

Mennonite Observer

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I Cor. 2:2.

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YOUR CHRISTIAN
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Baptism at Sao Paulo

By Peter Sawatsky.

Sao Paulo, Brazil. — Sunday, August 16 was the day marked for a baptismal service by the Mennonite Church in Sao Paulo. In the morning when I opened the garage to prepare it for a Sunday school class, I felt the cold wind and observed the heavy overcast that obscured the sun. What would the weather be like in the afternoon during the special service? During the Sunday school we were happy to see the clouds dissipate and the sun appear. The candidates for baptism were eagerly looking forward to this important event in their lives. One lady had invited two of her friends who had never before witnessed an evangelical baptism. In a Christian community children and young people are encouraged in every way to make a commitment to Christ and it is relatively easy for them to follow the example of their parents and friends. In a pagan or Catholic land the convert must break with the old tradition and often faces the opposition of relatives. There are those who attend and appreciate evangelical meetings, but hesitate to make a complete commitment in baptism and membership in an evangelical church.

Throughout these preparations one young lady, called Maria, went about her work with a heavy heart. She had accepted Christ as Savior about 2 years ago and had attended meetings frequently. Her home life was quite disturbed and her coming to live and work in our home was a help to her spiritual growth. When an instruction class was announced for those interested in baptism, Maria was one of them. But she was hesitant because of her family. When she decided to take the step and to attend the class regularly, her mother and other members of her family strongly opposed. To avoid more trouble in the family she reluctantly decided to wait. The meeting enjoyed by all was one at which the candidates were given an opportunity to give a testimony. Maria had tears in her eyes that night as well as on the day of baptism. Pray that her desire to be included in the next group may be fulfilled.

One young couple who didn't miss

a class and who was happy to make this commitment is Joao and Rina. Joao became interested in the gospel years ago, but went back into the world and passed through a very difficult period. Then he made a new beginning in the Christian life and began to attend our services. Rina's family is Catholic and it was hard for Joao to interest her in coming to an evangelical meeting. We visited in their home and they paid us a return visit. During special meetings with Dr. Pires, an ex-priest, as speaker, Rina finally came to a service. When she went forward to commit herself to Christ, her husband Joao had tears of joy in his eyes. This couple is making good progress in the Christian life and will be a great asset to the church here.

Another couple looking forward to this day was Alberto and Maria. (Almost every second woman is named Maria in Brazil.) They first heard of our meetings through a short street meeting we conducted before the regular service. Alberto came out to see where the music was coming from and we gave him a tract and invited him to the gospel meeting. It was their first time in an evangelical service and they accepted Christ. Their new faith and joy were very evident. They were eager to learn more of Christ and came to all the meetings. Soon after this they moved to another section of the city; he lost his job and they were soon in financial difficulties. Their relatives told them that these troubles were a result of forsaking the true religion. This was a severe trial for them, but believers here helped them with a few gifts and we encouraged them in the faith. He has found new employment and they are looking for a suitable house in this area. For some time they have been eager to be baptized and are growing in the faith.

Out of 11 persons who professed conversion and who had the desire to be baptized, only 5 were finally able to participate in this important ceremony of the Christian church on that Sunday afternoon. Pray that the others also may continue in the faith and in the near future make this commitment also. David

Hostetler our missionary from Valinhos brought the message, and Senhor Arlindo, a national lay worker, led in some special music. Some visitors from the Mennonite groups that meet at MCC and from the local Baptist church were also present. It was an impressive service and a real encouragement to our small group of believers. Pray for them and for the evangelization of this part of Sao Paulo.

pital on Tuesday, August 25. On Sunday morning he became ill. He felt a severe pain which steadily increased and Sunday night he had to undergo an operation. His physical condition became critical. On Tuesday he went home to be with the Lord and on Saturday August 29 his funeral service was conducted in the Steinbach M.B. church.

Baptism at Grossweide

Plum Coulee, Man. — Four young people testified of God's saving grace and upon the confession of their faith were baptized and accepted into the Grossweide M.B. Church on Sunday, August 23.

Rev. Peter Martens from the Horndean Mission spoke at the waterside on the necessity of and conditions for baptism based on Acts 2.

Rev. J. J. Neufeld performed the baptism and later received the candidates into the fellowship of the saints.

Those baptized were Norma Penner, daughter of Mr. and Mrs. Ben D. Penner; Lora and Ruth Penner, daughters of Mr. and Mrs. Jake Penner; and Katherine Heppner, daughter of Mr. and Mrs. Ed Heppner.

