

# Mennonite Observer

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

I Cor. 2:2.

★  
YOUR CHRISTIAN  
FAMILY WEEKLY

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## To Return for Furlough



Rev. and Mrs. Abe J. Neufeld and their three boys

**Hillsboro, Kans.** — Brother and Sister Abr. J. Neufeld and family will come to North America in May for a brief furlough of five to six months after which they will return to their ministry in Austria. The Neufelds have labored diligently in Austria for more than four years and are returning for a period of much-needed rest. The Neufelds anticipate furlough time with his parents at St. Catharines, Ontario, and with her mother at Steinbach, Manitoba.

During their absence the work in Linz will be cared for by Brother and Sister T. R. Nickel of Reedley, California, currently in Europe. Brother Nickel will assist by providing the necessary leadership and arranging for the spiritual nurture of the people in Linz. Brother H. H. Janzen will also devote some of his ministry to the work in Linz in the absence of the Neufelds.

As Brother and Sister Neufeld entered their fifth year of service in Austria, they recorded the Lord's blessings as follows:

1. Souls have found peace and joy in the Lord.
2. Five baptismal services . . . in obedience to the Lord's command.
3. Attendance has grown from a mere handful to an average of approximately 120 to 150 persons.
4. Sunday school . . . six classes, 10 workers.
5. Full church program including women's meeting, young people's meeting, mixed choir, girls' choir, small orchestra, Bible study and prayer meeting, outside children's meetings.

6. Two outstations . . . in Wels and in Steyr.

7. The coming of the Wolfgang Rueschhoffs to take over the work in Steyr.

8. Many opportunities for services outside our regular program. We deplore the fact that there is so little time at our disposal.

9. How we praise the Lord for our own place of worship. You have done so much to make this possible. Praise the Lord also for the place in Steyr that we as a conference can call our own.

10. For health and strength, physical and spiritual, which the Lord grants to us daily.

## Baptism at West Coast Mission

**Ocean Falls, B.C.** — January 28 was a day of rich blessing for the Ocean Falls Gospel Fellowship, for it was then that two of the believers, Mrs. Mel Ost and Mrs. Fred Acheson, followed their Saviour in baptism. Their lives have been a constant testimony to the saving power of the Gospel of Christ.

For this occasion we were privileged to have with us Rev. John Reimer, field director of the West Coast Children's Mission, and Rev. I. H. Tiessen, pastor of the Chilliwack M.B. Church.

After the baptism Rev. Tiessen welcomed the candidates into the membership of the Chilliwack church, since we are not an organized church here. Following this the eleven believers commemorated the Lord's death in a blessed communion service.

We were sorry that the brethren could be with us for only three days, but we thank God for their counsel and for the fellowship which we were all able to enjoy together.

## Church Hears of Prayer Needs

By Mrs. Milfred Wall

**Dalmeny, Sask.** — On January 21 we had the privilege of attending another missionary prayer meeting. Miss Herta Voth, missionary to Colombia, imparted to us the burden of her heart as she showed us the slides from her work.

The pastor opened the meeting by reading Acts 15:26: "Men that have hazarded their lives for the name of our Lord Jesus Christ." Our missionaries have not counted their lives dear unto themselves, but have left all to proclaim the "good news" to the ends of the earth. Rev. Dyck read prayer and

praise items from certain missionary letters. I would like to have you know about these too, so that we can join hands in praying for them.

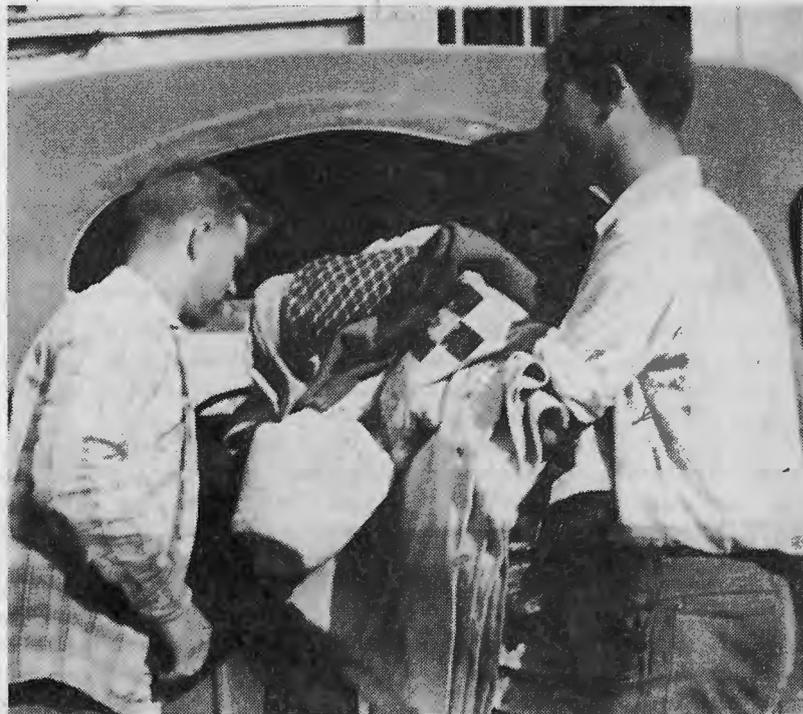
Lima, Peru

Dear Ones in the Lord,

For the present we have found it necessary to keep before our eyes a promise in Isaiah 54:17: "No weapon that is formed against thee shall prosper, and every tongue that shall rise up against thee in judgment thou shall condemn. This is the heritage of the servants of the Lord."

Some of our group have found it necessary to return their Indian informants to their tribes to convince them that we are not boiling their tribal members to procure oil for our aircraft. Such is the rumour now among a few tribes, so that river travel in those areas is no longer safe.

The weapon against the government Teacher Training School is a serious one. The budget for the course has been cut into less than (Continued on page 4-2)



For a number of years MCC has been providing one worker to serve with the World Council of Churches agricultural rehabilitation team in the village of Ionannina, Greece. At present Paul A. Wengert is working on the inter-church self-help project, which is aimed at giving assistance to poor farmers in the area. In his village-to-village work Paul helps the farmers improve their poultry housing and feeding, introduces improved seeds, teaches them about fertilizers and tries to improve sanitation. In this picture Paul (left) and his interpreter, Payniotis, are putting clothing and other items into a truck in preparation for going to a village.

## EDITORIAL

### The Christian as Employer

A non-Christian sociology professor at a prairie university commented that no employer who carried out his responsibilities to his employees and the community would ever become a millionaire. Does the Christian businessman think this way too?

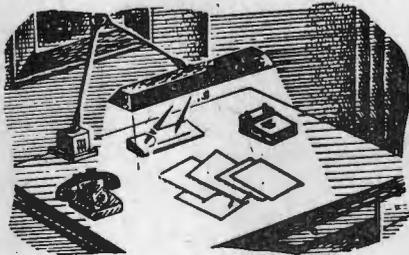
In a recent speech the Roman Catholic archbishop in Manitoba stated that in today's society, with its tension-productive features, each employee should at least have the hope of owning his own home. Do our Mennonite employers agree?

Many of today's largest industrial combines in the United States grew so rapidly during the last half of the nineteenth century and the first half of the twentieth century because they exploited cheap immigrant labor and discouraged organization of labor unions that would exert pressure toward higher wages. Are Christian employers, be they businessmen, factory owners or farmers of 1959 justified when they do the same thing? Is rapid expansion of a factory justified in the sight of God when it is possible only because the workers in it receive sub-standard wages and work long hours without overtime pay?

Here are some more questions. Does a Christian employer's responsibility to his workers include participation in adequate health and pension plans? Does a Christian factory-owner's responsibility stop when he has provided the tools—or should he also provide congenial working conditions and an attractive lunch-room? Is the family of the worker in a Christian's business also partially the responsibility of the Christian employer—or is it none of his concern if there is sickness, financial difficulty? Must the Christian employer be concerned about the spiritual life of his employees?

Some Christian employees, facing the above questions realistically, have instituted factory councils in lieu of unions. Some have set up profit-sharing plans with their employees. Others are deliberately keeping their factory or business from expanding too rapidly so they can carry out their responsibilities to their employees. Many have noon hour services (voluntary attendance) for their employees.

Where does the Mennonite employer stand in relation to the above questions? And where does the church stand in relation to its members engaged in exploitation of immigrant labor and questionable business practices? Has the time not come to seriously ponder the above issues, even to initiate study groups and conferences on these problems?



### Pen Points For Reporters

**Urgent:** This is a plea to ALL reporters. We are urgently in need of more news. You are our source of news. Unless you send in reports on activities in your community and church the chances are that no one will. You alone are responsible if people in your community complain that there is not enough news about your church and community in the *Mennonite Observer*.

**Punctuation:** I have mentioned punctuation before, but it is not amiss if this is done again. This week I would like to give a simple rule for the use of commas and periods with quotation marks. Always place your periods and commas inside of the quotation marks. For example:

Many people like the book "Hen-

ry's Red Sea," since it shows so clearly that "all things work together for good to them that love God."

When you have a question as a quotation, then place the question mark inside the final quotation marks, as in the following: "Did you send in your report today?" But if the question includes a quotation, then the question mark follows the quotation mark. An example is: When did he, figuratively speaking, "climb out of his shell"?

**Quote:** "The traditional peace churches have never had an opportunity like the present to testify to the world of Christian peace. Nuclear weapons are making the world pause to think. May we not shrink from this hour of opportunity."

## DEVOTIONAL

### Were They Mistaken?

By Orrie D. Yoder

"Ye turned to God from idols . . . and to wait for his Son from heaven" (I. Thess. 1:9,10).

Certainly, a fact not to be denied is the faith of the early Christians who believed in the imminent return of Christ, and who lived in full assurance of His promise, who said while yet on earth: "I will come again" (John 14).

Today, on radio waves, on printed pages, and from voices, the words are heralded out many thousands of times: "Jesus is coming again!" However, while this truth is proclaimed by certain masses of professors, there are thousands of others who profess to believe all that the Scriptures teach, and yet are almost silent in proclaiming this great truth.

Now if the fact remains that early Christians so believed in this "blessed hope" that it affected and molded their living and theology accordingly, why are so many professing Christ today, living, acting, and planning just as if Christ were not coming again?

Again, why is this truth so loudly proclaimed by so-called heretical sects, while so-called evangelical groups are wont to condemn such, and at the same time are ready to justify themselves for the stony silence so often recommended when the truth is brought before them?

