some gifts, and a few other festive touches. The father was reading the Bible. Then the family knelt in prayer. The boys squirmed between their parents. He could not hear the prayers, but the scene spoke in accents of thunderous quality. He stood transfixed. Utterly heedless of his whitened ears, hardened nose, or numb hands, his mind probed back to those days when his mother had read to him from such a book and spoke of peace—deep inner peace.

"David, you'll never find peace in the world. . . . Only Christ gives lasting satisfaction. . . . Therefore being justified . . . we have peace."

He would not listen then. Now he longingly gazed upon the scene within the house. Seeking peace he had only wandered from unrest to turmoil. With men he had not found rest. He was forced to admit he had never really sought the peace from God. All these years he had desired it but had in fact fled from it. Why surely, in this home heaven was meeting earth with peace. This home spelled peace but only because each person carried it within. Peace not through fighting—but by ceasing to fight. Peace in yielding—yielding to the Giver. The peace his mother had taught him was like that—it came from within. Her

words seemed to drift through two decades over ocean and land: "Son, when you give God the reins of your entire being, you know what perfect peace is." Then they had knelt, and she had prayed that he might gain this peace. But he had been too stubborn. He expected to find the answer to life in life—in living. Oh, how desperately he had needed the individual peace, not the collective but the personal inner serenity. He staggered back and sank to his knees near the fence and cried, "O God, I need peace . . . be merciful to me a sinner."

The city slept beneath the white blanket. The wind sighed fretfully through the pickets. Around each house it stirred the snow in perpetual spirals. Like a praying Mohammedan, yet with an inner attitude so different, the man crouched in the needling cold—a silhouette against the growing drift beside him. The clocks chimed on . . . no movement . . . the sign still shone "Peace on Earth."

## Sharon Mennonite Collegiate

Our school has just completed the week of mid-term exams and the students are now more relaxed and can await the Christmas season with a rested mind as far as exams are concerned.

Other Christmas activities have kept the senior students fairly busy. On December 16 the school presented its third annual Christmas Carol Festival in which talented choirs and singing groups from the Fraser Valley participated. Various string ensembles also played.

On December 18 and 19 the Christmas Drama, "Room for the King," will be staged by all the twenty-six students of Grade Nine. It is being directed by Mr. Rudy Boschman.

On the evening of December 20 the school's annual Christmas banquet will be held. The Alumni banquet is scheduled for December 26.

We as staff and students of SMC would like to wish a Merry Christmas and a blessed New Year to everyone. Sharon Reporter

## Henry's Red Sea

By Barbara Smucker

This is the story of Henry, and nearly 2,000 others who were trapped in West Berlin at the end of World War II. The story of how they got out is an illustration of faith and the power of a prayer-answering God. Not only will the children enjoy this book immensely—they will understand an important part in contemporary Mennonite history.

Each: \$1.65

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159 Kelvin St., Winnipeg 5, Man.

## North Kildonan Hears of Missionary Needs

Winnipeg, Man. — A special meeting in aid of Congo mission work was held in the North Kildonan M. B. church on Wednesday evening, December 3, sponsored jointly by the three ladies auxiliaries of the church.

Dr. Abe Dick, who flew in from Saskatoon for the evening, was the guest speaker. He had been asked by the M. B. Board of Foreign Missions to study the needs of doctors, nurses and the hospitals of the M. B. mission fields in the Congo. The theme of his talk was, "Are We Doing Enough for Our Missionaries?"

Dr. Dick showed slides of some of the poor huts of mud and straw missionaries live in. Some schools and hospitals are still only of this material. They have no running water—and until recently no electricity—operations are done by the light of kerosene lamps. As a supplement to their diet, patients are fed dried worms, which are high in protein.

Dr. Dick said that missionaries have to pay twice as much for their groceries as we do here—yet their salaries are low. When they come home on furlough, many of them have to go into debt to buy clothes and other necessities. Yet they never complain, so that the churches at

home often do not realize the extreme hardships that have to be put up with. Dr. Dick felt that many of these conditions and hardships could be eliminated if the churches at home would do their share.

Dr. Dick's point was brought home most forcibly when he ended his talk by showing the great contrast between the M. B. mission stations and that of Dr. Foster, a Baptist missionary, whose station is only about 150 miles away from Dr. Schmidt's place and is not much older. His home and hospital were built of brick and cement with metal roofs. He had built a dam and stocked it with fish, which served as food for his patients. He had running water and electricity. He had orchards with lemon, orange and grape-fruit trees. There were flocks of sheep in his pasture. Dr. Dick's question was, "Are we doing enough for our missionaries?"

Proceeds of the evening amounted to \$1,700.00, of which \$1,000.00 will go for a dormitory for the children of missionaries, \$500.00 for the building of a training school for male nurses under the direction of Miss Toews, R.N., who is at present studying in Belgium. Two hundred dollars will go for maintenance of this school for one year.

## Ladies Have Christmas Evening

Leamington, Ont. — The Young Women's Mission Circle of the M. B. Church here held their annual Christmas social at the home of Mrs. H. Dueckman.

After a short business meeting, at which it was reported that our sale had gained over \$200.00 for missions, we had an enjoyable evening playing games and visiting. Each member brought a gift for her "secret pal" of the past year and we then drew the name of our next year's "secret pal." This "secret pal" becomes ours to pray for and to remember on birthdays, anniversaries and other events during the year.

## Invite Husbands For Christmas Evening

Gem, Alta. — Christmas carols filled the air while candle-light and evergreen boughs helped to add to the festivities of an advent program of a somewhat different nature in the M. B. church here Dec. 7.

The Gem M. B. "Schwesternverein" ended another year of their activities with a social evening to which they invited their husbands. Together they praised the Lord for His mercy and guidance in the past year. Even though their service is not as public as that of some others, the ladies are thankful for the op-

portunity of serving in the Lord's vineyard.

Suitable songs and recitations were presented by members of the group and an "Advent" message delivered by Rev. P. P. Duerksen. At the close of the evening gifts were distributed and names drawn for next year. Each of the ladies prays throughout the year for the person whose name she drew. We are all looking forward to a similar event next year.

