

Mennonite Observer

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

I Cor. 2:2.

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Three-Language Radio Voice of Mennonites

By Peter Penner

Chilliwack, B.C. — Between March 26 and April 5, Frank H. Epp, well-known as the editor of the *Canadian Mennonite*, toured the fifteen churches of the General Conference Mennonite Church in B.C., in a less-known capacity, at least in B.C., as the director of the *Mennonite Radio Mission*, Altona, Man. He was here to report on the beginning and development of the radio mission to the Mennonite constituency of B.C. and to meet many people who regularly dial CJOR, Vancouver, at 8:30 a.m., Sunday, for the program called the "Abundant Life."

He was accompanied by a male quartet under the direction of Henry Wiebe, Clearbrook. Other members were David Wiebe, Abe Olfert and John Thiessen. The last-mentioned is a member of the South Abbotsford M. B. Church.

The Mennonite Radio Mission was born in February, 1957, in the province of Manitoba and was launched as the radio arm of the Manitoba Mennonite Conference over the then newly-created Mennonite-owned radio station, CFAM, Altona. From the beginning three half-hour programs were produced: "The Abundant Life," in English; "Frohe Botschaft," in High German; and "Wort des Lebens," in Low German. Today the English broadcast is heard as well over Winnipeg's CKY, Vancouver's CJOR and Saskatoon's CFQC. Investigations are under way for possibilities of a similar release in Alberta. The present budget runs at about \$24,000.

Frank Epp said that a goodly share of the 250 letters per month that arrive at the radio mission office come from listeners to the Low German broadcast. Not only does Southern Manitoba hear this program, but Central B.C. as well. Through the invitation and assistance of the missions committee of the B.C. Mennonite Conference, time was secured over Quesnel's CKCQ in July, 1958. A survey has shown that this broadcast enters about 1,500 Mennonite homes between William's Lake and Vander-

hoof in B.C. and another 2,900 homes in Manitoba. This writer was glad to know of this response to the purposeful outreach of MRM.
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Ordination at Lindbrook

Lindbrook, Alta. — An important event for the M. B. Church here, the ordination of P. H. Warkentin as minister, took place on March 15. Speakers for this occasion were Rev. P. J. Warkentin of Tofield, Rev. B. W. Sawatsky of the Edmonton Gospel Light Mission and Rev. Jacob Thiessen of Vancouver, B.C.

Rev. Thiessen officiated at the ordination. Both Mr. and Mrs. P. H. Warkentin promised to be faithful in the work of the Lord. The closing was made by Rev. Peter Goertz of Edmonton. The choir sang at intervals.

Following this occasion everyone was invited to the lunch in the basement of the church. This lunch was a token of thanks from the church to Mr. and Mrs. Abe Wiens and family. Mr. Wiens has served as a deacon in the Lindbrook Church for several years, but they are now leaving us and plan to live in Ontario.

On the three successive days following the ordination, Rev. J. Thiessen served with messages both at morning and evening services. These days were filled with blessings and everyone received a better knowledge of the Bible.

Bethesda Home Now in Ontario Hospital Plan

Vineland, Ont. — After a long series of submissions, investigations and delays, the Bethesda mental hospital has been entered in the Ontario hospital plan and now receives regular monthly payments for patients registered with the government and paying hospital premiums.

Ontario is the only province caring for mental patients and tuberculosis patients under its provincial hospital plan, even though these are not covered by federal contributions to the plan. In all, Ontario has a

total of 19 government mental hospitals and two private institutions: Bethesda and Homewood (Guelph).

The first government contribution arrived on February 26—a red letter day for the management of the hospital. The fourth payment arrived March 14 and completed the hospital plan contributions to the operation of the hospital for January and February. From now on the hospital plan will make monthly contributions to the operation of the mental hospital at the rate of \$5.00 per patient day. This is to cover the care for the patients, medication, and doctor fees.

The Bethesda Home is a mental hospital owned and operated by the Mennonite Brethren churches of Canada. Rev. G. Epp is the superintendent, while G. Friesen is the business manager.

Easter Sunrise Service In Winnipeg

Winnipeg, Man. — Young people from the four Mennonite Brethren churches in Winnipeg gathered in the North Kildonan M. B. church at 6:30 on the morning of March 29 for an Easter sunrise service.

Rev. Wm. Falk, pastor of the host church, served as the chairman for the service. Musical groups partic-

ipating were male quartets from the South End and North Kildonan M. B. churches, a mixed quartet from the Gospel Light M. B. Church, and a mixed octet from the Elmwood M. B. Church.

Rev. J. P. Neufeld, pastor of the South End M. B. Church, led in the invocation. The message was delivered by Rev. J. W. Redekopp, pastor of the Elmwood M. B. Church. Using the experience of Thomas in meeting the risen Christ, he pointed out the necessity of total consecration before one can gain the mastery over doubt.

Those arriving just a little early for the service witnessed a glorious sunrise, which helped create a truly Easter atmosphere.

Discuss James at Easter Bible Conference

St. Catharines, Ont. — The book of James provided the basis of exposition at the Easter Bible Conference at the M. B. church here. Rev. J. A. Toews and Rev. D. Ewert, both of the M. B. Bible Collegé, served as Bible teachers.

From the book of James the brethren drew many practical pointers for Christian living for the many attending the Bible conference.

Hear of Colombia Mission Work

Kronsgart, Man. — The Easter weekend was a time of spiritual refreshing for the Kronsgart M. B. Church. God was gracious in making it possible for Rev. J. A. Loewen, former missionary from Colombia now teaching at Tabor College, to speak here.

On Good Friday, Rev. Loewen brought the message and also ministered during the observance of the Lord's Supper and washing of the feet. Using verses from Hebrews 1 and 2 as his text, he warned Christians that there was great danger of considering the death of the Lord Jesus to be commonplace. After repeatedly reading and hearing the crucifixion story, one is liable to overlook the true essence of what really took place.

Friday evening Rev. Loewen gave a report on the struggles and persecutions the missionaries and native Christians in Colombia exper-

enced during the last few years. Saturday night he spoke about their work among the Indians and also showed some slides. He asked for special prayer in the undertaking among the Indians in Panama this summer.

Rev. Loewen brought the Easter message on Sunday, stressing the words of the risen Saviour to Peter, "Follow thou Me" (John 21:22). Obedience without question is still required of Christians. In order to follow Him they must be devoted to Him. Yet the degree of our loyalty to Christ is measured by the extent to which we realize our own sinfulness compared with God's holiness.

Even though Rev. Loewen's stay was short, we will not forget the blessings we received and the insight he helped us gain into some of the problems and joys experienced by missionaries.

EDITORIAL

GUEST EDITORIAL

Mixed-Up Values

The case is on record of a woman who was arrested and brought to court on a charge of cruelty to one of her children.

In the testimony at the trial it came out that the child had been caught stealing some pennies from his mother's purse. The mother, horrified at the thought that her boy might grow up to be a thief, punished him by holding the offending hand over the gas flame of a kitchen stove.

The boy sustained such severe burns that despite the best medical care he is destined to go through life with a permanently crippled hand. All through the trial the mother said again and again, "But I thought it was for his own good. I did it to stop his stealing. I don't want my son to be a thief!"

We have here an extreme example of something that goes on all the time in less severe but nevertheless hurtful ways. Not many children have suffered physical disability through overly severe punishment. But harsh and loveless discipline has left emotional wounds on many that may never heal.

Every conscientious parent has to struggle from time to time with the problem of just how far to go in insisting upon certain modes of behaviour on the part of his children. Just how to find the wholesome middle path between being too severe or too lax, that's the problem.

It is possible, of course, to be too lenient, too easygoing, too indifferent to the patterns of attitude and conduct developing in our children. Someone is always thundering at us to bear down on our children and thus save them from possible delinquency.

On the other hand, it is possible to be too drastic, too overbearing, too frantically fearful that our children will not turn out well. This leads to severe authoritarianism, to modes of punishment and censure all out of proportion to the actual situation.

Not a few sincere but nevertheless mistaken parents have taken this route with their children. They have literally driven them away from home and church by the harshness of their discipline.

All of us as parents need help right here. We need to consciously review our procedures with our children from time to time. We need to ask ourselves whether we might be cutting our lines of communication with the oncoming generation by keeping the apron strings tied too tightly.

We do hope and pray that our children will not grow up to be thieves or anything else less than fine Christian men and women. But we have to find ways of accomplishing this through adequate guidance, through discipline blended well with love and patience.

—Harold L. Phillips, Editor, *Gospel Trumpet*, as reprinted in the *Gospel Herald*.

The Bible Today

The Bible has been referred to as "The Book that Lives." It lives because it speaks to men and women in their living language. The ancient texts of Scripture have been translated into 1127 languages, and dialects of current speech, always faithful to the original truth, but always speaking in contemporary idiom.

No other agency can penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page. Books go where evangelists are barred. Books stay when evangelists must leave. "Wise indeed is the evangelist," wrote Dr. Samuel M. Zwemer, "who leaves with every listener a written word, who follows the passing witness of the

spoken word with the permanence of print."

The Book, distributed by the Bible Society, speaks to living men with redemptive power. As it is for us, so it must be for the world, The Book That Lives.

She Knows Too Much Bible

A little girl, being asked by a priest to attend religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him, not her father. "Oh, sir! we are taught in the Bible to 'Honor thy father and mother,'" she replied. "But you are to call me 'Father,'" was his answer. To this she replied, "No, for the Scripture says, 'Call no man your father upon the earth for one is your Father, which is in heaven.'"

DEVOTIONAL

Peace With God

"The God of peace shall be with you." —Phil. 4:9

What is it to be at peace? Is peace simply the absence of anything that troubles or disturbs? Is one at peace when he is under the influence of a tranquilizing drug, or when liquor has dulled his senses, or when he is asleep, or dead? A cemetery is a very peaceful place. Is this the kind of peace we aspire to? Requiescat in pace—may he rest in peace. Is this the best prayer of all?

Paul does pray for the Philippians that the peace of God may keep their hearts and minds. But he is praying for vacuity: lack of feeling and absence of thought?

The peace of mind cult is, it seems, stronger than ever among the people of today. Somebody has called it the phenobarbital philosophy. It is seen in the wish of thousands to be told that, if they only think so, everything is all right. Drugs to quiet the nerves are a fine thing when properly used as a medicine. But thousands are taking them today in a flight from reality.

