

Mennonite Observer

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

I Cor. 2:2.

★
YOUR CHRISTIAN
FAMILY WEEKLY

January 9, 1959

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STUDENTS OF THE WINKLER BIBLE SCHOOL and one of the teachers, John Boldt (left), sort out materials received for Christmas Cheer. Next to John Boldt are, from left, Henry Wiebe, Carman, Alvin Penner, Kane, Alvin Reimer, Morden, Eileen Janzen, Manitou, Helen Loewen, Brandon, and Hilda Martens, St. Catharines, Ont.

(Photo courtesy Pembina Triangle Progress)

Bible School Has "Arm of Mercy"

Winkler, Man. — For quite a number of years the Winkler Bible School has had the privilege of spreading Christmas Cheer in the form of song, word, and gifts of clothing and food to needy families in Winkler and a large area to the south reaching right to the border. The Old Colony Mennonite villages in this area receive special attention.

Some days before school closes for the Christmas recess, the men students of the Bible school canvass the homes and businesses of the town for contributions of cash, clothing and food. The response has been increasingly favourable in recent years. Well over \$300 in cash and substantial amounts of clothing and food were collected this year. The cash received is used for the purchase of groceries, candies and nuts.

Just before the close of the school term, teams of students drive out to visit the needy homes. This year seven teams, each consisting of five or six students and including several members of the faculty, visited many needy homes. Complete statistics are not available yet, but about 100 homes were visited.

The response in the homes is usually good. We are sure that the Lord will richly bless the Gospel thus spread in many homes to the salvation of sinners and the glory of His Name.

Sunday School Participates in District Rally

Winnipeg, Man. — The Sunday school of the Elmwood M. B. Church participated in the forty-third annual New Year's Rally of Elmwood and East Kildonan Sunday schools.

Nearly 500 children and teachers from six Sunday schools gathered in the King Memorial United church on Sunday afternoon, January 4, for the annual event.

The highlight of the afternoon was the presentation of the Brown-bridge Shield, presented to the Sunday school with the best attendance during the year and at the rally. Gordon United Church received the shield this year, taking it away from the Salvation Army Sunday school, which has won the shield for several years in a row.

Feature speaker at the afternoon rally was Rev. E. P. Johnston, pas-

tor of the host church, King Memorial United. He spoke on learning, pointing out that everyone learns by seeing, hearing, copying and practising. Jesus is the Master Teacher—and we can learn from Him. This learning also brings responsibilities, for as we learn we become teachers.

Musical selections were played by the Salvation Army Band. The girls' choir of Gordon United Church sang two selections. The offering went to the Save the Children Fund.

Homecoming Meet for Young People

Morden, Man. — The evening of December 25 again marked the annual homecoming of the Young People of the M.B. Church at Morden. About 60 young people gathered in the nicely decorated basement together with the local pastor, Rev. F. H. Friesen.

A very happy and joyous atmosphere prevailed as many of us met again after several month's

absence from home. The chairman of the evening's program was the local youth leader, Frank Friesen. Besides some carol singing, a play, "A Changed Heart", was presented. Several short experiences were also related from the various phases of activity in which our young people find themselves.

Henry Neufeld, speaking on behalf of the teachers, related some of the experiences made in his first year of teaching. Ruth Hamm, speaking on behalf of the nurses, told us of the opportunity to show discipleship. Peter Loewen elaborated on some of the pros and cons of teaching in a private Mennonite High-School. Henry Friesen related some of his impressions he has gained and some of the experiences he has had in the medical profession. He challenged the group to hold fast to the principles of the faith which we have gained to become better suited in the service of God.

In his closing remarks Rev. Friesen stated that he was indeed happy. (Continued on page 4-4)

Matsqui M.B. Church Destroyed By Fire

Matsqui, B.C. — The Mennonite Brethren church here saw its church home go up in flames shortly before Sunday school on January 4. The fire apparently started in the chimney about nine a.m. Lack of water hampered the fire fighters, who managed to save all movable furniture on the main floor and the piano from the basement.

The Matsqui M.B. Church was organized in 1945, with a member-

ship of 40. Today the membership stands at about 155, with H. H. Neufeld as leader.

The church building was constructed in the late forties and was approximately 44 by 76 feet in size. During the past summer new benches had been put in the church at a cost of several thousand dollars, which were now moved out in time to escape the fire. The church was covered by insurance.



The Matsqui M.B. church, destroyed by Sunday's fire.

EDITORIAL

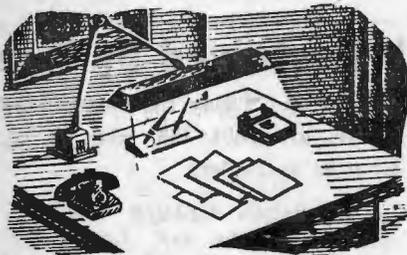
Needed: People Who Will Be Friends

Mission work is often discouraging work. It is an attack on the stronghold of the devil, and as such will call forth his strongest counter-attack. Only people with great faith can succeed.

Mission work is discouraging when a man who has made a public decision to accept Christ turns back from following Him. It is discouraging when a husband, wife, or child make a profession to receive Christ and then return to a dirt-filled, smoke-filled and unfriendly apartment—and soon are back where they started. It is discouraging when the mission worker receives an urgent call for spiritual help and must say that he cannot come—his schedule is too tight. It is discouraging when a man converted in prison is released to a hostile world and no one will give him a job—not even the Christian businessmen in the city.

At times such as these the city missionary needs dedicated believers who are willing to be friends. Young people are needed who will befriend young persons who accept Christ and need guidance, who need experiences in a Christian home, and who need the warm assurance of having a Christian friend. Men are needed who will be a friend to new converts in the mission and extension work, see that they find a job, a bed—and have a place to go when old friends tempt the new convert. Christian businessmen are needed who will give someone released from a penal institution an opportunity to re-establish himself, especially if the city missionary has been able to lead a person to Christ.

Mission workers are acutely aware of the need for such friends. But they cannot do much about it without the cooperation of pastors and laymen. Has the time not come for a joint meeting of mission workers, pastors and interested laymen to map out a practical plan? Possibly the mission worker could build up a file with the names and addresses of volunteers whom he may call upon if he is too busy to go out on a counselling call, if he needs a friend for a young person, if he needs a job for a new convert, if a family that has come to know Christ is looking for another Christian family as friends. This would be a big step in the right direction.



Pen Points For Reporters

Prayer Needed: As you entered the New Year and stopped to pray that the Lord's work might prosper, did you include the *Mennonite Observer*? Did you pray for special wisdom, insight and spiritual perception for the editor? for open eyes and faithfulness for the reporters? and for the Lord's blessing as the paper enters homes across Canada and around the world?

The Lord's work cannot prosper without adequate prayer support. Neither can the *Mennonite Observer*. Spiritual work demands a spiritual approach—and that is gained only through prayerful waiting upon the Lord. Let's clasp hands in a cross-Canada chain of prayer that God might use the ministry of the printed page in a special way during 1959. As we pray, God will make us more fruitful in His kingdom!

Feature Writers: We are looking for one or two reporters in each

province who are interested in feature writing. There are mission projects, schools, institutions, special church projects, personalities and Christian business ventures that need coverage, that could be of value to others if given newspaper coverage. We'll assist in every way possible with hints, contacts, materials and information if you are interested in such writing. If you know of someone not now a regular reporter, but who might have time or interest for this work, please let us know—or suggest feature writing to such a person.

School Reporters: Are you covering the events at your school? Then here are a few ideas that might help you.

As the days of the week pass by, make a note of the important events of the day. If you have a visitor, get his or her name, position, and

(Continued on page 11-1)

DEVOTIONAL

"And The Child Grew"

By Frank F. Froese*

Christmas is past. Again we have stood at Bethlehem's manger and worshipped the gift of God's love, His own dear Son. But time does not stop. Nor did it stop for the incarnate Son of God. Thus we read in Luke 2:40: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." We know little of the childhood of Jesus apart from this passage. Yet there are several interesting statements in this verse which show how truly human our blessed Lord was. In Phil. 2:7 we read, "He was made in the likeness of man."

From such statements we see that the child grew. As a human infant, the eternal Son of God submitted Himself to our human limitations. He required the help and loving care of His mother. He had to partake of the food we eat to make His little body grow. More than that. The All-knowing One had to learn the ins and outs of human life in the same way we do.

Can we imagine the One who created our tongues learning to say the simplest little words after His mother? Can we imagine Him, whose wisdom has created, now going out on His childish exploits or explorations to discover the simplest little things of ordinary life? Can we imagine Him, Who will wipe away all tears from our eyes, crying to have some childish need supplied? Can we picture Him, Who holds the universe in His right hand stumbling and falling as He makes His first efforts to learn the art of walking on His earth? Yes, and can we picture Him, the Eternal God, to be like us in every respect (sin excluded)? "And the child grew" — grew in wisdom, in stature and in favour with God and man. How is it, dear fellow Christian, have we grown in 1958?

The next thing we notice is that "He waxed strong in spirit." How we love to see a strong, husky little fellow! How pathetic, though to see some who are growing physically, but are remaining infants in spirit (mind).

Not too much is said about His physical development, but the Word stresses the fact that He became strong in spirit. This statement not only refers to the wonderful development of His mind, but to me it seems that the Holy Spirit here makes special reference to the development of His personality, His character.

Although He never ceased to be the eternal Son of God, yet in His true humanity He grew to be a boy, later a man, of strong character. No attack of the enemy could floor Him. No test or difficulty could induce Him to turn from His God-given task. No circumstances could

disturb, much less upset, His inner poise and calm. "He waxed strong in spirit." How about us? As we look back upon 1958 would the Holy Spirit be able to say of us, "And he waxed strong in spirit"?

The third fact brought to our attention here is that, "He was filled with wisdom." Funk and Wagnalls dictionary defines wisdom as, "The power of true and right discernment; conformity to the course of action dictated by such discernment." In other words, not only knowledge, but the common sense to put that knowledge to practical use.

Here again we see that as Son of Man He was made like unto us in that such wisdom had to be imparted to Him. How wonderful to read that He was filled with wisdom. Are we? In 1 Cor. 1:30 we read "... Christ Jesus who was made unto us wisdom." Do we lack wisdom? Let us ask of Him who was filled with wisdom.

Now if we ask for the secret of this wonderful development of Jesus we find it in one further statement, "And the grace of God was upon Him." God was permitted to shower His grace unhindered upon His blessed Son. Grace dominated our Lord's life. That same grace, given a chance, will do wonders in your life and mine. May we not limit the Holy One of Israel, but permit His grace to be fully operative in us this coming year. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

*M.B. Mission of Saskatchewan worker at Warman, Sask.