## Six Baptized at Elmwood

Winnipeg, Man. — Six believers were baptized and received into the Elmwood Mennonite Brethren Church on Sunday, December 14. Rev. I. W. Redekopp officiated.

Eight persons were received into the church by transfer of membership certificates at the accompanying communion service.

Believers following the Lord in baptism were: Mrs. Leonard Mann, Eleanor Wall, Elaine Martens, Erna DeFehr, Wanda Konrad, and James Born.

## To Report On Travels

Leamington, Ont. — John Wiens of Wheaton, Ill., will be visiting here sometime during the holiday season. Mr. Wiens has travelled extensively in Europe and the Holy Land. He will be showing slides and relating adventures of his summertime travels in the M. B. church.



Mr. and Mrs. Jacob Schmidt

## Golden Wedding for Clearbrook Couple

Clearbrook, B.C. — Mr. and Mrs. Jacob Schmidt of here celebrated their fiftieth wedding anniversary on November 9 in the local Mennonite Brethren church.

George Schmidt, one of the sons, served as chairman at the service and led in the invocation. The English message was delivered by Rev. Abram Friesen in the absence of Rev. John Schmidt, city missionary in Winnipeg, who could not be present. He was followed by Mrs. Mary Schmidt, widowed daughter-in-law, who recited a poem. Rev. G. Warkentin of Aldergrove delivered a German address, also relating some of the events in the life of the honored couple. The Schmidts were members of the East Aldergrove M. B. Church during the pioneer years in that community.

Recitations followed, given by Henry Schmidt, grandson, and Linda Schmidt, granddaughter. Mr. and Mrs. Abram Funk and Mr. and Mrs. Henry Hooge sang several songs as quartet.

Rev. Wm. Schmidt, speaker on the devotional programs of the Gospel Light Hour, delivered a message in German, also relating some of the experiences of the family. From Siberia the family had moved to Mexico. After a short stay there the move to Coaldale, Alta., was undertaken. From the beetfields of Coaldale the family moved to the hilly country at Aldergrove in the 1940's.

A quartet consisting of Mr. and Mrs. John Klassen, Mrs. John Unruh, and Mr. Frank Janzen served during the reception.

## Mennonite Voluntary Service in Europe

By Erwin C. Goering

Mennonite Voluntary Service is an outgrowth of CPS (Civilian Public Service) experiences of the World War II era. Out of the compulsion of going the "first mile" under national conscription, came the concern for doing worthwhile Christian service, voluntarily, in the name of Christ. From the States the idea was carried to Europe, where voluntary services were rendered in various projects of reconstruction and relief. Out of these concerns and projects developed what is today known as European Mennonite Voluntary Service, which organizes international voluntary work camps.

But what is a work camp? You ask. A work camp is "a group of people living in simple conditions, learning together, and working voluntarily, especially through manual labor, for the benefit of the community." MVS has accepted as its special assignment the task to add a "plus" to the broad field of work camping. This plus is to organize

and administer the camps with a Christian emphasis in work, study, play and fellowship.

There are four major emphases stressed in the MVS camps: 1) through practical work Christian faith is translated into positive action. 2) Complementing the practical work is the group fellowship, developed through the social, educational, and spiritual aspects of group living. 3) Sharing of ideas through Bible studies, evening meditations and informal discussion helps the camper in his search for new insights into the truth of Christianity. 4) Friendly contacts between the host community and the camp acquaints local residents and volunteers with the background, customs, concerns and aspirations of other people and other countries, and helps to break down the barriers which lead to misunderstanding and tensions between individuals and nations.

The MVS program of developing  
(Continued on page 8-2)

## THE Young Observers

### Let's Visit a Minute

Dear Boys and Girls,

Can you imagine anyone celebrating Christmas without a "Christmas tree"? Do you know that for some children, Christmas is during the hottest month in the year? There just isn't ever any snow there at Christmas, so that new sled you hope for at Christmas would be of no use there. These same children eat watermelon at Christmas—and can pick oranges right off the tree!

For some of us it is hard to believe that anyone can celebrate Christmas without an evergreen Christmas tree (in some places they use a thornbush instead!), without snow and ice, without a turkey dinner. And yet there are millions of children who never have these things at Christmas. Yet they DO celebrate Christmas!

You see, it's not the gifts we get, the tree we decorate, the food we eat, the candy and peanuts we get, that make Christmas. People all over the world can celebrate Christmas without these things because the reason why we celebrate Christmas is that Jesus Christ came into this world, He was born in Bethlehem, He came to save people from their sin.

So when you are in the midst of Christmas celebrations this year stop to think of why you receive gifts (because God gave us the gift of Jesus), why you go to church and have Christmas programs (because Jesus saved us from our sin), and why we celebrate Christmas (to honor Jesus). And then take out your Bible, or the Bible story book and read the story how Jesus was born in Bethlehem (Luke 2), won't you?

Love, Aunt Selma

## Whose Birthday?

By Theodore H. Epp

(As given over the Back to the Bible Broadcast)

This Christmas, like every other year, there will undoubtedly be a number of Christmas gifts under your tree. Why is it these gifts are at your home and under your tree? Are you celebrating a special day in your behalf?

No, Christmas is the day we celebrate as the birthday of Jesus. But somehow Christmas has become commercialized, and many people celebrate it without even remembering or knowing the Christ of Christmas.

What would be your reaction on your birthday if Mother made a cake and called the party, but completely forgot to invite you? What would you think, on your birthday, if your brother were given a gift, and your sister received something, but you were left out? What would happen if every year gifts were exchanged in your family on your birthday, but you were ignored? Why, it would not be long before you would be saying, "Say, whose birthday is this anyway?"

Christmas is the time we have set aside to celebrate the coming of the Lord Jesus, God's own Son. Why did Jesus come to earth? The Bible says He "came to seek and to save that which was lost." He did not come just to give us another

day to celebrate. He came for sinners. He gave His life on the cross of Calvary to "save his people from their sins."

The birth of Jesus, of course, was very different from the birth of any other child, for the Word of God tells us that "He came." This means that He had to be some place else before He came. We do not speak of a little baby coming; we speak of him as being born. But Jesus came, for He has always been.

