

Mennonite Observer

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

I Cor. 2:2.

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YOUR CHRISTIAN
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Conference Approves New Constitution

Clearbrook, B.C. — The final reading and approval of the new constitution was one of the highlights at the Conference of the Mennonites in Canada, held July 4 to 8 in the West Abbotsford Mennonite church. Another highlight was the acceptance of three new churches into the Conference. Two hundred and forty-one delegates represented the 68 churches of the Conference at the sessions.

New churches accepted into the Conference were the Sterling Avenue Mennonite Church in St. Vital, a suburb of Winnipeg, the North Battleford Mennonite Church, Saskatchewan, and the First Mennonite Church, Brandon, Man.

The new constitution approved at the Conference has been operative several years. It is designed to make for greater efficiency, to de-centralize responsibility and to change the voting procedure. Its main changes include:

- A candidate, to be elected, must have a majority of the votes cast.
- No person may serve on more than one board.
- No two members of one registered congregation may serve on the same board.
- No person may be re-elected more than twice to the same position.

These changes also forced an election for moderator. Rev. J. M. Pauß of Winkler, Man., was elected conference moderator to replace Rev. J. J. Thiessen, Saskatoon, who has served as moderator for 17 years. Elected assistant moderator was Rev. Henry Poettcker, Winnipeg, while Henry Epp of Waterloo was elected secretary.

A total of \$238,172.00 was channeled into the central treasury, which covers the operations of four boards. Of this, \$125,490 was appropriated for foreign mission work through the Board of Missions of the General Conference, Newton, Kans. For mission work in Canada a total of \$55,997.00 was appropriated, while the Board of Christian Service received \$19,026.00, the Board of Education and Publication, \$16,906.00, and the Board of Trustees and Finance, \$20,751.00.

In addition, donations for the College building program totalled

\$37,338.00, leaving a total debt of \$215,260.00 on the college. Of the \$67,820.00 received for the college operational fund, \$33,293.00 was received in gifts and levies.

Work is being supported at 34 points in Canada, a report on the home mission work revealed. In addition, there is jail and hospital visitation, radio work, etc.

Rev. Arthur Dick of Edmonton was elected president of the Canadian Mennonite Youth Organization. Miss Helen Letkeman of Waldheim is secretary, while Henry Dueck of Yarrow is the third man on the executive.

Farewell Service for Carman Couple

Carman, Man. — A farewell service for Rev. P. Martens, who has served as pastor at the Gospel Light Mission here for several years, was held in the church the evening of Sunday, July 12.

Mr. Wm. Peters served as chairman for the program.



The introduction was made by Mr. Chas. Adams, who read numerous Scripture verses appropriate for the occasion. Among other verses, he read Hebrews 2:3: "For how shall we escape if we neglect so great salvation," reminding those present that all who had entered the doors of Carman Gospel Light Mission to hear Rev. Martens had been told the way of salvation clearly and plainly.

Rev. H. H. Redekopp of Winkler, who took part in the founding of the local mission, gave the farewell address, using Acts 14:27: "And when they were come, and had gathered the church together, they rehearsed

all that God had done with them, and how he had opened the door of faith unto the Gentiles." In referring to those things accomplished in the spiritual realm under the ministry of Rev. Martens all honor and glory was due to God. Those gathered were together to "rehearse all that God had done" and should rejoice for those unto whom "He had opened the door of faith."

Other items on the program included two songs by the choir, a poem by Klaske Scheper, a duet by Mr. and Mrs. Clifford Friesen and a short dialogue by John Worms, jr. and Kenneth Dyck. The many activities of Rev. Martens were brought out in the dialogue, which was written by the two boys presenting it.

(Continued on page 4-4)

Theme of Devotional Services Was Love

Hepburn, Sask. — "The Love of God, a Gift of the Spirit" served as theme of the devotional services at the 49th Canadian Conference of the M. B. Church, held here from July 4 to 8.

The first evening devotional service, Saturday night, put the spotlight on the Sunday school work being done across Canada. Guest speakers at this program were Alta Mae Erb, writer of the new M. B. Primary Sunday School material, and Rev. Orlando Harms, editor of the *Christian Leader*, who is also one of the editors reviewing the M. B. imprinted Sunday school material. Of special interest were the testimonies by Sunday school teachers from the various provinces.

A mass choir directed by J. Schroeder proved to be a special attraction at the youth program Sunday night, which saw 1,000 people crowd into the auditorium and several hundred stand outside. Rev. George Braun, district youth leader and later elected youth leader for Canada, served as chairman at the program. Rev. H. H. Epp, the conference evangelist, delivered a message on the theme, "Who Is the Man God Can Use?" Testimonies were given by Viola Jantz, R.N., and Elmer Andres, while Adeline Willems sang a solo.

The secretary of the youth committee, Leslie Stobbe, reported on the status of the Canadian Youth Project. Receipts for the Canadian Youth Project during the past year totalled \$5,828.27, with \$1,500 going to the support of a radio program in Japan, \$2,000 going toward the support of the Bethany Bible School in India, \$1,500 for a medical project in the Belgian Congo, \$500 for the bursaries to students at M. B. Bible

College, \$300 for the tuition of Hans Werner Janzen, M. B. student from Brazil now at a seminary in Switzerland, and \$200 for the "Rudy Schnitzler Fund" at the M. B. Bible College to assist a Neuwied, Germany, M. B. member and youth worker to come to Canada to study at the college.



The Sunday afternoon service at the Canadian Conference of the M. B. Church was devoted to foreign missions. Here Rev. John A. Wiebe, India missionary (centre), and Rev. A. E. Janzen, Board treasurer (right), lead out in prayer to begin the service. At left is seen Rev. H. M. Willems, chairman at the service. The mural on the wall was prepared especially for the Conference.

The budget for next year's Canadian Youth Project has been set at \$6,000, with \$1,500 set aside to sponsor an established radio broadcast in some needy area of Canada, \$1,500 for the radio work in Japan, \$1,500 for the Bethany Bible School in India, \$1,000 to assist in the purchase of a jeep for the H. C. Borns in Paraguay, and \$500 for the two bursaries at the M. B. Bible College. (Continued on page 4-3)

EDITORIAL

Applying the Truth

Every preacher and Bible teacher—and this includes Sunday school teachers—is charged with the responsibility of “rightly dividing the Word of Truth.” This high and holy responsibility must be discharged in utter dependence upon the Spirit. Psychology and philosophy can never be adequate guides.

Yet today many teachers and preachers are being influenced by a subtle philosophical doctrine that truth will make its own way. When presented clearly and without prejudice, truth will find application automatically in the hearts of the listeners, it is asserted. To substantiate the argument, its supporters quote the words of Jesus: “The truth will make you free.”

Such preachers and Bible teachers—and they are increasing—simply present Biblical truths with a sort of “take-it-or-leave-it” attitude. It is dished up as so much food at a cafeteria; you take your pick. No one is told where the truth would apply in his life—that’s his responsibility. No one is challenged to make a decision, not even at evangelistic campaigns (believe it or not), for the truth will lead men to decide for the right. At one time the editor even heard a missionary among the islands dotting the British Columbia coastline tell his conversion experience without making any practical application to the sin-filled life of those listening to him. Neither did the resident minister follow up this glorious opportunity to call for repentance and a turning to God.

Such men forget the cardinal fact that man has sinned, that his nature is depraved, that “. . . the god of this world hath blinded the minds of them which believe not” (II Cor. 4:4). Man by his heart’s condition is not willing to accept the truth because it means an about-turn in his life. It calls for a denial of self, a crucifixion of the sinful lusts of the flesh, a complete dedication to Christ—and the man who has not been born again is not willing to do this. Even believers find it hard to apply the truths of discipleship. That is why a practical application of the truth is absolutely necessary.

It is, of course, much easier and more popular to approach a Bible lesson or a sermon merely from the point of view of exposition and exegesis. Then you need not point the finger and say, “Thou art the man.” Just think, if Jesus had never made a practical application he would not have aroused the ire of the leading religious teachers and he might have been able to teach and preach for many more years. Peter and John would never have been thrown into prison if they had not made an application. The mob would not have “gnashed their teeth” at Stephen and stoned him if he had not made an application. Of course, if Peter had not made an application at Pentecost, the people would also not have been “pricked in their hearts” and asked how to be saved. Nor would Paul have had such great success with his sermon at Antioch.

Scriptural truth must be related to our time and life. When this is done the Holy Spirit is able to press home the point in the heart of the listener. Then only can truth perform its liberating function.

DEVOTIONAL

Feed The Flock of God

By Chester S. Martin

Pastor Miller walked briskly to the far end of the pasture. Those heifers had jumped the fence again. This was the third time in one week. Just yesterday he had stretched the fence and ran an additional wire over the top so that those heifers would be sure to stay in. But they were out again. Where were they this time? He knew—down by the stream where the grass was greener. Why couldn’t they be content as the older cows were to hunt the best in their own pasture? Pastor Miller didn’t know that some of

those older cows did not stay because they were in love with the pasture, but rather because this had been home for such a long time; besides, it wasn’t easy to cross the fence.

It had been a hot, dry summer and the pasture was short. Those heifers were hungry and wanted better pasture, but they had to be kept in. He would stretch the fence again and in this low spot where they usually crossed he would run a wire still higher. Perhaps he should put a chain around their

necks and tie a short rail to it. Those heifers should be taught to stay by the barn. Maybe he would just tie them in for several days.

It was Saturday evening. The cows were milked and the milker washed and on the rack. The tractor was in the shed and the car was washed. Pastor Miller left his wife in their modern kitchen to do the supper dishes and entered his study to prepare his message for the morning service. He had thought much concerning this because of the apparent need in his congregation. This last week two families had left the church and now would worship elsewhere. He had tried hard to show them the value of their heritage. If they left the church, they would be out in the world and there was only one eternal abode for worldly church members—especially if they had been taught better.