Well, this is the reason suggested by some, "Those early Christians were wrong when they believed that Christ would come again, for He has not yet come. It is nearly two thousand years since then, and He has not come yet."

Is that right? Were those Christians, who long ago believed in the return of Christ, wrong? Then likely they have been mistaken on a lot of other beliefs too, for the same Holy Spirit who moved the writers of Scripture to recount their faith in Christ's return, also moved them to record other tenets of their faith, did He not? Who shall decide where else they were not mistaken?

But were they mistaken? Have we any divine authority to imply that they were mistaken? Did not their Master say that He would come again, and that they were to be ready? Were they wrong for believing His Word? Was Jesus wrong, and were His followers mistaken when they believed His Word, and lived in strict accordance with His Word? If so, then the Scriptures must contain some things that are not facts, but "fables."

However, Peter says that proclaiming the coming of Christ is not from "cunningly devised fables" and that he was an "eyewitness" of facts relating to Christ's coming again (II. Peter 1:16).

More than this, Peter declares

that any who will raise questions as to the fact of our Lord's return belong to the group of unbelievers and "scoffers." They are "scoffers" who will say in these last days, "Where is the promise of his coming?"

Peter made some corrections as to man's reckoning of time, for one "day" with man may be as "a thousand years" with the Lord. Therefore, if God in mercy delayed the coming of Christ one or two "days" longer than what the early Christians expected, were they very much mistaken? How much more today may we be the mistaken ones, if we learn the language of the scoffers, and quite often blurt out: "Where is the promise of His coming" today?

Of course those early Christians were not perfect, for Paul corrected them when they looked for "the day of Christ" before the Great Apostasy, and the appearance of "the man of sin" (II Thess. 2). However, they were not corrected for their faith in the imminent return of their Christ, for surely, they were not mistaken.

Gospel Herald.

The soul would have no rainbow had the eyes no tears.

\* \* \*

Some church members are like the farmer's well — frozen up in the winter and dried up in the summer.

\* \* \*

The wings of prayer can carry you where serpents of sin cannot crawl.

\* \* \*

The only Christ some people know is the Christ they see in you.

## Mennonite Observer

Our Christian Family Weekly 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.*

## Announce Mission Conference Speakers

**Winnipeg, Man.** — Dr. G. W. Peters, dean of the Mennonite Brethren Biblical Seminary at Fresno, Calif., will be the main speaker at the annual Missionary Conference of the M. B. Bible College, February 19-22.

Dr. Peters is a member of the M. B. Board of Foreign Missions and an authority on mission work. He has travelled in several fields and written a book on the foreign mission work of the M.B. Church, now used as a textbook in several schools.

Missionaries participating in the conference will include Rev. J. H. Franz, missionary to Paraguay, and Rev. and Mrs. Ted Martens, missionaries to Africa. It is also expect-

ed that Miss Doris Harder, missionary to Colombia, will be present for the conference. Several home missionaries are expected for the ministers' course and will then participate in the Missionary Conference.

Services will be held during the day and evening at the M.B. Bible College auditorium, with the final service scheduled for the Elmwood M. B. church.

Everyone interested in mission work—and that should be every Christian—will benefit immensely from attendance at this Missionary Conference. The missionary displays set up by the students are alone worth the effort of going to the college for the services.

## Bid Missionaries Farewell

**Matsqui, B.C.** — The Matsqui M. B. Church gathered in the Mennonite Brethren Bible Institute auditorium on the evening of January 25 to bid farewell to Mr. and Mrs. Henry Goertzen. The Goertzens are returning to India for a second term under the Evangelical Alliance Mission.

After a short musical program, Mr. Goertzen spoke to the church on what a farewell includes, basing his remarks on Mark 10:29-31 and Luke 5:27, 28. After this Mrs. Goertzen addressed a few words to the church, with Psalm 71:16 as basis. The missionaries were then presented with certificates of re-commission. Mr. Neufeld, the church leader, then read Acts 20:28-32, 36 and Isaiah 54:10, offering a dedicatory prayer in English.

Mr. and Mrs. Goertzen expect to leave New York by boat on February 21 and to reach Bombay, India, approximately March 19.

## Evangelism at New Hazelton

**New Hazelton, B.C.** — Shanty-men missionaries Cecil J. Carter and Stuart Brocket began evangelistic services in the United Church at Kispiox, B.C., on January 18 upon the request of the natives. During that week, the Lord gave understanding to the native minds to grasp the precious truths in God's word. We praise Him for this.

Those united in the Lord's work here in the Hazeltons (there are three towns—Ed.) would covet your prayers for the campaign which started January 25 in the Gospel Chapel, New Hazelton. How we rejoice as we, too, grasp new truths which the Lord's servants are revealing to us.

Our prayer here is that not only the natives may have the desire to hear what God has to say, but that the white people who are so indif-

ferent towards their spiritual condition may "Hunger and thirst after righteousness." They are so needy but so blind.

## Bursaries Renewed for College Work

**Winnipeg, Man.** — The Youth Committee of the Mennonite Brethren Conference of Canada has announced that it will again offer two bursaries for students at the M. B. Bible College.

Tenable during the 1959-60 school year at the M. B. Bible College, the

bursaries each provide \$250 toward tuition and expenses while attending college. The bursary program is designed to assist those preparing to serve in the M. B. Church program of missions, church work and educational programs. In the words of the announcement, "The recipient is not under any direct further obligations, except that it is expected that he plan to serve our Canadian brotherhood upon completion of his studies."

To be eligible for the bursary an applicant must be planning to attend the M. B. Bible College and have met the entrance requirements of the college. Applicants must also be members of an M.B. Church.

To apply, interested young people should write a letter of application stating reasons for applying, include two letters of reference (one from the provincial youth leader and one from the local pastor), and include transcripts of credits of studies previously undertaken. All application materials should be sent to: The Selection Committee, M. B. Bible College, 77 Kelvin St., Winnipeg 5, Manitoba.

It is hoped to announce the recipients of the bursaries at the Youth Night of the Canadian Conference of the M. B. Church, to be held early in July. Thus applications for bursaries should be in preferably by the end of May.

Youth leaders in M.B. churches are asked to publicize the bursary program repeatedly.

## A Call to Prayer

"He went up into a mountain apart to pray" (Matt. 14:23). Prayer in communion and fellowship with the Father constituted the focus in the life of our Lord Jesus Christ. In His self-chosen limitation as a man He was dependent on the infinite resources of God. The avenue to draw from these resources was prayer.

The spiritual victories of all ages have remained dependent on the avenue of prayer. The provisions of God are sufficient for all needs and assignments. The appropriation of these provisions, however, is subject to prayer. "Ask, and it shall be given you" (Matthew 7:7). "Ye have not, because ye ask not" (James 4:2b).

The relationship of prayer and supply constitute the inclusive basis for all mission operation. The evangelization of the world is our most sacred charge. The time to accomplish this trust is short. The opportunities of our days are unprecedented. The hindrances from opposing forces are mounting. The struggle of our young national churches for spiritual survival and growth is severe. The demands upon our mission personnel increase. The inflationary trends at home and abroad

make the financial support of our world-wide program increasingly difficult.

Into the arena of this spiritual conflict for the souls of men comes the word of our exalted Lord: "All power is given unto me in heaven and in earth." It is thus not a question of possibility to succeed and to accomplish the task. The urgency rests with the ministry of prayer through which the inexhaustible supplies of spiritual and material resources are made available. The classic statement of John Elliot, the apostle to the Indians (1645-1690) prevails: "Prayer and pains, through faith in Jesus Christ, will do anything."

The responsibility for effective intercessory prayer at home and abroad is our central concern for the large missionary program of the Mennonite Brethren Conference and for missions at large. The plea of the apostle to the heathen, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified" (II. Thessalonians 3:1), is the renewed call that comes from the M. B. Board of Foreign Missions office in behalf of the board and missionaries from the four corners of the world.

The 1959-60 Prayer Guide has been sent to the churches of our conference. A copy of this Prayer Guide is intended for each home of our churches. May we plead that a place for the Prayer Guide be given in the family Bible of each home and intercession be made for the world-wide ministry in the daily hour of family worship?

Individuals, young and old, are also encouraged to have a Prayer Guide in their personal Bibles and to give room for this ministry of intercession in their hour of personal devotion.

The plea of Edward Payson, "Prayer is the first thing, the second thing, the third thing necessary to a ministry. Pray, then my dear brother; pray, pray, pray," is the call which we sound out to our brotherhood as the most urgent need for the wide missionary program to reach the unreached and establish a national church capable of an effective witness for Christ.

In behalf of the great cause of missions,

J. B. Toews

## Hear Premier at Edmonton Meeting

**Edmonton, Alta.** — The Association of Mennonite University Students here at Edmonton on Friday, January 16, heard the Hon. E. C. Manning speak on "The Christian and the State."

Mr. Manning, who is the premier of Alberta and also an evangelical radio pastor, indicated that the new life of a "born again Christian" should influence every phase of life. He left little room for withdrawal and Christian isolationism.

### Church and Country

He described the Christian's duty as being an ambassador for Christ and as being the salt of the earth. In the former he saw the duty of membership in the Christian church, and in the latter the duty of citizenship in a country.

Both concepts of "salt" and "ambassador" he said, ruled out isolationism. Jesus Christ himself mixed freely with all peoples, until he brought down the wrath of the isolationists upon his head.

As Biblical examples of God-fearing men participating in the full duties of government he listed Joseph, prime minister of Egypt, and Daniel, the third ruler under Belshazzar.

A lively discussion followed the presentation.

On February 23, Edmonton AMUS will hear Frank H. Epp, editor of The Canadian Mennonite, in a discussion of "In Search of Mennonite Unity."

Study the Bible to be wise, believe it to be safe, practice it to be holy.

# Singing With Understanding

By Bob Warkentin

Music is such an integral part of our church services that we can hardly imagine a service without it. It can be used in so many ways to direct our thinking toward God. Sacred song is a means of worship. We express our adoration and praise to God through music. Prayers of confession, thanksgiving, and intercession are given expression in the hymns used during the service. Songs of aspiration, dedication, and invitation are also expressions of our desire to commune with God.

Besides the above-mentioned kinds of hymns there is the song of testimony or gospel song. This type of song gives us a means of expressing our personal experience of salvation and Christian living. The simple harmony and rhythm make this type of song singable for the average congregation. The use of a chorus or refrain which is repeated with every stanza makes the song easily remembered. Being personal and simple, the gospel song has secured a permanent place in our services.