Jesus is part of the Godhead, who created the world in which we live. But in order to save men from sin He came and lived as we live. He knew the experiences of a small baby. He knew the experiences of boyhood. And He knew the experience of death in His manhood. Jesus came to save sinners, for He is the only One who has never sinned. The Bible says, "All have sinned, and come short of the glory of God." Yes, we are just short of heaven.

What would happen if you were in a deep well and someone let down a rope or a ladder for your help, but it was just a few feet too short? You would be short of reaching help. Just so, we are short of the glory of God. So Jesus came to be for us "the way, the truth, and the life."

Jesus lived for 33 years so that He might experience all the things that we go through. When you have



This could be a picture of Mary, the mother of Jesus, telling baby Jesus how the angels sang when He came to earth. But the picture could also represent one of today's mothers telling her little child about the birth of Jesus in Bethlehem.

some problem you can go to Jesus and say, "Jesus, you know all about this; you had the same problems when you were living." School problems? Sure, He went to school. Talk to Him about these things. He knows all about them, and He can help you, because He, being sinless, was able to live through it without having things harm Him at all.

After Jesus had been here for 33 years, and proved that He was sinless and had experienced all things for man, He died. He was nailed to the cross so that He might die for your sins. This He did to save you, so that you may eternally live with Him. The Bible says that He was buried and He was raised again for you. He died for your sin, but He was raised so that He could come and live in your heart.

In Revelation 3:20 we read: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." Again the Bible says, "As many as received Him to them gave He the power to become the sons of God" (John 1:12). Jesus stands and knocks at your door. He wants to come in. Won't you let Him into your heart? Finally, Jesus said He was going up to the Father to prepare a place for you, but He is going to come back again and take you to be with Him.

All this is Christmas. Jesus came to live and die and live again in us; and if we are Christians, He is coming back for us. Are you now ready to meet Him? What if He comes this Christmas for you? Will you be ready?

## Tiny Question Books

This is a series of eight booklets for 2 and 3 year olds that we can heartily recommend. Each book is 5½ by 6 inches in size, contains 16 pages of very heavy paper to make a book about ¾ of an inch thick, with a plastic spiral backbone in harmonizing color.

These books give the child a solid, basic conception of God's love, His creation, acts that are pleasing to God, simple ideas that can be emphasized to the young mind in colorful pictures and a two or three line verse. Each page pictures a two to three-year-old child doing the thing taught in the little verse below.

The "Tiny Question" series may not only be used at home to teach the child but in the Nursery department of the Sunday school, or in a Nursery conducted during the church service.

These are sturdy, educational and inspirational books!

Titles are:

Who?

What?

Where?

Why?

Do You Know When?

I Wonder How?

Which Child Is Helping?

See the Colours?

Each 60¢

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

# BLACK ROCK

BY RALPH CONNOR

(21st Installment)

But Geordie thenceforth contented himself, in Mr. Craig's presence at least, with ominous headshakings, equally aggravating and impossible to answer.

That same night, however, Geordie showed that with all his theories he had a man's true heart, for he came in haste to Mrs. Mavor to say: "Ye'll be needed ower yonder, I'm thinkin'."

"Why? Is the baby worse? Have you been in?"

"Na, na," replied Geordie, cautiously, "I'll no gang where I'm no wanted. But yon puir thing ye can hear outside weepin' an' moanin'. She's maybe need ye tae," he went on dubiously to me. "Ye're a kind o' doctor, I hear," not committing himself to any opinion as to my professional value. But Slavin would have none of me, having got the doctor sober enough to prescribe.

The interest of the camp in Slavin was greatly increased by the illness of his baby, which was to him as the apple of his eye. There were a few who, impressed by Geordie's profound convictions upon the matter, were inclined to favor the retribution theory and connect the baby's illness with the vengeance of the Almighty. Among these few was Slavin himself, and goaded by his remorseful terrors he sought relief in drink. But this brought him only deeper and fiercer gloom, so that between her suffering child and her savagely despairing husband, the poor mother was desperate with terror and grief.

"Ah! Madame," she sobbed to Mrs. Mavor, "my heart is broke for him. He's heet notting for tree days, but jis dreenk, dreenk, dreenk."

The next day a man came for me in haste. The baby was dying and the doctor was drunk. I found the little one in a convulsion lying across Mrs. Mavor's knees, the mother kneeling beside it, wringing her hands in a dumb agony, Slavin standing near, silent and suffering. I glanced at the bottle of medicine upon the table and asked Mrs. Mavor the dose, and found the baby had been poisoned. My look of horror told Slavin something was wrong, and striding to me he caught my arm and asked:

"What is it? Is the medicine wrong?"

I tried to put him off; but his grip tightened till his fingers seemed to reach the bone.

"The dose is certainly too large; but let me go—I must do something."

He let me go at once, saying in a voice that made my heart sore for him: "He has killed my baby; he

has killed my baby." And then he cursed the doctor with awful curses, and with a look of such murderous fury on his face that I was glad the doctor was too drunk to appear.

His wife, hearing his curses and understanding the cause, broke out in wailing hard to bear.

"Ah! mon petit ange! It is dat whessky dat's keel my baby. Ah! mon cheri, mon amour. Ah! mon Dieu! Ah, Michael, how often I say dat whessky he's not good ting."

It was more than Slavin could bear, and with awful curses he passed out. Mrs. Mavor laid the baby in its crib, for the convulsion had passed away; and putting her arms about the wailing little Frenchwoman, comforted and soothed her as a mother might her child.

"And you must help your husband," I heard her say. "He'll need you more than ever. Think of him."

"Ah! oui! I weel," was the quick reply, and from that moment there was no more wailing.

It seemed no more than a minute till Slavin came in again, sober, quiet, and steady; the passion was all gone from his face, and only the grief remained.

As we stood leaning over the sleeping child the little thing opened its eyes, saw its father, and smiled. It was too much for him. The big man dropped on his knees with a dry sob.

"Is there no chance at all, at all?" he whispered, but I could give him no hope.

He immediately rose, and pulling himself together stood perfectly quiet.

A new terror seized upon the mother.