Mennonite Observer

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for Mennonites of All Age-groups

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

Families Contribute to Watch-Night Service

Swift Current, Sask. — On Sunday evening, Dec. 7, the South-Side M. B. Mission Church here had a mission service with Missionary John Parschaur and girls as speaker and singers. The young girls' duet was greatly appreciated, being a real source of blessing. Rev. Parschaur gave an illustrated report of mission work in Europe coupled with a challenging message that proved a great blessing. The mission church was filled to capacity.

The Sunday school's Christmas program was held Sunday evening, Dec. 21. The weather was beautiful, and the spirit of Christmas prevailed in the hearts of the Sunday school pupils—an enrollment of 109—and the teaching staff, as together they presented the story and true meaning of Christmas. The mission church was overcrowded, with some 150 present. It was a joy to have this opportunity of presenting the Christ of Christmas to many parents that ordinarily do not attend.

A Christmas Day service was held in the South-Side M. B. Mission church on the forenoon of Dec. 25. Brother Arnold Dyck led in the Scripture reading, making appropriate remarks, followed by a session of prayer. The pastor, Rev. J. S. Adrian, delivered a message on "The Birthday of the King," using as text Hebrews 12:2 and Revelation 1:8.

The Swift Current Mission Church observed the last evening of the year in a watch-night service. A fine program was rendered, in that each family was to bring an item. As special guests, Missionary J. Parschaur and two girls brought several numbers in song and a brief message. A lap lunch was enjoyed, after which a blessed time of testimonies and prayer brought the service and old year to close.

Music Clinic at Hillsboro

Enid, Okla. — A three-day Music Clinic is being planned for February 4 to 6 on the campus of Tabor College in an effort to give musical leadership training to music directors and singers.

Dr. Paul Wohlgemuth, head of the music department of the Bible Institute of Los Angeles, will be the main leader at this clinic, which will be held simultaneously with the annual Tabor College Bible Conference. Dr. J. Vernon McGee, for many years pastor of the Los Angeles Church of the Open Door, will serve at the Bible Conference.

The learning is to be in a largely informal setting, in a devotional atmosphere. It is not only to be a conference of learning the "know how" of musical leadership, but more especially centred in the high sacred

purpose of the "know why" of music in the church. It is to be primarily geared to the idea that whatever music is chosen for church use, it is to be done with a view to exposing God's Word and to speaking, with music, a sacred message that shall be influential to singer and listener alike.

Roland Reimer, Buhler, Kans., is responsible for the arrangements made in connection with this Music Clinic, and anyone desiring more information can write him.

Drama at Christmas

Toronto, Ont. — The Willowdale Christian Fellowship presented a Christmas program to a gathering of members and friends on the evening of December 17.

The highlight of the evening's program was a play entitled, "To Them That Sit in Darkness," a Christmas drama in one act depicting a family in Bethlehem on the anniversary of Christ's birth in the year following his death. The story presented in a heart-warming manner the purpose of Christ's coming.

Other features in the program were a piano solo, a baritone solo, a mixed quartet, and an excellent film entitled, "God's Christmas Gift." The program was interspersed with carols sung by the audience.

At the conclusion of the program a light lunch was served, and a time of informal fellowship brought the evening to a close.

Mennonites Not a Minority, Says Alberta Professor

By Anne Bargaen
in Canadian Mennonite

Edmonton, Alta. — In November the Edmonton AMUS group was privileged to hear Professor Brigham Young Card, who is a professor of sociology.

Dr. Card is a great grandson of Brigham Young, and a grandson of the founder of Cardston, Alta. His Mormon background and belief made him an ideal choice for his speech on the minority approach to "Being a Canadian." Dr. Card felt, however, that the Mennonites were not a minority group. He said that a minority group is not just a smaller body as compared to a larger body of people.

A minority group is a smaller deprived group, deprived of social acceptability, recognition, or education, etc. Dr. Card felt when the Mennonites over-emphasized their ethnic belief, and neglected their religious beliefs, they then laid themselves open to pressures exerted on minorities.

This, however, was always at the expense of true faith. An over-emphasis of ethnic values (language,



The New Port Rowan M.B. Church.

Dedicate New Church at Port Rowan

By Abe B. Toews

Port Rowan, Ont. — In 1927 the Port Rowan M. B. Church was founded with a membership of eleven. They met in a rented building, which was later purchased.

Through the years this building was repaired and enlarged to meet the needs of an ever-increasing church membership, which has now reached 131 members. As the mem-

bership increased it was realized that there was a need for a larger church building, and plans were underway to build a larger church.

In 1957 the contract was signed for a 40' x 70' building costing \$49,000.00. In March, 1958, the building was started. God gave much grace for the work.

On Dec. 14, 1958, the Port Rowan M. B. Church dedicated their new church. Rev. J. Penner cut the ribbon. The key was handed by the contractor, G. Backus, to Rev. P. J. Reimer, who then unlocked the church. Upon entering, the congregation remained standing and sang "Vollkommne heil'ge Majestät," after which Rev. P. Reimer led in opening prayer.

The first message was given by Rev. P. Reimer, based on Ps. 122:1-5 and I Kings 8:40-43. He spoke about the purpose of this church for its members and for the surrounding community. The second message was brought by Rev. H. P. Penner, moderator of the Ontario M. B. Conference. His subject was, "The Filling of the Church with the Glory of God," based on I Kings 8:1-11. After this, Rev. A. Pauls, Rev. J. Penner and Rev. P. Reimer rendered the prayer of dedication.

The afternoon service was in English. Music was provided by the choir, while Rev. H. P. Penner delivered the message, entitled "The Sanctuary, the Sweet Home of the Soul." Following the message, Rev. H. Penner led in a prayer of dedication.

Many friends came to share with us the blessing of the dedication service. An opportunity was given to different church leaders to say a few words. A goodly number responded to wish the local congregation God's richest blessing in their new church.

Through all these years Port Rowan has experienced God's nearness. Our prayer for the future of our new church was aptly expressed by Rev. P. Reimer in his morning message, when he said, "May the purpose of the church in this community be to serve as a light to those in darkness."

Through the years this building was repaired and enlarged to meet the needs of an ever-increasing church membership, which has now reached 131 members. As the membership increased it was realized that there was a need for a larger church building, and plans were underway to build a larger church.

In December the Edmonton AMUS group was very fortunate to obtain for its guest speaker Professor James, also of the sociology department. Because Dr. James is an agnostic, we felt he was objective in speaking on the topic, "Contributions of Mennonitism to Canadian Culture." Dr. James pointed out that many contributions were negative, as also many were positive. The Amish, he said, were contributing to our culture not by their ethnic (queer) way of life, nor by their faith, but rather in that sociology teams were able to study them to ascertain certain facts which could be of help to fellow Canadians.

This study led to the discovery of some startling facts: 1) there is no insanity in this group, 2) there is no crime in this group.

This was compared with research on Hutterites: 1) there is no insanity in this group, 2) there are a number of criminal cases in this group. Dr. James felt it was a wonderful contribution to research.

He said that in Southern Manitoba the Mennonites were changing very fast from a religious group to an ethnic group. Lively discussions followed both meetings.

For January, the guest speaker at AMUS will be Premier E. C. Manning. His topic, "The Christian and the State."

Missionary Conference at Steinbach

Steinbach, Man. — "May we take this opportunity to warmly welcome you to the opening session of the eighth annual missionary conference of the E.M.C. in Steinbach," Rev. Archie Penner, the pastor, told the first audience of the four-day conference, Dec. 28 to January 1. "We pride ourselves that we are living in THE missionary age," he continued. "Up to a point this is true, up to a point not."

Rev. Penner pointed out that the outreach of the early church far exceeded that of what we do today. This is especially true when we think of the advanced means of spreading the Gospel in our age. In closing he said, "We are indeed living in an opportune time, and never have the responsibilities been so great."

The two main speakers for the conference were: Rev. Irvin Robertson of the Evangelical Alliance Mission, now at Moody Bible Institute, and Rev. Ben Nickel, regional representative of the Gospel Missionary Union. Also on the program were other missionaries from the Western Gospel Mission, Northern Canada Evangelical Mission and others. Rev. Henry Toews, missionary candidate to Paraguay under the Evangelical Mennonite Church, was also on the program.

The first session on Sunday afternoon was especially dedicated to the Paraguay mission. Brother Toews vividly portrayed the desperate need in Paraguay, giving a few illustrations to bear this out. The Toews plan to leave for South America around the first of March.

"The mothers of India take the best of their children to sacrifice to their gods," said Rev. Robertson, who has seen missionary service there. What are we giving? Also of interest was the fact that the doors to India are open to Canadians in a special way because both Canada and India belong to the British Commonwealth of Nations.

Rev. Nickel gave us these statistics: 80 per cent of Christians do not attend prayer meeting; 90 per cent of Christians have no family worship; 95 per cent of Christians never win a soul to Christ. Indeed a shocking situation!

Rev. A. P. Unger, chairman of the EMC Board of Missions, gave us some brief facts on the history and the needs of mission activities in the church.

One of the burdens on the hearts of the home missionaries was seen in the appeal to the Christians at home to consider moving to some part of our land where the light of the Gospel has not yet penetrated to the extent it has here. There they could establish a Christian testimony besides running their business. Among the different opportunities mentioned were those open to Christian school teachers. One teacher from the north reported that there were 8 or 10 positions open in his area. Farmers, nurses, labourers, business men and others can effectively spread the gospel by going into such areas.

Receiving support, partial or full, from the Steinbach Evangelical Mennonite Church are twenty-two couples and eight single workers.

and spoke in English. It was most interesting and challenging to have the needs of Austria brought before us.

All Children Participate in Program

Foam Lake, Sask. — The annual Christmas program was presented by the M.B. Sunday school at Christmas Eve, with each Sunday school child participating in a varied program of songs, music, recitations and dialogues.

The group sang several carols, some familiar and some not, under the direction of Mis Roseanne Kehler, with Miss Agnes Giesbrecht as pianist. A Christmas story for the children was told by Miss Rita Dell. Gifts and candy bags were distributed at the close of the program.

First Annual Promotion Day

Foam Lake, Sask. — The first official promotion day of the Foam Lake M.B. Sunday School was held December 28, with Mr. J. J. Krause, the superintendent, as chairman. Seventeen pupils received their certificates before going through the evergreen-covered archway which signified their entry into a new class.