Several weeks ago he had spoken on the subject, “Obedience to Church Authority” (Heb. 13:17). He had tried hard to explain that the church had every right to draw the line for its members. Two weeks ago he had spoken on “the falling away of the last days” and he had really gone down the line. He had told them what little things lead to. Last week he had not really preached; he just talked about the “good old days.” Dad drove a team, Mother wore a shawl, and everybody went to church on Sunday. My! how things had changed! The devil with his modern inventions certainly had got a foothold in the church.

His mind came back to the message he had chosen for the next morning. He looked at the title, “The Voice of the Church.” After all, did the church need to, and did it have the authority to, insist on a higher standard of separation from the world? He was sure he had the answer, a definite YES. To raise the standard was the only way to keep the young people in the church.

The fence—oh, yes, those heifers. Why did those heifers always jump the fence? He had raised it; now they would stay in. The church standard to keep members. A fence to keep heifers. Why did those two families leave the church after last Sunday’s service and say they would now seek fellowship elsewhere? They had an idea that all we need is the Holy Spirit for our guide and the Bible for our rule book. Dissatisfied heifers; dissatisfied church members. Why did those heifers want out so badly?

Pastor Miller’s thoughts chased each other in a confusing manner. Slowly his mind came back to his message. He had to prepare that sermon. The text he had chosen was somewhat out of the context, but it did fit for his message. He read it again, “But if he neglect to hear the church.” The last few weeks his text had not exactly fit either; at least that was what one member told him. He leafed absent-mindedly in his Bible for a better text.

His mind wandered. Restless heifers; restless church members. His eyes fell on I Peter 5:2, “Feed the flock.” Oh, yes, maybe he should give those heifers some hay. The pasture was short this year. Could it be that they were simply hungry?

He started to read again, “Feed the flock of God.” Those restless members—he still had some. Could it be that they were hungry? He read on, “. . . which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.”

Pastor Miller buried his head in his hands in deep thought. Hungry heifers leaving the pasture; hungry sheep leaving the flock. Could it be? Was his spiritual flock’s pasture too short? Had he not fed them properly? Tears filled his eyes. “O God,” he prayed, “show me the way.” “Feed the flock,” the verse came back. If he had fed those heifers, the fence would have been high enough: maybe he would not have needed to pay attention to the fence at all. Those families who had so recently left—was the fence at fault or the pasture? “O God,” he prayed, “forgive me for my fence building and help me to feed the flock.”

It was 11:00 p.m. In the wastebasket lay some torn paper. On the pastor’s desk lay some new notes. The heifers in the barn were eagerly watching Pastor Miller opening th bales of hay. Two families would get unexpected company tomorrow. The heifers would get their fill; the flock would be fed in the morning.

—Gospel Herald.

Always begin somewhere. You cannot build a reputation on what you are going to do sometime.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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Mennonites Study First Aid

Winnipeg, Man. — Mennonites are studying first aid in unprecedented numbers. But there is a reason for it.

Since Mennonite Disaster Service organizations were inaugurated in several provinces in Canada during the past few years, there have been increasing efforts to train men for disaster work. Part of the training program has been the study of the St. John's Ambulance First Aid Course.

In Ontario, approximately 1,500 Mennonite men and women took the first aid course given by St. John's Ambulance instructors during the past winter. In Manitoba, 375 have completed the special classes arranged in six centres. These classes included one hour of first aid and one hour of special lectures each week. The statistics for those who have taken first aid in British Columbia are not at hand.

In Manitoba, the Mennonite Disaster Service will be divided into four sections, each with a co-ordinator, soon to be appointed. These men will keep in close touch with the contact men in each district in an attempt to streamline the organization in the event disaster strikes.

During the recent flooding at St. Anne, Man., a team from Mennonite Disaster Service was active in cleaning up operations.

C. Wilbert Loewen of 1302 Rosemount, Winnipeg 9, Man., is the chairman of Manitoba Mennonite Disaster Service.

Completes Doctoral Studies

Winnipeg, Man. — Dr. Frank C. Peters, teacher at the M. B. Bible College here, completed studies for the Doctor of Philosophy degree last week.

Dr. Peters completed the last examination at Kansas University, Lawrence, Kans., on July 16 and will be awarded the degree at the fall exercises. He majored in educational psychology, writing his doctoral dissertation on "A Comparison of Attitudes and Values Expressed by Mennonite and non-Mennonite College Students."

Before coming to the college he had been awarded the Doctor of Theology degree by the Central Baptist Seminary, Kansas City. In studies leading up to these degrees, Dr. Peters was awarded the B.A. and Th.B. degrees by Tabor College, the Master of Science degree by Kansas State Teachers College, the B.D. degree by Waterloo College and Seminary, and the Master of Theology by Victoria University, Toronto.

Dr. Peters has been teaching at the M. B. Bible College since 1957. He had previously been president of Tabor College for two years, as well

as serving as pastor in several churches and lecturing at other universities.

Spearheading Mission Activities

Thompson, Man. — Six General Conference Mennonite men and three Mennonite Brethren are serving here for several months this summer in the General Conference Mennonite Summer Service program. Their project is an illustration of how Voluntary Service can be a spearhead for missions.

Thompson is a new mining development in northern Manitoba, chosen because the men needed an earning project as college and seminary students. As it is a new development, church activity is still minimal.

To the transient United Church minister serving this isolated community, these nine volunteers were a Godsend. The new United Church building offered the volunteers a unique opportunity to carry on a Christian witness. Thus they are teaching Sunday school, conducting boys' clubs, and leading the services when the minister visits other isolated communities. In addition, the men have formed a quartet that serves regularly in the worship services.

Golden Wedding for Winnipeg Couple

Winnipeg, Man. — Mr. and Mrs. Abram Dueck of North Kildonan celebrated their 50th wedding anniversary in the North Kildonan M. B. church on June 13.

Rev. Wm. Falk, pastor of the church, delivered the first message, speaking on Psalm 71:14-24. Rev. I. W. Redekopp, a friend of the family, followed with a message on Exodus 33:17-33. Music included a solo by the couple's daughter, Mrs. F. Isaak, and a song by the ladies' aid of the church.

One of the sons, William, served as chairman for a short program by the family. This included a Scripture reading by Abram, a report on the family history by Nikolai; a song by the grandchildren, and a violin duet by Alvin and Dennis Dueck, grandchildren.

Rev. H. M. Janzen and Rev. A. Toews spoke to the honored couple briefly, while a letter from Rev. B. B. Janz was read by Frank Isaak, son-in-law to the couple.

Mr. Dueck is serving as deacon in the North Kildonan M. B. Church.

Ground-Breaking for Radio Studio

Winnipeg, Man. — A brief ground-breaking ceremony held on the site of the new Gospel Light Hour radio studio and offices saw about 40 join in a service of dedication July 22.

Rev. F. C. Peters, moderator of the Manitoba M. B. Conference, spoke briefly about the challenge

of presenting the Gospel by modern means. Rev. Wm. Schmidt, assistant director of the Gospel Light Hour, turned the sod, while Rev. Wm. Falk, member of the Manitoba

Home Missions Committee, led in a prayer of dedication.

Piling for the studio foundation is already in and excavation of the basement began this week.

Cali Church Building Occupied



In front of the new church at Cali, Colombia.

By Annie E. Dyck

We would like to introduce you to the new home of the Mennonite Brethren Church in Cali, Colombia. It is situated in the respectable and comparatively quiet suburb of San Fernando.

Since our mission purchased this building some months ago, it has seen some radical changes. Any building unoccupied for four years shows much deterioration. The roof leaked badly; spider webs hung long and low from the split bamboo ceilings; only a few whole window panes were left. When all the broken tiles on the roof were replaced, the work on the inside could begin. Six rooms of what formerly was a school were converted into a roomy chapel by removing the divisions.

How we scrubbed and swept. A good number of the believers gave about 100 hours of free labor, which was a great help. There actually were wheelbarrows of dirt to haul away.

Now as you look into the chapel, the fluorescent lights illumine neatly whitewashed walls with texts on them. The floor is clean and the benches quite presentable. Our first meeting in this new place was a prayer meeting just like the first meeting held at the other property in Cali. The members number 11 including missionaries, and the at-

tendance averaged between 50 and 60.

On June 14, three more believers were added to our church family through baptism. It is a small beginning but a sign of growth.



First believers baptized into the San Fernando Mennonite Brethren Church in Cali—Sister Maria and Brother and Sister Reinaldo Salinas.

The church dedication services are planned for the end of August in connection with an evangelistic campaign. Would you like to share in a harvest of souls? Then let us ask God together for a heaven-sent and Spirit-led revival. Help us reach these multitudes for Christ in making the chapel a lighthouse which casts its rays of hope into the darkness.



Cleaning up operations called for conscientious work. Miss Annie E. Dyck is in the doorway.

Expresses Concern Over Weak Community Outreach

Hepburn, Sask. — The Canada Inland Mission committee, composed of the chairmen of provincial home mission committees with a chairman elected by the Canadian Conference, expressed concern at the fact that relatively few people of non-Mennonite background are being won for Christ by M. B. churches in Canada.

The committee was reporting to the Canadian Conference of the Mennonite Brethren Church, meeting here from July 4 to 8. It presented a summary of work done in the provinces and revealed its intention to investigate the possibility of mission work in Quebec.

The committee reported: "With sorrow we note that during the last decade we have experienced growth in our churches primarily through the conversion of our children. We have won only a few from those round about us, especially from those of non-Mennonite background. Nevertheless, we rejoice that we are awakening to our responsibility and bringing the Gospel also to our neighbors."

In a summary of the activity in Mennonite Brethren home mission work in the provinces, the committee reported that today there are about 75 full-time home mission workers active in extension work. Approximately eight thousand children were reached with the Gospel in DVBS and camps during the past year, while a total of \$155,000.00 has been budgeted for home mission work during the coming year (a figure that does not include radio and camp work).

Religious Education

in Ontario Public Schools

Three full-time couples are serving at three stations in Ontario. In addition to their pastoral work, they are giving weekly religious education to about 1,200 children in various public schools. The daily vacation Bible school program was attended by 2,000 children in 1958, with 140 teachers active in it. Local churches have five mission Sunday schools and five gospel radio programs. The Ontario Home Missions Committee has a budget of \$38,820 for the coming year.