"My baby is not—what you call it?" going through the form of baptism. "An' he will not come to la sainte Vierge," she said, crossing herself.

"Do not fear for your little one," said Mrs. Mavor, still with her arms about her. "The good Saviour will take your darling into His own arms."

But the mother would not be comforted by this. And Slavin, too, was uneasy.

"Where is Father Goulet?" he asked.

"Ah! you were not good to the holy pere de las' tam, Michael," she replied sadly. "The saints are not please for you."

"Where is the priest?" he demanded.

"I know not for sure. At de Landin', dat's lak."

"I'll go for him," he said.

But his wife clung to him, beseeching him not to leave her, and

indeed he was loath to leave his little one.

I found Craig and told him the difficulty. With his usual promptness he was ready with a solution.

"Nixon has a team. He will go." Then he added: "I wonder if they would not like me to baptize their little one? Father Goulet and I have exchanged offices before now. I remember how he came to one of my people in my absence, when she was dying, read with her, prayed with her, comforted her, and helped her across the river. He is a good soul and has no nonsense about him. Send for me if you think there is need. It will make no difference to the baby, but it will comfort the mother."

Nixon was willing enough to go, but when he came to the door Mrs. Mavor saw the hard look in his face. He had not forgotten his wrong, for day by day he was still fighting the devil within that Slavin had called to life. But Mrs. Mavor, under cover of getting him instructions, drew him into the room. While listening to her his eyes wandered from one to the other of the group till they rested upon the little white face in the crib. She noticed the change in his face.

"They fear the little one shall never see the Saviour if it is not baptized," she said in a low tone.

He was eager to go.

"I'll do my best to get the priest," he said, and was gone on his sixty miles' race with death.

The long afternoon wore on, but before it was half gone I saw Nixon could not win and that the priest would be too late, so I sent for Mr. Craig. From the moment he entered the room he took command of us all. He was so simple, so manly, so tender, the hearts of the parents instinctively turned to him.

As he was about to proceed with the baptism the mother whispered to Mrs. Mavor, who hesitatingly asked Mr. Craig if he would object to using holy water.

"To me it is the same as any other," he replied gravely.

"An' well he make the good sign?" asked the mother timidly.

And so the child was baptized by the Presbyterian minister with holy water and with the sign of the cross. I don't suppose it was orthodox, and it rendered chaotic some of my religious notions, but I thought more of Craig that moment than ever before. He was more man than minister, or perhaps he was so good a minister that day because so much a man. As he read about the Saviour and the children and the disciples who tried to get in between them, and as he told us the story in his own simple and beautiful way, and then went on to picture the home of the little children and the same Saviour in the midst of them, I felt my heart grow warm, and I could easily understand the cry of the mother:

"Oh, mon Jesu, prenez moi aussi—take me wiz mon mignon."

The cry wakened Slavin's heart and he said huskily:

"Oh! Annette! Annette!"

"Ah, oui! an' Michael too!"

Then to Mr. Craig:

"You tink He's tak me some day? Eh?"

"All who love Him," he replied.

"An' Michael too?" she asked, her eyes searching his face. "An' Michael too?"

But Craig only replied:

"All who love Him."

"Ah, Michael, you must pray le bon Jesu. He's garde notre mignon."

And then she bent over the babe, whispering:

"Ah, mon cheri, mon amour, adieu! adieu! mon ange!" till Slavin put his arm about her and took her away, for as she was whispering her farewells her baby, with a little answering sigh, passed into the house with many rooms.

"Whisht, Annette darlin'; don't cry for the baby," said her husband. "Shure it's better off than the rest av us, it is. An' didn't ye hear what the minister said about the beautiful place it is? An' shure he wouldn't lie to us at all."

But a mother cannot be comforted for her first-born son.

An hour later Nixon brought Father Goulet. He was a little Frenchman with gentle manners and the face of a saint. Craig welcomed him warmly and told him what he had done.

"That is good, my brother," he said with gentle courtesy, and turning to the mother: "Your little one is safe."

Behind Father Goulet came Nixon softly and gazed down upon the little quiet face, beautiful with the magic of death. Slavin came quietly and stood beside him. Nixon turned and offered his hand. But Slavin said, moving slowly back:

"I did ye a wrong, Nixon, an' it's a sorry man I am this day for it."

"Don't say a word, Slavin," answered Nixon hurriedly. "I know how you feel. I've got a baby, too. I want to see it again. That's why the break hurt me so."

"As God's above," replied Slavin earnestly, "I'll hinder ye no more."

They shook hands and we passed out.

(To be continued)

Bearing one another's burdens is very different from bearing down on them.

## 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.

## Christmas in Canadian History

### First Christmas Was French

The first Christmas ever kept in Canada was by Jacques Cartier and his brave handful of Breton sailors, as they wintered by the great rock where the city of Quebec was to rise in 1533.

They doubtless kept it in the French fashion, more as a religious festival than the English did, for the French, like their allies the Scotch, did their feasting at New Year's. But they doubtless had the charming French "Peacemaking," when Cartier would read from his French Bible—"Blessed are the peace-makers, for they shall be known as the children of God." And any of the hotheads in that company who had had angry words—and perhaps more, would be urged by their friends to come forward and shake hands.

But that first Canadian Christmas could not have been a merry one, for many of Cartier's men were dead or dying of scurvy.

#### The Genius of Champlain

The second time white men wintered in Canada was in Nova Scotia, in 1605, and there they suffered too terribly from the scurvy to keep any kind of feast; but the next summer the genius of Champlain took hold of things, insisted on trying to grow European vegetables in Canada—though all the agricultural experts in Europe said that nothing belonging to the old world could possibly flourish in the new. However, the vegetables did grow and with them, especially onions, scurvy was banished—it being caused by a salt meat diet—and the Christmas of 1606 was a truly merry one, kept with feasting and games. And more than that, that Christmas meant that the white man had come to Canada to stay.

### Empire Loyalists Bring English Christmas

The old-fashioned English Christmas came to Canada with the 20,000 United Empire Loyalists who founded New Brunswick; and the 25,000 who first peopled Upper Canada, our Ontario. It was at Christmas, 1783, that the first Yule logs were cut in the Ontario forests, and dragged to the settlements by shouting men and boys, for no beast must ever be yoked to the log which was "Christmas!"