Cornelius Falk Died in Hospital

Steinbach, Man. — Brother Cornelius H. Falk of Steinbach, Man., passed away in the Winkler hos-

Jesus is Coming Again

By B. Charles Hostetter
(The Mennonite Hour)

"The Promise of His Coming"

Our teen-age son, Douglas, came home for breakfast some time ago all excited. He had just seen the rocket of Sputnik speeding through the heavens at 18,000 miles an hour. There is a Moonwatch station at the college observatory, which is only a city block from our home, and he had stopped there on his way back from delivering his morning papers.

This is an age of satellites, rockets, missiles, jets, airplanes, balloons, space travel and flying saucers. A human traveling at supersonic speeds is no longer novel or sensational. Our scientists and news headlines are now talking about sending people to the moon, setting up space stations, and visiting other planets.

Scientifically this is a fantastic age. We are doing things today

that our grandparents said could never happen. While our progress in science is phenomenal, morally and spiritually we are infants. Our wars are more inhuman, our crimes more heinous, our high moral codes forgotten and Christ's Sermon on the Mount ignored.

H. G. Wells, the English historian, wrote in one of his last books, "The end of everything we call life is close at hand." Thomas E. Murray, of our Atomic Energy Commission, warned that man now holds within his hands the means to "Completely exterminate the human race." And he says further, "It may be the inscrutable will of God to make the twentieth century closing time for the human race."

Is This the Time?

Are we living in the end time? Is this the last generation? Jesus described a time like ours when He said, "There will be signs in the (Continued on page 4-1)

EDITORIAL

Vacation, Vacation, Vacation

Professor Jackson has a class discussion with his three students, Williams, Smith and Jones on the subject of Vacation.

Professor Jackson: Recently Manitoba issued a law which provides a vacation with pay even to those who have worked at a place for only one year. Generally speaking, people are interested in an intermission of activity. The passing of this new regulation has placed this subject even more into the lime light.

Gentlemen, are you willing to comment on this subject? I think a class discussion on this subject, which is of common interest, should be profitable to all of us.

Student Williams: Sirs, with your permission, I shall express my view first and without much reservation. Vacation, in my estimation, is unnecessary, useless and even harmful.

Professor Jackson: I have heard others who expressed similar opinions. It would be worthwhile to know the reasons for such a view. No doubt Williams is the one who can inform the class about that.

Student Williams: A time of vacation is time wasted. People have one week, two, three or even four weeks of holidays. Instead of being at their jobs, they are idle and are of benefit neither to their community, nor to their church, nor to their country. Their help is urgently needed, but since they are not available, the burden of their work is placed on others who have enough of their own duties to perform. People must try to get along without them and probably they will, if there is no other way out of the situation.

With most people holidays are days during which they waste money. For the greater part of the year they work hard and have a considerable income, but during the vacation they spend it carelessly. Instead of using that money profitably for a good cause, they dispose of it by purchasing gas or tickets or other things which in reality are useless to themselves as well as to others.

In many cases vacation is also a

time of wasting energy. Recently a lady came home from her holidays and she said, "Now I am still in need of a time of rest." The constant hustle and bustle of a trip which is called vacation, wears a person down. Often vacation results in physical exhaustion instead of having gained new strength and in tenseness instead of relaxation.

It often happens that the one who comes home from his vacation has a guilty conscience. The opportunities were there to indulge in sin. The forbidden things became so alluring that purity gave way to the immediate desire of the flesh and spirituality to a downright sensuality. Vacation was begun with the expectation of gain for the inner man, but it resulted in depression because of the guilty conscience.

I must also make mention of the fact that many begin their vacation with high spirits. They are enthusiastic about the time of leisure for which they were anxiously waiting. Their car cannot go fast enough. Road signs and warnings are of minor importance and are not heeded, because of the lively conversation which is carried on by the happy passengers. The accidents which took a heavy toll of lives during times of vacation are forgotten. And now the unfortunate and unexpected does occur — an accident — which leaves people injured, crippled or even dead. This is the way in which vacation often ends.

For the above stated reasons I maintain that vacation is unnecessary, useless and often even harmful.

Professor Jackson: Williams has stated his view on vacation. He has shown us the negative phase of the subject concerned. Is there also something positive about vacation?

Student Smith: Yes sir, most certainly there is.

Professor Jackson: Mr. Smith, will you comment on the subject of vacation in our next class discussion and tell us what view you hold?

Student Smith: I shall gladly do that next time when we meet.

the eyes of the guests, and is put into an honourable place, where it can be seen by all. The pail which holds the refuse is made of a cheap substance, wood or earthenware in Paul's day, and is usually not shown, or at least as little as possible, because its contents are repulsive, made only to be thrown away. It is the contrast between these vessels which is emphasized here. One is fit only for an honourable use, and the other only for a dishonourable one.