Each teacher made a few remarks on the year's work, the progress made, and gave a preview of the next quarter's lessons.

The installation of the 1959 teachers was part of the program, with Rev. J. H. Kehler, pastor, reading from Proverbs 3:1-13 and giving a few brief comments on this passage. Then the new-elected superintendent Mr. Isaac Goosen, and the teachers, Miss Nettie Petkau, Mrs. B. Borson, Mrs. H. Pankrat, Mrs. A. Dell, Mr. G. Petkau, Rev. Kehler and Edwin Giesbrecht sang "Take my Life and Let It Be Consecrated Lord to Thee."

Brother Ed. Vander Baaren of Wadena Baptist Church was the special speaker for the occasion and brought the morning message, taking as his text Mark 10:13-16. He asserted that the object of a Sunday school is to bring children to Christ. He used Isaac and Samuel as examples of obedient children, reminding parents to train up a child in the way he should go, also by taking him to Sunday school and church and by continuing the spiritual training at home.

We expect this promotion day to be an annual event in our Sunday school program from now on, the Lord willing.

Keys to Unlock the Word of God

(This original study of the Bible and its books, by William W. Rugh, will be a weekly feature of the Mennonite Observer. It has been copyrighted 1959 by Editorial Research

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The Bible

Subject: The Bible is the revelation of redemption, purposed and planned by the Father, accomplished by the Son, and revealed by the Holy Spirit (John 3:16; II Corinthians 5:18,19; Colossians 1:15,16; Ephesians 1:3; 3:11; I Peter 1:20; John 17:24; Romans 11:36; Hebrews 1:1-3; 2:9-18; Acts 10:38-43; I Corinthians 15:3,4; II Peter 1:21; John 16:13-15).

Purpose: The Bible has been written to teach, reprove, correct and instruct in righteousness, that the man of God may be perfect, completely furnished unto every good work (II Timothy 3:16,17; 2:15; Ps. 119:105; Isaiah 55:11; Romans 10:17; I Peter 1:23).

Lindal Church Defies Elements

Thornhill, Man. — The Mission Church at Lindal was privileged to have its annual Christmas program on Wednesday evening, December 24. Despite the cold weather and blowing snow, the church was nearly filled as once again the blessed story of Christmas was presented in song, recitation, and word. Chairman for the evening was Brother Joe Shiskolski. The message of the evening was given by Brother Frank Friesen, who spoke on the "Message of the Angel."

Winter Comes to Fraser Valley

Sardis, B.C. — Winter came to the Fraser Valley rather suddenly after several balmy days between Christmas and New Year. From a high of 55 above the temperature dropped to 10 degrees above zero on January 2.

The cold snap still held the valley in its grip when snow began falling on January 5. This makes it difficult for the dairy farmer, whose product must move to market every day.

At the same time the flu has entered many homes in the Greendale district, bringing discomfort and absenteeism.

Homecoming Meet for Young People

(Continued from page 1-4)

py to be present at such a gathering to hear of the Christian experiences that the young people have made. He also asked that each one may never leave off but continue in the ways of God, serving Him in God's chosen field for us to the glory of God.

Thereafter everyone sat down to a light lunch and a period of social exchange.

At the close of the evening's program the group divided up into two groups and went out caroling to various homes in town.

Hobby Club Inaugurated at Horndean

By C. Heinrichs

Horndean, Man. — New Year's greetings to the editor and readers of the Mennonite Observer. Looking back upon 1958 and looking forward into 1959, one cannot help but say, "Praise the Lord, for His mercy endureth forever."

The past month has been very busy for us here. Mr. Quiring, assisted by local Christian businessmen and young people, opened up a Hobby Club for the children. Handicraft includes plastic lacing, copper plaques, and wood slat building.

The Youth Fellowship also organized and has its meetings every other Wednesday night. It is encouraging to see the young people going forward in the work of the Lord. They had their Christmas program on December 17, and a fair audience turned out despite the prevailing blizzard. The Sunday school Christmas program was held on December 21, with Mr. John Enns of the Winkler area as the guest speaker.

The sixteenth day of December

was an eventful one for the Abe Quirings. That was the day they, with their children Ronnie, Bennet and Judy, left for Alberta to spend Christmas and New Year's at their parental homes. They arrived back safely on January 4, shortly after the noon hour. The children were excited and glad to be back at home. We are thankful to the Lord for granting them journeying mercies both ways.

During the Quiring's absence, the pulpit was filled by visiting and local ministers. Mr. John Boldt, Winkler Bible School teacher, served one Sunday morning. Others were Mr. I. Voth, our choir director, Rev. Cornelius Harder of Rosefarm, Charles McKnight, a WBI student, Mr. G. A. Hildebrand, local teacher, and Mr. Hardy Kehler, local high school teacher.

On January 4, Rev. and Mrs. Jacob Bergen and family were in the Mission. They are missionaries from the country of Austria. First Rev. Bergen gave a message in German, then he showed slides

Authority in Christian High Schools

By H. H. Dueck

(This is another in the series of papers given at the meeting of teachers in Mennonite high schools, held last July under the sponsorship of the Educational Committee of the M.B. Conference of Canada. —Ed.)

Among the most difficult topics concerning the operation of elementary and secondary schools is the problem of discipline and authority. During the past ten years few areas of discussion within the school programme have had more critics or caused more reason for concern. It becomes especially delicate within the framework of a Mennonite educational programme.

The public educational system within the state has been developed, tried and tested in various parts of the civilized world for a number of centuries. In a great many instances, private schools undertake to educate an appreciable percentage of the total population. Both in the private and public institutions, areas of authority have been developed and clearly laid down as school policy governing the day-to-day affairs of the school.

Focus on the Student

Within any school system, the central focus is upon the child or student. A student is actually a lot of things. Some are just as familiar, predictable and responsive as the bounce of a basketball, while some are as startling (and sometimes as disastrous in its results) as the bad bounce of a rugby ball. But we must remember that a student is a student in a school simply because he lives and works within the frame work of a specific context. That context is the purpose of the school.

The focus of the total experience of "going-to-school" is the day-to-day relationship between the student as a person and the school as an institutional embodiment of other people's purposes. Eden Christian College is the institutional embodiment of the Ontario M.B. Conference, which embodies the will of us as individuals, churches and constituency. This relationship necessitates duly appointed persons in charge with respect and authority.

Two Types of Authority

Ordinarily we must keep in mind two distinctly different types of authority: judicial and moral. Judicial authority is that authority invested in a person by an institution and is exercised due to the position held. The principal, teacher or school board member all possess inherent authority due to their respective positions. Moral authority, on the other hand, is derived from the innate qualities of the individual depending on his reputation, personality and abilities. A successful teacher frequently has the authority in a classroom due to his personality and the respect he commands from his students rather than merely because he has been placed in charge of them.

Christian high schools have been in existence for approximately twelve years within the Canadian M.B. churches. We are all thankful to our Heavenly Father for the many highlights and blessings that have been derived from them. However, in retrospect, we must hang our collective heads in shame for incidents that have caused a high proportion of casualties within the ranks of the teaching staff who have either left the teaching profession or transferred to the government school system. None of the schools are exempted. The average tenure of 3½ years per teacher in a Mennonite school indicates the number who have come and gone, since a small percentage have remained as long as ten years. Although they don't say so, many leave because of differences between staff and school boards, teachers and parents or ordinary classroom discipline situations.

Areas of Difference

Three main areas of difference exist: 1) the purpose of the school 2) the methods employed to attain the defined purpose 3) its practical application.

It is generally accepted to-day that we wish to give our young people a religious training and sound Biblical instruction to complement the academic high school course. This is to be done during the most formative period of their lives in a Christian atmosphere. However, we lack agreement on the methods to be employed as well as on its practical application. We all want discipline and orderly instruction in theory, but we have not yet agreed how to put them into practice.

This is the crux of the problem. The Mennonite Christian high schools have gone through a difficult period of infancy and are now in the adolescent stage. In many cases we are still guilty of a lot of fuzzy thinking showing numerous ragged edges. We must yet develop clear definitions covering specific areas of authority in order to avoid difficulties and clashes. What are the duties and responsibilities of a principal in a private school? of a teacher? the school board? Does the principal and teacher in a Christian high school have the same authority that his counterpart has in the government system? What are the details of the

teaching contract between teacher and board? Who has the authority to discipline, or in the last resort, expel a student in a private school?

Still Much to Learn

For teachers and students in a government school, all the possible situations have been clearly defined based upon experience gained over a period of years. These duties and regulations have been authorized by an act of the provincial legislature and administered through the department of education. But we have taken the formidable task of financing and administering education on the secondary school level out of the hands of the government by establishing private schools without paying much attention to existing regulations. We are learning slowly, but we still have a lot more to learn from them. By establishing Christian high schools, we cannot merely ignore or throw all existing legislation out the window. We must apply Christian principles to such legislation.

Individual cases of classroom discipline can be studied in any good text on educational psychology. Details concerning the administration of a school unit in its many phases can be studied in any text on school management and law. Space does not permit me to deal with them here. Instead, I merely wish to point out some causes for disciplinary difficulties in a Mennonite private school.

The Department of Education Act has defined the pupil's relationship to authority in a classroom as follows: "A pupil shall submit to such authority as would be required by a kind, judicious and firm parent." This is open to interpretation, and experience has proven that Mennonite parents will accept disciplinary action from a government school quite readily, whereas the same incident in a private school sometimes creates an issue. Non-Mennonite parents also accept our disciplinary measures in all fairness and are willing to back up the teaching staff, whereas Mennonite parents frequently fail to do so. Since our private schools are supported by our own people, there seems to be the belief with certain people that they can interfere with the authority of the teacher.

Lack of a Barrier

It all seems to be due to a lack of a barrier. In a private school everyone knows everybody else's cousin. The student body relationship and student-teacher relationship are much closer and intimate than in a more impersonal situation in a government school. This is fine until a disciplinary case develops. Now the lack of a barrier between teacher and student causes a strained relationship which can develop into a personal affair sometimes carrying its influence into the family and church.

There is also a lack of proper respect for the teaching staff in Christian high schools. This is ironical but nevertheless true. Sunday school teachers complain about it and many pupils bring their Sunday school attitudes with them into Grade 9. Naturally there must be discipline and as soon as it is put into practice the cry goes up, "We expected it in the government schools, but this is supposed to be a Christian school." To some people Christian education is the type lacking discipline, authority and the finer social graces.