There is a reaction against all this. One writer in *The Saturday Review* said recently: "God pity me on the day when I have lost my restlessness! God forgive me on the day when I am satisfied! God rouse

The priest was not anxious to lose a religious discussion to one so young, and he said, "You have no business reading the Bible." "Then why did Jesus tell me to search the Scriptures," she asked. He replied, "But that is only to the clergy. You understand that a little child cannot know the Scriptures."

"Then why," she asked, did Paul write to Timothy, "From a child thou hast known the Holy Scriptures?" Surely there was some way to get the best of this young upstart. Said the priest, "Timothy was being trained to be a bishop, and he was taught by church authorities." "No sir," said the girl, "He was taught by his mother and grandmother—at least that is what Paul wrote."

The priest turned away, and someone said they heard him mumbling something about "She knew enough Bible to poison a whole parish."

Make Sunday your strong day and the rest of your days will not be weak days.

Show people that you are a live wire and they will not step on you.

God is not as interested in acts as He is in motives.

me up if ever I am so dull, insensitive, lazy, complacent, phlegmatic, and apathetic as to be at peace!"

He is talking about this negative kind of peace which just doesn't care. Such peace does not come from God. His peace is a positive addition to life, which is possible when we know Him. When we know the God of peace, then we have the peace of God. This does not mean having no cares, but knowing where to put our cares. It does not mean failure to think, but bringing God into our thinking. It does not mean complacency, but the order which comes from a sense of purpose and direction. It is not freedom from trouble and sorrow, pain and sickness and death, but triumph over these things. There is a kind of peace which is boring and monotonous. This is not the peace which God gives.

When the God of peace is with us, we are likely to face a great reality of need—our own and others'. We will probably be charged with responsibility and duty—God is a Master, and He has work to do. We will have our periods of disturbance as we endeavor to understand and bring our lives into conformity with the new things He is teaching us. We will be stimulated and stirred by the concerns which He puts within us. Walking with God is not a vacation.

The peace of God is something good. It is not merely the absence of anything bad. It is not nothingness, but "somethingness"—because it comes from Someone who is and knows and can and does. With Him and His resources, we are at peace.

By Editor Paul Erb in the *Gospel Herald*.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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Churches to Decide on Sask. Mental Hospital

Saskatoon, Sask. — One hundred and fifty-five delegates from the Mennonite and Mennonite Brethren churches of Saskatchewan gathered here on March 17 for deliberations concerning a new mental hospital. They represented the 5,410 members of the constituent Mennonite churches in Saskatchewan.

Rev. Isaak Block of Borden, Sask., served as chairman of the meeting.

It was reported that the mental hospitals at Weyburn and North Battleford contain 100 Mennonite patients, many of which could be cared for in a Mennonite institution. Present plans for a Mennonite mental hospital call for a 40-bed hospital at a cost of \$100,000. The government would contribute 20 per cent to the construction costs, plus \$55 monthly per patient for hospital care. Under consideration as possible sites for the institution are Herbert, Rosthern and Watrous.

The next step is the placing of the plan before local churches for their reaction. When the attitude of the churches is known another meeting of delegates will make the final decision on whether to proceed with construction or not.

"Camp Arnes Day" Planned

Winnipeg, Man. — The board of directors of the Lake Winnipeg Mission Camp is planning a "Camp Arnes Day" at the North Kildonan M. B. church on Sunday, April 12.

There will be a children's reunion at 2:30 p.m. that day, with former campers presenting the program. Camp pictures will be shown.

A general service to which the public is welcome will be held at 7:00 p.m. At this time the work of the camp will be presented. A panel discussion will follow, with members of the panel being church leaders. Rev. F. C. Peters will serve as panel chairman.

Rev. J. H. Quiring, Winkler, will address the congregation at the evening service. Former campers and counsellors will also be taking part in the programs.

Ben Horch Goes to CBC

Winnipeg, Man. — Ben Horch, music director of radio station CFAM, Altona, since its beginning two years ago, has accepted a position with the Canadian Broadcasting Corporation.

Mr. Horch is producing classical music programs for CBC's western network. He transferred to CBW, Winnipeg, on March 30.

Mrs. Horch (Tante Esther) will continue her children's programs and women's commentaries for CFAM until the end of June.

At CBC Mr. Horch's work will be confined to radio. This will also involve one month's travelling time per year. Indications are that after a year he will be producing live programs, too.

Friends of Mr. Horch will be glad to know that he will continue directing the Altona Community Choir, currently rehearsing Haydn's "Creation." He will also conduct a re-organized Mennonite Symphony Orchestra in Winnipeg.

Mr. Horch, who is 51, has been engaged by the CBC despite their policy of not hiring men over 35 years old. In this instance the rule does not apply since they contacted Mr. Horch themselves.

Abbotsford Doctor To Specialize In Neuro-Surgery

Abbotsford, B.C. — Dr. I. M. Fast, local physician and surgeon, is resuming specialized studies for a four-year period on July 1. He will specialize in neuro-surgery.

The first two years will be spent in the Shaughnesy and General hospitals in Vancouver. For the third year of study Dr. Fast will be at the Mayo Clinic in Minnesota, while the final year will be spent in studies abroad in London, England.

A Good New Year's Resolution

By Peter and Mary Derksen

Nichinan, Japan. — "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. 3:7).

Higashiguchi San (meaning east mouth), first came in contact with Christianity in Miyazaki, where he was attending university. His interest in the English language brought him to Missionary Bob Ramseyer's English Bible classes at the university.

When he graduated, he came to work in Nichinan for Japan Pulp Co. He works in the laboratory, and has just recently invented a new device which will prove very useful in reforestation. He followed Brother Ramseyer's recommendation to attend the English Bible class in our home on Sunday mornings, and has been a faithful attender. At first his prime interest was English, but the seed of God's Word worked its way into his heart. Somewhat over a year ago we showed the Moody film, "The God of Creation," and for the first time he began to think seriously about Christianity.

Just before New Year's the students of the English Bible class were discussing New Year's resolutions. Mr. Higashiguchi said he wanted to become a Christian in the New Year. The last Sunday in January he came to our home, and gave his heart and life to Christ. The following Sunday he brought us a small evergreen tree and planted it in our yard as a

symbol of his faith. It was his idea, and we pray that just as this little evergreen will grow and always remain green, so Mr. Higashiguchi will

grow in faith and in the knowledge of Him Who has redeemed us by His precious blood!

"And God gave the increase!"

Nationalism and Missions in the Congo

(The following paragraphs are taken from the Belgian Congo report to the recent meeting of the M. B. Board of Foreign Missions.)

The uprising of nationalism in the Belgian Congo during the concluding months of 1958 and the serious eruption on the threshold of 1959 have alerted the entire world. Until six months ago the Congo was always looked upon as the most peaceful and satisfied area of the African continent. The smoldering underneath the surface, however, has shown itself in tremendous force through the eruption of recent months. The devastation in some cities of the Congo by mob action and the threatenings which have arisen for Belgian government personnel in wide public areas signal the outbreak of the determination of the African population to reach its goal—that of independence from the white man.

The report from our legal representative on the field gives the analysis that so far the violent

demonstration and destruction of property has mostly affected Catholic missions and government property. Rioters throughout the Congo have been instructed not to attack any Protestant missions in recognition of the benefit which they have brought to the Congo without involving themselves in government operations. The recognition of the Protestant cause by the leaders of nationals in the Congo offers a tremendous challenge to the Gospel ministry and should be utilized by Protestantism, which in the Congo is by and large positively evangelical.

The events of recent months, however, must be recognized as a handwriting on the wall for missions in general. There remains no alternative but to accept a timetable in which some basic strategic goals must be reached. From this view we must evaluate our program and together with our missionaries plan very carefully the course for the future.

In Summer Service

Service to Migrants in New York

(Summer Service again offers you the opportunity to meet urgent needs in the name of Christ. Many of the returning volunteers of past summers are aglow with the blessings of giving of themselves. The following descriptions speak for themselves.)

The migrant work of the Mennonite Central Committee summer units in New York is located in the Hamilton and Waterville communities southeast of Utica. MCC units have served the agricultural migrant laborer in this area since 1948.

This project is carried on in cooperation with the migrant committee of the Oneida and Madison counties and is affiliated with the Migrant Ministry of the New York State Council of Churches. This local committee is composed of volunteer Protestant Christians who are concerned about the plight of the agricultural migrant.

Mostly Among Negroes

Each summer there are approximately 5,000 migrant workers (about one-sixth of the migrants in the state of New York) within Madison and Oneida counties. For the most part these are Negroes from the states of Florida, Georgia and Alabama. They come to harvest beans, peas and potatoes.

During the course of the summer the two service units work with approximately 1,000 of these mig-

rants. Each unit may visit from seven to twelve different camps.

The purpose of this work has been outlined by the Migrant Ministry as follows:

1. To seek to lead these persons to the knowledge of Jesus Christ and spiritual regeneration of their lives. To give them a sense of belonging to the church, the total Christian family.

2. To encourage and assist these persons to grow physically, mentally, morally, socially and spiritually, so that they may become increasingly able to take their rightful places as citizens in a democracy.

3. To educate resident communities to help these persons to become integrated into the life of the community, and to help the migrants to understand and accept their responsibility.

4. To be concerned with the relevance and application of Christian principles and Christian ethics to the agricultural economy in which the migrants live and work.

Serve With Spiritual Ministry

Programs are given in the camps in the afternoon and evening, five days a week. Sometimes a Sunday evening service is held in one of the camps also. Frequently persons from the local community will volunteer to assist. Each unit is usually

(Continued on page 11-3)

On the Job in Jerusalem Hospital

By Corny Unruh, M.D.

As I write these words I'm sitting outside the operating room. We have two operating rooms here at the Augusta Victoria Hospital (Mount of Olives, Jerusalem, Jordan). Usually both are being used. This morning, however, there is not as much work as we sometimes have.

Inside the operating room, the chief surgeon is operating on an elderly man who most probably has cancer of the thyroid gland. If possible, the cancerous portion will be removed. This is an uncommon disease here and was causing the patient no trouble whatever.

We have about 96 surgical beds in the hospital. There are three doctors who work in the surgical department, beside myself: the chief surgeon and his two assistants. Ninety per cent of the patients are refugees.

You may wonder why there is only one operating room in use when we have such a large department. This has its reason. It requires a little understanding of the local customs and religion. First, let me say that there are two religions here, Moslem and non-Moslem (or Christian). Christian in this part of the world does not necessarily mean "born again" (as it was explained to Nicodemus long ago). The population in this country is 95 per cent Moslem, and they have their rights and customs.