However, we must be sure the gospel songs we use are a personal experience or we are not being truthful. For example, I could not earnestly sing "Years I spent in vanity and pride, caring not my Lord was crucified," or "How well do I remember how I doubted day by day, for I did not know for certain that my sins were washed away," while someone else could give this as his testimony. Then, too, the song of testimony must not be boastful with "I" being foremost. It should be used in the right time and place. Most often the worship service would not be the proper place, since we are there centering our attention on the Triune God and communion with Him. We have no right to rob people of worship in a service by making them sing or listen to songs that are inferior in content. Then too, a song poorly sung mars the service by interrupting true worship.

The majority of songs our evangelical churches use are gospel songs. We have overused these to the extent of neglecting hymns and anthems that help us worship, praise, and adore God. We should use only the best of these testimony songs so that we have a more balanced emphasis on the whole Christian life.

How then can we judge whether a song is fit for a means of testifying of God's love? First of all, the text should be considered, using the following suggested standards by which to judge the worth of a given song.

1. It must have correct English.
2. The text must be doctrinally sound.
3. It should be good poetry.

4. The text should be God-centered rather than self-centered.

5. The words should be thought-provoking, not overly repetitious or trite.

6. The words must never be sentimental.

7. The words should be free from irreverent familiarity.

An example of a song that would qualify is "Tis So Sweet to Trust in Jesus." A song that fails in every point is "Jesus and Me." Other songs which violate one or more of these standards are "The Lover of My Soul" and "The Lights of Home."

If the text qualifies the song for church use, its musical worth should be determined.

1. It must follow the rules of harmony.

2. The rhythm should not take predominance over or distract from the message of the song.

a) It should appeal more to the spiritual than to the sensual.

b) The rhythm should not be monotonous, using a repeated pattern through the entire song.

c) The rhythm should not be such that accents are placed on the wrong syllable. Particularly offensive are those songs which give accent to the second syllable of the word Jesus, thereby profaning the Name.

3. The music must be free from vulgar irreligious association.

a) It should not be used just because it is a popular form in the en-

tertainment world. How can any of us accept the standards of the entertainment world for our church music and stoop to the most degrading form of jazz and other popular types of music to present the highest, most glorious theme the world has ever heard, that of God's plan of salvation for mankind?

b) If the tune is more widely known in its secular setting than its religious setting, especially if it is a popular or folk song, it should be avoided in Christian services. Examples are "I'm Glad I'm a Christian" and "I Love Him."

c) The words should be in an appropriate musical setting. There are many songs which have the suffering and death of Christ as their theme, put to music that is flippant and carefree. Can we think appreciatively of Christ's atonement with that kind of setting? One song that serves as an example of poor taste in this category is "He Bought My Soul Through Death on Calvary."

It is immeasurably important that we show due respect for each song in its original form or as the author intended it to be used. Even good hymns and gospel songs can be misused, distorted, and desecrated by the manner in which they are presented.

1. The composer's intended pace should be followed without adding holds and breaks that call more at-

(Continued on page 12-2)

## Church Hears of Prayer Needs

(Continued from page 1-4)

half and the three-month course is down to two months. Furthermore, there is trouble with the professors appointed to teach the course. Great strides have been made during the six years that the Indian school program has functioned. We cannot believe that the work should now be brought to naught and are therefore requesting your fervent prayers that the Lord will intervene and bring glory to his name.

As a whole we seem to be in for a stew. Whatever the plot is against us, we do not know, but have been warned of an oncoming attack. Our director and branch director have felt it necessary to come into the city to make important contacts at this time.

A number of workers have come into the city for a few weeks of rest, while the weather here is pleasant. The reports given by them at our weekly report night have stirred our hearts anew. The Snells brought good news from the Machiguengas. A number of Indians have come to love the Lord and are filled with joy and a real desire to let all their tribesmen know the secret of their peace and joy. Machiguengas do not limit

their witnessing to hours or to the daytime. The services are run in their culture, thus lasting up to three hours and some up to midnight. When a Machi begins to listen, it is evidenced by repeating the speaker phrase upon phrase.

The Christmas mail from friends at home made the season a very happy one for all our family. Your love, prayers and sacrificial giving is greatly appreciated.

Yours for the jungle Indians,  
Peter and Mary Fast.

Next, we had a quick look into India's harvest fields. Mrs. Henry Poetker, serving under the M. B. Board of Foreign Missions, writes "Ueberall bekehren sich jetzt viele in den Doerfern. Es scheint so, die Zeit zum Einheimen ist gekommen." Christmas morning Rev. Poetker preached in the church at Hyderabad, then in the afternoon they traveled to Kalvakurty in order to attend the Christmas program. The Christians there presented the Christmas story in a way that brought joy to their hearts. The Indian guest speaker gave a heart-searching sermon. The following day they attended a wedding in a faraway village. On the December 27 they went to a village where there were twelve candidates for baptism, who gave their testi-

monies and were baptized the following day. Especially well do these Christian women stand up for the Lord, for although only one of them could read she had already brought a number of others to the Lord. Mrs. Poetker also requests our further prayers for their homecoming plans.

Another letter from our mission director, Rev. J. B. Toews, informed us that Wilmer Quirings are planning to go back to Colombia very soon. They are well aware of the dangers facing them, yet they are willing to go in the name of the Lord of hosts. Will we do our part by backing them up with our gifts and prayers?

Our missionary speaker, Miss Voth, gave us greetings from the co-workers on the field, "We are still courageous in the work." She also forwarded the "thank you" that the natives send for the opportunity they had of hearing the Gospel. She then read Luke 10: 30-37 (The good Samaritan) and made a few short comments. Miss Voth's earnest prayer was that as she would show us the people of Colombia, we might see their deep need, have compassion, and go and help them. She then showed us her slides.

Ninety per cent of Colombia's population is white, while five per cent are native Indians and five per cent are the descendants of Negro slaves. The Negroes and Indians refuse to have anything to do with one another until Christ changes them. One picture illustrated so beautifully the unity brought about through Christ. It showed a quartet of girls, one was black, one was Indian, and two were white, all singing the praises of God.

Miss Voth asked us to pray for those who had come to the dispensary to be treated for physical ailments. Here they had always heard about the One who could heal them spiritually as well.

Parents, how would we feel if our children were forbidden the right of going to school? Many of the Christian parents of the Choco have put up a petition for a day school for their children. They have sent this to the new governor and it is being considered. Let's join with them in faith, praying that this petition would be granted.

We also know of all the hard work that the Jake Loewens and the Wirsches did in order to put the Indian language into writing. Now that some of the Scriptures are translated and the work would be easier, it seems that the work will be nullified. The Brethren Loewen and Wirsche are not giving up. They are going to Panama, where they can use this same language and are hoping to reach many of the Indians from Colombia through this back door. I'm sure their word to us would be, "Brethren, pray for us!"

# Paraguay Revisited

(C. A. DeFehr, Winnipeg, Man., spent almost two years in MCC service in South America in 1947-48, when more than 2,000 Mennonite war refugees from Europe immigrated to Paraguay. He served as resettlement director and helped establish the two new colonies, Neuland and Volendam.)

Last fall, the Mennonite Central Relief Committee (MCRC) of Western Canada asked Brother DeFehr to revisit the Paraguayan colonies, particularly to evaluate what progress had been made in Neuland and Volendam during this first ten-year period and to see what prospects Mennonites in Paraguay have for a successful future. A summary of Brother DeFehr's report follows.)

We left Winnipeg Aug. 14 by air and arrived in Asuncion Aug. 16. After a few days of fellowship at the MCC Center we flew to Filadelfia. We spent a week at Fernheim Colony, visiting the villages and gathering information. A jeep placed at our disposal by Brother Gerhard Sukkau from Yarrow, B.C., who is currently teaching at the Bible school for the seventh year, greatly facilitated our travels and enabled us to do more in the allotted time.

## General Impressions

The new highway from Filadelfia to Neu-Halbstadt, as well as a number of other well-built roads, certainly are impressive in comparison to the roads used earlier, half of which were Indian trails.

The villages also present a more becoming picture, with better homes, fruit and shade trees, more land broken and under cultivation. Most farmers have more and better machinery and they are striving to improve their breeds of livestock. We noticed some of the farmers ploughing their land after the crops had been harvested. This helps to retain moisture and makes planting possible right after rain, which is very important in the Chaco.

The Experimental Farm, sponsored by MCC, has been a great help in producing suitable seeds, grasses, vegetables and fruit trees.

The colonies in co-operation with MCC have decided to build a mental hospital in Filadelfia. Fifteen thousand dollars are to be raised for this project on the following basis: MCC 50%, Menno Colony 25%, Fernheim 23%, Neuland 22%, Volendam 15%, and Friesland 15%. Dr. Marlene Haenel from Germany, who is directing the mental health program of the colonies, will be in charge of the hospital.

About 40 miles of the Trans-Chaco roadway have been completed from Asuncion towards the Chaco. This stretch affords ample proof of the importance of the finished highway. Trade has developed and six

buses travel daily to Asuncion. The section that is to be built next is under water due to heavy rains, which has brought the work to a temporary standstill.

## Colony Neuland (In the Chaco)

A new highway, almost 100 miles in length, links the central points of the colonies with Rail Station Kilometer 145. Whereas 40 to 50 vehicles were formerly required to transport goods from Neuland to the station, one truck is now doing the job. Many roads have been improved with a bulldozer, and water holes have been dug.

Neu-Halbstadt, the center of Neuland, serves the surrounding villages with its hospital, school, store and partially developed industry. In resume, here is what we found:

1. Oilmill—also a large warehouse.
2. Creamery and cheese factory—started operating recently.
3. Palosanto plant costing about \$7,000 not operating for about a year as there is no sale for the oil.
4. The co-op with several buildings—serves the people of the colonies.
5. A comparatively well-built hospital with 30 beds filled most of the time, including Indian patients.
6. Old folks home next to the hospital.
7. High school—not quite completed as planned. Some classrooms temporarily set up in the dormitories. There are 40 students in the high school and 6 attend the pedagogy classes in Filadelfia.
8. Brick and shingle plant.—In Neu Halbstadt there is very good clay for brick making, and although the plant is privately owned, it has been a great help in the building up of the colony.
9. Cattle range—through lack of knowledge there were some losses here.
10. Committee of Reference and Counsel—has an account out of which old disabled people and women who are alone are given support. In the colony there are 140 single women and widows. Of these about one quarter receive annuity from Germany because they have lost their husbands in the last war. The brethren of the committee gave their heartfelt thanks for the untiring help received from the brethren in Canada during the year.
11. Dollar Loan Account—an account of approximately \$10,000 set up by MCRC, from which loans can be made to purchase cattle, machinery and other farm equipment which settlers need but are unable to buy.