Special Treatment

Difficulties also arise because some students come from families wealthier than the average and hence expect special treatment. The social or financial status of the parent seems to reflect on the treatment that is expected. In some schools, the child of a school board member or pastor has caused difficulty because he is falsely depending on the father to get him out of trouble at the expense of the teacher's prestige and the school's standards.

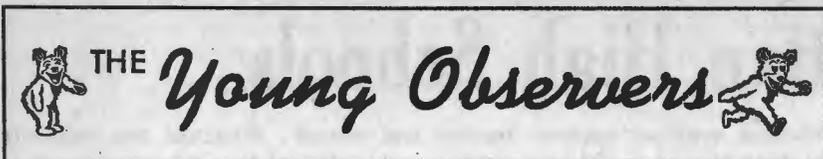
Only too often this happens in one or other of our schools across Canada, and on some occasions the authority of the teaching staff has been dangerously undermined. Parents embark upon a course of action which would be unthinkable for a similar incident in a government school. When pressure like this builds up, the teacher might decide that he would be happier somewhere else and he formally announces that "he would like to continue his education."

Rumors cause untold harm in Mennonite communities and schools. Usually they start by coming from a "reliable source" and they are often retold until you couldn't recognize it from a shred of actual fact that took place. Upon investigation, if such is feasible, you usually find that the "reliable source" was the person who started the rumor in the first place. The tragedy is that innocent individuals have been robbed of their reputation and irreparable harm has been done.

Lack of Proper Courtesy

Christian high school students sometimes lack some of the basic rudiments of common courtesy and respect for each other. Maybe the familiarity and lack of a barrier are the cause of it. This carries over

(Continued on page 11-3)



Let's Visit a Minute

Dear Boys and Girls,

People try to get to heaven in many different ways. In some religions they must bathe in some river which they call holy. In Buddhism they torture themselves to make themselves good. In China they must reverence their ancestors, while Moslems are asked to pray five times a day, give alms to the poor—and journey to the "holy" city of Mecca if they can.

Yet none of these can save men from their sins. Only Jesus can forgive us our sin. Only Jesus can save.

When a warship was torpedoed during the recent war, and men were struggling in the water, an Irish sailor cried out, "Jesus, Mary, Joseph, save me!" A young Christian sailor shouted, "Why, man, Joseph and Mary cannot save you—only Jesus Christ can." And somehow the Scripture verse, "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7), flashed into his mind and he shouted it out also. So these words, spoken in a clear ringing voice, re-echoed among the crowd of sailors in serious danger of drowning.

The one who shouted out these words was one of those rescued. He wrote home to his mother: "After this, Mother, I don't feel I can only give a tenth of my life to God. He must have a hundredfold of it."

We are all in danger. But no one can save us except Jesus Christ. And when we have let Him come into our heart and take over in our life, we need to give Him all of our life. Everything that we have should be given to Jesus then.

Love, Aunt Selma.

The Untied Knot

Some time ago there lived in the country a girl named Mary, who was about ten years old. She lived with her mother in a very pretty village. Her father, who was a soldier, was abroad. One day Mary received a large parcel from him. It was the first time her father had ever sent her a parcel all of her own. You can imagine how excited she was, and how she would read her name on the outside written in her dear father's handwriting. As it had come such a long distance and was very carefully tied, when her mother looked at the knots, she said, "Mary, dear, I think you had better let me untie it for you."

"Oh no, mother, I want to untie it all myself," said Mary. So she began, patiently at first, struggling with the knots; but it was no use, they would not come undone. Her mother left her to herself, not even glancing towards her little daughter. Then after a while Mary gave a deep sigh. So another five minutes went by, then a little voice plaintively, "I can't do it, mother."

Still no reply from mother. Again Mary began to tug at the string, then at last she ran to her mother, and putting her arms round her neck said, "Mother dear, I really cannot do it. I cannot untie those horrid knots by myself. Will you please come and do it for me, for I long to see what Father has sent me?" Then her mother kissed her tenderly and said, "My darling, you might have saved yourself all this trouble if only you had allowed me

to do it for you at first as I offered." So mother soon had the knots untied.

Dear boys and girls, do you remember Someone who said, "Without Me ye can do nothing?" You want to be saved. Ah, what a great and important thing that is, but you say to yourself, "I will do it myself," and you try so hard struggling to save yourself from sin and to do right things, but alas, like little Mary, as the time goes on, you find the knots of life too hard for you to untie. All your struggling has been in vain and you cannot even get a glimpse of God's gift to you. As time goes on the knots are still untied and it is all in vain with all your trying, until at last you say like Mary, "Oh, I cannot do it."

Then comes the gentle, winning, loving voice of Jesus, "Without Me ye can do nothing," followed by the cry, "Lord, please do it for me, for I cannot." In the same gentle, winning, tender tones the Saviour whispers, "It is finished." What? Our Salvation. How wonderful it is, boys and girls. The Lord Jesus Christ has untied the knot that sin bound us with, and the Father's precious Gift is revealed to us. 'Tis everlasting Life, bought for us by our Saviour, the Son of God.

"The wages of sin is death; but the Gift of God is Eternal Life through Jesus Christ our Lord" (Romans 6:23).

E. G. C.

The Result of Keeping Bad Company

A certain farmer fired on a lot of crows picking up the seed he had just sown in one of his fields. All the birds flew away except one that lay on the ground wounded.

As the farmer approached it he found to his astonishment that the bird was his own pet parrot. It had escaped from the cage and flown out to join the crows in the field, and now suffered a damaged wing from the gun shot. The owner picked it up gently, saying, "Ah Polly, this is the result of you keeping bad company?"

The wounded parrot was placed under his coat, and on reaching home the little daughter said, "Have you shot any crows, daddy?"

"I have shot Polly," came the reply; and before he could explain how it came about, the parrot put its head from under his coat and exclaimed, "Bad company? bad company?"

Those who belong to the Lord Jesus should be very careful as to the people with whom they make friends. We need to be kind and courteous to everybody, but it leads to trouble when Christians choose those as their friends who do not know the Saviour.

God's instruction for His children is, "Be ye not unequally yoked together with unbelievers." (2 Corinthians 6:14).

Mary Lou's Secret

"Put away your toys, Mary Lou, it is your bedtime," said Mrs. Sinclair to her little girl, who answered quickly, "Oh no, Mummie, I don't want to go to bed!"

"But, darling, you have been running about a lot today, and need a good night's rest," persisted her mother.

"I shan't be able to sleep, Mummie; please don't send me to bed," pleaded Mary Lou.

"Now, dear, do not begin to argue with me," said Mrs. Sinclair firmly; and the little girl said no more but followed her mother upstairs, and was soon comfortably tucked up in bed. As soon as she was left alone in the dark, poor Mary Lou, who dreaded the darkness, lay in silent misery. A few minutes later, when she felt something touch her, she almost cried out with fear, but then came the sound of a loud purr, and she knew it was her pet pussy. She clasped it in her arms with a murmur of delight; and soon the cat and its little mistress were fast asleep.

The next afternoon a friend came to visit Mrs. Sinclair, and brought with her a little niece whom she wanted to introduce to Mary Lou. The two children were mutually pleased with one another, and in a short time Mary Lou and Daisy May became fast friends. Daisy May had come to stay with her aunt

for a month, and one day she said, "Now we have become real friends, let us tell one another our secrets. Mary Lou: I've got a grand one! I'm making Mummie an apron to wear when she washes up. Auntie bought the material and is showing me how to make it. Mummie will be so surprised and pleased when I take it home to her. Have you got a secret as nice as mine?" enquired Daisy May, eagerly.

Mary Lou shook her head sadly. "No," she replied, "I've got a secret, but not a nice one like yours, and I'm afraid you'll laugh at me if I tell you what it is."

"No, I won't; truly I won't!" declared her little friend.

So then Mary Lou confessed her fear of the darkness after she was in bed, and of the bad dreams that often troubled her at night.

"I used to feel just the same once," said Daisy May, "but since I gave myself to the Lord Jesus, I know He will take care of me, and if I'm tempted to feel afraid, or can't get to sleep, instead of counting sheep I repeat texts to myself, like this one: 'Fear thou not; for I am with thee' (Isaiah 41:10), or 'I will trust, and not be afraid' (Isaiah 12:2); and there is the verse of a hymn I sometimes sing, or say:

'My Father Thou art near,
Nearer than earthly friend;
E'en in the dark I need not fear,
Thou dost Thy child defend.'

"Oh! what beautiful words!" exclaimed Mary Lou. "Please repeat them until I have learnt them by heart too, Daisy May; for I've made up my mind to give myself to the Lord Jesus, and to trust Him to keep me from being afraid, as long as I live."
E. M. H.

The Wallpaper That Talked By Margaret Jean Tuininga.

This is a booklet with missionary stories written especially for children. The title is the heading of the first story, which tells of wallpaper that talked in Japan. Other stories tell of children in South America, India, Africa, Mexico and Alaska. Price 50¢

Pete and Penny Play and Pray

By Dorothy G. Johnston

Mrs. Johnston is a mother of five children and has written this book out of her own experience in raising a Christian family. It is designed to be read in family devotions where there are boys and girls ranging from five to nine years of age. Or, it may be read by the child himself as his very own daily devotional. It is a continuous story presented in short episodes which simultaneously give a Bible truth and Scripture portion.

Price: \$2.50

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

BLACK ROCK

BY RALPH CONNOR

(24th Installment)

"Blind, stupid fool!" I said to myself.

He held himself resolutely in hand, answering carefully, but his voice had lost its coldness and was sweet and kind.

"Have I done this for you? Then surely God has been good to me. And you have helped me more than any words could tell you."

"Helped!" she repeated scornfully.

"Yes, helped," he answered, wondering at her scorn.

"You can do without my help," she went on. "You make people help you. You will get many to help you; but I need help, too."

She was standing before him with her hands tightly clasped; her face was pale and her eyes deeper than ever. He sat looking up at her in a kind of maze as she poured out her words hot and fast.

"I am not thinking of you." His coldness had hurt her deeply. "I am selfish; I am thinking of myself. What shall I do? I have grown to depend on you, to look to you. It is nothing to you that I go, but to me—"

She did not dare to finish.

By this time Craig was standing before her, his face deadly pale. When she came to the end of her words he said in a voice low, sweet, and thrilling with emotion:

"Ah, if you only knew! Do not make me forget myself. You do not guess what you are doing."

"What am I doing? What is there to know but that you tell me easily to go?"

She was struggling with the tears she was too proud to let him see.