Large Radio Ministry in Manitoba

Manitoba home mission work has five full-time couples active in it. Fifty-three workers were able to reach 1,113 children in a daily vacation Bible school program (which does not include Winnipeg DVBS totals). Eleven mission Sunday schools are being held by local M. B. churches. The budget for the Manitoba Home Missions Committee is \$37,000.00.

In addition, the Gospel Light Hour serves with radio programs in three languages, with three pro-

grams beamed around the world on short-wave. The budget for the radio work is \$27,000.00.

Two camps, one at Burwalde and the other at Arnes, provide summer camping experiences for several hundred children, many from mission stations.

13 Mission Stations in Saskatchewan

Two couples are spreading the Gospel at 13 mission stations in the province of Saskatchewan. In addition, Miss Helen Giesbrecht is doing children's work in Regina. At two camps approximately 450 children and young people are hearing the Good News of salvation. The support of this mission enterprise calls for a budget of \$27,000.00.

Three radio programs are sponsored by churches and a Bible school. An encouraging feature is that two former mission stations are now self-supporting churches.

City Mission Work in Alberta

Mission work is being carried on at Calgary and Edmonton in Alberta. Two couples are serving here, assisted by believers residing in the cities. In DVBS, twenty-eight workers told the story of Jesus to 645 children. Attempts are also made to offer religious instruction in the public schools. Correspondence Bible courses are used as a follow-up for DVBS work. The yearly budget is \$13,650.00.

One radio program is being sponsored in Alberta.

Enroll 5,000

in Correspondence Course

In the most far-reaching follow-up work of any province, British Columbia's West Coast Children's Mission sends lessons and literature to 5,000 children. Most of these children were enrolled in the daily vacation Bible school program, which last year reached 2,500 children and had about 200 teachers active in it.

In addition to the DVBS program, the West Coast Children's Mission is supporting twelve full-time couples at 12 mission stations throughout the province. Two groups have organized as churches. The budget for this joint program of mission stations and DVBS is \$55,000.00.

City mission work in Vancouver is supervised by a separate committee. The Pacific Grace Mission has an active program, with three full-time workers and a budget of \$11,000.00.

All 15 M. B. churches in British Columbia have mission Sunday schools. In several instances, churches have grown out of these efforts.

Four different radio programs proclaiming the Gospel are sponsored by the churches and the Bible school in B.C.

At the present time the Canada Inland Mission Committee is still partially supporting the four mission efforts it handed over to the provinces last year. Thus it has a budget of \$12,710.00. It has been proposed that the provinces also take over the financial support for these stations so that mission work can be started in provinces with no Mennonite Brethren conference.

Theme of Devotional Services Was Love

(Continued from page 1-4)

Missionaries of the Mennonite Brethren Church gave brief reports and short testimonies on the foreign missions program Monday night, July 6. Rev. J. B. Toews, general secretary, served as chairman for the challenging program. To be faced with the challenge of South America, India, Africa, and Europe on one evening makes one more conscious of the world-wide scope of the M. B. foreign missions program.

The MCC program and the conference mental hospital at Vineland, Ont. (called Bethesda Home for the Mentally Ill), were presented to the public on Tuesday evening. A film was also shown. Because of a constant increase in the demand for bed space, another wing will be added to the Bethesda Home as soon as full approval has been gained.

In addition to these services, there were four devotional services preceding the business sessions, and worship services both Sunday morning and afternoon. Dr. Frank C. Peters, Winnipeg, delivered the conference address on Saturday morning on "The Evaluation of Love," based on I Cor. 13:1-3. On Monday morning, Rev. J. H. Quiring, Winkler, spoke on "The Nature of Love," while Rev. N. Janz of South Saskatchewan spoke on "The Patience of Love" on Tuesday morning. Rev. H. S. Rempel, Saskatoon, presided at the Wednesday morning memorial service for church workers who passed away during the past year, while Rev. C. C. Peters served at the commemoration of the Lord's Supper.

The congregation attending the Sunday morning service in the M. B. auditorium heard Rev. Herman Lenzmann, Yarrow, speak on "The Motivation of Love in Training," while Rev. J. J. Toews, Kitchener, spoke on "Love to Your Neighbour." At the afternoon service, Rev. J. Franz, Paraguay worker, spoke on love as the motive for mission work, while Rev. A. J. Neufeld, worker at Linz, Austria, reported on work in Europe.

Centennial Chapel At Exposition

To help celebrate the Beaver State's 100th birthday Oregon Lutherans united last month to sponsor a centennial chapel at the Oregon

Centennial Exposition in Portland. The circular structure was located at the heart of the exposition grounds, next to the Centennial pavilion. Each day one of the sponsoring churches together with its pastor were in charge of the display. The circular chapel had a spiral wing entrance with a lofty cross above it. "The Lord is my Shepherd" was inscribed on the outer wall. Lutheran businessmen financed the display which was popular with exposition visitors.

Farewell for Carman Pastor

(Continued from page 1-4)

The dialogue related how Rev. Martens, whose home is at Steinbach, would come to Carman early Sunday morning, having left his wife and family at home. He would teach a Sunday school class, conduct the worship service in the morning, and in the evening preach an evangelistic sermon. Every other Sunday afternoon he would also hold a meeting with young people at the Sterling School. On Monday, he would be active at Roland, having a children's hour after school and the weekly Bible study in the evening. Wednesday there would be children's hour at Carman, and in the evening Bible study at either Graysville or Sterling. Besides keeping this busy schedule, Rev. Martens also did much personal work, visiting the various homes.

Before the close of the program, Rev. Martens was given the opportunity to speak. He told the group how he enjoyed their spirit of love and cooperation during 2 years and 3 months of work in their midst. He told of the blessings he had enjoyed in their fellowship. The times of greatest joy had been those when someone, realizing his lost condition, would kneel at the cross of Jesus and receive the forgiveness of sins.

Following the program, the ladies served lunch to those present. Then an opportunity was given to those who so desired to speak a few words. Among those taking advantage of this were several who had been saved as a result of Rev. Martens' personal witness.

Mr. Chas. Adams then presented Rev. Martens with a gift on behalf of the church.

Members of the Martens' family present for this occasion were Mrs. Martens, their son Phillip and three daughters, Lydia, Helen and Marilyn.

Rev. and Mrs. Martens and family will soon make their home in Horn-dean, where Rev. Martens will be pastor. Rev. and Mrs. Abe Quiring are coming to Carman from Horn-dean to serve the group here.

Omission: In last week's report (July 17 issue) the name of Mrs. Eva Friesen was omitted as a baptismal candidate.

Tenth Year of Operation

A Vision That Produced a Camp

By George Derksen

On March 29, 1949, the weatherman beamed on Manitoba. The sun shone in a sky of cloudless blue, though there was a slight breeze to temper its warmth. White snow, fallen during the winter months, was melting slowly, causing water to drip from long icicles hanging from eaves-troughs. Little rivulets of water ran down streets and sidewalks, while patches of brown and green began to show on lawns.

There was a breath of spring in the atmosphere and an air of expectancy as fifteen men from Winnipeg's three M. B. churches gathered at the Mennonite Brethren Bible College that evening, with the one purpose in their minds—that of forming an organized camp where Mennonite young people could during summer months study God's Word and refresh both minds and bodies in God's wonderful handiwork.

Camp Society Born

After that historic meeting, the fifteen organizers, Miss Nettie Kroeker, Rev. A. A. Kroeker, C. DeFehr, H. W. Redekopp, A. DeFehr, John H. Epp, D. E. Redekop, Rev. B. B. Fast, D. Klassen, H. Klassen, Jake Friesen, J. Unruh, Rev. I. W. Redekopp, C. Warkentin and Rev. Wm. Falk went home with a feeling of satisfaction.

Lake Winnipeg Mission Camp Society was born and the Camp Arnes project was on the move. The Society was a healthy organization, born of God the Spirit, through His servants. It wasn't without its troubles, for it had growing pains and was plagued by undernourishment at first. But God provided, and this year when they celebrated the anniversary, the directors could do nothing but marvel at what had been accomplished.

This year the directors and officers—A. A. Kroeker, president, D. E. Redekop, secretary-treasurer, and directors Walter E. Kroeker, John Konrad, J. A. Krahn, Nick Dyck, David Voth, Manitou, and Abe Dyck, Newton Siding, sat down to a conference to plan for the future. But first they took a look into the past. Here's what they saw on the books:

Some 7,000 campers had been blessed in 10 years' operation of the camp.

A camp had been established with 160 acres of grounds, with one quarter mile of lakeshore in a quiet spot about 70 miles north of Winnipeg on the west shore of Lake Winnipeg.

Modern facilities valued at about \$30,000 had been constructed. These included 14 cabins, a camp hospital, an administration building, a chapel,

a dining room and a kitchen. A new motel is presently under construction.

Capacity of the camp is about 100 per camp, with three major camps—teenage, family and youth camps—slated for the 1959 summer season. This started on July 1 and carried through to August 16.

This year's agenda calls for three 10-day childrens' camps, with each closing with a field day consisting of a short chapel program, a field, track and water front demonstration, along with swimming lessons.

A special youth camp is being sponsored. The teenage camp was held after high schools closed and youth camp is held after summer school has closed.

Then there is also the family camp special, with one full week where parents, along with their children, can enjoy the blessed messages of camp conferences as well as refresh their bodies. The family camp starts the end of July, when most families enjoy vacations.

Particularly encouraging is the capable staff that has been enlisted for this year's program. Rev. H. R. Baerg is the general director again this year. He will be superseded next year by Jake Dueck, this year's business manager.

Mrs. H. Hamm is cook and Lillian Loewen secretary. Rev. D. Ewert is youth camp speaker, with Rev. J. H. Quiring and Rev. F. C. Peters family camp conference speakers.

"Thank God for all of these blessings," said one of the directors as the group finished surveying what had been accomplished and what was in store for this year.