## Future of the Colony

The result of ten years of work can be seen. Actually the first five years were very difficult because of

insufficient farm machinery and equipment.

There is hope for the growth of the colonies through the Trans-Chaco Highway, which will help them to transport their produce fresh and consequently to receive better prices. There is also hope for oil, which would provide much opportunity for work.

On the other hand the future is questionable due to constant emigration. In 1950 there were 2472 people in the Colony Neuland, which would normally mean about 3,000 persons today. However, at present there are 1700 persons in the colony.

The German Consul has expressed himself to Oberschulze Peter Derksen (administrator) as follows: "Tell your people to have patience another two or three years. Future prospects for Paraguay are bright, and they scarcely will find better opportunities in other countries."

## Colony Volendam (East of Paraguay River)

The first days in Volendam were spent seeing the villages, industries, hospital, school, livestock and wheat fields. We also visited the two villages, No. 14 and 15, that have been deserted. In the beautiful orchards of these villages much fruit was lying on the ground. Nobody wanted it, for all had enough of their own.

The main income for these people until 1958 was lumber. This seems to have been the most profitable project at first; since the land was virgin forest and farming developed rather slowly. After ten years it is evident that more farming should be done; however, many people still prefer the lumber business. There the money comes in daily, whereas a farmer has to wait six months in some cases.

## Agricultural Conditions

Because there are big swamps in the colony, and these are under water during the rainy season, the farmers decided to plant rice. The ordered machines arrived late so that only 140 acres could be planted. Of these, 115 acres could be harvested, bringing in 103 tons of rice. Next year the colony is planning to plant 500 acres. With an average crop of one ton per acre they could expect a total of 500 tons, worth about \$35,000.

Wheat was also tried as a private undertaking but again the machines arrived late and the wheat was seeded in unprepared land. The result was four to 12 bushels per acre. The colony hopes that wheat growing will improve, for they have had good results on campland with fertilization. They have also decided that every farmer must raise one hectare (2½ acres) corn for export. Thereby the colony would have enough for a shipload, and the farmers would get a better price for their corn.

There is an experimental farm

here also. They are trying to develop a profitable perennial plant. This undertaking is developing slowly as work is done on a small scale.

## Cattle Raising

At present the colony, as such, has a herd of 1,290 cattle, double the number it owned five years ago. There is plenty of pasture, and four horsemen are employed to look after the animals and prevent theft. These men could take care of an ever larger herd. The people of the colony own over 5,000 head of cattle privately.

## Hospital

Volendam has a new, well-planned hospital with kitchen, dining room and laundry. The cost of this is about \$17,000. The colony is very thankful for the good support they have received in building this hospital.

## Co-op

This undertaking shows great development. Last year it was especially concerned with helping to raise living standards. A general depression has weakened the co-op considerably, however, so that profit went down considerably in 1958 as compared to 1957.

## Schools

With the resignation of two Canadian teachers, the classes of the high school are partly without instructors, so that this year there are only three classes with 27 students. Next year they expect to have four classes. At present no solution for the teacher problem has been found. Thirteen villages have combined to operate four schools with a total of seven teachers and 130 pupils. There is great need for at least one high school teacher.

## Dollar-Loan Account

After the exchange rate was stabilized, the account has come into full use, the borrowed monies coming in, except in a few old cases.

## Future

I have more hope than ever before for the future of Volendam, except for the constant drain of emigration. One experience by way of example: During my visits to the villages and farms I expressed myself favorably on the progress I noticed, and asked a villager: "What else do you need?" He replied, "I have everything, and also much to thank God for, but I must go to Canada." Upon my question "Why?" he replied: "My wife's relatives in Canada repeatedly write for us to come, and now my wife's only wish is Canada, and I have to go if I don't want to separate from my family."

Volendam can report progress in all areas except the lumber business. This always meant cash money for the farmer and the colony, without which they thought they could not manage. It seems that a number of

(Continued on page 11-2)



## THE Young Observers

### Let's Visit a Minute

Dear Boys and Girls,

What do you do when someone else in your grade gets a higher mark than you do in a test? Do you go to that person and congratulate him—or do you sit and scheme how you can get even? If you are worried only how you can get even you are showing signs of jealousy and envy. And jealousy and envy are sin, the Bible says.

The Old Testament contains the story of Saul and David. Saul was the king of Israel and a very tall man. He was also good-looking and an excellent leader in battle. But in time he started showing signs of jealousy and envy and these led to his downfall. For example, when David had killed Goliath, the women of Israel sang a song that said that David had killed ten thousand and Saul one thousand. When Saul heard this, he was very angry and determined to get even.

Saul's envy and jealousy of David made him try to kill David by pinning him against a wall with his spear. It made him waste a lot of time looking for David in the desert so that when he would find him he could kill him. Even when David sang sweet songs to him, Saul couldn't overcome his envy and jealousy. Because of this the Spirit of God left Saul, the Bible says. So Saul gradually turned away from God more and more until finally he even killed himself. And all because he couldn't get over his jealousy and envy, which resulted in disobedience to God.

Are you jealous and envious of others? If so, stop right now to ask Jesus for forgiveness. And then ask Him to help you to overcome jealousy, won't you? Love, Aunt Selma

## Lost in the Big Timber

Bud Newton and his two pals, Joe Hawley and Punky Sanders, were lost in the deep forest. Night would soon come, and the cold winter wind that was whipping through the barren branches above them was bringing a snowstorm.

The three boys lived in a logging camp along the Muskawana River. That morning one of the logging crews had reported seeing a wounded deer. Bud had once had a fawn of his own for a pet. He loved deer. So he had asked Joe and Punky to help him find this one. But they did not find the deer, and in a way it was Bud's fault that they had not found the camp.

"You and your bright ideas," Punky scowled at Bud. "It's almost dark, and we may be five miles or more from home."

"Yeah, we could freeze to death out here," moaned Joe.

"I—I'm praying," was all that Bud could say.

Punky swore and laughed. "Listen to him! Praying! We want to know the way home, and the guy tells us he's praying."

Bud did not say anything, for he really did not know what to say. Punky's dad was the owner of the beer hall in town. Joe's dad was the camp's heaviest drinker. The boys attended the Sunday school once in a while, but neither of them were Christians.

"You'd better cut the talk," Joe said to Bud. "We've got to think

hard. If we don't get home tonight, we may never get home—at least, not alive."

"Maybe if you two guys would pray, too," Bud began, but just then Punky gave him a hard punch on the arm that cut like a dagger. Bud did not let out a whimper.

"Keep still with that stuff!" Punky growled. "You think it helps to pray. O.K., pray us out of this mess. I'm cold and want to go home."

"Honest, fellows," Bud said, "I know the Lord can lead us out of this if we'll trust Him."

"How?" Punky asked sneeringly. "Sure, I can say that, too. Now if the sun were shining, anybody could tell the directions. Or if we could see the North Star after a bit, maybe then we could get straightened out. But the ground is covered with a foot of snow, and more's coming. It'll soon be dark as tar, and here we are. If anybody can get a fellow out of a mess like that, then my dad's a deacon."

"I've got an idea!" said Bud. "When a fellow's lost, he always walks toward the left. That makes him go in a circle. Any lumberman will tell you that."

"So what?" asked Joe.

"Yeah, how's that gonna help us find camp?" added Punky.

"So let's hit it out toward the right," Bud said. "Let's be careful to keep toward the right. Maybe

then we can keep from going in a circle."

"That's a dumb idea," Punky said.

"Why?" asked Joe. "Just because you don't like to hear Bud talk about God?"

"That doesn't bother me," Punky said. "Let him have his own silly ideas. I'm trying to think of something sensible. We go to the right, sure. But what direction is that supposed to be? We should go southeast, but maybe he'd take us northeast. How would we know?"

"Punky's right, Bud," said Joe. "Whew! I guess we're really in for it, aren't we?"

For several minutes the boys stood without saying anything. The howl of the wind rose higher and higher. Snow was falling heavier now, and it stung as it hit their faces. Finally Bud said, "I've got another idea. There are streams all over the woods here, aren't there? We'll start looking for a stream, 'cause they all flow right into the Muskawana, don't they?"

"Hey!" Joe exclaimed. "That's right. If we keep going straight, no matter what direction, we've got to hit a stream. Then we'll just follow it to the Muskawana. It will take us right into camp."

"Say, maybe you've finally got a sensible idea," Punky admitted, as the three set out in a straight path.

Darkness came, but the skies cleared just a little, so that there was enough light for the boys to see their way. The snow had stopped falling. However, the wind blew stronger and stronger. Every moment seemed colder than the one before.

Bud's feet began feeling terribly cold. His cheeks stung, and he could hardly move his fingers. Soon Punky began to mutter again, and Joe complained about the awful cold.

Bud himself began to wonder. He had prayed and prayed, but nothing seemed to happen. They seemed only to be going deeper into the forest.

They did not even have matches to make a fire. Suppose all three of them froze to death? Bud did not want to die. He was not afraid, but he did not want to die so young. As he thought it over, he realized that if he should die, he would go to be with the Lord. But what about Punky and Joe? What if they froze to death?

"Uh—say, fellows," Bud stammered at last. "Looks sort of tough, doesn't it?"

"You're telling us!" said Punky, swinging his arms to keep himself warm.

"What I mean is—" Bud began again. "Oh—well, if we don't make it, then what?"

"Then we freeze to death," said Joe.

"But what about you fellows?"

asked Bud. "I mean, what about your souls?"

Punky swung around on his heels. "Aw, cut that out, will ya?"

"Wait a minute, Punk, that's a pretty serious question," Joe broke in. "You know as well as I do that Bud's a straight shooter, and he's a good guy. That's because he's a Christian. If he should die—"

Punky did not give Joe a chance to finish talking. "Look, you guys!" And then suddenly he yelled, "Hey, there's a stream, the big one!"

"Well, sure enough!" Joe exclaimed. "Oh, boy, am I glad to see it!"