He put his hands resolutely behind him, looking at her as if studying her face for the first time. Under his searching look she dropped her eyes and the warm color came slowly up into her neck and face; then, as if with a sudden resolve, she lifted her eyes to his and looked back at him unflinchingly.

He started, surprised, drew slowly near, and put his hands upon her shoulder, surprise giving place to wild joy. She never moved her eyes; they drew him toward her. He took her face between his hands, smiled into her eyes, kissed her lips. She did not move; he stood back from her, threw up his head, and laughed aloud. She came to him, put her head upon his breast, and, lifting up her face said: "Kiss me." He put his arms about her, bent down and kissed her lips again, and then reverently her brow. Then putting her back from him, but still holding both her hands, he cried:

"No! you shall not go. I shall never let you go."

She gave a little sigh of content, and, smiling up at him, said:

"I can go now," but even as she spoke the flush died from her face and she shuddered.

"Never!" he almost shouted; "nothing shall take you away. We shall work here together."

"Ah, if we could, if we only could," she said piteously.

"Why not?" he demanded fiercely.

"You will send me away. You will say it is right for me to go," she replied sadly.

"Do we not love each other?" was his impatient answer.

"Ah! yes, love," she said, "but love is not all."

"No!" cried Craig; "but love is the best."

"Yes!" she said sadly; "love is the best, and it is for love's sake we will do the best."

"There is no better work than here. Surely this is best," and he pictured his plans before her. She listened eagerly.

"Oh! if it should be right," she cried, "I will do what you say. You are good, you are wise. You shall tell me."

She could not have recalled him better. He stood silent some moments, then burst out passionately.

"Why, then, has love come to us? We did not seek it. Surely love is of God. Does God mock us?"

He threw himself into his chair, pouring out his words of passionate protestation. She listened, smiling, then came to him, and, touching his hair as a mother might her child's, said:

"Oh, I am very happy! I was afraid you would not care, and I could not bear to go that way."

"You shall not go," he cried aloud, as if in pain. "Nothing can make that right."

But she only said:

"You shall tell me to-morrow. You cannot see to-night, but you will see, and you will tell me."

He stood up and, holding both her hands, looked long into her eyes, then turned abruptly away and went out.

She stood where he left her for some moments, her face radiant and her hands pressed upon her heart. Then she came toward my room. She found me busy with my painting, but as I looked up and met her eyes she flushed slightly and said:

"I quite forgot you."

"So it appeared to me."

"You heard?"

"And saw," I replied. "It would have been rude to interrupt, you see."

"Oh, I am so glad and thankful."

"Yes. It was rather considerate of me."

"Oh, I don't mean that," the flush deepening. "I am glad you know."

"I have known some time."

"How could you? I only knew to-day myself."

"I have eyes."

She flushed again.

"Do you mean that people—" she began anxiously.

"No. I am not 'people.' I have eyes, and my eyes have been opened."

"Opened?"

"Yes, by love."

Then I told her openly how, weeks ago, I struggled with my heart and mastered it for I saw it was vain to love her, because she loved a better man who loved her in return. She looked at me shyly and said:

"I am sorry."

"Don't worry," I said cheerfully. "I didn't break my heart, you know. I stopped it in time."

"Oh!" she said, slightly disappointed; then her lips began to twitch, and she went into a fit of hysterical laughter.

"Forgive me," she said humbly; "but you speak as if it had been a fever."

"Fever is nothing to it," I said solemnly. "It was a near thing."

At which she went off again. I was glad to see her laugh. It gave me time to recover my equilibrium and it relieved her intense emotional strain. So I rattled on some nonsense about Craig and myself till I saw she was giving no heed, but thinking her own thoughts; and what these were it was not hard to guess.

Suddenly she broke in upon my talk:

"He will tell me that I must go from him."

"I hope he is no such fool," I said emphatically and somewhat rudely, I fear; for I confess I was impatient with the very possibility of separation of these two, to whom love meant so much. Some people take this sort of thing easily and some not so easily; but love for a woman like this comes once only to a man, and then he carries it with him through the length of his life and warms his heart with it in death. And when a man smiles or sneers at such love as this, I pity him and say no word, for my speech would be in an unknown tongue. So my heart was sore as I sat looking up at this woman who stood before me, overflowing with the joy of her new love and dully conscious of the coming pain. But I soon found it was vain to urge my opinion that she should remain and share the work and life of the man she loved. She only answered:

"You will help him all you can, for it will hurt him to have me go."

The quiver in her voice took out all the anger from my heart, and before I knew I had pledged myself to do all I could to help him.

But when I came upon him that

night, sitting in the light of his fire; I saw he must be let alone. Some battles we fight side by side, with comrades cheering us and being cheered to victory; but there are fights we may not share, and these are deadly fights where lives are lost and won. So I could only lay my hand upon his shoulder without a word. He looked up quickly, read my face, and said with a groan:

"You know?"

"I could not help it. But why groan?"

"She will think it right to go," he said despairingly.

"Then you must think for her. You must bring some common sense to bear upon the question."

"I cannot see clearly yet," he said. "The light will come."

"May I show you how to see it?" I asked.

"Go on," he said.

For an hour I talked, eloquently, even vehemently urging the reason and right of my opinion. She would be doing no more than every woman does, no more than she did before; her mother-in-law had a comfortable home, all that wealth could procure, good servants, and friends; the estates could be managed without her personal supervision; after a few years' work here they would go East for little Marjorie's education; why should two lives be broken? — and so I went on.

He listened carefully, even eagerly.

"You make a good case," he said with a slight smile. "I will take time. Perhaps you are right. The light will come. Surely it will come. But," and here he sprang up and stretched his arms to full length above his head, "I am not sorry; whatever comes I am not sorry. It is great to have her love, but greater to love her as I do. Thank God! nothing can take that away. I am willing, glad to suffer for the joy of loving her."

Next morning before I was awake, he was gone, leaving a note for me:

"My Dear Connor:

"I am due at the Landing. When I see you again I think my way will be clear. Now all is dark. At times I am a coward, and often, as you sometimes kindly inform me, an ass; but I hope I may never become a mule.

"I am willing to be led, or want to be at any rate. I must do the best — not second best—for her, for me. The best only is God's will. What else would you have? Be good to her these days, dear old fellow. Yours, "Craig."

How often those words have braced me he will never know, but I am a better man for them: "The best only is God's will. What else would you have?" I resolved I would rage and fret no more, and that I would worry Mrs. Mavor with no more argument or expostulation, but, as my friend had asked, "be good to her."

(To be continued)

Greater Bible Demand in the New Congo

By the Rev. A. W. Marthinson of the British and Foreign Bible Society.

The history of Congo begins almost at the time of the discovery of America. The very first man to see the enormous Congo river was a Portuguese, Diego Cao. He managed in 1482 to sail up-river as far as the waterfall of Yela. Here not far from these great waterfalls one of the largest hydro-electric plants in the world is going to be built. Diego Cao erected a stone pillar and recorded his achievements in carved inscriptions. This pillar was not only to mark the occupation of Congo for Portugal but also for Christianity. The stone pillar was surmounted by a cross—the first cross planted in this great land.

During the centuries which have passed since Diego Cao visited Congo, several attempts were made to Christianize the Congolese in Lower Congo. The Jesuits were quite strong in the seventeenth and eighteenth centuries in Northern Angola, but there remains no trace of their work except the ruins of a large church at San Salvador. The earlier attempts had no success and the country remained in darkness until the great explorer H. Stanley opened the vast country for Christian influence.

Drama Unraveling

Today, some eighty years later, we find that the great land of Congo is the scene of a great drama which will most likely have world-wide influence. Congo, with an area of almost one million square miles, is throwing off generations of deep sleep and is awakening. This land, so rich and mysterious, is suddenly beginning to get on her feet. Seventeen million inhabitants (including four million in Ruanda-Urundi) are experiencing a great revolution, disrupting the patterns of native life. In many places one notices old and primitive huts, but a few hundred yards away there are most modern houses and factories. The Congolese sees other races enjoying a richer life and he strongly wants it too. The Belgian Government has an elaborate plan of welfare, such as set minimum wages, free medical care, and pension schemes. One can quite well imagine what a tremendous step this has been for millions of Congolese who have for generations lived a very simple and poor life in the dark Congo forests.

Congo is to a great extent covered by these thick forests. The Government has cut tens of thousands of miles of road through the jungles, and brought new conditions right into the very heart of this great land. Huts, which some ten to twenty years ago were hundreds of miles away from the road, are now passed by great lorries, and news

is spread rapidly by radio and newspaper. Large firms are busy advertising their sales of products like bicycles, sewing machines, radios and kerosene lamps.

One therefore finds many Africans in a city like Leopoldville who are comparatively wealthy. Motor cars, motor bicycles and scooters are not uncommon in the larger centers. People own their own houses or rent quite comfortable small flats or bungalows in the newly erected suburbs. Large modern buses are now carrying tens of thousands of Congolese from one part to the other in the capital. The principle African markets are clean and orderly and provide a most interesting spectacle, for they are like a magnet for housewives and children after the men have gone to work. Similar small markets are established all over the country and it is most interesting to notice the amount of modern products like soap and condensed milk, which, through various trading organizations, reach right out in the bush.

First a Pair of Shoes

In the urban centers one finds that the Congolese women dress in most colourful materials with foreign imprints like King Edward Queen Elizabeth or the British flag, and also various animal patterns. If a firm can put out a special popular cloth it is able to do very good business in a short time. Not only Paris has her patterns, but also Leopoldville! The men in the centers are dressed in European clothes and the clerks in many offices in these large centers usually dress in white shirt and a tie. Shoes are, of course, a very important thing, even though they are sometimes of poor quality. The Congolese has for the greater part of his life walked barefoot, and therefore when he comes to the big city one of the first things he buys is a pair of shoes.

The great land of Congo is rapidly changing and these new ways are, as already mentioned, brought right into the bush. On our journeys we often noticed in some villages well-dressed visitors who had arrived from the large centers dressed in white shirts and ties. One could easily see how the whole village admired the man who had come home entirely new and fresh from the great city. The new influence is spreading like a bushfire and thousands of young people are eagerly longing to become like the visitor from the big centre.