The Moslem calendar consists of twelve lunar months. We are now in the month of "Ramaddan," which is a month of fasting. During the day not a particle of food is swallowed, no water is drunk and even the saliva in the mouth is not to be swallowed. You can well imagine how difficult such a religious exercise must be during the hot summer or spring days (because of the lunar calendar, "Ramaddan" is a few days earlier every year). At sundown a bomb-like blast goes off which frees the Moslem from the daily fast. Then during the night two or three large meals are eaten before another bomb-like blast heralds the day—and it's stoic fast.

This fasting, as far as I know, is not laid down in the Koran. It is a sort of preparation for celebrating Mohammed's ascension into heaven (but he came back again), which took place at the end of the month "Ramaddan." It resembles the Christian lent and Easter. During such a month the Moslem does not come into the hospital unless it is absolutely necessary, since such a routine of fasting could hardly be practised here. This then is the reason why we are a little slack at present and why the operating rooms are not both being used.

This morning before coming to work I read a portion (from a book

that I cannot recommend too highly, "My Utmost for His Highest," by Oswald Chambers—the title itself is challenging) which stated that Christ Jesus wants us first for Himself—I'm sure you agree with this—and then, adding previous readings to today's, Oswald Chambers goes on to say that then Christ Jesus will use us. Coming to this country has thrown some things into sharp relief. One of them is "activity." I know as well as you do what the tempo of home life is. Here the tempo is quite different. A common saying at home is "I don't have time." Here one has much more time. And yet, whether we have time or "don't have time," Christ Jesus wants to draw us to Himself. He wants to fill our lives so that we do what He wants us to do. . . . Not always are these the things that we think important. By sending us here He is teaching us this.

A few months ago we had to operate on a two-month-old baby. This baby had a congenital defect called a meningocele in the small of the back. This meant that the covering of the spinal cord had not developed correctly and that a part, the size of an orange, was sticking out of the back. As though this wasn't enough, the child, a girl (boys are more wanted than girls here) also had a stiff left arm and leg. The mother was a Moslem and had no living children—to them it is a must to have children and it reminds one of Hanna's cry in the Old Testament for a child. This was, I believe, her seventh child and the only one living. She definitely wanted this child to live. She knew that the child needed an operation, and to insure that it remain living she gave it a Christian name. This was a ray of hope for her—a Christian name. She was breaking a Moslem tradition and giving the child a name from another religion. The operation was successful and recovery was uneventful, though the stiff arm and leg will remain. Where is the mother today? What is the nature of her faith? Is she seeking Jesus? These are questions which go through my mind. May Jesus not be just another prophet beneath Mohammed in rank for her, but rather may the desire be kindled in her heart to seek Him.

Arabic consists of a classical and a colloquial (that is, written and spoken) language. I was not able to make conversational contact with the mother of the child. This brings me to that point again that Jesus wants us for Himself. He wants to be central, first and foremost in our lives. Imagine for a moment that you were absolutely speechless. In a sense everyone who goes to another country where a foreign language is spoken is speechless. Much of the time we here are speechless, not by choice, but because He has placed us here. When you or we are

speechless the people about us read our movements, the look of an eye, the flick of a hand, the line of our mouth. This tells them who I am. It tells them whether Christ is first in my life. It is in circumstances such as this that nothing is more important than my relationship to Jesus. How did the mother of that baby read me? How would your friends read you if you could not speak?

By the time you will have read this the Easter season will have passed. It will have passed here, too, with all its pageantry. There are many kinds and types of processions on Palm Sunday. Last year we took a walk from Bethany to Jerusalem on Palm Sunday. Tradition says it was the same path Jesus took many years ago. It was a hilly, stony walk of about two miles. On the Mount of Olives we stopped and looked over the city which Jesus knew, over which he wept. And it

still looks the same, and has not opened its whole heart to Him. The original temple site is covered by the "Dome of the Rock," which is a Moslem mosque.

On Easter morning there will be a sunrise service in the "Garden Tomb." There are two places here which represent Jesus' burial place to the tourist. One is inside the Old City walls and the other is without. The city walls have changed much since Jesus' time, I cannot say which is the original location. I recall quite vividly how we listened to a message, one year ago, at the "Garden Tomb." First there was a message in Arabic and then one in English. Choirs from two blind schools sang hymns for and with us. The truth of the empty tomb and a risen Saviour was impregnated into our heart and soul on that occasion.

This year again we want to attend the various services, and take pictures as well (we missed taking some last year). In this way we will be able to pass on to you some of the things we have seen and learned.

Christ Brings Peace

By James R. Miller

"He went up unto them into the ship; and the wind ceased" (Mark 6: 51).

When Jesus comes to us our trouble ceases. At His bidding the wildest storm instantly becomes a calm. The trouble itself may not go away from us, but it is no longer a trouble when He is with us. The wind may not cease to blow without and beat upon our lives, but He makes peace within. It is far better to have so much grace, that our hearts shall be calm and quiet in the fiercest storm, than to have the storm itself quieted, while our hearts remain restless as ever. Peace within is far better than any mere calm without.

In a gallery in Italy there are two pictures side by side by different artists. One represents a sea tossed by storms. Dark clouds hang over it, and the lightning-bolts pierce the sky, and the wrathful waves roll in fury. In the seething waters a dead human face is seen. The other represents a sea similarly storm-tossed; but in the midst of the angry waters is a rock, and in the rock a cleft with green herbage and flowers, and amid these a dove quietly sitting on her nest.

These two pictures tell the whole story of human life in this world. The first is the story of life without Christ, unblest by His presence and peace. There is storm everywhere, with no quiet shelter. The other picture paints the peace, which Christ gives. There is no less storm. The waves roll as high. But there is peace. The rock represents Christ; it is in the cleft of the rock that the peace is found. "Rock of

ages, cleft for me, Let me hide myself in thee." It is in the redemption and atonement of Christ alone that we can have peace. "In me ye shall have peace." If, therefore, we take Christ into our barques on the storm-swept sea, we shall glide on in safety through earth's tempests to glory's shore.

(Copr. ERA, 1959)

"Invasion Army" For Baptists

God's Invasion Army expects to visit seven thousand homes in Minneapolis, Minnesota, during March and April. The miniature "army" is made up of 26 young people from ten states and Canada—many of them college students—who have volunteered a year of full-time service to "soul-winning for the Lord." They were organized by the home missions board of the Baptist General Conference of America. For six weeks the members will knock on doors, do personal evangelism, and conduct children's meetings. Most important of all, they will train lay leaders to carry on the visitation campaign after the "army" has pulled out. Nearly 300 young people have given a year of their lives to the "army" since it was organized in 1948. Last year the youthful invaders made 60,000 calls and recorded more than 1,700 "decisions for Christ." They ministered to some 40,000 children. Rev. and Mrs. Norman Nideng of Chicago are the commanding generals of the pint-sized "army" of zealous Christian youth.

You cannot plow a field by simply turning it over in your mind.

"Learnin' " In Newfoundland

(Ruth Ann Liechty from Berne, Ind., is currently serving a two-year VS term in Newfoundland. She is one of the Aug. 1958 group of 19 volunteers, the largest number on record to leave for the island at one time. Total voluntary personnel on the island numbers 32.)

Ruth Ann writes: "I appreciate MCC news in the various publications we receive. I am glad to be a part of this organization which I feel really expresses the spirit of Christ."

In a spirit of reciprocation she shares with us some of her experiences as a VS school teacher in Newfoundland.)



A group of Newfoundland children on their way to school.

The setting is Twillingate, an isolated island off the northern shore of Newfoundland. In the course of a day, a month, a year, many scenes take place in the life of a Voluntary Service worker. Let me share some scenes in my life.

The scene is the two-room school up the road. Forty-three very live but loveable first-to-third graders come each day for a "bit of learnin'"—some willingly and some unwillingly. First thing each morning the children listen eagerly to a Bible story, learn Bible verses, or sing songs about Jesus. "That's some nice, teacher!" the children respond to a flannelgraph story. "He loves me, too, He loves me, too," chant the childish voices as they sing of God's love and care.

The three R's take up most of the day. "I'm in grade 1 now," beams young Cecil, hugging his first reader. Will we be able to instill in him a thirst for knowledge so that he will burst the bounds of the time-deepened educational rut? This is the challenge for the Newfoundland teacher. Besides frequent stoking of the coal stove, "teacher" must also try to ease the pain of a "bad head," retie a loose ribbon, settle a quarrel, listen to the latest fish story, and keep a reasonable amount of order in a crowded classroom. Discouragements are offset by the knowledge that we are needed here. At the end of the day we pray, "Thank you, God, for patience—please give me more tomorrow."

The scene is the neighbor's home. In response to the warm invitation: "Come over tonight, and bring your music" (violin), we spend a happy evening visiting and knitting, singing familiar hymns, playing checkers—all the time getting to know each other, becoming good friends. There is a lunch—a cup of tea, homemade bread and blueberry jam,

other good things. We say good-night and think, "Have we shown them that Christ provides the best way of life?"

The scene is at home—home here with a local family. This is the acid test. Is our Christianity good in the necessary daily details of life? Tired and irritated at times, can we still

show love? Discouraged and a bit lonely, do we have joy and peace? Discussing the day's news, helping with the dishes, going to the shop for a tin of milk or a "drop of oil," do we show meekness and gentleness? Are we consistent in our standards? "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The scene is at Aunt Susie and Uncle Peter's, a dear couple who've "adopted" the Mennonites, and at whose home we gather each week for unit meeting. We laugh together, sing together, worship and pray together, and share each other's burdens. The next outing is planned. Aunt Susie serves a good "drop of tea" and lunch. Then back to our homes, refreshed, encouraged, challenged.

The scene is on the way home from the "meeting" up in the school. The majestic hills and rocks, the bay, the uninterrupted light of the nearby moon and stars all draw one's thoughts to the Maker of this beauty—our Commissioner. It is natural to meditate and pray. One's heart overflows with the satisfaction of serving God—and people. Sacrifice? No, NO! It is joy, privilege, "life more abundantly."