"Maybe your praying wasn't such a dumb thing after all, Bud," said Punky. "All we've got to do now is follow the stream back to Muskawana, and—" Punky stopped talking. He acted like something had struck him.

"What's the matter?" asked Joe.

"This stream is all frozen over. How can we tell which way it is flowing?"

Joe groaned. "That's right. We don't know which way to go. We could try one way, maybe, and then—"

"I don't know about you guys," broke in Punky, "but I'm about frozen. I can't go on much longer. I'm already starting to feel numb."

"Listen," Bud's voice broke in, trembling. "You've got to listen to me this time! Maybe God's trying to talk to you fellows, and you won't let Him. I want to get out of here, too. I don't want to freeze to death, but suppose—suppose we do die?"

Punky started to say something, but stopped.

"I was sure there was going to be a way out," Bud said, "but if we got out, you fellows might keep right on saying no to the Lord. Maybe this is the only way He can make you listen."

"Yeah, m-maybe," Punky admitted.

Joe broke down. "I can't help it if I'm crying! I just know that I won't go to heaven if I die out here. Tell me what I'm supposed to do, Bud. How do I get to be a Christian like you?"

Punky, too, listened closely as Bud explained the way of salvation to Joe, telling him how he might have eternal life in Christ Jesus simply by believing on Him. After Bud had finished, the three boys bowed their heads, and Joe and Punky both asked the Lord to come in and rule in their hearts and lives, to forgive and cleanse them from sin, and to be their personal Saviour.

"You know, I—I even feel a little different inside already," stammered Punky.

Bud did not answer. He could not help but feel that there must be a way out and that the Lord would show it to them. "Say!" Bud called out suddenly. "I've got it."

(Continued on page 11-3)

# BLACK ROCK

BY RALPH CONNOR

(28th Installment)

His first days were spent in making right, or as nearly right as he could, the break that drove him to the West. His old firm (and I have had more respect for the humanity of lawyers ever since) behaved really well. They proved the restoration of their confidence in his integrity and ability by offering him a place in the firm, which, however, he would not accept. Then, when he felt clean, as he said, he posted off home, taking me with him. During the railroad journey of four hours he hardly spoke; but when we had left the town behind and had fairly got upon the country road that led toward the home ten miles away, his speech came to him in a great flow. His spirits ran over. He was like a boy returning from his first college term. His very face wore the boy's open, innocent, earnest look that used to attract men to him in his first college year. His delight in the fields and woods in the sweet country air and the sunlight was without bound. How often had we driven this road together in the old days!

Every turn was familiar. The swamp where the tamaracks stood straight and slim out of their beds of moss; the brule, as we used to call it, where the pine stumps, huge and blackened, were half hidden by the new growth of poplars and soft maples; the big hill where we used to get out and walk when the roads were bad; the orchards where the harvest apples were best and most accessible—all had their memories.

It was one of those perfect afternoons that so often come in the early Canadian summer, before nature grows weary with the heat. The white gravel road was trimmed on either side with turf of living green, close cropped by the sheep that wandered in flocks along its whole length. Beyond the picturesque snake-fences stretched the fields of springing grain, of varying shades of green, with here and there a dark brown patch, marking a turnip field or summer fallow, and far back were the woods of maple and beech and elm, with here and there the tufted top of a mighty pine, the lonely representative of a vanished race, standing clear above the humbler trees.

As we drove through the big swamp, where the yawning, haunted gully plunges down to its gloomy depths, Graeme reminded me of that night when our horse saw something in that same gully and refused to go past; and I felt again, though it was broad daylight, something of the grue that shivered down my

back as I saw in the moonlight the gleam of a white thing far through the pine trunks.

As we came nearer home the houses became familiar. Every house had its tale: we had eaten or slept in most of them; we had sampled apples, and cherries, and plums from their orchards, openly as guests or secretly as marauders under cover of night—the more delightful way, I fear. Ah, happy days, with these innocent crimes and fleeting remorse, how bravely we faced them, and how gaily we lived them, and how yearningly we look back at them now! The sun was just dipping into the tree-tops of the distant woods behind as we came to the top of the last hill that overlooked the valley in which lay the village of Riverdale. Wooded hills stood about it on three sides, and where the hills faded out there lay the mill-pond sleeping and smiling in the sun. Through the village ran the white road, up past the old frame church, and on to the white manse standing among the trees. That was Graeme's home, and mine, too, for I had never known another worthy of the name. We held up our team to look down over the valley, with its rampart of wooded hills, its shining pond, and its nestling village, and on past to the church and the white manse hiding among the trees. The beauty, the peace, the warm, loving homeliness of the scene came about our hearts, but, being men, we could find no words.

"Let's go," cried Graeme, and down the hill we tore and rocked and swayed, to the amazement of the steady team, whose education from the earliest years had impressed upon their minds the criminality of attempting to do anything but walk carefully down a hill, at least for two-thirds of the way. Through the village, in a cloud of dust, we swept, catching a glimpse of a well-known face here and there and flinging a salutation as we passed, leaving the owner of the face rooted to his place in astonishment at the sight of Graeme whirling on in his old-time, well-known reckless manner.

As we neared the church he pulled up his team, and we went quietly past the sleepers there, then again on the full run down the gentle slope, over the little brook, and up to the gate. He had hardly got his team pulled up before flinging me the lines. He was out over the wheel, for coming down the walk, with her hands lifted high, was a dainty little lady with the face of an angel. In a moment Graeme had her in his arms. I heard the faint cry, "My boy! my boy! and got down

on the other side to attend to my off horse, surprised to find my hands trembling and my eyes full of tears. Back upon the steps stood an old gentleman, with white hair and flowing beard, handsome, straight, and stately—Graeme's father, waiting his turn.

"Welcome home, my lad," was his greeting as he kissed his son, and the tremor of his voice and the sight of the two men kissing each other like women, sent me again to my horses' heads.

"There's Connor, mother!" shouted out Graeme, and the dainty little lady, in her black silk and white lace, came out to me quickly with outstretched hands.

"You, too, are welcome home," she said, and kissed me.

I stood with my hat off, saying something about being glad to come, but wishing that I could get away before I should make quite a fool of myself. For as I looked down upon that beautiful face, pale except for a faint flush upon each faded cheek, and read the story of pain endured and conquered, and as I thought of all the long years of waiting and of vain hoping, I found my throat dry and sore, and the words would not come. But her quick sense needed no words, and she came to my help.

"You will find Jack at the stable," she said, smiling. "He ought to have been here."

The stable! Why had I not thought of that before? Thankfully now my words came:

"Yes, certainly I'll find him, Mrs. Graeme. I suppose he's as much of a scapegrace as ever," and off I went to look up Graeme's young brother, who had given every promise in the old days of development into as stirring a rascal as one could desire; but who, as I found out later, had not lived these years in his mother's home for nothing.

"Oh, Jack's a good boy," she answered again as she turned toward the other two, now waiting for her upon the walk.

The week that followed was a happy one for us all; but for the mother it was full to the brim with joy. Her sweet face was full of content and in her eyes rested a great peace. Our days were spent driving about among the hills, or strolling through the maple woods, or down into the tamarack swamp, where the pitcher plants and the swamp lilies and the marigold waved above the deep moss. In the evenings we sat under the trees on the lawn till the stars came out and the light dews drove us in. Like two lovers, Graeme and his mother would wander off together, leaving Jack and me to each other. Jack was reading for divinity and was really a fine, manly fellow, with all his brother's turn for Rugby, and I took to him amazingly; but after the day was over we would gather about the supper-table, and the talk would be of all things under heaven—art, football,

theology. The mother would lead in all. How quick she was, how bright her fancy, how subtle her intellect, and through all a gentle grace, very winning and beautiful to see!

Do what I would, Graeme would talk little of the mountains and his life there.

"My lion will not roar, Mrs. Graeme," I complained; "he simply will not."

"You should twist his tail," said Jack.

"That seems to be the difficulty, Jack," said his mother, "to get hold of his tail."

"Oh, mother," groaned Jack; "you never did such a thing before! How could you? Is it this baleful Western influence?"

"I shall reform, Jack," she replied brightly.

"But seriously, Graeme," I remonstrated, "you ought to tell your people of your life—that free, glorious life in the mountains."

"Free! Glorious! To some men, perhaps!" said Graeme, and then fell into silence.

But I saw Graeme as a new man the night he talked theology with his father. The old minister was a splendid Calvinist, of heroic type, and as he discoursed of God's sovereignty and election his face glowed and his voice rang out.

Graeme listened intently, now and then putting in a question, as one would a keen knife-thrust into a foe. But the old man knew his ground and moved easily among his ideas, demolishing the enemy as he appeared with jaunty grace. In the full flow of his triumphant argument Graeme turned to him with a sudden seriousness.

"Look here, father! I was born a Calvinist, and I can't see how any one with a level head can hold anything else than that the Almighty has some idea as to how He wants to run His universe, and He means to carry out His idea and is carrying it out; but what would you do in a case like this?"

Then he told him the story of poor Billy Breen, his fight and his defeat.

"Would you preach election to that chap?"

The mother's eyes were shining with tears.

The old gentleman blew his nose like a trumpet and then said gravely:

"No, my boy. You don't feed babies with meat. But what came to him?"

Then Graeme asked me to finish the tale. After I had finished the story of Billy's final triumph and of Craig's part in it they sat long silent, till the minister, clearing his throat hard and blowing his nose more like a trumpet than ever, said with great emphasis:

"Thank God for such a man in such a place. I wish there were more of us like him."

(To be continued)

# The Day the Typhoon Struck

By Mrs. H. Thielman, Calgary.

The date was September 3, 1950. This was Sunday in the "land of the rising sun." Quiet reigned at the Mennonite Central Committee centre in Osaka, Japan, for most of the folks had gone to the church service held at the American Army Chapel. No one had the slightest inkling that on this day about 400 people were to lose their life.

Osaka is the second largest city in Japan, with a population of approximately four million. My husband and I, with our two children, Albert and Linda, had arrived here in March, 1949, to establish a community centre here for MCC in order to help in the rehabilitation work of this war-torn city. We had been asked to find one of the most needy areas for this centre.

At this time Mennonites had not yet established mission centres in Japan, although at the General Conference of the M. B. Church in 1948 it had been decided to begin work in Japan. As a result we were also asked to help our missionaries in getting established when they came to Japan. When the typhoon came, we had three American assistants at the MCC centre. One missionary was there, too. Sister Ruth Wiers had arrived three weeks previously from the USA and was studying the language.