Rapidly Increasing Literacy

There are several important factors which have brought about this great revolution. One of these is rapidly increasing literacy, due largely to the Missions (both Roman Catholic and Protestant), which have un-

til recently had complete responsibility for education in the country. Now the Government is opening quite a number of schools and two universities are open for the Congolese. Hundreds of thousands of Congolese learn to read every year. It is most remarkable to see the great longing amongst almost every tribe of Congo to learn to read. Here again we meet the new Congo. The book gives the feeling of having come nearer to this new world. Even people who cannot read like to carry a book under their arm. Thousands of schools have done a marvellous work, sometimes under very difficult circumstances. What the missionaries have done in Congo can never be over-estimated. It has become a sign of good standing and modernity to belong to a church. Christianity has, to some extent, become a foundation for the new Congo. The Belgian Government wisely regards the Missions as important stabilizing factors in this new and rapidly changing situation. There is perhaps hardly any other Government which co-operates with the missions in so many respects for the betterment of the Africans. The Missions therefore find themselves in a most favourable but perhaps also quite perplexing situation. The multitudes who flock to the mission stations have to be taken care of and given education. The hundreds of church members must receive teaching, but there is at present a great lack of Congolese teachers who can take care of these people.

New Era Ahead

It is here in this situation that the Protestant missions are called upon to take a still greater part in the important drama of awakening the Congolese. The people are beginning to be aware of their importance, of the great wealth of their country, and the part they are to play in the future. Several African civic leaders have been chosen and installed in the capital and also in other large centres. The Congolese are to take a still larger share in the administration. A new time lies ahead for this great land.

The Bible Society has during the past seventy or eighty years supplied Congo with a large quantity of Bibles and New Testaments and portions. Approximately two million books have been supplied to Congo, of which not less than 240,000 were complete Bibles, 860,000 New Testaments and the rest portions in some sixty Congo languages. The Kongo Fioto Bible has been, and still is, by far the best seller, with a total amount of approximately 90,000 copies. The other version, the Kongo San Salvador, has been circulated in some 35,000 copies, making the total circulation of Kikongo Bibles half the entire circula-

tion of Bibles in Congo. The church in Lower Congo is growing stronger and it is largely due to the publishing of those two Bibles that we today have such an outstanding Christian community in this part of the country. Another 25,000 Bibles are to be distributed during 1958. There is a great demand for these Scriptures.

The Luba-Katanga Bible is used over a large area and some 30,000 copies have been distributed. The Mongo-Nkundu Bible is coming next with some twelve to fifteen thousand. The Ruanda-Urundi up till two years ago had not had any complete Bible. In 1956 a first edition of 10,000 copies of the Ruanda Bible was published. Another edition will be off the press this year. A considerable number of Ruanda and Rundi New Testaments have been circulated in that area.

The Luba Bible, which is used by the Balubas in the Kasai region, has been, and still is, a real blessing. Thousands of copies have been circulated and there is a large church established in that area. The Bible has brought the Good Message to that great tribe.

Amongst the lingua francas the Lingala New Testament is read all along the River and also in the whole of Ubangi. Over 50,000 copies have been distributed since it was translated some fifteen years ago. There is a growing demand and 20,000 copies are to be circulated during this year.

The above figures are sufficient to show the tremendously important part the Bible Society has played in the great land of Congo. The Scriptures have, in almost every language, been the fore-runners of all existing literature. A Gospel portion was usually first translated. The missionary translator had, with the aim of giving the people the Word of God, reduced the language to writing. The translation of the Bible was then begun. When the very first Book arrived some time later the Congolese had in his hands perhaps the very first book he had ever seen. It might have cost the Bible Society several times as much as he could afford to pay. That book, however, became the doorway to a happier life, and through it he not only learned to read but also knew the Lord and Saviour. The Book brought new light and meaning into his whole life.

The new Congo is rapidly coming and the Bible Societies through the new BFBS-ABS Joint Agency are called upon to supply still greater quantities of Scriptures in many languages. Many translations and revisions are going on and improved bindings and more suitable formats are required. The new Congolese is

(Continued on page 12-1)



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Swiss Churches Push Fight Against Obscene Literature

Establishment of a study center to facilitate ridding Switzerland of immoral literature was provided for in a resolution adopted here by representatives of the country's Protestant, Roman Catholic and Old Catholic Churches. The center will be jointly maintained by three groups.

Urging authorities to apply existing legal penalties "more severely and more logically," the resolution also called for revision of the federal penalty for persons convicted of distributing immoral literature. It asked further that the code define such literature more strictly.

Reminding parents, teachers and youth workers of their duty to supervise reading matter of young people, the resolution asked them to co-operate effectively in the churches' campaign against obscene literature.

Japan Has Most American Mission Societies

American missionaries overseas now number 25,058, an increase of nearly 150 per cent since 1936, according to a study by a National Council of Churches' agency. The study, compiled by Dr. Frank Price and Clare E. Orr of the Missionary Research Library, was presented to the ninth annual assembly of the NCC's Division of Foreign Missions held in Pittsburgh this month. Japan is said to have the most North American Protestant missionary societies with 97. India has 95 and Formosa 52.

This Calls for Organization

William W. Buehler, father of six, son-in-law of Los Angeles City Council's President John S. Gibson, owns and operates a drug store with five employees in San Pedro while studying full time for the ministry at Fuller Theological Seminary in Pasadena.

The ambitious 32-year-old father commutes 70 miles each day; works 20 hours a week at his drug store as a pharmacist; maintains a B average at Fuller Seminary where he is in his second year; leads the young married couples group at the First Baptist Church of San Pedro; and still manages to play a few hours with his children each evening and to take his wife out to dinner one night a week.

Marlyn, his wife, goes along whole-heartedly with the idea of her husband entering the ministry. Although she misses seeing Bill more, she adds impishly, "I have one way of seeing that we get together from time to time. I'm so-

cial chairman for the young married couples group that Bill leads at the church."

Bill, who intends to teach in a Christian college or seminary upon graduation from Fuller Seminary with his B.D. degree, received his B.S. in pharmacy from USC in 1949. He bought a half partnership with the drug store he had worked for through high school and later assumed full ownership. He worked full time at his drug store until 1957 when he decided to enter Fuller and study for the ministry.

Korean Evangelicals "Oppose Ecumenism"

The National Association of Evangelicals in Korea, reports Rev. Dong Jin Cho, literature chairman, has had an active fall season in the interests of evangelical Christianity.

Korean NAE opened its third NAE Seoul Crusade with a campaign against "modern ecumenism" including addresses by Dr. H. N. Park, former president of the Presbyterian Seminary, and Dr. H. J. Kim, vice-president of DaiJun Christian College.

In conjunction with the meeting was the first Local Leaders Training Conference of NAE when more than a hundred delegates gathered from forty regional branches. Then followed the Forty-third General Assembly of the Presbyterian Church of Korea.

One hundred of the 265 delegates present signed a proposal of secession from membership in the World Council of Churches, but the proposal was not passed, said Mr. Cho, "owing to the opposition from ecumenists." "We warn our churches," he said, "not to be ecumenalized."

Lutheran Student Center

A new Lutheran Student Center has been opened near the University of Western Ontario. The school has an enrollment of more than 4,000 students. The project is sponsored by the Canadian Lutheran Council, an agency of six of Canada's seven Lutheran bodies. Serving as chaplain of the center is the Rev. John Vedell, who, in making the announcement of the center's opening, said he expected a full program of worship, study, and Christian fellowship would evolve during the next year. The London center has been made from a large house, redecorated and furnished with a loan from the Canada Synod of the United Lutheran Church in America. In addition to the facilities for student activity, the center will provide living quarters for Mr. Vedell and seven students.

CANADASCOPE

Grocery Trade Warned In Food Pricing

A special combines report has cautioned the grocery trade against unfair pricing practices in the flow of foods from manufacturer to grocery store.

But the report makes no attempt to single out any firms or offenders.

The detailed study stemmed from complaints by smaller retailers that big competitors could obtain supplies more cheaply than they could.

Sees Nuclear Power As Competitive Soon

There are several important areas in Canada—for example, southern Ontario—in which nuclear power should become competitive within the next five to seven years, J. Herbert Smith, president of Canadian General Electric Co. Ltd., says in a summary of 1958 events in the electrical industry.

CGE, with Ontario Hydro and Ottawa, is at work on a distinctly Canadian nuclear power project. The Canadian design uses natural uranium, which opens up broad export opportunities.

Sales Up for European Cars

While sales of Canadian-made autos dropped by about five per cent during the first ten months of 1958, sales of imports from Britain and continental Europe rose by a smashing 50 per cent.

Of course in actual volume the big Canadian cars were far ahead of the smaller European models. But there was no doubt that the decline of Canadian sales had producers worried.

Social Credit Will Not Contest Next Manitoba Election

Walter Taylor, president of the Manitoba Social Credit League, has announced that the Social Credit party will not be contesting the next election in Manitoba.

Mr. Taylor said that the party's executive had reached this conclusion because it felt that its objectives were not understood by the people of Manitoba. It wanted to reorganize from the roots up for the succeeding provincial election when the Conservative "myth" will have, it felt, exploded.

A bit of love is the only bit that will bridle the tongue.

It is well to let a little sunshine out as well as in.



The Wonder of Light

By James H. Hunter, Noted Author,
Editor and Commentator

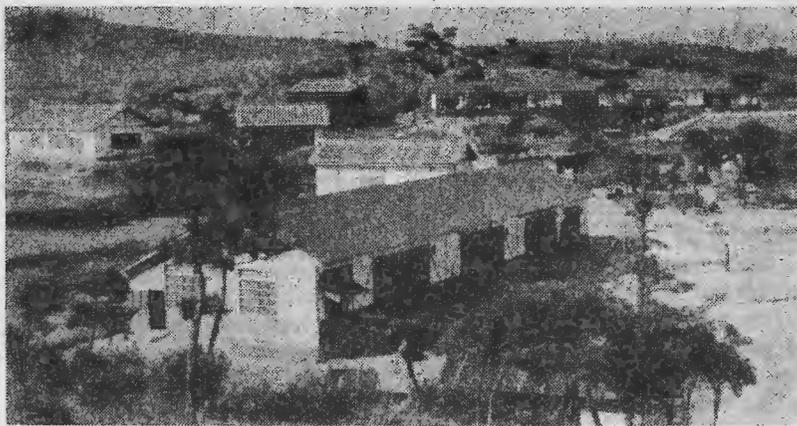
As we write these words the sunlight is pouring through the window, and brings light, heat, health and happiness to our world. It streams upon us from a distance (astronomers tell us) of some 93,000,000 miles. It comes to us through space that is colder than any temperatures ever felt on earth, and through caverns of darkness blacker than the deepest night. And yet the light is unaffected by either the darkness or the cold. A dweller upon the earth may say that he does not believe these things, but it will make no difference. The sun will still continue to shine and impart to believer and unbeliever alike all the blessings it daily brings, and without which life upon this earth could not live.