"All this is a far cry from the late forties when we started," recalled A. A. Kroeker. He told of how the site where Camp Arnes now stands was just bush. Then there was no happy ring of children's voices over the lake, nor the tolling of the chapel bell calling youth to the dining hall. There were no gospel songs



The chapel at Lake Winnipeg Mission Camp is seen in the top picture, while a scene that was often seen during the first years is seen below.

filtering through the woods surrounding Camp Arnes, "Oh Come to the Church in the Wildwood."

In 1949 there was nothing but bush, grass and water at Camp Arnes. A well had been dug by an original group of Camp Arnes promoters in 1938, but the war had all but killed the project until that historic meeting in 1949. In that March meeting that year, the group of organizers that met set up a provisional committee with Rev. A. A. Kroeker as president and D. E. Redekop as secretary-treasurer. Backed by pledges, the group was to look further into the work.

At a subsequent meeting at the college on April 12, 1949, the com-

mittee reported that it had purchased the Camp Arnes property from the original Camp Arnes group: Miss Nettie Kroeker, J. A. Kroeker, John G. Brown, Rev. A. H. Unruh, J. E. Kroeker, W. E. Kroeker, J. P. Riediger, C. A. DeFehr and A. A. Kroeker, also president of the group at that time.

A constitution from the original group was also introduced in a revised form for confirmation by the fifteen organizers. At that meeting a president and six directors were elected with two directors representing each M. B. Church in Winnipeg. Henry Redekop and A. A. DeFehr represented North Kildonan

(Continued on page 11-2)



Working toward a prize in the sand project contest calls for careful work.



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls

All of us are quite familiar with the Bible. We have seen father read out of it often at family devotions. We have seen the minister and Sunday school teacher use it. Maybe we even read it regularly ourselves. Because of this it is easy to forget how precious the Bible really is. The following true story will remind us how important the Bible is to us.

A lady missionary in Africa saw an unknown native coming towards her. He was dressed in the customary skins and was leading a goat. He put down his spear and tied up the goat, and then said, "White lady, has God's Book arrived in our country?"

"Are you interested in God's Book?" she asked.

"Yes," replied the native. "My son brought these pieces of paper, and has been teaching me to read the words, 'God so love the world, that He gave His only begotten Son.' And I heard that God's Book had arrived, and have walked five days and brought this goat to buy a copy." Then the missionary showed him the words just quoted (John 3:16).

"Give me that Book," he entreated, "and you can keep the goat." Then he walked up and down, pressing the Book to his heart and saying, "God's Book. He has spoken. God has spoken to us in our own language."

He afterwards returned to his own country with God's Book, a country where there is no missionary.

Are YOU as interested in God's Book as that native of Africa?

Love, Aunt Selma

The Runaways

Uncle Will was busy in The Ark. Now The Ark was a cabin that stood so high off the ground that children could play beneath it. There were only two big rooms in The Ark. Uncle Will and Aunt Rose lived in one room. Six little boys lived in the other room.

The Ark was halfway up the hill. On top of the hill was a big building which was a dormitory for the big boys and teachers and some of the big girls. Classrooms, dining room, kitchen, and the office were all in the big building, too. All of these buildings belonged to a missionary school and children's home where Uncle Will and Aunt Rose were two of the workers.

On this day Uncle Will was alone in his room. The six little boys had gone off with Aunt Rose to the woods for rich black earth to put around their flower garden. Suddenly Uncle Will sat up very straight, cocked his head to one side, and listened. He heard voices, boys' voices. The boys were beneath The Ark. Uncle Will looked surprised and then troubled. And no wonder! What those boys were saying was enough to surprise and trouble him.

"I'll tell you what, Dan. Let's me and you run away. Let's not stay here any more. No one likes us here. No one would miss us a bit," one boy was saying.

"All right, Jack. Let's just run off. But where'd we go? I don't

have any home. Do you?" Dan asked.

"No! That's why I'm here. No one wanted me, so I was sent here. Now no one wants me here. We could slip off and go to the big road and catch a ride. We're big enough to work. Maybe we could find some farmer who needs a boy to help him. It must be awful nice to live in a real home where there's a mother and a father and maybe some more kids. Wouldn't you like that?" Jack asked.

"Yes, siree! It was nice at our house once when Mom and Dad got along. They even seemed to love me. But that was a long time ago when I was little and cute. Do you really want to run away from this old school? There's nothing but work, work, work all the time. And some one's always ready to tattle or scold," Dan decided.

"That's what I say! Let's not stay another minute! We could slip to our rooms and stuff our things in a pillow-case and throw it out of the window and pick it up when we got out. We'd better not wait until it's dark. We ought to get where we're going by supper time," Jack argued.

"That's right! Let's go," Dan agreed.

They started out.

"Hello, there, boys!" Uncle Will called to them from his door. "I wish you'd come into my room a

little minute. I've got something I'd like to talk over with you. I believe you could help me."

Dan looked at Jack. Jack looked at Dan. Had Uncle Will heard what they were saying?

"We'd better go see what he wants," Dan told Jack very softly. "Maybe he didn't hear us."

They hurried up the steps and entered the door that Uncle Will was holding open for them.

"Sit down, boys! I need some help." Uncle Will began to talk just like a good friend. "I believe you two boys are just the ones to help me. You see, it's like this: Aunt Rose was telling me at noon that we must make room in the dormitory for two new boys, older than you two. But there's no way to make room unless you two agree to a plan I have. These little fellows here in The Ark need some big brothers to help Aunt Rose and me to keep them happy and contented. They need some big brothers to make them feel more at home. And that's where you two come in. How would you like to move in down here and be the big brothers they need? We'll fix their beds into double-deckers and put your two cots on either side. There would be plenty of room for your cots and your chests, too. Even then the room won't be crowded. Aunt Rose has tried to make it look like a room in a real home. She's fixed it up more than she has our room. She needs someone to help her with the little brothers, too. This very afternoon she wanted someone to go to the woods with them, but didn't know where to find you.

"It's like this, boys. It's hard for Aunt Rose and me to give these little fellows all the love and attention and fun that they need. They should be getting all of this in their own homes, but they just don't have the right kind of homes themselves. So I'm wondering if you two don't have a lot of love to spare, and if you don't know some games to play and things to do that you'd like to do yourselves. What do you say?" Uncle Will asked, smiling a great big smile at Jack and then Dan.

Jack and Dan looked at each other. Then Jack grinned.

"Why, I guess we could do it, Uncle Will," he said. "Couldn't we, Dan?"

"I guess we could. I didn't ever have a little brother. I used to think it would be fun to have one," Dan said.

"Certainly it would be fun! And now you will have six little brothers, three for each of you. You'll not only be Aunt Rose's special helpers, but you'll be helping Miss Hull, too. I'm sure she will be pleased with this plan. So now the problem is all settled. We can take the two new boys. And the little boys will have two fine big brothers. By the way, how old are you boys?"

"I'm 'most eleven," Jack said.

"I'm ten," Dan added.

"Just the right ages! Your little brothers are all the way from five to seven. Would you like to move down this very afternoon so Aunt Rose could have time to tell you about your new job?" Uncle Will wanted to know.

"It'd suit me," Jack said.

"Me, too," Dan agreed.

"Well, boys, you don't know what a load you've taken off my shoulders. Do you know what I feel like doing? I feel like thanking the Lord Jesus right now for having you two fine boys all ready to become big brothers to our six younger boys. Let's do that. Shall we?"

Jack and Dan bowed their heads. Uncle Will prayed this simple prayer: "Dear Jesus, I do thank You for sending us Dan and Jack. We love them and we know that You love them, too. Help 'all of us to know just what to do for these six younger boys. In Jesus' Name. Amen."

Uncle Will put an arm across the two boys' shoulders. "Let's go in and fix these double-deckers and make room for your cots. Then we'll move you down here and get you all fixed up before Aunt Rose and your little brothers get back. Won't she be surprised? And won't the little boys be surprised! I'll tell you, we're going to be proud to have you here. Any time you need some help with the boys, or for your own selves, just you come right to me or to Aunt Rose. We're here to help you and to love you. Sometimes when we get too busy, it may seem as if we don't even know you're here, but we do. You are our boys!"

Before long they had the boys' room looking like a different room.

"I'm going to like living here at The Ark," Dan said.

"So'm I. I like Aunt Rose a lot," Jack added.

"How about Uncle Will? Don't you like him a little bit?" Uncle Will asked.

"We like him a little bit," Dan said, grinning teasingly.

* * *

What fun Jack and Dan had after each had adopted three little brothers! Join them in their new home by reading all about it in "Dan and Jack Find a Pal." You can get this fine story book for 35¢ from

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But Not Forsaken

by Helen Good Brenneman

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(18th Installment)

"He let us go, Mamma!" he shouted. "He didn't turn us back."

Maria smiled through her tears. "But there will be more. Let's—"

"O God," she suddenly prayed. "There comes another one."

The man in the uniform walked up to them brusquely. He was large and he looked down his nose at them with impatience and contempt. It was obvious that they were another intrusion in his day.

"And where are you going?" he asked.

"I will go with thee whithersoever thou goest."

The words that had worked the other time came to Maria again. She could not have said them more humbly.

"Please, sir, won't you have a heart?"

He avoided her eyes when he answered them.

"Get going," he barked. "But hurry up before you get me into trouble." With that he snapped back into his uniformed world, clicking his heels to keep from appearing soft. When his uniform disappeared down the road, Maria let out the breath she had been holding.

"O God," she muttered, "don't let me down; don't let me doubt. We've got to get through."

Maria never could explain it, the miracle of her border crossing. She told it many times afterward, for it was the crowning chapter of the whole story of her escape to safety under the care of God. People later opened their mouths and stared at her in amazement, some frankly doubted her word, but it was true, real-life truth stranger than fiction. For the bedraggled little group met three policemen before they breathed the air of safety, and every one of the officers waved them on in answer to Maria's simple plea, "Please have a heart." It was as though the Lord struck them with a temporary paralysis, as though they were unable to touch her.

Probably the last officer, the one at the border itself, was the toughest. So vital it was that he give his permission that Maria shook in her thin shoes. Her whole body ached by that time and the children were fidgety. Her faith almost gave way at the sight of that last broad green uniform, topped with a burly head. She tried not to see the sardonic grin and the snapping eyes. Almost she would have preferred to brave the dangers of crossing through the

woods to the psychological gunfire of that face.