## Warning Broadcast

On this particular Sunday our three-year-old daughter and I, had remained at home during the morning service. I had the radio on and heard a warning broadcast on the American station that a typhoon (Jane) was coming in this direction. It would probably hit the Kobe base. The American occupation forces under General MacArthur had a large base at this beautiful port city, only 25 miles from Osaka.

When my husband and Albert arrived from the chapel service, I told him about the warning broadcast from Kobe.

We also noticed a strong wind starting to blow towards the direction of Osaka Bay. My husband then gave an order to Mimasan, our faithful Japanese helper and interpreter, to close all the windows in our buildings. We had erected three large prefabricated buildings for the various types of work. One of them, a two-story building, had one room upstairs measuring 14 by 16 feet.

## Winds Up To 123 Miles An Hour

Meanwhile the wind increased to 123 miles per hour. Our building was shaking in the storm. We wondered which would be the safest side. I wanted to clear away our dinner, but there was no time for doing this. Since we had never experienced anything like it, not even while

crossing the Gulf of Mexico, the Caribbean Sea or the Pacific Ocean on our way to Japan, we were not thinking of escaping to a safer place right then. There had also not been any warning from the city department. Then, too, we felt we should stay right here with our Japanese friends and neighbours, who were gathering in our chapel with small bundles in their hands.

Our building had a four-foot high foundation. We had no basements, since the Kasugade district was below sea level and we were only about two miles away from Osaka Bay—which is the Pacific Ocean.

## Heavy Damage

More and more people gathered in the chapel. The roof tiles from the homes in our neighbourhood were flying through the air. Many of the buildings around us were either heavily damaged or demolished. The aluminum siding covering three of our buildings began to tear loose from the storm and pounded against the buildings. The rain was pouring in on our new hardwood floor, completed only a few days before.

When the raging storm calmed down after about two hours, we took new courage and started to wipe up the water that had come in through the damaged roofs. By this time about 29 Japanese had gathered in our chapel. My husband spoke words of comfort to them and pointed to the living God from whom cometh all help. As we were relaxing a bit, a Japanese policeman came running towards our main building, tore open the door and shouted, "The water is coming, save yourselves." When my husband asked how high it might come, he raised his arm and said, "Very high." As my husband and I looked out the door, we saw the angry waves from Osaka Bay coming towards us, rolling in over one of the main streets close to our center.

## Water Rises

What had happened? This violent storm had taken a different direction from earlier ones and brought the water in from the Pacific. There was no other escape but to the one 14 by 16 foot room upstairs. My husband ordered all of us to go upstairs while he and Mimasan remained in the main building trying to save a few things from the fast-rising water. They were both able to swim.

The water rose rapidly. In the far distance along the railroad tracks we saw a stream of Japanese fleeing their homes and trying to escape to higher ground. When the water was about four feet high my husband saw a family, man and wife with two small babies, struggling through the water. They were trying

to escape, but the wife was almost exhausted, since she had given birth to a baby only two days before this. My husband brought them in, leading them through the main building to the one room upstairs.

The water continued to rise. With fear in our hearts we looked down the staircase and saw it coming up. Finally my husband and Mimasan joined us. In the face of this very real danger my husband said to all assembled in the room that we as a group wanted to lift up our voice to the living God and ask Him, if it be His will, to save us from possible death. He poured out his heart to God, our Heavenly Father, in prayer and asked Him to intervene with His mighty arm. I believe that this prayer made a deep impression on the Japanese, since most of them were still Buddhists.

## Saved!

Only a short time after this prayer was offered the waters stopped rising. They stood still at the fourth step from the top. Our heavenly Father answered the humble prayer of His children. The water at our community center was 7 feet deep.

After the storm subsided it was very calm and the loveliest sunshine prevailed over the city of Osaka. But what a sight! People were leaving their homes everywhere in small boats with a few belongings. Others drowned—about 400 died during this terrible storm, typhoon Jane. Families were torn apart and many, many homes demolished.

## Isolated

We were upstairs, 38 people crowded in one room without drinking water and very little food on hand. Our dear Japanese friends in the city and surrounding district were worried about us and wondered what had happened to us. They sent a small boat down to our center from the YMCA. Others brought drinking water by boat, while the Red Cross brought biscuits. Our Japanese friends upstairs were worried about their loved ones and their homes. They began to leave on boats, one by one, and after one week all of them had found a place where they could stay.

The first few days after the inundation my husband and Mimasan were in the water most of the time rescuing things. Then my husband took very ill and the doctor ordered us to leave the place for a while. Some Japanese friends invited us to one of their churches, which was in the center of Osaka and on higher ground. There they had a few rooms available for us. So after four days in that crowded room upstairs we left by boat. When we came to higher ground we walked to where a truck picked us up and took us to

a large Japanese Christian Church. Here we stayed about five days. Meanwhile the city water pumps had to pump all the water back into the ocean. This took approximately nine days.

## Operation Clean-Up

When we returned to our center the water was gone, but what a mess in the buildings! Indescribable! We hardly knew where to begin to clean up. So many of the things had stood in the water for a week and were either rusting or changing color. The new floors were ruined. But how thankful we were to our Heavenly Father that He had spared our lives and the lives of our co-workers and of many of the Japanese round about us.

One of them asked my husband, "Will you move away now?" My husband replied, "No, but will you move away?" He answered, "We don't know where to go." Then my husband said, "We're staying with you." We felt that the Japanese appreciated our staying very much. They showed it, too, because a number of them came and helped us clean up the buildings and campus grounds. Our fellow missionaries also gave us moral support in those days of affliction and trouble.

## Rewarding Work

The buildings were painted again, the floors repaired, all our clothing cleaned and some of it dyed, the furniture repaired, etc. Not very long and the busy rehabilitation program was again on according to schedule. The sewing machines in the sewing room hummed again, the English classes were in full swing, Bible classes and children's meetings, cooking demonstrations and chapel services changed off with many other projects. How we enjoyed it, giving a helping hand to those who were in need, physically and spiritually.

What a reward it was for us when some came and inquired why we had come to help them. We replied that it was God, the Heavenly Father who had sent us to their country to teach them the Word of God through practice and teaching. What a challenge it was for me also to teach the Bible stories to mothers and also to their daughters. How they would listen! They were used to bowing before Buddha and their ancestors, before their emperor and many other idols (Japan has about 8,000,000 idols). What spiritual darkness among a cultured people.

Again and again we compared our culture with theirs, seeing clearly what a blessing it is to a nation to have a Christian background. How grateful we were for our country of Canada, where Sunday is recognized as the Lord's day, for this is

(Continued on page 11-3)



# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS

### Chemistry Films Produced On Wheaton Campus

A husband and wife film producing team are completing seven chemistry teaching films on the Wheaton College campus for Coronet Instructional Films of Chicago. The films will be used in many grade and high schools throughout the nation as part of the national science speed-up requested by the Federal Government.

The films are being produced on the Wheaton campus by Wheaton alumni John and Charlotte Meredith of the class of '43. "The Breyer lab facilities make Wheaton campus an ideal location for this type of filming," said Meredith, "and the fact that my wife and I have many attachments to the college make the location even more pleasant."

Overseeing the scientific accuracy during the production is Dr. Paul M. Wright, chairman of the department of chemistry at Wheaton. He is also educational collaborator with Coronet Films on several of the scripts. Student personnel have been recruited as demonstrators and crew members.

### U.S. Jews Now Reading the Bible

A nation-wide program of daily Bible reading for American Jews has been announced by the New York Board of Rabbis. The home readings, according to the Rev. Dr. Maurice J. Bloom, chairman of the board's Jewish Bible Association, will embrace one chapter of the Bible each day. Dr. Bloom also expressed the hope that the readings will be supplemented by daily broadcasts on radio and television, with comments and explanations by Biblical authorities.

Inexpensive editions of the various books of the Old Testament, both in Hebrew and English are being made available through local congregations. In many synagogues throughout the U.S. organized Bible reading groups get together once a week to review assignments.

### Drastic Changes Within Chinese Protestant Circles

Drastic changes are taking place among Chinese Protestants under communist control. Reports to this effect are becoming more frequent and more alarming. One of the most revealing reports comes from Leslie T. Lyall, affiliated with the China Inland Mission Overseas Missionary Fellowship.

In his report (*The Millions*, February) Mr. Lyall says: "The current organization of all China into communes is designed to destroy the last

vestige of private property, including the family. People are living, working, sleeping and eating in a collective, disciplined, semi-military fashion. Children are being brought up in the commune, not in the family, and so, in the case of Christian families, are deprived of the last possibility of a religious upbringing.

"On reaching high school every boy and girl must now spend half the day in manual work and half in studies. If Christian children cling to their 'outmoded' beliefs and customs, there is no future for them. A Christian girl who insisted on thanking God for her meals and witnessing for Christ was dismissed from her school and is now working in a factory.

"Christian witness within the universities has now been stamped out. The last remaining Christian Union in one great city, which used to meet off the campus, has been forced to disband. One of the Christians in this college discovered that the girl in the bunk below her had once been a true believer, but under pressure from her schoolmates in high school had given up her faith. On entering college she had joined the communist youth organization. The witness of the Christian girl later brought her back to faith in Christ and this led to her prompt expulsion from the organization. The Christian girl, too, earned the displeasure of the college authorities and when it became clear that she would not be permitted to graduate, she escaped to Hong Kong.

## CANADASCOPE

### TB Increasing in Northwest Territories

Tuberculosis is on the increase in the Northwest Territories, the territorial council has been told. Commissioner Gordon Robertson mentioned the question of rising TB incidence among the non-native population in explaining why the territories government is asking for an extra \$19,000 to spend on free treatment.

The government cannot find dentists to work in the north either.

### Settlement Reached in Ship Dispute

Settlement of the long dispute between Canadian Pacific Railways and employees of its British Columbia steamship service was announced last week by labor minister Hon. Michael Starr in the Commons.

A strike last year on the steamship service—which provides the only access by water to many B.C.

Left alone, the other girl succumbed once more to the attacks that were continually made upon her faith."

### More Protestants To New York

For the first time in 75 years, more Protestants have immigrated to New York City than members of other faiths. The Protestant Council of the city has announced that there are now 960,000 active members of Protestant churches in the five countries of the metropolis, more than 55 per cent of whom are non-whites. The figure includes 90,000 Spanish-speaking people, most of whom are Puerto Ricans, and 440,000 Negroes. The city census shows that 48.6 per cent of New Yorkers are Roman Catholic, 26.6 per cent Jewish, 22.6 per cent Protestant, and the remainder Buddhist, Old Catholic, Eastern Orthodox and Polish Catholic.