This was before stoves were used in Ontario, and though those wide open hearths must have left the houses chilly in zero weather, yet, when the stove came in the Yule log had to go, and it is only when looking back to those first pioneer Christmases, that we can see the pretty pictures of the family and guests standing around the hearth on Christmas Eve, while the master of the home solemnly lit the great log, and by the light of the flames

read aloud the sweet old story of the Christ Child.

It was the custom then to have the religious service on Christmas Eve, and feasting and games on Christmas Day. In addition to the old English games, corn-popping was a recognized Christmas amusement in those pioneer days.

Then on December 25, 1790, was the first wedding in Upper Canada, when the only minister in Upper Canada who could perform a legal marriage, rode from Kingston to what is now Maitland, on horseback, to marry the couple awaiting him in the house all decked with spruce boughs and dried bunches of red rowanberries (for holly normally does not grow in Ontario, and it was not imported then), and lit by the dancing flames of the Yule log.

We must not forget those old time Christmas dinners; venison was the chief dish, with salmon and whitefish, for a first course, and partridges and wild turkey to follow the deer meat. There was bread, of course, and abundance of butter; but pumpkins and onions seem to have been the main vegetables. For dessert there was a quantity of pies, of dried and preserved berries; and cakes of maple sugar.

The next Christmas date noted in Canada's history is also a pleasant

### Mennonite Voluntary Service

(Continued from page 5-4)

**international understanding among youth is based upon the conviction the Christian faith must express itself in everyday living and that hate and mistrust, coercion and war must be replaced by a life of active love!**

In 1958 MVS camps were organized in France, Austria, West Germany, West Berlin, Holland and England. A total of 293 volunteers served in 16 different camps. They came from twenty different countries and nineteen different denominations as well as from other religious backgrounds.

Who are these volunteers? They are students, including Mennonite Student Tour members, teachers, carpenters, ministers, farmers, day labourers, plumbers, factory workers, secretaries, bank clerks—in short, they come from various vocations in the many walks of life.

Just what do they do on a work project? They have built kindergartens, churches, refugee houses; they have repaired and painted homes for aged; they have helped repair war damaged schools; they have helped in flood devastation areas; they helped during the Hungarian refugee influx to Austria. Wherever a real need presented itself, young people have volunteered to serve "In the Name of Christ". Yes, when you have an Egyptian, a Malayan, four or five Germans, two

or three Englishmen, four or five Dutchmen, a Dane, a Swede, a few Americans and a Greek all living together, working on a project together, cooking, washing and housecleaning, opening and closing the day with worship, and spending free hours in discussions, socials, and outings, you have a Mennonite Voluntary Work Camp.

Yet this does not completely explain such a camp and what it is. Because only after you have lived with such a group and experienced the fellowship that grows in it, or when you hear campers say that the periods of prayer and worship were the cementing aspects of camp, do you catch the real significance of the experience. The letters which came to the office after the camping season are evidence of this.

A Danish camper writes: "Before I went to work camp this summer the only thing I knew was that I was to help in a vacation camp for school children. . . Now I have learned a great deal about what a really good work camp is, and I should like to join you again next summer. I have participated in several other work camps, yet nowhere but in my first MVS camp this summer have I found this feeling of being a member of one great family."

A Swedish camper writes: "The MVS camp was my third work camp, but I dare say the best one. The organization of the other camps

was not Christian, and that makes the difference. . . It is a wonderful experience to sit there (during devotions) with all the other work campers and together pray: "Our Father," each in his own language."

A Mennonite Student Tour member writes: "I want to thank you again for letting me go to Berlin for work camp. When I think back, that camp experience really gave meaning to our summer's tour. . ."

But there is at least one disturbing element in all this. One is being asked very frequently why it is that not more Mennonite youth from the States participate in this program which provides such a wealth of international experiences. Is it true that American Mennonite young people are too engrossed in their schedules of school, vacations, vocations and earning to be concerned with putting forth the effort and extra cost in time and money to share in such a service and witness venture abroad?

The people who see America only through the profile of the tourist, the military, TV, jazz, boogie-woogie or Rock n' Roll, have a very definite profile in mind. Such people see America as wealthy, soft, careless and uncultured, whose people scarcely appreciate real values, much less possess them. They hardly associate Americans with depth of concern and fine appreciation.

You see, it is people who count. One person is a witness to another as he shares his convictions, his ideas, his experiences and his faith. He becomes most convincing when he proves himself, maybe as a "disciple in overalls," working on a common project, sharing his own physical, mental, spiritual and social efforts for the welfare of the other.

The door is open and the need for developing understanding is multiplied a thousand fold. This is a time when Christian youth has unlimited service opportunities.

Planning for next year's MVS program is already underway. Members of the 1959 European Student Tour, which is sponsored by the Mennonite Colleges, will again have the opportunity of participating in these international workcamps. Interested candidates should contact their college presidents or: David C. Wedel, President of the Council of Mennonite and Affiliated Colleges, Bethel College, North Newton, Kansas.

Non-students may also apply although students will be given priority. Further details on transportation and cost are available upon request.

Young people going to Europe apart from the Student Tour are also eligible to go into MVS. These should write directly to: Erwin Goering, Executive-Secretary of Mennonite Voluntary Service, Bruchstrasse 13, Kaiserslautern, Germany.



## Round-Up of World-Wide RELIGIOUS NEWS REPORTS

### Entire Congregation of 90 Will Follow Pastor

When the Rev. Bennie Morris starts a new church in Arizona, he won't be leaving his flock behind. The Wisconsin congregation has voted to sell its church and move to Phoenix with the pastor. "We're all thrilled about it," said Mrs. Florence Cornish, who has sold her home and plans to leave later for Phoenix. "It's like one big family," she said. "Mr. Morris has been like a shepherd to us. I have the greatest faith in him."

Some of the 90 parishioners already have left for Phoenix. Most of them hoped to be there for the opening service on Thanksgiving Day. They were to be guests at an existing church there.