"Be not afraid . . . the Lord thy God . . ."

"A heart, lady?" The officer burst into a guffaw, "What's that? I stopped having a heart long ago in this business!" After all, they had no papers at all, to insure their crossing the Great Divide.

There was a long pause in which her eyes had implored him, and then it happened again.

"Get your — kids and get out of here before you get me into trouble. And keep your mouth shut about it, see!"

Gratefully Maria nodded, and almost running, led the children out of the little wooden shanty, past the red flag, and under the road block. Swiftly they went, for their lives depended upon it, yet not too swiftly lest they appear too anxious and the officer suddenly change his mind.

They didn't look back, for they wanted no last look. Hurrying through the little town which first greeted them, regarding people only as necessary obstacles to their path, they soon found themselves off the main road and past the sign pointing to their destination.

Maria was glad that she had allowed an extra day to get to the train station in Schnaitheim. For they had not made very good time today so far as speed in walking was concerned. But it did not matter. Nothing mattered except that they had crossed over into the British Zone, the most formidable hurdle of their journey westward.

And there, in the fast falling dusk of the evening, the little group slipped off the road to erect an altar in their hearts to the Lord, who had brought them through the "Red Sea" to freedom. But Maria did not finish that prayer without beseeching God for the safety of Hans, who so far as she knew, still remained behind the Iron Curtain that separated the East and West Zones of postwar Germany.

CHAPTER XV

It was morning when the little red pickup truck, which brought the Penner family from the railroad station in Schnaitheim to the Mennonite camp at Gronau, arrived at its destination. Maria was soon to learn that Schnaitheim was only a meeting place, that Gronau was where they were going.

Enough light had trickled from the windows to show up the outlines of the crooked old buildings hunched

close to the winding streets of Gronau, but it was still early enough that the shutters were closed over the windows and the quiet town was lifeless.

Although Gronau was situated within two miles of the Dutch-German border, although the Netherlands lay only a short stretch westward, the shop windows that bordered the streets were just as sadly empty as all the other store windows in postwar Germany. Holland had begun to get back on her feet, and her stores were now laden with plenty, but the border between the two countries was impassible.

Maria, worn out from the strain and excitement of the past few days and now able to relax as a result of the new freedom from fear, slept during most of the journey. Hansie was securely fastened between the driver and Maria, and Rosie snuggled in her mother's lap. Only one thought marred Maria's complete enjoyment of the trip to camp: if only Hans, Big Hans, could share her fortune!

For the first hour they had talked, the driver, Wladimir Klassen, describing the camp in which he had found refuge and the kindness of the American Mennonites who had come to establish this temporary home for their people. They had talked of their homeland, their trek, their predicament as unwanted people, until Maria, in spite of her interest in their conversation, could no longer keep awake. Every now and then she woke up to view another mangled town, dismally void of signs of life, a few scattered street lights revealing the tragedy that had taken place only a few short years before. Bricks and rubble lay everywhere; twisted, gnarled steelwork wrapped itself about tumble-down walls. It was an old sight to Maria; she gladly closed her eyes to the disfigured landscape and dozed again.

And so it was that now, after several hours of driving through peaceful countryside and bombed-out towns, they finally pulled up in front of a large villa, set back discreetly from the road behind a heavy iron gate. Maria sat up with a start, suddenly aware that driver Klassen had pulled the brake and was climbing out on his side of the truck. Smiling, he came around to the other side, opening the door for her and helping her out.

"This is the headquarters building," he informed her, pointing beyond a simple wooden sign which read in bold, black letters, "Mennonite Central Committee of the United States and Canada."

"This is where the main offices and the hospital rooms for the camp are, and since no one is up at the Lager yet, Frau Director has asked me to give you a bed here until later in the morning."

He lifted Rosie from her lap and gave Maria his arm. Maria had not realized how exhausted she was in

mind and body until she climbed from the pickup, stretched, and looked about her. The long kilometers she had walked, the privation she had endured, the strain from all the uncertainty of her life, the absence of her loved ones, all these things had sapped her strength and made her chronically ill. As she leaned upon Herr Klassen's arm for support, she was aware that a hospital bed was not amiss for her. For one frightening moment the villa, the red truck, the iron fence, trees, ground, and sidewalk swirled before her eyes.

After that she was admitted to camp, assigned her bed, and cared for without even finding out. And when she awoke, it was no longer morning.

"Frau Penner." The voice came from a clean young face, leaning sympathetically over her bed. "The journey is over, Frau Penner, and you are here at Gronau, safe. Can't you take a bite of nourishment? Perhaps this hot soup will help."

Maria looked at the woman in the freshly laundered uniform. She glanced at the other beds in the room, replete with mattresses and sheets. Sunshine blessed her from the window. And the words that were directed to her were spoken in Plattdeutsch, the beloved dialect of her people. She took a sip of the pungent-smelling soup extended toward her.

"Safe?" She wiped the tears that marred her view of the face; she liked the strength of it. To her surprise the bright eyes above the bowl also filled with tears.

"Yes, Frau Penner, safe among friends."

"But Hansie, and Rosie. Where are they?" She sat up in bed, then lay back against the pillows, looking squarely at the girl. "I left them with the driver, Herr Klassen. Did they also get soup? I can't eat if they're hungry—"

"It's all right, Frau Penner. They were fed this morning when you arrived, and again at noon, and soon they will be given their supper. You were too weak, too tired, even to eat. After you have eaten this soup and bun, the doctor will come in to examine you, and then the children will be brought up before they are put to bed."

Then the children were safe. She was safe.

" . . . the Lord thy God will be with thee, whithersoever thou goest."

"He was with me," she murmured. She did not eat the bun, but lay back again, falling into another deep sleep.

(To be continued)

Christ is not valued at all unless He is valued above all.

Confess your own sins—not those of your neighbor.

Visiting the Colonies in South America

(Excerpts from the diary of Orie O. Miller, MCC Associate Secretary)

June 17, MCC Home, Asuncion, Paraguay. — Coming here yesterday from Montevideo via Buenos Aires took three hours and cost \$17 (US). In 1931 it took four days by river steamer and cost over \$30. Then Paraguay was the poorest and most backward of South American countries. Now there seems to be steady progress in its living standard, in stability of government, in communication and contacts with the outside. This is one of the world's underpopulated areas with plenty of room to expand.

This morning in the USOM offices we reviewed our status and planning on the trans-Chaco road which is of such vital interest to the 9,000 Mennonites living in the Chaco. Four million dollars is the cost estimate. Of this, \$200,000 is expected in labor and other contributions from Mennonites. It will require about three years to complete it to Filadelfia. The rest of today was spent at the Leper Services Thank You project 50 miles east of Asuncion. Here the Dr. John Schmidt family as well as families from all the Paraguay colonies (numbering about 40 persons) have served and witnessed since 1951.

June 19, MCC, Filadelfia, Chaco. — Our DC-3 plane was loaded to capacity with freight and passengers enroute here from Asuncion this morning (a two-hour trip). The Paraguay river at Asuncion is at a high point from rains; here, however, they have drought. Today we met with the three colony Oberschultzes regarding the Chaco road and mental hospitals. I met the Mennonite Economical Development Association partners in tannery and shoe factory, foundry and the psychiatrist Doctor Haenel. Yesterday we came one-fifth the distance on the new trans-Chaco road.

June 21, MCC Filadelfia. — This morning we attended harvest services at the distant Indian Mission church. About 400 Indians were present. While one Indian helped with the preaching, others helped in ushering and in keeping order. Church was held in an unfinished new mud brick structure. Five such

churches are in this area, where on my 1931 visit I found raw, primitive animistic heathenism.

Of the estimated 2,500 Lenguas and 900 Chulupis in this area (100 mile radius) about 3,000 attend services: 206 Lenguas and 51 Chulupis are baptized communicant Christians. They have over 100 children in school. The Mission is reaching into the Paraguayan community and has begun a Spanish elementary boarding school with 31 pupils.

June 23. — Yesterday we visited Menno Colony, which was settled in 1926. The colony now numbers almost 4,500. It has a net annual increase of about three per cent. There are 41 elementary schools. The church has seven deacons, 19 ministers, two elders and now has three Indian Mission stations with 155 baptized members. We were at the hospital plant, attended the 38-pupil Bible Academy, saw the growing industrial center, spent a short time at the Indian Mission station, visited with Bishop Martin Friesen and had afternoon coffee in the Dr. Kaethler home.

Roads have improved so that the bicycle vogue is beginning; Indians are avidly following the same interest. The Colony store has just ordered another 50 bicycles. These will call for still better roads. (It is most interesting how the Indian and Mennonite communities are accepting each other. It is probably significant, too, as one colonist mother put it, that "The Indians are praying more for the Mennonites than the Mennonites for the Indians.")

June 24. — Yesterday I visited Neuland Colony. This colony has the smallest population (1715) but the largest land area. It is the newest settlement (1947). Over a third of the original settlers have left for Canada; now, however, the increased birth rate is offsetting the loss caused by migration. Annual family cash income has doubled in the past four years. The economic prospects for the next four years indicate similar gain. The colony is well equipped with hospital, health, school and social service facilities and good leadership.

June 26. — The past two days were spent in and around the thriv-

ing little Chaco Mennonite city of Filadelfia. Here are the beginnings of shoe manufacturing, a tile-making industry and an airport trading center. With four churches, 110 students in high school, 41 in the four-month Bible Academy, a nurse's aide school, the new mental hospital, as well as homes of almost 300 families, it is in prospect the largest Chaco city.

June 28, Hotel Paraguay, Asuncion. — Asuncion is at its best with balmy, sunshiny, winter weather. This morning I attended the Albert Ens Spanish Mission service in the Southwest part of the city. Here is a good location, a good beginning, but mission work at its hardest. At 10:30 we attended the Union English service at the Disciples church. Of the 70 present about one-fourth were Mennonites. At 4 p.m. we attended the German Mennonite service. This evening approximately 200 were present at the MCC center for African Mission pictures and an evangelistic message. Tomorrow we begin our plane-hopping visits to four east Paraguay colonies.