So it is with the love of God. To many God seems so far off as to be completely uninterested in our little lives here upon this earth. We may take God for granted as we do the sunlight, we may remain indifferent to both, but love and life continue to stream forth upon the world, each coming from the same Divine Source. All Nature is a book of symbols, and the sun, in its light, warmth and life-giving properties,

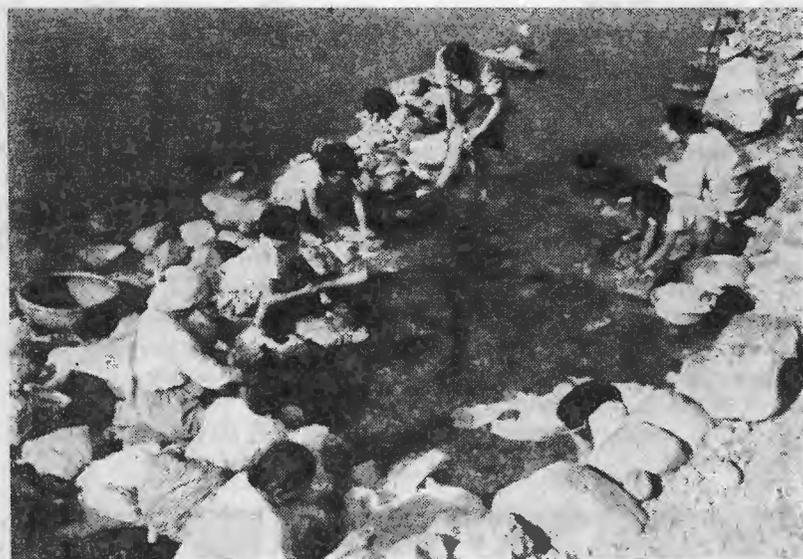
is a fit symbol of the Lord Jesus Christ, the Sun of Righteousness, the brightness of God's glory and the express image of His person, who is the Light of this world's spiritual darkness and the Life of all mankind. The sunlight is neither chilled nor defiled by the cold and darkness it encounters in its long journey through space to this earth. No more is the love of God that, shining into the darkness of the human heart, can transform a life and make it a thing of beauty and divine loveliness.

There are few other habits of the mind we can think of that pay such rich dividends as that of concentration. To be able to focus the whole power of one's mind on a particular subject and keep it there is one of the hardest attainments to acquire but one of the most profitable. As a social grace it is also inestimable. We read the other day that the secret of a certain great man's power lay in his ability to give all of his time, thought and attention to anyone who first merited his time. As long as the interview lasted he would listen with his entire attention to what that person had to say. How few of us can claim that undivided mind, but how much we lose by the lack of it!

(Copr. ERA, 1958)



THE MCC VOCATIONAL SCHOOL in Korea is seen in the top picture, which shows the vocational building in the centre foreground and Hope dormitory (long building) in the background. Korean orphans are taught carpentry, metalwork, drafting (and soon printing) here. The lower picture shows an "automatic" laundry in Korea.



MCC news & notes

Mennonite-House Reaches Out to the Community

In the November issue of *Junge Gemeinde*, the official youth publication of the Mennonite churches in Germany, Editor Alexander Prieur featured the work of Mennoniten-Haus, the MCC Community Center at Kaiserslautern. Here is a summary of his report.

"In the Name of Christ"—Mennoniten-Haus in Kaiserslautern

Director of the center is Milton Harder (Butterfield, Minn.), who also serves as executive-secretary of EIRENE (International Christian Service for Peace). EIRENE is arousing increased interest in Germany, where 3,500 COs have registered since conscription began approximately a year ago.

One of the center's most successful ventures is the well-organized kindergarten, which has a daily attendance of 45 youngsters. A qualified German Mennonite teacher is in charge of the group.

For older children craft classes, film nights, games and physical recreation as well as Sunday school and summer Bible school are conducted under the supervision of

Paxman Albert Hostetler (Massillon, Ohio) and MCC worker Margaret Lapp (Perkasie, Pa.). Margaret is also in charge of a weekly sewing class for women where articles for children's homes and poor families are made.

Mennonite Voluntary Service headquarters are located at Kaiserslautern, with Erwin D. Goering (Newton, Kansas) serving as executive-secretary. Sixteen international workcamps were conducted in Europe under MVS auspices this year, with thirty German Mennonite young people participating.

Housemother of Mennoniten-Haus is a German refugee woman, whose role is to create and maintain a family atmosphere among unit members and play hostess to the many visitors who pass through the center. In doing so she has found new happiness and satisfaction for herself.

German Mennonites are encouraged to use the building freely for organized functions of their own, such as youth retreats, meetings, conferences and so forth.

Giving Wisely

Distribution of food and clothing to needy individuals presents a host of problems to concerned MCC workers. Take the numerous tribal villages in interior Vietnam, for example. Most of the inhabitants are poor by western standards, yet some are obviously poorer than others. All of them want MCC's

meat, rice, clothing and blankets, but only the most needy are eligible. Language barriers present easy communication, so it is difficult to give help where it is most needed.

Paxman Duane Swartzentruber (Princeton, Ill.), reporting on one of numerous material aid distributions in Vietnam, touches on this problem. The pastor of a tribal village requested that MCC give clothing and blankets to his people. Upon arriving at the village, the MCC team gradually discovered that only Christians were listed as needy individuals, with a coffee-plantation owner's name heading the list. Evidently the pastor wanted to impress on non-Christian members of the village that it pays to be a Christian!

Careful explanations were necessary to convince the people that the purpose of MCC is to help those who need help most, regardless of religious affiliation. Then the poor people were called in and the distribution finally got underway.

Duane comments at this point: "It was gratifying to see the helpfulness of the Christians now, as they went for the ones they very well knew to be the poorest in the village. It was a very large village, and those who came were mostly orphans, widows and fatherless."

MCC Annual Meeting

The two-day annual meeting of the Mennonite Central Committee will be held on January 16 and 17 at the Mennonite Home Mission, 1907 South Union Avenue, in Chicago. Representatives from each of the constituent groups in the United States and Canada will attend. At this meeting the work of MCC during the past year will be reviewed and plans will be made for 1959.

Weddings

Wells—Penner

Miss Orpha Penner, daughter of Rev. and Mrs. Jacob P. Penner of East Chilliwack, B.C., and Jim Wells, son of Mr. and Mrs. Roy Wells of Rosedale, B.C., were married in the East Chilliwack M. B. church on December 11. Rev. P. S. Thiessen officiated, assisted by Rev. G. Thielmann.

The couple spent their honeymoon in Washington state. They are residing near Rosedale.

Nickel—Regier

Miss Stella Jessie Regier, daughter of Mr. and Mrs. Jacob Regier of Abbotsford, and John Nickel, son of Mr. and Mrs. Peter Nickel of Abbotsford, were married on December 13 in the Abbotsford M. B. church. Rev. H. H. Nickel officiated.

Mrs. John Wiebe of Kelowna supplied the organ music, while the

groom's sister, Hulda Nickel, and Mrs. J. Wiens sang a duet.

Mr. and Mrs. Nickel have their home in Penticton, B.C. Mr. Nickel has three children from a previous marriage to an older sister of Stella, Ann.

Future Subscribers

Born to Mr. and Mrs. Irvin Gienger of Chilliwack, B.C., a son, Raymond, on November 12, 1958.

Born to Mr. and Mrs. John Thiesen of Chilliwack, B.C., a son, Gerald, on December 3, 1958.

Born to Mr. and Mrs. Alvin Toews of Chilliwack, B.C., a daughter, Donna Merle, on Dec. 3, 1958, a sister for Darrell and Sharon.

Born to Mr. and Mrs. Mervin Kornelson of East Chilliwack, B.C., a son, Gerald Mervin, on December 4, 1958.

Born to Mr. and Mrs. Douglas Coombs of Hamilton, Ont., a son, Douglas Mark, on November 20, 1958.

Born to Mr. and Mrs. Jack Derksen, of Bronte, Ont., a daughter on December 27, 1958.

Born to Mr. and Mrs. Helmut Janzen, 351 Chalmers Ave., Winnipeg, a daughter, Kathleen Ann, on January 2, 1959, a sister for Rhoda and Wesley.

The Gospel: An Expanded Translation

By Kenneth S. Wuest.

This expanded translation of the Gospels provides today's reader of the New Testament with the full English equivalent of the Greek text in modern speech. The language of the Gospels is the language of the man in the street, the ordinary language used for trade and daily affairs, not the language of scholars and writers. This expanded translation gives the full force of the original Greek, and enables the English reader to understand better the spirit of the times in which the Gospels were written.

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BIBLE INSTITUTES

Mennonite Brethren Bible Institute, Clearbrook, B.C.

The past three months of Bible school have for most students been filled with intensive study, much enjoyment and hard work in extra-curricular activities, and rich blessings.

Among the highlights of these months have been the interesting and inspirational talks given at chapel services by missionaries and other visitors. The challenge of the mission field has been given by Miss Maria Foth, missionary to Austria, Miss Frieda Neufeld and Rev. J. J. Dyck, both from India, Mr. and Mrs. Hofman from Switzerland, and Rev. Ernest Dyck from Africa, a graduate of the M.B.B.I.

Miss Maria Foth particularly stressed the need for men for the mission field. At the time she left Austria there was only one missionary couple left and these were facing great difficulties and discouragements. Other visitors included Rev. George Epp, superintendent of Bethesda Home in Ontario, Rev. Aaron Schmidt, Terrace, B.C., and Rev. Manville Bedford, Shantyman missionary in northern B.C., both of whom were at the time conducting evangelistic services at mission stations in this area.

The students of the institute are given the opportunity to serve the Lord in a number of different ways. The main projects are the teaching of Bible clubs at various outposts, a weekly radio broadcast, and singing at the homes of old folks and shut-ins. Almost every student is in some way taking part in this work.

The Christmas program presented on December 15 featured a play strongly appealing for men for the mission field. According to figures given, there are three women to every man on the M. B. mission field today. The main number by the choir was "Unto Us a Child is Born," from Handel's Messiah.

Doreen Dueck

Pen Points for Reporters

(Continued from page 2-2)

field of service after chapel. Jot down several pointed and pertinent sentences as the visitor addresses the school. Keep your eye on significant events in student life and school activities, constantly jotting down in your little note-book facts that you might have difficulty recalling five days later.

At the close of the week contact the principal and student leaders for possible coming events of significance. Then go over your notes, distinguishing in some way the events you believe particularly interesting and significant. Try to evaluate their relative importance.