An Unforgettable Trip

By Dr. John R. Schmidt,
MCC Paraguay

(In 1951, Dr. and Mrs. Schmidt went to Paraguay to launch a leprosy mission program under the three-fold sponsorship of MCC, American Leprosy Mission and the Mennonite colonies. Today the project is firmly established. A central clinic is located at Kilometer 81, but most of the patients are treated in their homes. Several Mennonite young men assist Dr. Schmidt in this work by looking up the patients and their contacts (persons who come in frequent contact with the patient), giving them medicine and reporting any complications at Kilometer 81. Dr. Schmidt accompanies the young men at various times so as to see all patients and contacts every six months to a year. In the following report he describes his experiences during one of these trips.)

The trips I make with the men are never the same. Since my last one was the kind one never forgets I will relate it briefly.

We planned to leave Wednesday noon. After an early lunch we were on our way on horseback to see 11 patients—a round trip of 40 miles. We found six of the first seven patients at home as well as a good 70 per cent of their contacts. We had planned to go home by a different route, but since the one patient we

did not see was to be back with his family the next day, we promised to return.

It was now near 6 p.m., cloudy, looking like rain and getting dark. My young man had arranged for lodging at a Paraguay home in the area, but when we got there the man had been called to Asuncion. We were told to go to the neighbor but he turned us down.

Sometimes we stay in open camp on such occasions, but since it looked like rain we went to the next place. Here we found an open door. Like all families in this area they were poor, but they gave us their best. They cooked a local tea for us and gave us "galletas," hard dry biscuits. We visited a while, then went to bed.

In the meantime it had started to rain and continued to do so all night. We had four more patients to look up but the rain had converted every creek into a raging stream making it impossible for us to continue. Since the people where we stayed were so poor we decided to start for home.

We couldn't return the way we had come because there was a river which we knew was now impossible to cross. By going a southern route we would come to a bridge. After three hours of riding we came to a usual looking lake (after such a

rain) crossed by some woods with an opening where ox carts drive through. My partner rode ahead in the water. When he came to the woods, his horse suddenly lost footing but managed to swirl back in deep water. My partner swung himself off the saddle immediately, but hung on to the stirrup for a minute, always a tense moment.

Then I saw a path through the woods on one side and suggested we take that. He led his horse, but I, thought I would be smart and ride to keep my boots from filling with water, though my feet were wet through and through. As my partner took the side path, water up to his hips, the ground suddenly slipped away from under him. He got hold of a limb and began to crawl across leading the horse after him. Well, that was enough to get me off my horse, too. So I stood in the water waiting for my partner to get across the deep ravine.

His horse tried to swim, but landed with legs straddled over a log which apparently was used by pedestrians to cross the stream on better days. Seeing the horse was helpless and my partner could not manage alone, I tied my horse, straddled across as best I could and helped pull the horse up a steep bank, we of course being in deep water, too. I thought the horse was surely a "goner" because he lay there as though he were ready to die. With repeated effort we would get him half way up the bank and then he would fall back. Finally we kicked him and started him through brush and trees with saddle under water, only eyes and ears sticking out. This time he got through and up the bank further up.

Then we tried to get my horse through another area but to no avail. My partner went under in the search but returned unharmed. At last we sent my horse along the deep path where the first found safety and before long we were on our way again.

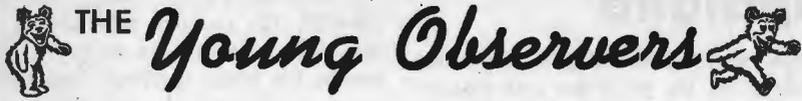
All this time rain continued to fall but we didn't have to worry about getting wetter than we were. The rest of the trip was cold but we soon reached home, thankful that we were safe.

"The Crucifixion" Sung By Winnipeg Choir

Winnipeg, Man. — The choir of the South End M. B. Church under the direction of John Thiessen presented a program of Easter songs on Saturday night, March 28. The feature presentation of the evening was "The Crucifixion," by Stainer.

Soloists for the "Crucifixion" were Victor Martens, tenor, and Helmut Rischer, baritone. Richard Horch was organist.

Wise is the man who knows what not to say and remembers not to say it.



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

Did you ever stand in front of the mirror and examine your tongue? There it is, a tapering pink object that wiggles—and is sometimes stuck out at things you do not like. Yet the tongue is a wonderful object.

The tongue is composed of muscles that can pull it in or out, help it to push food around into the right spot, and help make all kinds of noises. These muscles are covered with a special kind of skin which has special cells called "taste buds." There are four kinds of taste buds so that you can distinguish between salt, sweet, sour and bitter. These taste buds help us to enjoy our food more. David, in Psalm 34, uses this sense of taste when he writes: "Oh, taste and see that the Lord is good." Just as you would taste a new kind of food, so he wants you to try trust—four kinds of taste buds so that you can distinguish between salt, in the Lord to prove for yourself how good He is.

But the tongue is also a dangerous thing. In his epistle, James tells us how much damage our tongue can do. We use our tongue to gossip about others, to talk evil about others behind their back. We use our tongue to say bad words and to even curse God if we are not Christians. Yet if we love the Lord Jesus and He fills our thoughts, we will talk about the Lord Jesus rather than about others and about silly things.

When we talk to others about the Lord Jesus our tongue is doing something really useful. We are letting others know that Jesus can save them and take them to heaven some day, too. This is one of the uses for which God gave us our tongue.

Take another look at your tongue—and then ask yourself whether you are using it for good or letting Satan use it for evil things.

Love, Aunt Selma

Light in Darkest Africa

Lula was just an ordinary little black African girl of about eight or ten years of age. The mother was entirely under the domination of the witch doctor—as were all the villagers.

A mission station had been established near the village where little Lula was born, and she, with other little children, was constant in her attendance.

This went on for some time, until the Devil doctor began to get jealous and infuriated at the lessening of his power over these young ones, and so he adopted all kinds of ways to try and prevent their attendance at the mission schools.

But they still continued to steal away on every possible occasion to school and were being well instructed in the faith of Jesus by the teachers. Things, however, were heading up to a climax. The witch doctor must not lose his power and authority, and so he worked upon the mind of the poor heathen mother of Lula and actually made her pour boiling hot water over her little girl to try and prevent her going to the mission.

On other occasions her mother burnt her arms and legs, she was cut with knives, filthy refuse was thrown over her, but she was so faithful to the Mission teaching that nothing would hinder her from attending.

At last the wicked old Devil doctor hit upon an evil plan, whereby he thought to settle the matter once for all. He poisoned the poor mother's mind and threatened her with every ill from evil spirits unless she obeyed him implicitly in his last horrid malignant work of evil. He made the poor mother agree with him to "drive the devil out of her" by arranging to catch her one night before dark on her return from the Mission and then to take her out into the forest and tie her to a large banyan tree, and leave her there all night to the tender mercies of the wild animals which abound in the African forests.

The heathen mother was entirely under this wicked man's power, and as he assured her that evil spirits were exercising their influence over the little girl, by making her go to the mission school to learn the "Jesus" doctrine which was bad for her, she was persuaded to do anything he told her. So one night, as the dear little maid was returning from the mission to her village, she was laid hold of by the devil doctor and others, and taken out into the forest and there bound hand and foot to the large banyan tree. So tightly had they bound her that the bonds had cut right into her tender flesh; and all this (as they said) to exorcise the devil of the "Jesus" doctrine out of her.

After binding her, they left and returned to their village, expecting naturally, that this would be the last they should see of her in this world. But they had reckoned without God, for this little girl had learned at the mission to trust in Jesus, and that then no harm would befall her.

In the morning, the Devil doctor, the mother and others, out of curiosity, went out into the forest to see what had actually happened to her during the night.

Imagine their astonishment, to see right before them little Lula, looking happy and apparently having received no harm whatever from the wild beasts of the forest.

The mission people came also, and right there before their very eyes was a ring all around that banyan tree, about twenty feet from her, showing a well-trodden path over which it was clearly evident the animals had been pacing all night long, but, never once were they permitted to get nearer to the child than within that circle, which was limited by divine Providence.

When asked about the lions, she said, "Yes, they marched round and round the tree all night long, roaring and making a terrible noise, but they could not harm me because teacher told me Jesus would always protect us, if we trusted Him, and so I just asked Him to take care of me and not let them touch me, and they didn't."

"But, weren't you frightened?" someone asked. "No, because I knew Jesus would take care of me, and no lions would harm me then. He wouldn't let them touch His little Lula. So I just talked to Jesus all night long and watched them go round and round, without any fear at all."

What a wonderful testimony to God's love and faithfulness! What would you have done had you been in her place? May we all take refuge under His protecting Wings at all times.

Jesus Has Work For You

On your next birthday party why not invite some friends from whom you can never expect an invitation? Little Lorie has a number of small brothers and sisters. She doesn't even have a doll she can call her own. Of course she would arrive at the party in her one and only shabby dress, but wouldn't it be nice to befriend her just once. I know she would just love strawberry shortcake.

The other day we sat at the table eating our noon meal. It was storming outside. The branches of our willow tree were waving about wildly. From where I sat I could look out into the street. In the distance I saw the street car approaching.

It stopped at the end of our street and a crowd of people got off. For a few minutes they milled around; then all left the street and hurried into their houses. All except one. An old lady, poorly dressed, hobbled across the uneven street. In her left hand she carried a heavy shopping bag. Under the arm she held a short cane. Her crippled and almost useless right arm held two awkward parcels. Every now and then she seemed in danger of losing them. Each ten or twenty steps she had to make a halt, set down the shopping bag and cane, arrange the parcels on her right arm, and go on again. She walked ten steps—then stopped—twenty steps—stopped again.

Poor old lady, thought I. Should I?—But no, I had eaten well and felt full and lazy. Then my wife noticed what I found so interesting on the street. "Oh, that poor woman. I have seen her before. At that time a man was walking with her, but he wasn't helpful at all. He hurried ahead of her impatiently, then looked back at her and scolded. She wasn't walking fast enough for him, but he didn't once think of helping her."

In the meantime the woman had disappeared. I sat there and felt ashamed of myself, ashamed that I hadn't hurried out and helped her. Jesus had work for me, but I . . .

* * *

Three children were playing together. Suddenly one fell into the water. The older child jumped in and rescued the one who had fallen in. The father of the rescued child said to the youngest one, "And what did you do when you saw the accident?"

"I called as loud as I could," was the answer.

"Good," said the father, "That was the best thing you could do. I shall reward you too."

What can you do that people may be saved? Call and pray to God!

* * *

Paul saw an old man slip on the icy street and fall. The package he carried in his arm tumbled from him and oranges, onions, bread and canned goods rolled out in all directions. Paul hurried to him and gathered all his groceries for him. Then he helped the old man up and walked the length of the street with him. Then he went home happily.