June 30, Volendam and Friesland. — Volendam colony is in difficult circumstances. Of the 2,729 immigrants and births, 1,300 have emigrated again, mostly to Canada. Many of the remaining 843 also want to leave. It is still hoped that 500 or more will stay.

This morning we arrived at the Prima Vera airstrip. The Society of Brothers colony continues to number around 550 persons. It is discontinuing its farm operation, except for colony sustenance needs and an unfinished rice growing experiment. Its whole energy is put into wood-crafts, industries and meat cattle. The colony's surplus population is building up in Asuncion and Montevideo. We appreciated the usual cordial hospitality and visiting over coffee, lunch and tea.

June 31. — This 22-year-old Friesland colony (906 persons) seems to have found its genius and is healthily progressing. The colony store, hospital, sawmill-industry enterprise and the first rice harvest project all give evidence of good programming, management and morale. The rice growing machinery investment of \$17,000, adequate for 250 acre annual production, is successfully demonstrating its first year on half this acreage. Corn, rice and mandioca, plus dairying and chickens for Asuncion and world markets, seem an assured base for the ongoing rising living standard.

July 4, Enflight Charter Caaguazu, Asuncion. — The youngest east Paraguayan colony, which came from Canada in 1949, is located 125 miles east of Asuncion. Caaguazu numbers about 1450 people or 240 families. The new international

highway to Iguazu Falls and Brazil bisects the 100,000 acres on which the two groups (Bergthal and Sommerfeld) live.

The average colony family income is around \$1,000. It has the highest income of any of the Paraguayan colonies, almost all from lumber, timber and eggs. After the lumber resource is gone, corn, cotton and hogs will be developed as income sources. The good colony roads, the sturdy wooden houses and the healthy blonde children impressed me. After the trans-Chaco road completion, Caaguazu and Menno will be only a day apart via auto. I am greatly impressed with the home Paraguay has afforded to most of the 13,000 Mennonites now living here.

Death and Life in Indonesia

By Clarence Rutt, M.D.
MCC Halmahera, Indonesia

It was Tuesday night and I thought the day's work was done. I was reading by the kerosene lamp and Helen was giving Karen Sue her milk. We heard steps outside and there was a soft knock on the door. I opened the door and was handed a letter. There was a call for the doctor to come and help a young woman who had delivered her second baby on Monday afternoon and by the next morning the placenta had still not delivered. It had taken 12 hours to come by prahu, their hand-made boat.

Another hospital worker, Ratalangi, and I started off with them about midnight. Again the winds were not favorable and we could not sail. As we lay down to sleep in the center of the prahu, the oarsmen began their rhythmic rowing. Hour after hour the regular striking of the oars against the boat continued. By daylight we had reached the island of Meti, and we stopped for a quick breakfast of tea and fried bread.

About noon we waded ashore in Pediwang and walked up to the village. We passed a freshly dug grave and knew what had happened. Evidently the woman had bled to death. She was the daughter of the Chinese merchant and we sat down in the store as the Christian funeral began. Standing before the simple wooden box, the schoolteacher-preacher gave a short talk. While the people sang softly, the carpenter solemnly nailed the black, cloth-covered coffin shut. Then it was carried down the path on the shoulders of six young men.

The young husband and parents were grief-stricken. All we could do for them was to send some donated

(Continued on page 11-4)



The Trans-Chaco road is moving ahead now after rain slowed the work.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Thirteen New Rescue Missions Join Union

Thirteen new Rescue Missions and their superintendents were received into membership in the International Union of Gospel Missions, which had its 46th annual convention in Bakersfield, Calif., early in June. The Union now has more than 270 member missions in the U.S., Canada and overseas, with over 1,000 individual members.

President of the union is the Rev. Clifton E. Gregory, superintendent of the City Mission at Cleveland, Ohio. He cited many signs of growth in the Union's work, including construction and remodeling projects as well as the opening of new missions in numerous cities. Last year the missions conducted 150,031 gospel services with a total attendance of 8,419,237 persons, of whom 117,657 made decisions for Christ. In addition, the missions provided 4,107,915 beds and 14,903,661 meals and helped 40,249 families.

Discovers 'Open Door' On University Campus

Lucille Ramish of the China Inland Mission Overseas Missionary Fellowship, who teaches English at the Nanyang University in Singapore, has found an open door to minister to the Christian students on the campus as well as to be a witness in that place. Although organizations and individuals are forbidden to come onto the campus to do any kind of religious work, a member of the faculty is allowed to hold religious meetings.

Miss Ramish's apartment was used as a meeting place for Christian students and soon the Nanyang University Christian Fellowship was formed. Purpose of the organization is to provide fellowship and teaching for the Christians and to strengthen the witness among non-Christian students and professors.

An average of 15 young people and sometimes two or three members of the faculty attend a weekly Bible class. They started their own prayer meeting and Sunday evening meeting, to which they are allowed to invite local ministers, teachers and missionaries to speak. As many as 120 students have been present at some of the evangelistic meetings.

Moody Station for Illinois

Moody Bible Institute's new AM station, WDLM, located near East Moline, Illinois, is expected to be on the air about January 1, 1960, ac-

ording to Willis Mayfield, manager of the radio division at MBI. Actual construction on studio and transmitter facilities for the new station began during the last week of June. This new AM station, like the Institute's two stations in Chicago and Cleveland, will be strictly non-commercial and sell no time to advertisers. It will operate on an assigned frequency of 960 kilocycles with a power of 1000 watts from sunrise to sunset. The new station will carry many programs by direct wire from Chicago. Coverage will reach a large area of western Illinois and eastern Iowa. During June Moody Bible Institute also was granted permission by the Federal Communications Commission to construct an FM station in Chicago.

To Exclude Members Associated With Liquor Business

Looking ahead to Oklahoma's first legal liquor traffic, to begin by September 1, seven Baptist churches have adopted resolutions prescribing exclusion for any member who associates with the liquor business. Though most Southern Baptist churches adopt a "church covenant" in which members agree "to abstain from the sale of, and use of, intoxicating drinks as a beverage," since repeal of prohibition in Oklahoma, some churches have spelled out discipline for violation of this part of the covenant. First Baptist Churches in Lawton, Edmond, Ardmore, Idabel, Okmulgee, and Antlers and Victory Park Baptist Church in McAlester have adopted such resolutions.

According to the resolution at Idabel, "any church member proved to be involved directly or indirectly in the manufacture, distribution or sale, either wholesale or retail, of intoxicating beverages, legal or illegal (including 3.2 beer)" would be automatically suspended as a member. Suspension would not end until the member corrected his behaviour and made "apologies to the church."

Paper Reports Queen's Comments

During the present visit of Queen Elizabeth II to Canada and the US, the editor of *The Gospel Witness* has reported the Queen's statement to members of a Christian Youth organization. The Queen's comment:

"We are commissioned to be witnesses to the truth of the Gospel of our Lord Jesus Christ. A witness is one who speaks of that which he knows first-hand. We need to have

a knowledge of our faith that we can be bold in our witness and adventurous in our living. We know that we shall probably be in a minority wherever we are. We know we shall have to face insecurity, opposition, and perhaps danger, for the confession of our faith. But the Christian Church has always prospered in adversity, and we must certainly not be afraid. I think it is comforting to remember those wonderful marching orders, given by Joshua, 'Be strong and of a good courage,' and then to think of the other men and women in times past who, through the grace of God, were enabled to go forward into an unknown future with confidence and with resolve."

Curtail Broadcasting from Morocco

All religious broadcasts from Tangier will be discontinued by the end of the year, according to a new government order. The order prohibits all private radio activity in Morocco beginning January 1, 1960. Meanwhile all broadcasts in this country have been placed under strict state control, with fines imposed for violation of political censorship. Among the programs affected by the order are the Norea Radio daily religious broadcasts beamed at Norway under the auspices of the Norwegian Lutheran Mission and other Lutheran groups of that country. Further religious programs put on the air here include those of IBRA Radio, sponsored by Swedish Pentacostals under the name of the International Broadcasting Association, the broadcasts of the Voice of Tangier, a missionary station run by International Evangelism, Inc., of the United States, and others transmitted by Radio Africa and Pan American Radio.

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CANADASCOPE

Social Welfare Legislation In Manitoba

Legislation to ensure that "no resident of Manitoba, including an Indian . . . lacks such things, goods and services as are essential to his health and well-being, including food, clothing, shelter and essential surgical, medical, optical, dental and other care and attention and an adequate funeral upon his death" was introduced and passed in the Manitoba Legislature last week.

The new Social Allowances Act will cost approximately two million dollars during the current fiscal year.

Canadian Parliament Prorogued

Several announcements at the last session of the 1959 sitting of the Canadian Parliament, which prorogued Saturday night after a marathon 12½-hour session, gave mem-

bers of parliament something to think about during the coming months.

The government announced that on September 15 it will start accepting applications from second television stations for Canadian cities. It also announced that Defence Minister Pearkes will assume responsibility for Canada's new civil defence arrangements, while another federal-provincial conference on civil defence will be held in October.

A new system of prairie boxcar distribution announced by Trade Minister Churchill will enable grain growers to deliver to elevators of their choice.

Boost for Economy Predicted.

The trade department at Ottawa has predicted a strong boost to the country's economy later this year from a widespread increase in the capital investment plans of business and industry.

In a mid-year survey, the department said planned capital outlays in 1959 total \$8,545,000,000 in all sectors—business, housing, governments and institutions.

This represents a 2.7 per cent rise over what had been predicted at the beginning of the year.

Farm Support Program Costs Fifteen Million

The Commons in Ottawa was told last week that the cost of farm price supports during the past fiscal year was \$15,124,000, but that the bill probably will go higher as the government disposes of its bulging food stockpiles. At the end of March the government held \$66,516,308 worth of food, largely butter, pork, eggs, skimmed milk powder.