### Another "Venture for Victory" Squad

Coach Don Odle of Taylor University says he will take another "Venture for Victory" basketball squad to the Orient next summer. Four members of the 1959 squad have already been named: Paul Neuman, captain of the Stanford University team; Bill Gerig, captain of Wheaton College; Bob Whitehead, Wheaton forward who has been named to Little All-American teams; and Roger Jenkinson of Taylor. Four additional players are yet to be selected. The project is sponsored by churches, civic clubs, and individuals. In addition to playing basketball with top teams in Asia the team will conduct evangelistic services. The squad was given a citation in Congress last year for its contribution to international goodwill.

coastal points—was ended by an act of Parliament that ordered a resumption of service while negotiations continued.

### More Funds for Housing

The Canadian government will provide an extra \$250,000,000 this year for housing loans, it was indicated in Ottawa last week. Hon. Howard Green, minister of public works, has proposed raising the ceiling on direct housing loans through Central Mortgage and Housing Corp. by this sum.

### Crime Ring With Respectable Front

A highly organized group of criminals is operating in Canada and masterminding serious crimes while hiding behind a cloak of respectability, according to Police Chief Wilmot F. Young, of Brockville, Ont.

The statement, made in the chief's annual report said, "There's no doubt that the Brockville Trust and Savings Company break-in last May

was the work of a highly organized group of criminals. . . It is alarming and unfortunate that such a group is operating in Canada and masterminding serious crimes while hiding behind a cloak of respectability."

### Pricing Ourselves Out Of World Markets

Canada is in danger of losing her high place in world export trade through her own inflated costs, a leading Canadian banker warned last week.

James Muir, chairman and president of the Royal Bank of Canada, said also that the nation is threatened with isolation in trade by the formation of "exclusive trading clubs" throughout the world.

## Future Subscribers

Born to Mr. and Mrs. Walter Schellenberg, Suite 26, Clayburg Block, Swift Current, Sask., a son, Reginald Dale, on Dec. 24, 1958.

Born to Mr. and Mrs. Herb Sawatzky of Main Centre, Sask., a daughter, Theresa Lynn, on January 10, 1959.

Born to Mr. and Mrs. Henry Bartel (nee Melita Loewen) of North Battleford, Sask., a daughter, Chrystal Joy, on December 22.

## Keys to Unlock the Word of God

(This original study of the Bible is a weekly feature of the *Mennonite Observer*. It has been prepared by William W. Rugh and copyrighted by ERA. All rights reserved.)

### Genesis to Deuteronomy

**Subject:** God's ways in redemption as revealed in the beginning of His work (Psalm 103:7).

**Purpose:** To make known to us, from the beginning, the end of God's purpose and work of redemption (Isaiah 46:9,10; Genesis 1:28, 22:16-18; Hebrews 6:13-16; Acts 15:18; Revelation 22:3-15).

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## Obituaries

### Peter F. Miller

Peter F. Miller, 62, of Sardis, B.C., passed away on January 27 in the Chilliwack General Hospital. Death was attributed to cancer. Funeral services were held from the Greendale Mennonite Brethren church on January 30.

Mr. Miller was born in Russia on December 9, 1896, to Frederick and Anna Miller. On January 4, 1915, he was united in matrimony with Elizabeth Kelln. They came to Canada in 1929 and took up residence at Sardis, B.C., where Mr. Miller was a farmer until his death.

When he became very ill on January 12 he was taken to the hospital, where his illness was found to result from cancer. All the children were notified and came to see their father for the last time.

He is survived by his wife Elizabeth, two sons, four daughters, two daughters-in-law, three sons-in-law, 13 grandchildren, four sisters, and one brother in Russia. One son, Victor, predeceased him in 1945.

### Mrs. Mary Schroeder

Mrs. Mary Schroeder, 86, passed away in the MSA General Hospital at Abbotsford, B.C., on January 24. She had been a resident of the Menno Home. Funeral services were held from the Clearbrook Mennonite church, with Rev. A. Konrad and Rev. H. Voth officiating.

Mrs. Schroeder was born in South Russia in 1872. She was a resident at the Menno Home, near Abbotsford, at the present time.

Surviving are three sons, David, Abbotsford, Abram C., Linden, Wash., Peter, Aldergrove; one daughter, Mrs. H. E. Peters, Alberta; 20 grandchildren, 26 great-grandchildren, one brother and one sister in Kansas. Her husband predeceased her in 1954.



### MCC Representatives Discuss Trans-Chaco Roadway Prospects With Washington Official

For the past nine months the Trans-Chaco Roadway project has made little progress. Unusually heavy and prolonged rains, seeming loss of interest on the part of governments and discouraged technicians have brought about a crisis situation which seriously threatened the future of the undertaking.

However, the outlook brightened perceptibly when William T. Snyder and Robert Miller from MCC, Akron, met Jan. 22 in Washington with Mr. Rollin Atwood, Director of the Office of Latin American Affairs, for a frank discussion of the problem.

Mr. Atwood assured them that "the roadway will be finished somehow." He encouraged MCC, both from the Akron and the Asuncion end, to "keep interest alive in the Trans-Chaco Roadway." With the possible addition within the next year of an engineering construction unit which would include US army engineers, the work will proceed more aggressively.

Frank Wiens, MCC director in South America, will encourage the Paraguayan government and the ranchers to keep on supporting the project. MCC and the Mennonite colonies, of course, continue to be strongly interested, because they feel that economic development of the Chaco depends on the roadway.

Brother C. A. DeFehr of Winnipeg, Man., resettlement director in South America in 1947-48, visited Paraguay last August to evaluate what progress had been made the last decade. He believes the completion of the Trans-Chaco road to be one of the most influential factors concerning the future of the colonies.

### Christmas Bundles Create Happiness

Letters and reports are pouring in from relief workers, telling of joy and good-will created by the distribution of more than 25,000 colorful Christmas bundles to needy children throughout the world in 1958. No doubt, North American families and children who donated bundles and enclosed their names and addresses will be getting personal thank you letters from grateful recipients.

Two kinds of bundles were distributed last year—regular and tropical. If you participated in this goodwill gesture, here's where your bundle may have landed (numbers given are regular bundles except where specified): Jordan 4,510, Hong Kong 4,500, Korea 4,002, Austria 3,478, Vietnam 2,671, 837 tropical, Germany 2,188, Java 784 tropical, Taiwan 760, Paraguay 469, tropical 280, France 399, Greece 118, England 42.

### Christmas 1959

Already we think of next Christmas and how we can make more children happy by contributing to MCC's simple but unique Christmas cheer program.

A brochure giving information on bundle preparation is now being distributed. Both regular and tropical bundles are again requested. They must arrive at one of the MCC clothing depots by July 1, accompanied by a contribution of \$1 per bundle.

A worker from Vietnam writes: "Gratefulness shone in each pair of shy, dark eyes as the bundles were distributed. To get a brightly colored towel full of exciting surprises from America means much to those who have little."

### Mennonites Witness To Government On Peace Position

Esko Loewen, former CPS administrator and a member of the General Conference Peace Committee (Western District), is representing MCC Peace Section in Washington, Jan. 26-30, at the hearings on H.R. 2260, a bill to extend until July 1, 1963, the induction provisions of the Universal Military Training and Service Act. Reports indicate that the Armed Services Committee is trying to secure passage of the bill immediately. Hearings are short, nevertheless they provide an opportunity for a witness to government on the Christian peace position.

### Local MDS Units Alerted To Emergency Situations

On Jan. 23 MCC headquarters received a call from Mr. Robert Pierpont, director of Red Cross Disaster Services (Eastern Area), informing MCC of emergency situations in Ohio and Pennsylvania because of flooding, ice-jammed rivers. Scores of lives were lost and thousands left homeless before the waters receded.

It is situations like these that Mennonite Disaster Service seeks to relieve. Local units were alerted immediately of the emergency.

### New Pax Project In Operation

Five Paxmen have arrived in Tournata, Liberia. The men have joined a LeTourneau sponsored mission project in Tournata, where they will assist in mechanical maintenance, agriculture, lumbering and the church program. On the water from Dec. 5 to Jan. 14, they crossed the Atlantic aboard the LeTourneau vessel "Lizzie Lorimer." Except for two of the Paxmen being ill during the entire journey, the passage was satisfactory.

Unit leader Paul Delagrange (Woodburn, Ind.) reports enthusiastic reactions of the new unit to service in Liberia. Positive motivation, interesting work, fellowship with a fine Christian family, good accommodations and ample food are responsible for this favorable reaction.

Kind words can never die but without kind deeds they can sound mighty sick.

Prayer changes things, indeed it does — but more than that it changes us.

## Poems that Live

By Martha Snell Nicholson

These volumes of verse were lived before they were written. Each poem is the product of years of suffering, of searching for the meaning and purpose of life, of patient waiting for the fulfillment of dreams, of seeking — and finding, God!

Bishop Ken defined poetry as "thought in blossom". And so it is. But the perfume of some blossoms is sweeter than others. The famed poet, Shelley, once said: "They learn in suffering what they teach in song." And it has even been so with the author of these verses. For many years, as a "shut-in" she has suffered. Verily, what she has taught in song, she has learned through pain.

Many of Martha Snell Nicholson's poems have been read on "The Haven of Rest" broadcast by First Mate Bob. They have won many friends — and are still doing so in book form. Titles are:

**Wings and Sky**

**Ivory Palaces**

**Heart Held High**

**Threshold of Heaven**

**In Heaven's Gardens**

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Contains 35 delightful poems about our Saviour.

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## COLLEGES

### Goshen College

Dr. Frank Kline, President of Yeotmal Seminary in Berar, India, spoke on Sunday afternoon, February 1, in the Goshen College Vesper Service. Dr. Kline is on leave of absence this year studying at Asbury Theological Seminary in Wilmore, Kentucky. President Kline has been very influential in tying together the evangelical missions in India and has worked closely with our missionaries on the field.

The annual Christian Life Conference was held the weekend of February 7-9 here on campus. The theme of the conference was "The Christian and His Vocation." Also meeting on the campus the same weekend were the National MYF officers with Samuel Wolgemuth, Wheaton, Ill., as their guest speaker. Mr. Wolgemuth is overseas director of Youth for Christ. A joint meeting of the YPCA officers of Hesston, Eastern Mennonite, and Goshen Colleges was also held on campus.