Mr. Morris said that by January 1 all 90 probably would be in Phoenix. He said he knew of only one parishioner who was staying in Milwaukee, a woman whose husband is not a member of the congregation.

The pastor has been pastor of the Gospel Chapel Congregation for the last 15 years. Several months ago he received a call to start a new church in Phoenix. His congregation, faced with finding a successor, decided to sell the church, sell their homes, give up their jobs and move to Arizona with Mr. Morris.

### Jews Hurt Most by Bias in Soviet, Other Faiths Suffer Less Pressure

Soviet restrictive measures are applied more broadly to the Jewish faith than to other religious faiths in the Soviet Union, according to data gathered by Jewish sources in New York City. The information is based on the observations of travelers in the Soviet Union as well as official material from Soviet. The study says that members of the Baptist and Evangelical denominations suffer the least discrimination. Members of the Russian Orthodox faith, the largest denomination in the Soviet Union, occupy a middle position. The Jews are at the bottom.

The Jews are 21 times worse off in regard to facilities for worship than the Baptists and 13 times more poorly provided for than Russian Orthodox believers.

The tendency to discrimination appears in printing and publishing facilities. The Russian Orthodox Church and the Baptist have been permitted to print Bibles in the last year. Moslems have brought out a new edition of the Koran. No Hebrew Bible has been permitted since 1917.

In the field of religious training,

discrimination is marked. The Russian Orthodox Church has ten seminaries and academies, which last year had a total of 915 pupils. Several Moslem seminaries and one Baptist seminary exist. The Jews have one seminary, opened less than two years ago. It has only 19 pupils.

Discrimination is also evident in the number of places of worship restored. Whereas large numbers of Russian Orthodox churches that were confiscated by the state in early revolutionary days have been returned to the church in recent years, no confiscated synagogues have been restored. In Kishinev, where 40 synagogues existed in 1940, only one is now open.

### Moody Institute Students Sponsor 'Operation Printed Page' Project

Accepting the challenge to meet the urgent need for missionary literature, students at the Moody Bible Institute, Chicago, have pledged to raise \$11,500 for missionary literature projects during the coming school year. This project, called "Operation Printed Page," is a joint venture with Moody Literature Mission which will match the students' giving dollar-for-dollar. These funds will be applied toward printing a French Bible dictionary in Switzerland and other special literature needs in Italy, Spain, Greece, Germany and North Africa.

Last year the students at MBI raised more than \$7,000 to furnish "portable missionary" radio sets for the Far Eastern Broadcasting Company in the Philippines. Previously they furnished an operations base for the Missionary Aviation Fellowship in Brazil and a dormitory for a Bible institute in British East Africa.

## CANADASCOPE

### United College Reconciliation Effectuated

A reconciliation has been effectuated in the Prof. Crowe controversy at United College, Winnipeg. Prof. Crowe, after dismissal this summer by the Board of Regents, has been reinstated as Assistant Professor in History, effective immediately.

Extensive publicity by press and radio for a time threatened the academic reputation of the college, since most of the publicity was pro-Crowe and critical of the college principle, Dr. W. C. Lockhart, and the Board of Regents. The pro-Crowe faction among the public, students and faculty, insisted that Professor Harry Crowe had been

dismissed because of statements in a private letter that was mysteriously re-directed to the principal. The loyal college faculty and students insisted it was a long-standing difference, created by an aggressive group in the faculty and the religious views of Professor Crowe, which came to a head this summer.

In the resulting uproar, fifteen members of the faculty of 51 resigned conditionally and some students announced their intention of transferring to the University of Manitoba after Christmas. Reconciliation negotiations for a time seemed destined to be ineffective, but the good offices of Hon. Gordon Churchill, member of the Board of Regents, managed to bring the sides together and effect a reconciliation last weekend.

It is expected that most of the resignations will now be withdrawn. But the issue of what constitutes academic freedom in a church college still has not been settled.

### Wives Take Hand in INCO Strike

Two thousand defiant wives of striking Mine, Mill and Smelter Union members called upon the union Friday, Dec. 12, to return to work even without a pay raise this year. The company had promised the 14,000 striking workers at Sudbury and Port Colborne, Ont., a pay increase during the second and third year of a proffered contract.

Union leaders denounced the women for their action. Many women reported that they had received dozens of threatening phone calls after the mass meeting of women in the Sudbury community hockey arena.

### Three Parties Win in By-Elections

Three political parties shared in the spoils in three by-elections held Monday. In British Columbia the Social Credit party retained the Rossland-Trail seat in the provincial legislature by a narrow majority, with the Social Credit candidate receiving only a little over 30 per cent of the popular vote. The Rossland-Trail by-election was called to fill the seat made vacant by the resignation of Robert Sommers, convicted on bribery charges.

In Manitoba the Progressive-Conservative party retained the Springfield seat in the House of Commons, but the electors gave Joe Slogan far less votes than the late Val Yacula, who won the seat in the June election.

In Toronto the Liberals took a seat from the Progressive-Conservatives in another federal by-election.

### Cedars of Lebanon Are Well Protected

On a shelf-like plateau, 600 feet above the Mediterranean, the world's oldest Christmas trees stand where they have stood for centuries.



David Brubacher of Waterloo County, Ontario, has been chosen as an exchange student to study at Harper Adams Agricultural College in Shropshire, Eng., for one year. He is a graduate of the Associate Course in the Ontario Agricultural College, Guelph, Ont.

The cedars of Lebanon, 400 of them, are protected by religion and law from harm at the hands of either the Moslems or the Maronite Christians.

The magnificent trees "that sing of the nativity" were venerated as monarchs among trees long before Judah had her first king. Some of them have a girth of 40 feet and a branch circumference of 300.

In the days of the conquerors thousands of conscripted Hebrew workers were sent into the Lebanon to take to Jerusalem "cedar trees without number"; the result of one of the first building contracts, between Hiram of Phoenicia and King Solomon.

Today, however, the trees are protected by law and the department of agriculture of the government sponsors the planting of seedlings so that the giant cedars will grow forever.