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Weddings

Derksen—Thiessen

Miss Louise Marie Thiessen, daughter of Rev. and Mrs. D. J. Thiessen of Arnaud, Man., and Walter Frank Derksen, son of Mr. and Mrs. Jacob Derksen of Alexander, Man., were married on July 11 in the Arnaud M. B. church. Rev. D. J. Thiessen, father of the bride, officiated. Rev. Lawrence Warkentin of Brandon assisted.

The couple will reside on a farm near Alexander, Man.

* * *

Friesen—Warkentin

Miss Viola Friesen, daughter of Mr. and Mrs. William Warkentin of Virgil, Ont., and C. Alfred Friesen, son of Mr. and Mrs. Jacob G. Friesen of Virgil, were married on June 27 in the Virgil M. B. church. Rev. John G. Baerg officiated.

Rev. David Neumann, the bride's uncle, delivered the German message, while the bride's brother and sister-in-law, Dr. and Mrs. David Warkentin, sang "My Guide and Friend." The bride's cousin, Arlene Warkentin, served as pianist, while another cousin, Dalbert Warkentin, was soloist. The attendants, Margaret Friesen and Robert Warkentin, were the groom's sister and the bride's brother, respectively.

The young couple are directing Eden Children's Camp during the month of July. This fall Alfred will resume his studies at the M. B. Bible College. Both he and his wife have four years of teaching experience.

Future Subscribers

Born to Mr. and Mrs. Jacob Peters, Prince Rupert, B.C., a son, Donald Mark, on June 22, 1959—a brother for Joyce and Henry.

* * *

Born to Mr. and Mrs. Victor Martens, Winnipeg, a son, Andrew Phillip, on July 12—a brother for Clarence and Christine. Mr. Martens is music instructor at the M. B. Bible College.

Obituaries

Rev. Jacob F. Redekop

Jacob F. Redekop, son of Frank Redekop, was born July 23, 1895, in Petrovka, South Russia. In 1909, when he was 14, he accepted Jesus Christ as his personal Saviour.

In 1913 he came to Canada with his parents. Here he continued his education at the Mennonite Collegiate Institute at Gretna, Man. In 1918, he was united in holy matrimony with Miss Agnes Wiebe. This union of nearly 41 years was blessed with four sons, one of whom passed

away in infancy, and three daughters.

Then began a long life of active service for the Lord in the Christian ministry. He began his work in the Bible school at Herbert, Sask., where he was enabled by the grace of God to do successful pioneer work in the field which was so dear to his heart. After a number of years of service here, he moved to other institutions. He spent four years in



the Rosthern Academy, three and a half years in the public school in Main Centre, Sask., and also one year in the Bible school in Hepburn. From there he returned to Herbert, where he spent a total of 13 years in Bible school teaching. In 1933, during his years of service at Main Centre, he was ordained to the Christian ministry.

From Herbert he moved to British Columbia with his family, where he again entered pioneer Bible school work, this time in the Mennonite Brethren Bible Institute. For 15 years he faithfully served the Lord and the constituency at this school. For nine years he was also responsible, as principal, for the school administration and leadership. Much of his Bible school ministry was difficult work, but the Lord blessed his efforts and he never lost the vision nor the joy to continue in this work.

When during this past year the students of the class in Daniel and Revelation asked him what had most impressed him during his many years of teaching prophetic truths, he replied, "The fact that we should be ready at all times to meet the Lord." His favorite messages were those on the Second Coming of Christ and he loved to dwell on the thought that we, as the children of God, would be changed in a moment, in the twinkling of an eye, to be with the Lord. His last message in his home church was closed with the words: "Beloved, let us live in such a manner that we will be ready to meet Him when He comes." His favorite song was, "Die Zeit ist kurz, O Mensch, sei weise." Often he quoted the words from Ps. 37: "Delight thyself also in the Lord; and he will give thee the desires of thine heart. Commit thy way unto the

Lord; trust also in him; and he shall bring it to pass." The Lord has been faithful to this promise in the life as well as in the death of His faithful servant. He is now seeing Him in whom he believed. He lived so that he was ready to meet his Master. Thus he passed on to be with the Lord on May 23, 1959, at the age of 63 years and 10 months, after many years of fruitful ministry in the vineyard of the Lord.

He leaves to mourn and remember his early and unexpected death his wife; three brothers, Benjamin and Frank of Herbert, Sask., and Henry of Main Centre; two sisters, Mrs. Jacob Martens of Clearbrook, B.C. and Miss Elizabeth Redekop of Main Centre, Saskatchewan; three sons, Paul of Clearbrook, Ernest of Kamloops, and John of Clearbrook; three daughters, Mrs. A. H. Wieler of Abbotsford, Mrs. W. Hoff of Portland, Oregon, and Mrs. C. Toews of Kamloops and 12 grandchildren, as well as a host of relatives and friends.

He will be acutely missed by his wife, his children and grandchildren, all of whom love him dearly. His church, where he faithfully ministered from week to week, and especially his school, where it was felt that he was an integral part of the work, will also miss his presence. The Lord has blessed the life and service of His humble servant and for this we are deeply grateful. With Job we want to say, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

The bereaved family.

Mrs. P. Foth

Mrs. P. Foth (nee Katharina Giesbrecht), 78, passed away on July 3, 1959, in the hospital at St. Pierre, Man. Funeral services were held from the M. B. church, Niverville, Man., with Rev. Wm. Dyck officiating, assisted by Rev. I. W. Redekopp.

Mrs. Foth was born February 21, 1881, in the province Ekaterinoslav, South Russia. She spent her childhood days and the years of her youth there, coming to know Jesus Christ as Saviour during this time. On February 17, 1899, she was married to Peter Lehn in Orenburg, Russia. He died in 1921 in Siberia, leaving her with four children. She came to Canada in 1930 with three of the children, settling at McCreary, Man.

In 1936, she was married a second time, establishing a home with Gerhard J. Enns at Niverville, Man. Mr. Enns died in 1948. Two years later she was married again, this time to Mr. P. Foth. He also preceded her in death, passing away in 1956.

During the past three years she lived with her daughter, Mrs. Helen Schultz, 113 Hart Ave., Winnipeg. In May of this year she moved back to Niverville. A diabetic, she was

admitted to the hospital at St. Pierre, Man., for examination. She suffered a stroke on July 3 and never regained consciousness before she passed away the same day. The Lord she served had taken her home after a lengthy period of suffering.

For 23 years the late Mrs. Foth was a member of the M. B. Church at Niverville, Man. While in Winnipeg she was a member of the Elmwood M. B. Church.

She was preceded in death by four children and three husbands. She is survived by three children and their families, as well as one daughter and her four children in Russia. Children and grandchildren are mourning the loss of a faithful mother and grandmother. Her grandson Lawrence Schultz telegraphed: "I regret deeply the death of my grandmother, yet I can see through her testimony and faith in Jesus Christ a victory over death. We should rejoice that she has the eternal life and be thankful to our Lord for the blessings He gave her. Let the tears that fall this day be tears of love rather than regret. 'He died, that we might have life.'"

We are thankful for all the love that our mother has experienced from her fellowmen during her years of widowhood.

In the name of the family,
Mrs. Helen Schultz.



Plans for New Medical-Agricultural Unit Move Ahead

As part of an expanding witness in Haiti, plans for an additional medical-agricultural MCC unit in the north are moving ahead following Assistant VS Director Edgar Stoesz's visit July 1-8 and a visit in May by Orie O. Miller, Associate Secretary. Under an agreement with the republic of Haiti, a 16-bed hospital at Grande Riviere du Nord will be available on a rent-free lease. To offer services in the hospital as well as in the surrounding community it is proposed that the new unit include a medical doctor, three nurses, a maintenance man and four agriculturists.

The hospital, constructed four years ago by the Haitian government, has previously not been equipped or operated. "Its general arrangement seems workable, the appearance excellent and the construction well done," Stoesz reports. Reasonable capacity, in addition to examining and waiting room space, would be about 20 beds. MCC personnel will live in one wing of the building. The new medical program to include both curative and preventive medicine, will be carried

(Continued on page 11-1)

MCC News

(Continued from page 10-4)

out in cooperation with the Haiti department of public health.

Initially, agricultural workers will be assigned to an experimental extension farm near Cap Haitian, a port of the Pote Cole development. Pote Cole (Creole word meaning everyone working for a common goal) is a cooperative project of the Haitian government and the United States Operations Mission. This farm is designed to show Haitians how their own resources may be utilized to improve their living standard. It serves both as a base for extension work and as a place to produce good seed and livestock.

Pote Cole will also assist in the hospital program by providing equipment valued at \$15,000 including beds, ambulance, power plant and water pressure system. Finalized plans are being submitted to the MCC Executive Committee for approval. It is planned that this work in Haiti's northern plains will get underway this fall. MCC VSers are currently working at Hospital Albert Schweitzer (Saint Marc) and in an agricultural project at Petit Goave.

Agape-Verlag Intensifies Publishing Efforts

Agape-Verlag (Love of God Press) in Basel, Switzerland, continues to expand and intensify its publishing of summer Bible school materials for European children. The final and tenth course in the Agape series will be published in German this fall and in French in the spring of 1960. This coming winter the press, jointly sponsored by the Mennonite Publishing House and MCC, anticipates printing two courses in Italian, according to Manager Gerhard Reimer (Giroux, Man.).

The German paper for Sunday school teachers and children's workers, *Dienst am Kinde*, published by the Union of Evangelical Free Churches in Germany, recently included a review of the Agape SBS series. Pastor Herbert Seeger of Berlin, in his appreciative evaluation of the series, states:

"It is no secret that there is only a very limited selection of materials of this kind in Germany. For this reason a number of teaching aids from the United States, where there is an abundance of these, have been translated. On the whole, attempts at mere translation have been unsuccessful, because America and Germany are two different countries with different concepts and experiences. The staff of Agape Verlag has done a job which is not easy. They did bring along some materials to the continent, but these were revised, reworked and actually given a completely new form. Such artists as Paul Jordon were requested to produce the illustrations. Canons and songs speaking to our experience were selected."