The Annual Bible Lectures this year will be held on February 26, 27 and March 1. Dean Carl Hamilton Morgan of the Eastern Baptist Theological Seminary in Philadelphia has been chosen as the lecturer. His theme will be "Studies in First Peter."

Latest enrollment figures for the second semester at Goshen total 691 full-time students, and 201 part-time students. This includes 48 full and part-time Seminary students. Complete total for all students enrolled at Goshen College is 892.

## BIBLE INSTITUTES

### Coaldale Bible School

"A Transforming Vision for the New Year" was the topic of Mr. Konrad's message during our first Chapel of 1959. The transformation resulted in a cleansing and a new commission. This was followed by a prayer and testimony meeting led by Mr. Pankratz. We were all strengthened as one by one the students related some experience or blessing received during the Christmas season.

During the second week of January, Miss Herta Voth, missionary to Colombia, gave us her personal testimony, telling us how the Lord had led her throughout her youth and how she had been called to go to the mission field. Trials and testings were met with II. Cor. 12: 19: "My grace is sufficient for thee: for my strength is made perfect in weakness." Her report on the work in Colombia was a real challenge to us.

On Sunday, January 18, the CBS students went to the M. B. church

in Grassy Lake. The Lord blessed as we presented the songs and the reading "Vom Sturm in die Stille."

For a message, Mr. Konrad read I John 1:3 and I Cor. 1:9 and based on it the theme "Fellowship." He pointed out that the importance of fellowship with God is that it is a source of nourishment, of power, and of guidance. Sin, displaying business, and indolence were some hindrances that kept us from having fellowship with God. Praying and the reading of God's Word were the means of fellowship.

Having completed the mid-term exams, we are now settled down to our second term of instruction.

As a next highlight in school life we are looking forward to our Missionary Conference, planned for February 22, 23 and 24. Our speakers will be Rev. John Ratzlaff and Rev. Ted Fast, missionaries to Africa and India respectively. We are now making preparations for this important event and expect God to bless and speak to us.

Elinor Willms

### Paraguay Revisited

(Continued from page 5-4)

settlers spent too much time there, and not enough on their farms. The standstill of the lumber business will force them to spend more time and effort in land clearing and planting. The lumber business should be regarded as a side line. It is important that this change take place very soon, and to encourage the farmers, short term credit for land clearing and purchase of farm machinery could be extended.

#### Colony Friesland

(East of Paraguay River. Established in 1937 when a group left the Chaco to settle across the river).

There are three classes and 30 students in the high school this year. They have two students in Fernheim, and two in Asuncion who are training for the teaching profession. As of last year, the high schools in the Mennonite colonies are accredited, and students may enter the tenth class in the Academy of Asuncion. At the next Teachers Conference a decision will be reached on requesting the School Board of Asuncion to give credit to the pedagogy students in the colonies. The School Board of Friesland is thankful for the help received and asks that they be remembered in the future, especially the students in Fernheim and Asuncion.

The colony has realized that lumber hauling to the river port is not profitable for the farmers, and therefore is planning to enlarge the rice plantation. The leadership of the colony is requesting the Dollar-Loan Account, such as M.C.R.C. has given the Volendam Colony, to help them in land clearing work. The clearing of one hectare costs about \$100.

#### General Conclusions

In spite of a difficult beginning, repeated grasshopper plagues and constant emigration, the colonies in Paraguay have made comparatively good progress.

With regard to the future the most influential factors currently strike one as being the completion of the Trans-Chaco roadway, the prospects of finding oil in the Chaco, and a stabilized currency such as the country has enjoyed the past two years.

Land prices have risen steeply, indicating that Chaco prospects are becoming increasingly brighter. Living standards are still low because income is so small. It is hoped that the million dollar loan will help remedy this problem.

As for us in North America, we should not draw back until the colonies can help themselves.

### The Day the Typhoon Struck

(Continued from page 8-4)

not so in Japan. The Japanese work on Sunday just as on any other day. Many stores and other business places are open. Only the banks and schools are closed. The Christian Church in Japan observes Sunday as the Lord's Day.

In the spring of 1952 we sailed back to Canada on the American freighter, "Java Mail." We took the northern route from Yokohama to Seattle, Washington. On our way home we experienced a very violent storm lasting approximately four days in the Pacific. How glad we were, coming closer to the North American shore, to see the white peaks of the mountain range.

Our first stop was at a small port city in the USA, where the oyster seeds were unloaded which the "Java Mail" brought along from Japan. Our next stop was Seattle, Wash., where we boarded the train for Vancouver, B.C. A few days later we once more saw the "Java Mail" when it arrived in Vancouver and we stepped aboard to get our baggage. We said goodbye to the kind captain and crew. We had felt like one family on this boat going through the vast Pacific.

At the customs office we were welcomed back to Canada. We felt inspired. It was a new experience for our family. We had come home after three years of service.

### Lost in the Big Timber

(Continued from page 6-4)

"Got what?" Joe asked excitedly.

Bud did not answer. Instead he broke a large branch off a nearby tree and ran down toward the centre of the frozen stream. Pounding with all his might, he finally broke a hole in the ice. Then he pushed the stick into the hole.

"This does it, fellows," he exclaimed. "I knew the Lord would show us a way out. This is it. See how the tree branch I am holding in the water is pulled that way? The Muskawana River is in that direction. Come on, let's get going. The Lord has really answered our prayers, hasn't He?"

That night three boys lay in the camp infirmary. Both Punky and Joe had frozen feet. Bud's cheek was frozen, as well as one of his feet. The boys needed careful attention.

\* \* \*

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Altogether Lovely  
I've Found a Friend in Jesus  
What Shall I Give Thee Master  
Why Do I Sing About Jesus

### Singspiration No. 3

Just Keep On Believing  
Make Me a Blessing  
No One Ever Cared For Me  
Like Jesus

### Singspiration No. 4

Now I Belong To Jesus  
Turn Your Eyes Upon Jesus  
God Is Still On His Throne

### Singspiration No. 5

He Owns the Cattle On a  
Thousand Hills  
The Wise Man and the Foolish  
Man  
There's Nothing Too Hard for  
Jesus

### Singspiration No. 6

By and By, When the Morning  
Comes  
Let Go and Let God Have His  
Way  
Only a Boy Named David

### Singspiration No. 7

John Three Sixteen  
Make Me a Lover of Souls  
When He Leads Me

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### Mission Conference at the Winkler Bible School

**Winkler, Man.** — The Lord willing, the Winkler Bible School will have its annual Missionary Conference from February 15 to 17. Brother Jacob Franz, missionary to Paraguay, and Brother John Ratzlaff, missionary to Belgian Congo, and other mission workers are going to give reports, show slides and films and serve with messages during the Conference.

On Sunday, February 15, three meetings will be held in the Winkler Mennonite Brethren Church, at 10:30 a.m., 2:00 p.m. and at 7:30 p.m. Monday and Tuesday meetings will be held at 10:00 a.m. and at 2:00 p.m. in the Bible school and at 7:30 p.m. in the M. B. Church.

There will also be a display of mission literature and curios from the mission fields.

Visitors who intend to stay here

during the noon or afternoon recesses are asked to bring their lunch and the Bible school will supply the coffee.

A very hearty welcome is extended to all who wish to attend the Conference for the purpose of receiving blessings from the Lord.  
The Faculty.

### Singing With Understanding

(Continued from page 4-3)

tention to how the song is being sung than to what message is being conveyed.

2. We should not omit stanzas when the omission injures the real message and literary unity of the text.

3. Hymns should not be used to fill gaps or kill time in a service.

4. We should guard against imitating the style of certain soloists and accompanists who add notes, change harmony and rhythm to dis-

play their supposed artistry. Who of us can improve what good composers have given us? In their superfluity of runs and extra notes, most accompanists treat all songs alike, thereby failing to play the song in the mood which portrays the message of the song.

5. Sacred songs should never be crooned or sung cowboy style.

6. Church music should not be sung in a style that temporarily stimulates or excites but rather in a way that inspires reverence, thanksgiving, and greater devotion to God.

Our level of music should be high enough so that we can with confidence invite our friends to all our services, without fear of being embarrassed by poor quality of music. We forget that non-Christians, whether they have good taste in music or not, expect the standard of sacred music used by Christians to be higher than they would use. We should not lower our standards by trying to draw young people with the use of jazzy music, lest they lose respect for the church. What of our talented young people who continue training in vocal or instrumental music in the classical field? We lose them because they have a greater awareness of the dignity music should have in worship service and cannot tolerate our mediocrity in choice of song.

Many of the choruses we teach our children are meaningless and even harmful. What concept of the Godhead are we giving our children when we teach "Do, Lord" and other irreverent choruses? We underestimate children's ability by giving them repetitious ditties rather than songs which teach and inspire in language they can understand.

It is sobering to think that we Evangelicals who preach the true gospel, and who use so much cheap and shallow music might by its use give the impression to others that our Christian experience lacks depth and conviction. Since our influence is worldwide through our missionaries and radio broadcasts, we should present only the best and highest forms of music. A prominent Christian musician recently stated that in Japan the Japanese Christians make fun of Americans who use such "dancy tunes" in church and that many of them are burning American gospel song books. Other countries that have a higher cultural level than ours

will not be won because of our gospel songs but in spite of them.

Let us remember that not all that is done in the name of the Lord is God-honoring. If we look only at the sincerity of a person, we are missing the mark in our censure of the cults or even the Catholics. For aren't most religious people sincere in their belief?

Directors of music more than any one should be alert to the musical needs of the church. When directors cease to be discerning in their choice of music it is an indication that either they lack musical knowledge or are seeking personal popularity!

The greater our realization of the infinite mercy of God and His plan of redemption the greater our effort will be to use with intelligence the talents God has given us.

### On the Horizon

**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.

**February 22.** — The dedication service for the new Mennonite Brethren Christian Fellowship Chapel in Hamilton, Ont., will be held at 2:30 p.m.

**February 22, 23 and 24.** — Missionary Conference at the Coaldale Bible School, Coaldale, Alta.

**March 6 and 7.** — The students of the M. B. Collegiate Institute, Winnipeg, will present "Flachsmann als Erzieher" in the Tech Voc auditorium at 7:30 p.m.

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