### John Ploughman's Talk

By C. H. Spurgeon

For most readers it would be enough to say that this book was written by the Prince of Preachers, C. H. Spurgeon. Others might be interested in the subtitle: Plain Talk for Plain People. In case you are in doubt about its popularity, you'll be surprised to know that this 157-page paperback book is in its 539th thousand. Two of the most fascinating chapters are on Religious Grumblers and On Gossips. Others discuss the minister's appearance, making debt, men with two faces, good advice for wives, etc.

Price: 75¢

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## MCC Director Reports On Visit To Poland

### MCC News and Notes

Akron, Pa. — In September, 1958, Peter J. Dyck, MCC director in Europe, went on a two-week trip to Poland. He reports as follows:

"I left Berlin by train on September 9 and returned to Berlin on September 24. During the entire two weeks of travel by plane, train, and automobile, I experienced complete freedom and encountered no difficulties whatsoever. I stayed in hotels and in private homes. Ten times I was privileged to preach in Baptist and other churches. Everywhere people were cordial and seemingly open. I photographed freely.

"The Baptists were especially gracious in their hospitality and helpfulness. Rev. Kircun, President of the Polish Christian Baptist Church, accompanied me to the south, and Rev. Odlyzko, treasurer, to the north of Poland. They did

it as an act of courtesy and also because they wanted me to speak in their Baptist churches, this being the year of the centennial of the Baptist Church in Poland. I attended a baptism in the Weichsel river and also participated in a communion service.

"Poland is a very poor country. There are traces of war damage, of course, and there is much rebuilding but it is rather depressing to see new buildings going up that do not even look new. In none of the homes, for instance, in which I visited and stayed, even those built after the war, did I find a sink.

### Mennonite Church

"I visited all of the 17 former Mennonite communities but made no attempt to visit the two so-called Galician Mennonite churches in the southern part of Poland. Only one church, the one in the city of Dan-



Only one of the 16 former Mennonite churches in Poland has been restored since the war, the one in Danzig as seen above. This is being used today by the United Evangelical Church of Poland.

zig, is preserved and restored, all others being either in a state of neglect or completely gone.

"The Danzig Church is being used by the United Evangelical Church of Poland (Pentecostal leanings) and was dedicated June 29, 1958. The state contributed towards its restoration and placed it under protection since it is a building of historic value. The World Council of Churches contributed \$2,370.00. One of the churches is used by the Roman Catholic Church, one by the National Polish Church, one is a club house, two are used as granaries, one as a farm house, two are empty and seven have disappeared.

"The cemeteries, with the exception of the one in Danzig, which is completely removed, are overgrown with shrubs, weeds, and young trees as high as 15 feet. In this jungle most of the monuments and stones are either toppled over, broken, or removed. I did not find a single Mennonite of the former Danzig-West-Prussian community.

### Relief Through the Baptist Church

"There is a great deal of poverty in Poland and the Baptists are not excluded from this. It would seem to me that in view of the fact that we cannot send bales and larger boxes of relief supplies to Poland and have them distributed from a central place, nor can we have an MCC representative there, the next best way to handle a relief program in Poland would be to send small packages to addresses made available to us by the Baptist headquarters in Warsaw. This program would assure the parcels getting to the most needy people and would have the added advantage of being received, because of interpretation, in the spirit in which it is sent.

"I am making available herewith a list of names and addresses to whom such parcels should be sent already and more names and addresses will be forthcoming. A brief statement in Polish from the MCC, to be included in each package, can be prepared here.

"I felt that the two weeks spent in Poland had been very much

worthwhile and came home entirely satisfied with the trip. In the light of the considerable freedom of religious movement within Poland, and the warm invitation of Baptists and others to preach in their churches, I recommend that we consider a second visit to Poland at a future date for the purpose of a spiritual ministry and strengthening of the hands of fellowship, with Christians behind the iron curtain.

### Baptism at Kitchener

Kitchener, Ont. — A baptismal service was held in the Mennonite Brethren church here on December 7. Rev. H. Warkentin delivered the message and Rev. J. J. Toews, pastor, performed the baptism.

Four persons were received into the church by transfer of membership that evening. Rev. I. T. Ewert served at the communion service.

### Future Subscribers

Born to Henry and Anne Barga of Glenbush, Sask., a son, Rodney Garth, on December 9.

### Pen Points for Reporters

(Continued from page 2-3),

up with a unique idea in the presentation of the Christmas message, please let us know about it. Include items that are "different" in your report to aid other churches and Sunday schools in planning next year's program.

**New Reporter:** We are happy that Leamington now has a reporter to this paper. Mrs. Elsie Willms will be reporting from the M. B. Church there.

An active church needs a reporter. So we are glad that Woodrow, Sask., M. B. Church will receive coverage in this paper through the efforts of Mr. W. Sutter, Woodrow. Congratulations on completion of your church-building project, Woodrow M. B. Church!

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## COLLEGES

### Tabor College

Two musical groups from Tabor College traveled to Manhattan, Kans., on December 5 to present a program at the monthly meeting of the Kansas State College Mennonite Fellowship.

Approximately 100 persons heard a musical program by the college male octet and the mixed ensemble. The groups, accompanied by Professor Archie Kliewer of the Tabor music faculty, sang in the Danforth All-Faiths Chapel on the Manhattan campus.

Also with the Tabor group was Rev. Waldo Hiebert, pastor of the Hillsboro Mennonite Brethren Church, who presented a brief Christmas meditation.

### Gift of Land to Provide Scholarships

Another valuable gift to Tabor College was revealed recently when the president's office announced the donation of 80 acres of farmland to the college by the heirs of the late Mrs. Anna B. Gaede of Reedley, California, for scholarship purposes.

This donation comes as the second major gift from the Gaede family for this purpose. A few years ago Mrs. Gaede donated \$4,000 to the college. This sum, which was invested, has been producing annual scholarships for worthy students.

The terms of the recent agreement specify that the income from the land, located seven miles southwest of Hillsboro, shall be used to provide hundred-dollar scholarships. The College is also receiving the 1958 income from the land, which to date has amounted to more than \$850.