Sunday night, little Mary was on her knees as usual, her mother waiting for her to finish her prayers. After an unusually long time she arose. Mother inquired why she took so long. Mary earnestly replied, "Today in my Sunday school class we sang a song that said, 'Satan is made to tremble when he sees the weakest saint upon his knees.' I wanted to make him tremble longer." I wonder do WE make Satan do as much trembling as he should?

But Not Forsaken

by Helen Good Brenneman

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(3rd Installment)

"And life as a refugee would not be endurable," she replied, "if it were not for beautiful memories of the past and hope for the future in Christ. Today Frau Schmidt lent me her Bible for a little while. I started to tell you about it, Hans."

She paused a moment, remembering that he had not wholeheartedly approved.

"It was such a thrill to leaf through it and read favorite verses after not having owned a Bible for all these years. I read some stories to the children about the Lord Jesus and how He healed the sick, and then suddenly I saw a verse which Frau Schmidt had underlined in red. I copied it."

Hans and Anni watched the dim figure hurry over to the bundle, ever packed and ready for quick flight, pulling from out its folds a tiny slip of soiled paper. Catching the feeble light from the window, she leaned over her treasure with the eagerness of a scientist over a precious test tube, or like a hungry child over a bowl of good, hot soup. With all the expression, all the reverence her voice could command, she read the verses from the fourth chapter of II Corinthians, the ones which had meant so much to her as she read them from Frau Schmidt's Bible.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The silence that followed was somewhat awkward. Maria sat down again at Hans's side, laying her hand on his and feeling the length of his fingers and the hardness of his knuckles, knowing his love. She wondered if he took any stock in what she was saying. Had the words of the Holy Bible helped Anni as they had helped her? Together they sat staring out the window at the stars, enjoying the privacy of their own thoughts.

"Beautiful memories," Anni repeated as if to herself, "hope for the future. Yes, Maria, my hope for the future is pretty dim sometimes, but the memories are so clear. Every night he is with me like your Hans is with you, hearing my troubles and my hopes and saying the comforting little things he used to say when we were together. We were so happy."

Again Anni began weeping unashamedly, Maria with her. She seldom cried, especially in their presence. Certainly Tante Anni was upset tonight.

Hans rose uneasily from his chair, releasing his hand from Maria's and walking over to the window. Facing the grim realities of their life as refugees, enduring the miseries of post war life, and trying at the same time to shake off the most diabolical of memories, what could a man do to preserve his sanity? He could not weep like a woman, letting out the pent-up tension and frustration in that way. He could not pray, for his idea of God was a God of order, a God of love, controlling the interests of men. Could there be such a God in this world of hungry children, in this world of hate and animal-like injustices? He could not accept the religious faith of his ancestors. For him there remained only one emotion—at least when he was stirred by the complete wretchedness and meaninglessness of life—fierce hatred for the oppressors.

Closing his fists tightly, he was for a moment his own god, justly avenging the blood of thousands of his brethren who had been murdered savagely; he was demanding justice for the tears of the multitudes of innocent women who had been torn from their husbands. How many "widows" there were who, like Anni, sat weeping, wondering whether their husbands were dead or whether they were bent under the tyranny of endless labor, unrewarded.

The Mennonites of Russia were part of a large group of German-speaking peoples who, by invitation of Catherine II of Russia, had settled the beautiful Ukraine. They had retained their own German culture within the Russian environment about them. Indeed, they had thrived in the Ukraine until the Bolshevik Revolution began a long chain of privations, exiles, and murders.

But the Mennonites were used to that. Originally of Dutch descent, those who settled in Russia had fled from Holland to Prussia around the middle of the sixteenth century, seeking refuge from persecution. In spite of the fact that they made a great contribution to the agricultural development of Prussia, by 1786 their religious and economic liberty was jeopardized again. During the next century about half of them migrated to the steppes of South Russia, turning the undeveloped land into what later became the bread basket of Europe. The

everyday language which they still spoke in modern times, Plattdeutsch, was a dialect which they had brought to Russia from the lowlands of Holland and Germany.

By their own hard work, their thrift, and their agricultural skills, the Mennonites had built a superior culture and had become, on the whole, prosperous. They had cultivated their land well, had built villages, had expanded industries, and had established good schools and large churches. Then persecution struck again, persecution because of their religious faith and also because of their economic prosperity. Private property was collectivized; once well-to-do farmers were arrested, imprisoned, and expelled to Siberia, never to be seen again.

Because the Mennonites had retained their German culture, many of them were evacuated beyond the Ural Mountains before the German army entered the Ukraine during World War II. Religious privileges had been denied.

When the Germans moved into Russia for a short period of occupation, the Mennonites, along with all those of German background, considered the German army their "liberator." Personal initiative was rewarded, religious life revived, churches reopened. Thus when in the fall of 1943 the Germans were pushed back, the Mennonites fled in their wake, some by train, many others by foot, still others on horseback and in horse-drawn wagons. Bitter hardships accompanied the journey as they retraced the steps of their forefathers; death was a constant companion.

Their lives were never secure. Always there had been grief and uncertainty. Always there would be. Maria could keep her faith—it helped her. But Hans had seen too much. If there was a God at all, He surely was a poor administrator.

"Hans, dear." It was Maria at his side. "Anni has decided to go on to bed. I think we should, too."

He choked back his anger and felt again that struggle within. Just as he would bow his neck in complete allegiance to infidelity, he would look down upon that face again. If there were no ultimate good, how then could Maria be explained? And how could the innocent soul of a baby come from an abyss of evil? No one wanted to believe in futility; Hans pulled his living symbol of virtue close to his heart, glad to postpone the paradox of the coexistence of good and evil so long as she was near. Together they laid out the blanket on which Anni had been sitting.

No one slept soundly; Lenie whimpered often in her sleep, and the other children rolled restlessly around on their bed, tangling themselves miserably in their cover. Anni, partially relieved of her inner tension by talking to the Penners, slept uncomfortably, her head ach-

ing wildly in the morning as a result of her gruesome nightmares. When the sound of an early songbird outside the window announced the beginning of a new morning, everyone arose without being urged.

CHAPTER III

The children had gone to school and returned again, marching gaily into the house to a new song they had learned. Hansie was, of course, hungry, but since the bread was scarcely sufficient for meals, he would again have to wait. Rosie, eight years old and only two years younger than Hans, glanced around for a suitable place to take a nap, after giving an enlivened recitation of the day's adventures. School to the children was usually adventure, a happy change from the dullness of the room to which their father had been assigned in a greatly damaged part of the city.

Maria did not approve of everything the children learned at school, but she tried to give them Christian training at home. If she could only pass on to them a sturdy faith, their future would not be so perilous.

"Mamma, is Lenie well?" Hansie wanted to know, going over to his little sister and looking at her sollicitously.

"No, Lenie is a little worse this evening, Hans."

"But last night when we said our prayers, we asked Jesus to heal Lenie."

"Yes," Rosie chimed in, "you read us stories about how Jesus heals people."

"We must keep on praying, children, but do you remember that we asked God to make Lenie well, if it is His will? When we asked Him to help us find Papa, He answered us with a 'yes,' but sometimes—" She stopped to swallow a persistent lump in her throat. "Sometimes God knows better than people and has to make—different plans."

"I hope He makes the same plans this time," Rosie said, lying on the cot at Lenie's feet. Maria suggested that Rosie wash her face and hands, grimy from the day's activities. Though the children's clothes were patched to the nth degree, both children and clothes were amazingly clean, considering that Maria had no soap with which to work. Rosie's hair was always neatly braided, and Hans had bought the children long, white socks like the other children wore to school.

When evening came, Hansie studied as long as he could see by the light from the window. Rosie was fast asleep. Lenie had been whimpering, but lay quiet again, her face flushed.

(To be continued)

Habits are like cork or lead—they tend to keep you up or hold you down.

* * *

When a mule has it no one calls it will power.

Agape-Verlag Opens New Door In Christian Education



The top picture shows a teacher using the German Summer Bible school material produced by the Agape Verlag in Basel, Switzerland. The lower picture, taken some years ago, was taken while a model lesson was being given for the benefit of future summer Bible school teachers.

Akron, Pa. (MCC) — To hundreds of European children, Agape-Verlag (literally, Love of God Press) has opened the door to a new kind of Bible study. For the staff of Agape-Verlag, opening this door has been a long process of writing, adapting and producing summer Bible school materials in French and German.

Envisioned 10 Years Ago

Ten years ago relief workers in Europe realized a need for Bible lessons similar to the summer Bible school materials which are taken for granted in American churches. In 1949 workers in the French children's homes began to translate and mimeograph lessons from the English Herald Press series. The Bible lessons, they believed, could be used in camps and community educational projects.

Agape-Verlag grew out of this project. Summer Bible school was new in most European communities and demand for the lessons increased. In 1952 Mennonite Central Committee in co-operation with the Mennonite Publishing House (Scottsdale, Pa.) laid definite plans for the production of summer Bible school materials in French and German. The American co-sponsors purposed to introduce to European churches graded materials which related

Christian discipleship to everyday life.

The Agape series, now includes nine courses in German and eight in French. Each course includes a teaching manual. Nearly 8,000 books were sold in 1958. Greatest quantities went to Germany, France, Belgium, Austria, the Belgian Congo, Switzerland and Canada.

Headquarters in Switzerland

The home of Agape-Verlag is a 17-room house in the residential district of Basel, Switzerland. The building houses offices, staff quarters and the basement printery.

Over-all supervision of the work is the responsibility of Gerhard Reimer, Giroux, Manitoba. Gerhard succeeds Kenneth Hiebert who, with his wife Eleanor, spent four years with Agape-Verlag. On his return to Basel in April Kenneth will continue as part-time artist and printer while attending school in the city. Eleanor will serve as housemother.

Anni Dyck, Stuttgart, Germany, has prepared original curriculum materials since 1956. Anni studied a year each at Goshen and Bethel Colleges. Anne Comtesse, from central France, translates from German to French and does field work in France. She has been with this project since 1952. Helena Braun, Chilliwack, British Columbia, is a

full-time field worker, contacting churches and bookstores. Actual printing is done currently by Paxman Homer Andres, Elbing, Kans.

Content of the manuscripts is checked by the European Advisory Committee. This group is made up of two representatives each from the Mennonite constituencies of Germany, France and Switzerland.