Hebron Orphanage Moves Into New Quarters

June 27 was moving day for the Hebron MCC orphanage in Jordan. The new white stone building which was first intended as a government school is a roomy and comfortable home for the 45 children and will allow for future expansion, MCC workers report. Located on the edge of the city on the main highway, the site lacks play space but there is a good possibility of renting extra land, the report indicates.

Weierhof Paxman Reports Renovation Activity

After extensive renovation of the Mennonite secondary school in Weierhof, Germany, the Weierhof school was officially reopened May 30. In addition to the determined effort of German Mennonite men, eight Paxmen helped in restoring to beauty and efficiency the institution which was closed by the Second World War.

Wilbur Yoder, a Paxman, in a report recapitulating the enthusiasm of the Paxmen involved in the school renovation writes:

"At Weierhof we are thrilled when we see what we have accomplished with our hands. When the job, with its pleading look, was just offered us we wondered where to start. Realizing that we wouldn't get to first base sitting and talking about it we decided to plunge into the repair job not knowing how long the work would take or how extensive the work really was.

What a mess this job was before we started; now you wouldn't know the place or how it could have looked the way it did before, we fixed it. Our work included applying a liquid "abbeiz fluid," to loosen the green paint on the wood-work. This would make it easier for the other fellows to peel it off. But to their surprise, underneath the paint was a coat of varnish. Eventually electric sanders were sent to solve the "paint-layer" problem for us. Of course all the fine edges and corners could only be finished with hand work. We used approximately 60 kilos of fluid and 200 sheets of sand paper."

A Vision That Produced A Camp

(Continued from page 5-4)

church; D. E. Redekop and John and A. A. Janzen, North End (now Elmwood). A. A. Kroeker was named president and D. E. Redekop secretary-treasurer.

One month after the society was organized, a bulldozer blade bit into the earth at Station Arnes, 70 miles north of Winnipeg on highway No. 9, signaling the construction of the road joining the highway and the Camp Arnes site, situated one mile away from the highway.

In the years that followed, construction of buildings continued at a steady pace, with the annual budget being about \$2,000. The work was done almost entirely by God's people.

The dining room was completed in 1949. At first it was used for assemblies too, as the chapel had not yet been built. Many tents were used, since accommodation in cabins was scarce.

In 1950 plans were made to build the chapel. Lumber was purchased at Riverton, and by 1952 it was completed. Four cabins, the administration building and a directors' cabin were built during this period.

Construction suffered a setback in 1955 and 1956 with the coming of the wet years. Lake Winnipeg, normally a stable lake, rose to unprecedented levels, endangering Camp Arnes beach and camp grounds as well. Acting under the advice of scientific researchers, the directors found that the washing away of the beaches could be controlled with proper installation of cruciform-shaped concrete abutments placed at regular intervals on the lake shore, extending into Lake Winnipeg. This method of conservation was found to be successful and the beach facilities at Camp Arnes were saved.

During the early years of Camp Arnes, much pioneering work had to be done by the directors. Directors paid tribute to Mr. Alfred Kroeker, first camp director who served during 1949-50, 1952-53 and 1955-56. In the intervening years, John Schmidt served in 1951, Henry Voth 1954. The present director, Rev. Baerg, has been director since 1957.

Improvements that are currently being carried out at the camp are the completion of the motel—a building that is bound to add to the attractions of camp, particularly for family camp. Plans are also afoot for the construction of an open air auditorium and the enlargement of the playground.

Thus a vision started back in 1938 by Rev. A. A. Kroeker and others to start a mission camp has been fulfilled by the Lake Winnipeg Mission Camp Society, which celebrated its 10th anniversary this year.

To write a full story on the society and its activities would require a whole book and only God will some day be able to assess what has been accomplished in the way of the salvation of souls and the spiritual refreshment of Christians.

Young people are presently at the camp, enjoying the fruits of the sacrifices of the society and God's people to provide them with their facilities. No longer do they have to wait until the Canadian Sunday School Mission Camp is finished with its facilities for the summer until they can have camp, as they did in 1936-38. The wait for a camp has been a long one, but God has answered the prayers of His servants.

Life and Death In Indonesia

(Continued from page 8-4)

vitamin-enriched milk powder for the new baby. Perhaps if there had been radio or telephone communications or a fast motorboat, we could have helped. But there are none of these here. And 60 kilometers here is as far as 600 miles back home. Certainly there is no family in the USA that is 600 miles from a doctor. Here there are 50,000 people to one doctor and one hospital. It does not seem very fair.

In the afternoon we began to see patients. Mothers with anemia and babies with fever came one after another. Many of the children had yaws, which cover the body with open sores. A single shot of penicillin is usually enough to bring about a rapid cure. Before dark we had used all of our penicillin, so we promised to send a male nurse with more medicine in the near future. After about 200 patients and a dinner of rice, deer, chicken, greens, bananas, and delicious pineapples, we went to bed.

The next day the oarsmen insisted that we rest before returning home. This is always the case whenever we go by prahu: They are not ready to bring us back. They are never in a hurry and they cannot imagine why I should be in a hurry either. They feel honored to have a white man in the village and so they wish to entertain him. Furthermore, they sail when the winds are right, but we sometimes think they use this as an excuse for delay. At any rate, we could not go home that day.

We saw a few more patients and walked down by the beach to see a huge pile of rusting scrap iron, a grim reminder of the cost of the Second World War. Most of it was Japanese truck parts, airplane wings, and other parts of aluminum. We witnessed a recent tragedy as a result of the civil war. The rebels had set fire to a copra warehouse and all that was left was the concrete floor. This is, of course, a further setback in the economic development of the eastern islands of this newly independent country. In the afternoon I studied my English-Indonesian dictionary while Ratalangi went deer hunting. No deer were found, but the people gave us bananas and pineapples in appreciation for our coming.

After sleeping a few hours we waded out to the prahu in the moonlight, disappointed the woman we had come to see had died before we got there, but happy to have been able to help some others.

Some people know how to make a living but don't know how to live.

• • •
Temptations may rap on your door but it is your own fault if you let them in.



FELLOWSHIP between sessions of the Canadian Conference of the M. B. Church, held July 4 to 8, proved to be invigorating. Recognizable on these pictures are, from left, Miss Nettie Kroeker, Winnipeg; Rev. Abe Regier, Calgary; Henry Dueck, Niagara-on-the-Lake, Ont.; and Peter Peters, Winnipeg; second picture, D. P. Janzen, Watrous, Sask.; Jacob Riediger, Lindbrook, Alta.; Peter Koop, North Kildonan; Gerhard Fast, North Kildonan. The third picture shows the Bethesda Committee, from left, G. Reimer, Martin Duerksen, Ontario; D. D. Derksen, Manitoba; A. A. Wiens, B.C.; P. P. Derksen, Alberta; B. F. Redekop, Saskatchewan; G. Friesen, Ontario; Dr. A. A. Dick, Saskatchewan, and C. J. Rempel, Ontario. (Photos by C. J. Rempel)

Sixteen Register for College Summer Courses

Winnipeg, Man. — "We have a very fine group of students," commented one of the lecturers at the M. B. Bible College Summer School when asked about the first such effort. He was speaking about a group of 16 men and women who have come to the college for an intensive three-week summer course.

Summer school courses at the college have been arranged at the request of Mennonite teachers, especially those active in private Mennonite schools. They expressed a need for more Bible study and asked that the M. B. Bible College arrange for such work during the summer months.

The sixteen students who registered Monday at the college have

come from the following provinces: Ontario, 5; Manitoba, 4; Saskatchewan, 4; British Columbia, 3. And they are not all teachers, showing that the summer school courses will attract others who do not have the time to take off a full year for study.

Courses taught this year are Christian Ethics, by Dr. Frank C. Peters, and Pauline Epistles, by Rev. David Ewert. Classes are held only during the morning, leaving the afternoon for study and research in the college library.

Dedication Service of Fort Rouge Church

Winnipeg, Man. — The Gospel Light M. B. Church is thankful to God for supplying the need of a larger building.

On August 9 at 2:30 p.m. there will be a dedication service of this building. We welcome all who can possibly attend.

The church will henceforth be known as the Fort Rouge M. B. Church. It is located on the corner of MacMillan and Arbutnot in Fort Rouge suburb.

Farewell for Rev. and Mrs. J. J. Unger

Kelowna, B.C. — After serving the Mennonite Brethren Church at Kelowna for twelve years, the J. J. Ungers have moved to Abbotsford.

The church bid them farewell on June 7 at a service at 3 p.m. Rev. A. J. Sawatsky read Acts 20:24 and referred to Paul's farewell from the church at Ephesus. The choir then sang, "Ich bin einer, den die Gnade fand."

Rev. Nick Pauls delivered the parting message. He asked, "Have we been to each other what we should have been?" The choir sang "Gott segne euch," and "Hier auf Erden bin ich ein Pilger."

Time was also given for people to express some personal parting

words to the Ungers. Several brethren mentioned the blessings that have come their way through the Ungers.

The congregation then went into the basement for a farewell supper. After partaking of the delicious food several more brethren expressed their thanks to the Ungers for the things they had done in Kelowna. The work of Rev. Unger in his service to the church and that of Sara Unger in her work in the Sunday school were especially mentioned.

The beginning of wisdom is the realization that what you are anxious about today will not seem important tomorrow.

On the Horizon

July 29 to August 4. — Family Camp at the Lake Winnipeg Mission Camp, Arnes.

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.

July 31 to August 3. — Gospel Light Bible Camp at Clear Lake has a youth camp, with Rev. and Mrs. Mark Gripp as guest speakers. The children's camp is from August 4 to 13.

August 5-14. — Ten-day mission children's camp at the Lake Winnipeg Mission Camp, Arnes.

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By Archie Penner. Foreword by Dr. H. S. Bender



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- What part can the Christian have in politics and in coercion?

In this book the author goes directly to the New Testament to find answers to these basic questions.

Archie Penner, born of Dutch Mennonite parents, was reared in rural Manitoba. Mr. Penner, who now has his B.A., B.D., M.A., and is now working for his Ph.D., has taught at the Steinbach Bible Institute and is now pastor of the Evangelical Mennonite Church at Steinbach, Man.

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