### Goshen College

"The Conquest of Spiritual Maturity" was the theme around which Myron Augsburg centered his messages as he spoke to Goshen College faculty, students, and staff members during a week of evangelistic meetings, December 1-5. Some of the titles he chose as he spoke from the book of Romans each morning were: "Righteous Through Faith, Self-Realization, God's Redeeming Grace, Faith That Justifies, Victory in Christ, Life in the Spirit, Transformed Living, and Christian Discipleship. He also spoke three evenings, Wednesday to Friday, to the school group.

Understanding of Christian maturity deepened as students responded with a spirit of receptiveness to the heart-searching messages. There was a good interest and attention in each meeting and many students re-committed their lives to Christ.

Many students sought help with spiritual problems from the evangelist, pastor to students, Harold Bauman, and from other faculty members and counsellors. To measure spiritual "success", one cannot

do, but the moving of God's spirit and the ringing testimonies of many students were evidences of a week significant to the spiritual growth of Goshen College.

Handel's well-known oratorio, the Messiah, will be performed by a 200-voice Goshen College choir under the direction of Professor Dwight Weldy, Sunday afternoon, December 14. The concert will begin at 2:30 p.m. (EST) in the Union Auditorium at Goshen College on Highway 15.

"This year's performance will feature choral excerpts from the Messiah, including approximately five choruses from each of the three sections: Advent, Passion, and Easter," announced Director Weldy. The choir will include 51 members from collegiate chorus and 57 members from A Cappella chorus plus 106 other students.

"The Goshen College Biblical Seminary has received accreditation by the American Association of Theological Schools," Dr. Jesse Ziegler told Dean H. S. Bender, Friday night, December 5 in a phone call from New York. This decision was made in a meeting of the Commission on Accrediting of the Association held in New York City.

This accreditation gives access to added privileges of membership in the Association of Theological Schools, and also serves as a rating on the basis of which graduates are admitted with full standing to advanced study programs in universities and graduate theological schools.

The Association includes most of the recognized graduate theological schools of the US and Canada, and now has some 80 accredited members, and 50 affiliated associate members.

Enrolled this year in the Goshen College Biblical Seminary are 40 full-time students and 9 part-time students. There are eight members on the teaching and administrative faculty.

### Eastern Mennonite College, Harrisonburg,

The Southern Association of Colleges and Secondary Schools at its recent meeting considered the application of EMC for accreditation. The application was not rejected but postponed for a year to give further consideration to endowment.

One of the standards of the Southern Association is an endowment of \$300,000 to insure an annual income to the college of \$15,000. Although a plan had been worked out whereby the annual income of \$15,000 was guaranteed, the Association asked for an additional year in order to give further study to the question of endowment.

During the week of November 24-29, eleven representatives of school boards visited the campus to interview prospective teachers. This

year's graduating class includes 19 students being certified for secondary school teaching and 20 for elementary teaching. The college has a director of teacher placement, J. Lester Brubaker, who assists graduates in finding suitable teaching positions.

Mission Emphasis Week, December 1-5, was observed with representatives on the campus from seven different mission boards. One hundred and twelve different students took advantage of the opportunity to counsel with these representat-

ives regarding opportunities for mission service. Students expressed much appreciation for the contacts both in personal interviews and in chapel messages.

A pet shop in Encinitas, California, caters to a canary named Deacon. The bird sings only one day a week — on Sunday!

We could all remove mountains if somebody else would get the hills out of the way.

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During the past summer a large MCC unit was located in Winnipeg, with members working in the Municipal hospitals. Some of the members of the group presented a program in the Elmwood M. B. church. Here they are, from left, Jack Young, Kitchener, Ont.; Neil Friesen, Horndean, Man.; Tom Dowe, Sarnia, Ont.; Rüdiger Neuman, Gröningen, Germany; Helen Peters, Carstairs, Alta.; Edna Krüger (unit leader), Gretna, Man.; Margaret Ens, Saskatoon, Sask.; Anne Thiessen, Saskatoon, Sask.; Shirley Coleman, New Dundee, Ont.; Bertha Thiessen, Leamington, Ont.; Helen Redekop, Aldergrove, B.C.; Elaine Rempel, Winnipeg; Hilda Froese, Abbotsford, B.C.; Helga Warkentin, Steinbach, Man.; Dora Siemens, Altona, Man.

'Bibelbesprechung' in the Elmwood M. B. church. Dr. A. H. Unruh, Rev. J. A. Toews, Rev. D. Ewert, and Dr. F. C. Peters will speak on the Epistle of James.

January 11. — Dedication of the new Canadian Mennonite Bible College student dormitories.

January 16-17. — Annual meeting of Mennonite Central Committee in Chicago.

February 9 to 22. — Ministers' Course in the Mennonite Brethren Bible College, Winnipeg.

February 19 to 22. — Missionary conference at the Mennonite Brethren Bible College, Winnipeg.

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**Orie Miller Visits Tournata—Site of Future Pax Project**

On December 6-7, Orie Miller, who is currently touring mission centers in Africa, visited the LeTourneau sponsored Bafu Bay Mission in Tournata, Liberia. Five Pax men set out for Liberia in the LeTour-

neau company boat "Lizzy Lorimer" on December 5. Their work will be to strengthen and assist in mechanical maintenance, in the plantation program, in lumbering and in the witness and church program.

Brother Miller reports that Liberia is one of Africa's most backward and needy areas as far as living standards, literacy, road and school standards are concerned. Only five per cent are Christian, of which one-sixth are Roman Catholic.

"Liberia's mission need grips me most," writes Brother Miller. "I am glad to see this field added to Pax, and believe the boys can make a good contribution. They will need our special prayer remembrance as they encounter this singular challenge."

**Some Have Not Heard**

"A Merry Christmas to you" will be repeated thousands of times this week. Of old time the Christians greeted each other with the hope 'the mirth of Christ' might be the daily portion of all who worked in the way of Christ.

What if there were no more Christians? What if you had never heard of Christmas? Well there are people in our world who speak about 1200 different languages and dialects who have never heard the Christmas story.

The Bible Society is earnestly trying to overcome the problem by translating, printing and distributing the Scriptures in ever-increasing numbers of languages.

*On the Horizon*

December 21. — The choir of the Elmwood M. B. Church will sing "Die Weihnachtshistorie" by Heinrich Schütz.

December 27 to 29. — The annual

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