Since 1955 the lesson materials have been printed on a small offset press. The text, covers and two-color pictures are printed and folded, then sent to a book bindery for stapling and trimming. Back at Agape headquarters the books, with worksheets and pictures, are wrapped for shipment.

Adaptations Made for Europe

The first four courses produced were direct translations from the English series. It was soon evident, however, that cultural differences required adaptation if the materials were to be acceptable to the European churches. The Europeans felt, for example, that the expensive four-color art-work used in the English series did not add to the effectiveness of the lessons. Simple, well-designed illustrations were used instead. To the European, this spoke more clearly and gave the books a more dignified appearance.

Another factor which necessitated revision was the European feeling that American materials stressed method at the expense of content. This was evidenced, they felt, in the large ratio of activity to Bible study. The Agape-Verlag staff attempted to combine this desire for solid Bible study content with valid American educational methods.

Acquainting European churches

with the use of graded materials is a large part of the work of the Agape-Verlag staff. The European emphasis on individual thinking has resulted in their preference for working with small groups, but materials which are graded to the child's level of understanding are new to them.

Lay Teachers Recruited

Recruiting teachers presented another problem for users of the Agape Bible lessons. In Europe, Christian education is the responsibility of the minister and an assistant, both professionally trained. The Agape-Verlag materials, on the other hand, are prepared for lay teachers who need specific outlines for each phase of activity. Further, European tradition has kept married women from participating in activities outside the home. The Agape-Verlag staff, with the South German Mennonite Youth Commission, has recruited young people to serve as voluntary teachers.

Still another difficulty for many churches is cost of the materials. Previously, most European churches spent very limited amounts of money for Christian education materials, usually buying only simple story sheets.

The price of the Agape materials covers the cost of production. Exception is made in the case of use with refugee children; they are supplied free when no local organization can be found to underwrite the cost.

The summer Bible school series will be completed this year. Working with European Mennonites and other American Mennonite agencies in Europe, the staff of Agape-Verlag is exploring other areas of literature service.

How a Family Learned Oneness

By Evelyn Witter

We were seeing less and less of each other as a family. Organizations, school, and community activities, all worthy projects, were taking so much time from each one of us that we didn't have time for one another. In our breathless haste, we didn't even have time to decide what to do about our threatened family unity, until, one day, when the pace was racing fast, I learned how we could be busy individually and still live united in the true sense of the word. I learned that if we shared ourselves with God, we would share ourselves with each other.

The events that led up to the change in our household were the usual breathless-with-activities kind, so characteristic of our lives. It started when Jim, our teen-ager, called, "Mom, is my good shirt ironed?"

As I set up the ironing board, I remembered this was the special

meeting night of the Future Farmers of America. I should have remembered to do this one piece out of the huge basket of ironing that was waiting, but I had had too busy a day to remember ironing anything. What a day it had been! I had attended leaders' training school for the Home Bureau all morning, hurried home to prepare lunch for my husband and the three men who were helping him with the corn picking; then I had written and telephoned news items to the local paper for which I was correspondent; and, up until the moment when I got the SOS for the shirt, I was packing a box of clothing for the church rummage sale. What a breathless rush!

Before I finished the shirt, Louise, our grammar school daughter, came into the kitchen waving a paper. "Mom, please see if I know all my

(Continued on page 10-3)



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Graham's Australian Crusade Still Growing

As the Graham Crusade in Melbourne, Australia, ended its second week attendance records and decisions for Christ were "unprecedented," according to Walter H. Smyth, crusade director. At the end of the second week, accumulated attendance reached nearly 500,000 persons and recorded decisions were over 19,000.

Observers on the scene say, "Billy has never preached better and feels good physically, but he has been having some trouble with his left eye from time to time."

Some opposition has been recorded. In one meeting a spectator, twice in the same evening, disturbed the audience near him by crying out, "You're wrong, Billy Graham, you're wrong." Two crusade ushers spoke to the man and he was quiet for the rest of the service.

Another critic, the Anglican Bishop of Canberra and Goulburn, Bishop E. H. Burgmann, told a reporter: "I cannot go along with modern 'fundamentalist' crusades, such as that being conducted by Dr. Graham."

A more tolerant statement was made by the Acting Primate of Australia, Archbishop Halse, who said: "In this diocese there will be no official recognition of Dr. Billy Graham's crusade as a mission, but any Anglican is free to go along or to choose to stay away. There are dangers attached to the great numbers attending, but there are great possibilities of blessing. We will pray that God will bless Dr. Graham, and if necessary overrule any dangers attaching to that type of evangelism."

Back to the Bible Broadcast Celebrating 20th Anniversary

The Back to the Bible Broadcast of Lincoln, Nebraska, which began 20 years ago as a 5-day-a-week, 15-minute program over a 250-watt station, now releases more than 1,500 30-minute programs each week, which can be heard around the world. Theodore H. Epp and his wife felt led of God to go to Lincoln, Nebraska, in 1939 to begin this radio broadcast. The first program was produced on the first of May of that year with little or no money in hand, but with the backing of the promises of God which have not failed. May 1 of this year will see the 6,603 consecutive program released.

From the beginning emphasis has been laid on foreign missionary work. At the present time some 237 missionaries under faith boards are

now having funds sent to them through the Broadcast, which is not a mission board but a missionary agency. In addition, 333 missionary broadcasts are released each week in 30 countries.

Another major aspect of the work which has grown through the years is the literature ministry. In 1958 nearly six million pieces of gospel literature were distributed. Included were four million copies of the monthly publications, *Good News Broadcaster* and *Young Ambassador*, and 1,800,000 copies of books, pamphlets, and tracts. Two book clubs have a circulation of 100,000 books annually. Each month a literature supplement is offered on the radio. This is a booklet which is given free to those requesting it. In the course of a year, some 800,000 booklets are distributed in this way.

Headquarters for the Back to the Bible Broadcast are located in Lincoln, Nebraska, where 200 employees are engaged the year around in producing radio programs, processing the mail, counselling people with regard to their spiritual problems, supplementing the radio ministry by means of literature, and helping to promote the spread of the gospel throughout the world through radio and missionary channels.

Branch offices outside the United States are now located in Canada, Britain, Jamaica, France, Ceylon, the Philippines, Germany, Australia, and South Africa.

Find Retirement Career in Christian Work Among Chinese Children

For Frank Bauer, of Bayonne, New Jersey, retirement at 61 doesn't mean a rocking chair and slippers. It means that he and his wife Mrs. Gertrude Bauer, can spend more time with their "family" away from home which includes more than 175 Chinese children, many just beginning to learn their first few words of English.

For more than 15 years, at the Chinese Evangel Mission in New York's Chinatown, the Bauers have been teaching arts and crafts, telling simple Bible stories to help children become accustomed to English, conducting song sessions in both English and Chinese, and assisting at week-end worship services. They started when the mission was established in 1943.

Now they are the only Occidentals among its 400 regular members. With retirement from his job with Esso Standard Oil Company at Bayonne, Mr. Bauer is finding that his volunteer work provides a secondary career. He and his wife de-

vote two or three days each week to their activities at the interdenominational mission.

The mission is operated for non-English-speaking Chinese and was founded by a Chinese Christian couple, Mr. and Mrs. F. H. Lewis, of West Hempstead, Long Island. Both Mr. and Mrs. Lewis teach adult English classes. The Sunday religious services have always been conducted entirely in Chinese.

Suicides Prevented

A new non-denominational organization in Boston has dissuaded 74 persons from taking their lives, in

the first month of its operation. It is called Rescue, Incorporated. Pastor Kenneth Murphy is president. Among the 74 who were on the verge of suicide, said Mr. Murphy, were an educator, an editor, an army colonel, a sales manager, a great-grandfather with 17 grandchildren, a teen-ager involved in an adolescent love affair, a father of nine children and a registered nurse. Rescue Incorporated recently established an office in the South Department of Boston City Hospital where disturbed persons contemplating suicide have been urged to reach the organization at any time by dialing HANcock 6-6606.

News Reel

By George Derksen

SOUTH END CHOIR SINGS "THE CRUCIFIXION." Some 800 people crowded into the South End M. B. church Saturday evening to hear the church choir sing "The Crucifixion." Chief soloists were Victor Martens, tenor, and Helmut Rischer, baritone. Both soloists were lauded by listeners. "Helmut is certainly a young up-and-coming singer," were the words of one listener.

TO THE CONVENTION. — Some 10 Sunday school workers from South End M. B. Church will be going to the annual Sunday School Convention of the M. B. Church of Canada, to be held April 3-5 at Hepburn, Saskatchewan. They are Dave Redekop, superintendent; Walter Voth, Peter Toews, Betty Guenther, Edith Wiens, Susan Toews, Anne Schmidt, and Mr. and Mrs. Frank Froese. Several cars will be taking other Winnipeg workers to the convention.

ANYTHING BREAKABLE. — The Pittsburgh Press reports that an elderly lady was mailing a package containing a family Bible. When the postal clerk asked whether there was anything breakable in the package, she replied, "Only the ten commandments, young man."

CHINESE PHILOSOPHER ACCEPTS CHRIST. — Lin Yutang, Chinese philosopher whose pagan book, "The Importance of Living," was a best-seller some 20 years ago, has now accepted Jesus Christ as his Lord and Saviour and joined the Presbyterian Church in New York. His testimony: "I have come to the realization that man needs something greater outside himself, a sense of unity with God."

TOO LATE? — Rev. J. P. Neufeld of South End M. B. Church gave an address Easter Sunday night on his recent trip and experiences at the M. B. Board of Foreign Missions sessions held at Hillsboro, Kans. He told of the reports that had come in to the mission board that the Paraguayan government had undertaken to eradicate and exterminate the vicious Morro Indians, who murdered missionary Jacob Isaac in the Chaco a year ago. Apparently the same Indians attempted to murder oilmen who were exploring for oil in the Chaco, so the Paraguayan government ordered planes and soldiers in to machine-gun them down. Here is a dispatch from the New York Times. — "The Chaco near Madregov took on the aspect of a wild west show recently when 24 oil drillers from the Pure Oil Company battled for 32 hours with the Morro Indians. Later, the oilmen were reinforced by a platoon of soldiers and fighter planes." One can well imagine what this turn of events means . . . missionaries trying to reach the Morros with the Gospel on one side, while on the other side the soldiers are killing them. No doubt they will reject forever the white man and the Gospel, unless God works a miracle.