Now you are ready to start writing. Begin with the most important event of the week, including all the facts you have gathered to give the event significance. If you had a highly important visitor, include a quote or two. Proceed to the rest of the report, listing the events in the order of their importance. Some might prefer to proceed from day to day, giving the events of that day. Whatever approach you use, always begin with the most important event of the week—or possibly the most important coming event. Never begin with a sermon, with a philosophic approach, or moral discourse. You are a reporter, first, second and third!

At the end of the report list the coming events on the school calendar.

How often should you report? Personal experience has convinced us that effective reporting calls for a report at least every two weeks, even if it is short. The more often you remind the readers of the school's activities, the more often they will pray for the school—and the better will be their moral and financial support.

To be able to put your report on the school page (page 11) we need it by Tuesday morning of that week. British Columbia and Ontario school reporters should try to get their reports into the mail by Saturday. If it arrives later, we place it where we find space—and sometimes are forced to save it for the next week.

Quote: Do you agree? "All good things are done for someone else, and then after a while a standard of excellence is formed, and the artist works to please himself. But paradoxically he still works for others. The singer sings for those who hear, the writer writes for those who understand, and the painter paints for those who would paint just such pictures as he, if they could." —Elbert Hubbard

Amish Mennonites Build Berlin Community Centre

from Euro Pax News

In Lankwitz, West Berlin, four Paxmen are helping the Amish Mennonite Aid build a community center located on the edge of one of many refugee housing developments in the Island City. In this situation where families and homes are still smarting from the suppressive influences of Communist domination, the Amish are seeking to strengthen the social and spiritual life of these uprooted people.

These resettled refugees, numbering 1,000, are earning their own living but have little money or time left over to fellowship and recreate with one another. Here is where AMA is attempting to meet a vital need.

Two Pax men, Amos and Willard

Van Pelt, were sent to Berlin in May, 1958, to begin the project and work with six volunteers that AMA sent from the U.S. to help during the summer months. In July the six volunteers returned to the U.S. and Pax sent two more men to help finish the building.

Amish Mennonite Aid was organized in 1955 by the Amish Mennonite Church and is dedicated to the rendering of material, spiritual and moral aid to destitute people in the name of Christ. AMA's first project in Berlin came into being when three church workers started operating a small community center which was owned by the German Lutheran Relief Organization. In 1957 AMA decided the program would be more effective if they had their own building so they purchased a house in Lankwitz (a part of West Berlin) with enough space for the erection of a community center.

Included in the building is a large auditorium, reading and sewing rooms, and space for the storage of material aid. Lying adjacent to the center is a dwelling house for the staff. Since there are almost no recreation facilities in the development, craft rooms and a playground will also be provided. When completed near the first of December, the center will provide a program of religious education and Christian fellowship.

Authority in Christian High Schools

(Continued from page 5-4)

to their classroom behaviour. I have been disturbed by the number of times you must remind them to say "yes, sir" instead of "yeh"; or to include "no, sir", "please" and "thank you" in their everyday vocabulary. In some cases, this is a reflection on the lack of proper courtesy practised in the home. Both parents and teachers should not take manners so much for granted and lay more stress on them in our schools and homes.

There seems to be confusion concerning the procedure to be followed when something has occurred. In a government school, all disciplinary inquiries are channeled through the principal's office and then go to the teachers concerned. This is as it should be. In Mennonite schools you never know when a parent may phone you, call at your house or stop you on your way into church about Tommy's homework. On that particular Sunday you cannot worship in a peaceful frame of mind. Many individual incidents could be cited which do not alleviate the teaching load and would usually not occur in a government school.

Small Minority Cause Incidents

We must always remember that many of these incidents are caused by a small minority and don't necessarily include 100% of our group. I still believe that the young people in our Christian high schools are the finest anywhere on the continent, and I will always cherish the many truly fine Christians I have been privileged to teach. But the Bible clearly states that "he who spareth the rod spoileth the child."

To God a child is peculiarly precious and to mislead or harm one of them is a very grave thing indeed. I believe that teaching is not merely a matter of academic credentials; it is the matter of the teacher transforming what is going on inside of himself. Teaching is a sacred trust; the teacher is responsible for the total social effect of his teaching. The Christian principle of love is central in the approach to the child. This is not sentimentalism. Sometimes love as exercised in necessary discipline is very stern indeed and must be carried out in practice as well as in theory.

Let us re-examine the methods we are using in attaining the goal set in our Christian educational programme. Many of our areas of authority need to be clearly defined, established as school policy and then boldly carried out. We must also carry out our duties with firm resolution; bear criticism with quiet dignity and continue a systematic programme of adult education. Much can be done to eliminate the friction between parents and teachers by explaining various school situations, our methods of teaching and our treatment of disciplinary measures.

Editor Announces Sermon Contest Winners

Dr. Ernest Pickering won first prize of \$300 in the fifth annual Evangelistic Sermon Contest sponsored by *The Sword Of The Lord* of Wheaton, Ill., Dr. John R. Rice, editor, has announced.

Dr. Pickering, executive director of the Independent Fundamental Churches of America, took first place with his sermon titled "An Appointment You Cannot Escape." Second prize of \$250 went to Dr. Tom Malone of Pontiac, Michigan. Evangelist Hugh F. Pyle of Panama City, Florida, took third prize of \$200. Three awards of \$150 each were given to Dr. Monroe Parker of Owatonna, Minnesota; Dr. Lee Robertson of Chattanooga, Tenn.; and Rev. Harold Sightler of Greenville, South Carolina. The four men receiving \$100 prizes were Rev. Walter Hughes of Ilderton, Ont.; Dr. John Linton of Windsor, Ont.; Dr. Arthur Petrie of Seattle, Washington; and Rev. Fred Barlow of Montague, Michigan.

The contest was aimed at stimulating interest in fervent, strong, evangelistic preaching to win the unsaved to Christ. The prize-winning sermons are appearing in the evangelistic weekly publication, *The Sword Of The Lord*, during the first three months of 1959.

Announce Annual Ministers' Course

Winnipeg, Man. — Ministers and Christian workers are cordially invited to attend the annual Ministers' Course at the M.B. Bible College, to be held from February 9 to 18. The Missionary Conference is scheduled for the days immediately following, February 19 to 22.

Those wishing to attend, should inform us as soon as possible in order to enable us to make the necessary arrangements for board and lodging. Kindly state in your application whether you wish the

College to make these arrangements for you.

Lectures will be given on the following subjects:

1. The Spiritual Ministry of the Preacher A. H. Unruh
 2. The Minister and Soul-Care C. Wall
 3. The Minister and Mental Illness F. C. Peters
 4. Biblical Exegesis D. Ewert
 5. Church History H. R. Baerg
 6. Systematic Theology J. A. Toews
- In addition, a number of lectures will be given on special topics.

It is our desire and our prayer that these days of study and fellowship may give to our "fellow-laborers in the Gospel" new incentives and perspectives for a more fruitful and successful ministry in this new year of our Lord, 1959. It should be mentioned that most of the lectures will be in the German language.

Applications should be addressed to: The M. B. Bible College, 77 Kelvin Street, Winnipeg 5, Man.

We covet the prayers of God's people for this special ministry as well as for the work of the College.
J. A. Toews.

Watchnight Service at Foam Lake

Foam Lake, Sask. — The annual Watchnight service took a new form this year with each family being responsible for an item, so a very informal variety program was presented with songs, testimonies, music and poetry.

Rev. J. H. Kehler brought a short message from Joshua 3, show-

ing how the Lord goes before His people and protects and guides them if they trust and obey as Joshua and his company did.

Lunch was enjoyed after the close of the service.

Correction

In the December 5, 1958, issue of this paper we carried a picture of the Dalmeny Senior Citizens Home, stating that J. H. Voth was president and Ed Wiebe vice-president. Information received indicates that E. D. Wheeler is vice-president, not E. D. Wiebe.

Play at Youth Banquet

Vauxhall, Alta. — About fifty people gathered in the basement of the M. B. church at Vauxhall at 6:00 p.m., Dec. 28, for the choir and young people's Christmas banquet.

After the meal, the program began with an interesting quiz. The remainder of the program was highlighted by the play, "Truth Instead of Trimmings," and a timely message given by Rev. B. Epp. He emphasized that recent tremendous scientific developments indicate the nearness of Christ's second coming.

After the opening of gifts, the evening concluded with good participation in a testimony and prayer session. May we all be more zealous for Christ in 1959.

On the Horizon

January 9 to 11 — Canadian Board of Christian Service study conference on "The Church and Its Witness in Society" in Winnipeg.

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 13. — Women's World Day of Prayer.

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

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Books by A.W. Tozer
The Divine Conquest
By A. W. Tozer
Here is a sturdy protest against formality in religion, and a prophetic call to the genuine, inward experiences of things essential. The emphasis is on the essential, deep-down spirituality of true religion. If we would know the power of the Christian faith, our natures must be invaded by One from beyond us. The work of the Holy Spirit and the deeper Christian life are stressed, while practical help is offered to the believer in his efforts to walk in the Spirit.
Price: \$1.75

The Pursuit of God
By A. W. Tozer
Of this book Samuel Zwerner says, "Here is a masterly study of the inner life by a heart thirsting after God, eager to grasp at least the outskirts of His ways, the abyss of His love for sinners, and the height of His unapproachable majesty—and it was written by a busy pastor in Chicago!"
Price: \$2.50

The Root of the Righteous
By A. W. Tozer
Many readers of the Mennonite Observer have been challenged by the occasional reprinting of an editorial written by the editor of "The Alliance Witness." Here is a compilation of the best editorials during the five years preceding 1955. You will want to read about: We Must Give Time to God; God Is Easy to Live With; Listen to the Man Who Listens to God; On Receiving Admonition; The Great God Entertainment; Christ Is the Pattern; The Cross Is a Radical Thing; We Must Die If We Would Live. There are many others.
Price: \$2.50
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Bible Distribution

(Continued from page 8-4)

looking to us for the Book which is absolutely fundamental for the Church and the new life in Congo. During the next ten years there will perhaps be required as many Scriptures as were distributed during the past seventy years. The Church is growing fast and hundreds of thousands of men and women will be added to it during the next decade. The Bible Societies which in the past have taken such a great share in the new thing which has happened in Congo will also in the future do their utmost to fill the needs. But both the Church of Christ in Congo and the friends abroad will need to support still more this great important work. The Congolese need the Book of Books in sufficient quantities and at a price they can afford to pay. May God grant us grace to fulfill the task He has given us.

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