REUNION AT ALEXANDER HOME. — It was the sort of a get-reacquainted night for former Alexander young people when they got together at Mr. and Mrs. Henry Braun's farm at Alexander to view slides taken by M. B. Board of Foreign Mission workers Mr. and Mrs. J. Dyck, on furlough in Canada. Mrs. Dyck is visiting with relatives in Alexander and Winnipeg, while Mr. Dyck is studying at the M. B. Bible College. Alexander young people present from Winnipeg were: Mr. and Mrs. Erwin Pries, North Kildonan M. B. Church; Alice and Leonard Braun, Elmwood members; Alvin Enns, student at M. B. Bible College; Katherine Derksen, and Mr. and Mrs. G. Derksen, South End M. B. Church. Others present from Alexander were: Walter Derksen, George Kroeker, Mr. and Mrs. John Hiebert, Mr. and Mrs. John Braun, Mr. and Mrs. Henry Thiessen and Mr. and Mrs. H. Braun.

THOUGHT FOR THE DAY. — He who trusts all things to chance and nothing to Christ, makes a lottery of his life.

SHORT NEWS ITEMS: You are invited to send short news items for this column to George Derksen, % The Mennonite Observer, 159 Kelvin St., Winnipeg 5, Man.



Ten thousand pounds of candy (packed in one lb. tins), given to MCC by Hungarian Coordinated Relief for distribution in Austria, arrived at the Vienna MCC centre on January 14. Here one of the Austrian youngsters receives a box of the candy. The original donor of the candy is Sinke Manufacturing Company of Chicago, Ill. MCC is sharing the candy with various agencies who are helping to distribute it among orphans and children of poor families. A worker comments, "In the case of most children this was certainly the first time in their life that they had more than one small piece of candy of their own."



Peter Dyck Commences Deputation Tour

Peter J. Dyck arrived in Akron March 25 to begin his scheduled deputation tour of American and Canadian churches. The purpose of his visit is to interpret the long-term objectives of the MCC East-West program in the light of the present situation.

A joint meeting of the Mennonite Central Relief Committee of Western Canada and the Canadian Board of Colonization will be held in Saskatoon, April 2. H. S. Bender and Peter Dyck will be there to represent MCC and discuss the East-West program.

Mental Health Conferences in East-Central Area

Mental health conferences continue to be held for the MCC constituency in the East-Central area. Their purpose is to stimulate interest in the field of mental health, to speak to problems that arise, to share information about the developing program of the Oaklawn Psychiatric Center and to get constituency viewpoint on what the nature of the development at Elkhart should be. It is hoped that conferences of this nature will be held periodically throughout the whole course of development and operation of the center.

April meetings will be held in three of the four states of the area.

The Oaklawn administration which is in charge of the conference programs has drawn on a wide variety of leaders for assistance. In addition to those mentioned earlier,

Paul Miller, Dr. H. Claire Amstutz and Dr. E. P. Minninger have taken active part in a number of programs.

The most recent mental health conference was held in Orrville, Ohio, March 17. Ministers and representatives from different Mennonite groups participated and showed keen interest in the new MCC hospital.

Relief Committee Meets

Keen interest and good attendance at the March 23 annual meeting of the inter-Mennonite Kansas Relief Committee indicate that Kansas Mennonites continue to be strong supporters of the MCC relief program. The meeting was held at the First Mennonite church in Newton.

An address on the MCC relief program in light of current world needs was given by Robert Miller, Associate Director of MCC Relief Section, Akron. Mrs. Selma Linscheid, Supervisor of the North Newton MCC relief Center, reported on the 1958 relief contributions of canned food, clothing and Christmas bundles. G. R. Gaeddert, organizer of Kansas MCC-CROP (Christian Rural Overseas Program) this year, gave a report on the 1958 program and presented plans for the 1959 campaign. Kansas Mennonites contributed \$72,918.25 to MCC through CROP in 1958, as compared to \$56,050.89 in 1957.

Non-Resistance is Pax Conference Theme

A stimulating program and excellent attendance were reported for the March 11-16 semi-annual Pax Peace Conference held at Schloss Leopoldstein, a renovated 17th-century castle in the Austrian Alps.

Fifty-four Paxmen representing seven European countries and Morocco, Algeria and Jordan participated in the four day study of non-resistance and its implications for present day living. Pax matrons, speakers and guests brought the average daily attendance to approximately 70 persons.

Speakers were Andre Trocme, executive secretary of IFOR; Peter Dyck, director of MCC Europe; Clarence Bauman, European MCC peace representative; and Erwin Goering, Mennonite Voluntary Service director.

In addition to Bible studies and lectures, there was strong emphasis on group participation. Paxmen took part in panel discussions, gave book reviews, debated on the topic, Our Responsibility to the State, and presented the historical skit, Faithful Unto Death.

European Pax Director Ray Kauffman comments: "This was the first experience for most of the fellows to study nonresistance at such length. We made an effort before the Conference to emphasize preparation, I believe with good re-

sults. We wish to express sincere appreciation to the MCC and our churches at home for making this conference possible."

How a Family Learned Oneness

(Continued from page 8-4)

Bible verses for the church program," she pleaded.

The verses checked and the ironing board taken down again, there came a moment to relax before Jim's teacher knocked on the door. He was taking Jim to the meeting, and thought he'd come early for a little chat. But the chat didn't last long because Bill, my husband, dashed in from his choring to exclaim: "Hogs broke out! They're headed for the cornfield. If they get in there we'll never find them!"

We dropped everything, of course, and a wild half hour of herding hogs followed. It was a good thing we got them in as quickly as we did for we were due at the church basement within an hour for potluck supper and to prepare for the morrow's rummage sale.

That night, as I dragged into bed, I was too tired to sleep. My mind kept whirling through the day's activities. In mind's eye I saw the activity-strained faces of my husband and my children. The thought of them made me sad. I wasn't as close to them as I meant to be. Our family life wasn't as satisfying as it should be either. I turned to God and prayed: "Dear Father, I am afraid. Show me the way to make our life together more like a Christian family's life should be."

And, as if in immediate answer to my prayer, I thought of one of the verses Louise had recited to me that very evening. It was from I Peter 3:13, "And who is he that will harm you, if ye be followers of that which is good?"

I felt consoled as I repeated that verse, as I was when I thought of still another of Louise's memory verses, the one from Proverbs 1:33: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

That was it! I thought. We were not listening to the Lord enough. There was no reason why we couldn't lead busy lives without tearing ourselves apart—if we were guided by the Lord's plan.

After the children left for school the next morning, I confided to my husband: "We're all getting busier and busier as time goes on. We've got to take the pressure off some place. The pace is telling on all of us."

"I know," he nodded in agreement. "I've thought about what hectic days we have. Racing around the way we do kind of takes the pleasure out of everyday living. Still, life is so full, and wonderful, and exciting. It'd be too bad to miss any of the things we enjoy."

"I've thought about giving up activities," I said. "But there's the

problem of which ones. Everything we do we consider essential."

"So?"

"So, I think the solution to our problem lies in how we go about these activities. We need God with us."

Bill looked shocked. "Are you implying that we do not try to lead good, Christian lives?"

"No," I answered. "I mean we do not apply Christian principles enough."

And that was the beginning of a new era in our household. We started with a different observance of Sunday afternoon. Instead of the committee reports I once let go until then, I planned family activities... walks through our timber identifying wild flowers and rocks and birds; quiet family conversational groups in the dining room with light refreshments to augment them, calling on the ill and the aged. Sunday gradually became a day of rest—a day that was different.

Another way we brought God close into our family circle was by taking time with the children at bedtime. We discarded the hurried, "Don't forget to say your prayers, dear." Instead we made it a habit to pray with the children. And this change brought about better relationships. We began to feel a closer family unity because, when the children were relaxed and time was not pressing on us or on them, they felt like talking. At these times, confidences were given and the day's happenings recalled in detail. The children sought our counsel more than they ever had. And with confidences augmented by prayers, children and parents draw very close together. And the closer the happier.

Our everyday life is still full of bustling activity. We like it that way, especially since we have learned to share ourselves with God, and live according to His precepts. We are busy, but not breathless. Our activities do not separate us from one another, rather they help unite us. We learned that by taking time for Him, there is more time for us to live abundantly.

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Treasure in Earthen Vessels By Frank Baker

This play was published in England by the Epworth Press. Its setting is Palestine in the time of Nero, with a historical flashback going back to the time of Christ. A man whose sole desire was to become rich meets Christ and later gives his testimony to a young man. At the close of the scene he and his wife are led out to be executed by Roman soldiers. It is a really challenging play, with reasonably simple scenery. Eleven men and five women are needed (although several characters may be taken by one person).

Price: 30¢

The CHRISTIAN PRESS, Ltd.
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COLLEGES

Goshen College

Thirteen students from Goshen College Biblical Seminary are getting some first hand experience in city evangelism this weekend. Professor Paul M. Miller is in Chicago directing a four-day Evangelism Workshop for members of his class in evangelism.

Students will have a chance to meet with church-leaders throughout the city and observe the evangelistic program of various churches. They will also have opportunities for direct participation in evangelistic efforts. At the Chicago Christian Industrial League they will be in charge of the Saturday evening ringing doorbells and doing home visitation along with members of the Second Mennonite Church. On Sunday morning the group will fill assignments in a number of city churches, and in the afternoon they will do hospital calling at Cook County Hospital.

While in the city, students will get acquainted with various Mennonite approaches to urban evangelism including those at Englewood, Union Avenue, Second Mennonite, Woodlawn, Bethel, Lombard, and Reba Place in Evanston. In addition to these Mennonite efforts the group will visit the Chicago Industrial League (a rescue mission), Victory Center (a ministry by telephone), Cook County Hospital (chaplaincy program), the West Side Christian Parish (evangelism in the inner city), and the International Christian Students headquarters.

The Evangelism Workshop grows out of the conviction that evangelism is something which cannot be fully understood in the classroom alone. Thus, the purpose of the workshop is to allow members of the evangelism class to share first hand in the needs of men and women in our cities, to see how they live and think, and to discover some of the ways by which vigorous congregations in the city are working at evangelism and to study the opportunities and problems in presenting the claims of Christ to this urban population.

Bethel College N. Newton, Kansas

Bethel students placed first and second in the individual ratings in the Kansas Conference Intercollegiate Mathematics contest and the Bethel team led the field of eleven colleges taking part in the contest, according to word received from the maths department of the University of Kansas which had prepared and graded the contest examination.

Individual first place winner was George J. Dick, sophomore from Winton, Calif., while second place was won by Nabil Khabbaz, Damascus, Syria.

First place winner received a cash prize of \$25 while second place was awarded \$10 cash. The maths

department receiving the highest score received a \$10 prize.

Other individual ranking winners were Edward Lee, Kansas Wesleyan; Loren Larson, Bethany; and Ruth Bemmels, Ottawa. Teams ranking second and third were Kansas Wesleyan and Ottawa.

The Bethel team was composed of George Dick, Nabil Khabbaz, and Gerald Schrag, McPherson. Other Bethel students participating in the contest held at Bethel, February 14, were Ted Zerger, Alfred Habegger and Myron Harms. A total of 37 students took part in the contest.

BIBLE INSTITUTES

East Chilliwack Bible School

In the middle of February Rev. A. P. Regier from Calgary was our guest speaker for one morning.

Thursday, March 4, to Sunday, March 8, were particularly enjoyable days for the students of East Chilliwack Bible School. Thursday's classes were not conducted in the usual manner. Instead, Dr. Reisinger, president of ETTA, and his wife conducted classes. The Reisingers stressed the need for trained Sunday school workers and encouraged us to go on in our studies.

Friday marked the beginning of our Missionary Conference. This was a unique experience for us as we had never had one here before. Friday morning we were able to have the conference speakers to ourselves as a school. Rev. John Ratzlaff from the Board of Foreign Missions and Rev. Ted Fast, missionary to India, were the speakers.

We believe that it was not mere coincidence that Rev. John Ratzlaff spoke to us on Romans 12:1 and 2, the same text which was used by Dr. Reisinger for morning devotions the day before. "For we preach not ourselves, but Christ Jesus the Lord" (II Corinthians 4:5a), was Rev. Ted Fast's theme.

Friday night Rev. Ratzlaff, who has been a missionary in Africa, presented us with another challenging message and a film on Africa was shown.

In my opinion, the Saturday afternoon messages were the most heart-searching ones. Rev. Fast spoke on the five-fold fellowship with Christ, namely that of sheep, servants, friends, brethren, and heirs, as found in various passages in John. Rev. Ratzlaff spoke about the natural man, the spiritual man and the carnal Christian. He pointed out, "The carnal Christian is not carnal because he leads an ungodly life but because of a lack of spiritual understanding. His choices are made upon the basis of what is pleasing to the flesh. He wants to do what he enjoys and still get into heaven."

A message by Rev. Fast and slides, with the Greendale girls' choir singing for us, constituted the program for Saturday night.

On Sunday evening, at our last meeting, Rev. Fast based his message on I Cor. 13. His theme was the Ministry of Love. He pointed out that the basis for Christian work is love: love for God and love for the people we serve. The Chilliwack male choir ministered in song.

Coming closer to home, Rev. G. Thielmann, pastor of the East Chilliwack M. B. Church, was our chapel speaker on Tuesday, March 17. We were happy to have him in our midst.

Tuesday, March 24, we were privileged to have with us the PBI choir from Fresno, Calif. The president of the college, Rev. B. Braun, spoke to us on the text, Ps. 119:11, urging us to hear, read, study, memorize and meditate on the Word of God.

A film on how we got our Bible was shown to us by Mr. Frank Martens, colporteur for the British and Foreign Bible Society, on Wednesday, March 25.

Elfrieda Nightingale.

Service To Migrants

(Continued from page 3-4)

divided into two groups for the afternoon so that two camps can be served. Only one camp is served in the evening. A minimum of fifteen camp visits are made weekly.

The afternoon program usually consists of games, Bible stories and songs, craft work, nature study, etc., for the children. Frequently, powdered whole milk is provided. The afternoon program is mainly for children unless inclement weather

conditions make it impossible for adults to work in the fields. Rainy days are good days to visit the migrants in their quarters.

'Recapturing that "Drive"'

By A. Reid Jepson

It seems that the professing church needs a rebirth, the kind of "drive" that was evident in the first century disciples. It is found today in a few isolated places of Christendom, but primarily in the fanatical card carriers of Communism. This is not to compliment the base motives and cruel methods used. It is to emphasize the words of Jesus: "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

Dr. Fred Schwartz tells of meeting a man at midnight on an American city street. "Where are you going?" he asked. "To a meeting of the Party," the communist replied. "No one will be there at this hour, will they?" asked Dr. Schwartz. "They'll all be there," was the definite answer.

It is said that the devoted Red further stated: "I give one-third of my time to the Party—eight hours I sleep—eight hours I work—eight hours daily is spent for the Party. Furthermore, I give one-half of my income (all anti-tithers, note!) to the Party." Has it been forgotten that Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14:33)?

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Announce Winkler Graduation Service

Winkler, Man. — The Lord willing, the graduation exercises of the Winkler Bible School will be held in the Mennonite Brethren church here on April 12.

The Baccalaureate service will begin at 10:45 a.m. in the local M. B. church, while the graduation service is scheduled for 2:00 p.m.

Everyone is heartily invited to attend these services and to share in the Lord's blessings on them.

The Faculty

Mennonite Brethren Bible Institute, Clearbrook, B.C.

Mr. and Mrs. Henry Thiessen of Aldergrove spoke to the student body on March 18 in the morning chapel service. They have just returned from Port Edward, B.C., where they were working at the West Coast Children's Mission station. They carried on the work temporarily after the Jacob Bergens left for Hepburn.

Rev. H. Thielman, city missionary in Calgary, served as guest speaker in the chapel service on March 20. He was speaking at evangelistic services at the East Aldergrove M. B. church at the time.

During the last period that day Rev. John Reimer, field director of the West Coast Children's Mission, showed a film of work done by the mission at various sites in the province of British Columbia.

On March 23, the student body walked to the Mennonite Educational Institute to hear the Pacific Bible Institute choir from Fresno, Calif. The program included several songs by the choir, soloists and

a trumpet solo. The dean of the institute, J. Wiebe, led in a short devotional message. Rev. B. J. Braun, president of the seminary and the institute, led in closing prayer.

Honor Minister on 99th Birthday

Newton Siding, Man. — Ninety-nine years old! Ninety-nine years of experiencing the grace of God. Ninety-nine years of friendship and love of God and neighbors. That was the story told by Rev. A. B. Peters, who together with many friends and loved ones, celebrated his ninety-ninth full year here on earth.

It was the privilege of the Newton M. B. Church to be host to dear old Brother Peters, together with friends from Winnipeg, and to celebrate the birthday of one of the Mennonite Brethren Church's great men. Although Mr. Peters is now a small, bent little man, those who were present remembered the times in the past when he always had a wonderful message, full of power and truth.

Among the guests from Winnipeg were Rev. A. H. Unruh, C. A. DeFehr, Rev. H. P. Toews, Rev. I. W. Redekopp, and William DeFehr. Everyone had a word of love and praise for Rev. Peters. In Winnipeg, he was the first Bible school teacher, at Arnaud, he was the first leader of the church. Many have known him as the day school teacher, and for sixty some years, he has been a minister of the Word.

It was an afternoon of blessings and joy. Rev. Peters, still very much in control of his thoughts, praised his God, who had sustained not only his life, but more important, his faith.

Extensive Tour for Bethany Group

Hepburn, Sask. — Rev. J. H. Epp, principal of Bethany Bible Institute, and a quartet from the school made a tour of churches during the Easter weekend.

On March 26 they served at Maidstone, Good Friday at Lashburn, and Good Friday evening at Tofield, Alta. For Saturday evening and Sunday morning they were at LaGlance, Alta., returning to Bethany from there.

Radio Voice of Mennonites (Continued from page 1-4)

because there are literally a thousand smoke stacks from Mennonite homes in Central B.C. and all across the country that speak silently but eloquently of utter loneliness and possibly of a desire for isolation.

The purpose in giving this information to the readers is to suggest that it might be well for the Mennonite Brethren Church to have a constituency-wide radio voice. This is not to suggest that all the voices of the dozen programs sponsored by Bible schools, churches and provincial conferences should cease to be aired, but to encourage thought in the direction of a truly representative radio voice.

The Mennonite Radio Mission is a radio venture that has received wide conference support within a period of two years. A full-time director has been appointed and an effective and fruitful follow-up ministry through literature has been developed. Two other notable examples of denominational radio voices are the Mennonite Hour and the Radio Voice of the Christian Reformed Church, called the Back to God Hour.

Such a venture, of course, would not be justified unless there was an adequate follow-up and unless such a broadcast could be used to invite the unchurched and spiritually homeless to attendance in our churches.

On the Horizon

March 27 to April 5. — Rev. Henry Baerg, Winnipeg, will be conducting evangelistic meetings at the Vauxhall M. B. church.

March 29 to April 5. — Revival Crusade at the Gospel Light Mission Chapel at Brandon, Man. Rev. B. D. Reimer of Steinbach will serve as evangelist.

April 3 to 5. — The annual Canada-wide Sunday School Conference of the M. B. Church in Canada, to be held in Hepburn.

April 9 to 12. The Mennonite Brethren Church in India will meet during these days at Mahbubnagar for its conference. Prayer is requested for the conference.

April 12—Closing program and graduation of the Winkler Bible School, Winkler, Man.

April 12. — A Camp Arnes children's reunion will be held at 2:30 p.m. in the North Kildonan M. B. church, Winnipeg.

April 17 to 19. — Seminar on Race Relations by Mennonite Central Committee Peace Section at the Woodlawn Mennonite church, Chicago.

April 18 and 19. — The closing conference of the Bethany Bible Institute at Hepburn, Sask., will have Rev. A. H. Wieler, principal of the M. B. Bible Institute, Clearbrook, B.C., as guest speaker. The baccalaureate service will be held the afternoon of April 19 and the graduation exercises that evening.

April 26. — Annual Youth Workers' Conference of the Manitoba M. B. churches, to be held at Springstein M. B. church.

May 1—The students of the M. B. Collegiate Institute, Winnipeg, will present a musical program.

May 24—The closing program and graduation of the M.B. Collegiate Institute, Winnipeg.

May 31—Graduation exercises of the M.B. Bible College, Winnipeg.

June 5 and 6—Conference of the Mennonite Brethren churches in Manitoba.

July 4 to 8. — Canadian Mennonite Brethren Conference at Hepburn, Sask.

July 31 to August 2. — The annual provincial Sunday school conference of the M. B. churches in Manitoba will be held at Winkler Bible Camp, Burwalde.

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