Why does Paul use this illustration of the vessels? In the passage as a whole he has pointed out to Timothy the presence of certain men in the church who misled others by the use of "words to no profit," "profane and vain babbings" which they employed to spread wrong teaching. They had swerved aside from the truth, and by clever use of words designed to catch the interest of the unwary they had gained considerable influence. Their lives were marked by a looseness which corresponded to their teachings. Paul exposes these men so that Timothy should be in no doubt about them, and shows him how to deal with them. It is in this connection that he uses the illustration of the gold, silver, wooden, and earthen vessels.

A vessel brings to mind the thought of usefulness. It is made for some special use — the vase, the pail, the kettle, etc. Some of these uses are honourable and some dishonourable. Paul wishes Timothy to realize that in the church he must look for both kinds of vessels, "some to honour and some to dishonour." He does not explain all the implications of this situation, he simply states that it exists. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth." We all do well to realize this, but we must not stop there. Paul goes on immediately. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

Timothy is to be a vessel unto honour. He is to live in a condition in which he can be put to an honourable use if His Master so desires. We too are to be vessels of honour, and the first thing to do is to avoid the company and the teachings of the vessels unto dishonour. "If a man therefore purge himself from these." We could go on from there and say that if we wish to be useful Christians we must watch the company we keep. We cannot make progress if we associate even with those who are merely indifferent. It is the fellowship of the spiritually minded that we must seek. In this same epistle to Timothy Paul mentions Demas. It is interesting to note that this man, who had fallen in love with the world, had first forsaken the company of Paul, a spiritual Christian. "Demas hath for-

saken me." Demas lost his usefulness as a vessel unto honour.

The next word Paul uses is "sanctified." The vessel unto honour must be sanctified or set apart to the Lord. It is this which makes the Christian's life distinctive and unique. No matter what his station in life or his profession is, he lives as one who is separated from the world and faithful to one Lord. It is the division of loyalties which makes a human being unhappy. Some try to please their employer, their family, their friends, all at the same time, and are troubled when these contradict each other. The sanctified Christian has a happy life, because his aim is to please one Lord, no matter if everyone else is displeased. His motives are all unified. He has a singleness of aim. He knows that the Lord Whom he serves is the One to whom all authority is given. How are we sanctified? In one sense we are sanctified by the blood of Christ when we are saved. We are set aside or apart just as the houses of the Israelites, sprinkled by the blood of the passover lamb, were separated from those of the Egyptians. Thus we are already sanctified. Then, however, our sanctification is realized when we accept the fact that we are sanctified by the blood of Christ, and practically yield our lives to Him so that He can work out His will in us. It is this part of our sanctification which is a continuous process in our lives, which must be renewed again and again.

"Meet for the master's use." These are thrilling words for the Christian. He would like to be such a vessel. In the recent visit of Queen Elizabeth to our country, there was much preparation of the places she was to visit, and of the rooms and places she was to use. Everything was to be fit for the use of royalty, ready for the Queen's arrival. We are to be fit

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DEVOTIONAL

A Vessel Unto Honour

By John Boldt

In II Timothy 2:21 we read, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." In the previous verse, Paul has referred to a circumstance common in daily life. A great house, he states, contains

various types of vessels for the various uses of the household. Some vessels are of gold and silver, some of wood and earth. It is quite natural that those made out of the more valuable substance should receive the more prominent place in the household. The beautiful vase displays the flowers which delight

Thirty-First Biannual Session

Goshen, Indiana. — The Goshen College campus was a scene of activity as Mennonites from many states, Canada, and several foreign countries gathered at Goshen, Indiana for the thirty-first biennial session of the Menn. General Conference, August 25-27. Bishop Jesse B. Martin, Waterloo, Ontario was elected Moderator for the 1961 meeting. He succeeds Dr. J. C. Wenger of Goshen who served as this year's moderator.

Nearly 2,000 sweltered through the heat wave during the evening sessions. Approximately 700 delegates attended the daytime business sessions which were held in the new college chapel-classroom building.

During the conference delegates heard reports from various committees of the Conference and addresses from many church leaders. Paul Erb, Executive Secretary of the Mennonite General Conference delivered the conference sermon in the first session of conference on Tuesday night.

During the first day of the conference the group sent a telegram, signed by the moderator J. C. Wenger, to President Eisenhower expressing their support of his European visit.

A wide range of activities were reported on by various agencies of the church. The General Problems Committee presented an extensive study of the problem of divorce. The Mennonite Commission for Christian Education presented a study on the use and influence of television. The accreditation of the Goshen College Biblical Seminary was announced in the report of the Mennonite Board of Education. The Music Committee presented a progress report on the revision of the Church Hymnal and official recognition was given to the completion of the Mennonite Encyclopedia. Dedication services were held for the

new Herald Press Series in the Wednesday evening meeting.

About 300 guests were housed in the college dormitories during the conference and others spent the nights in local homes with friends. Meals were served in both the college dining hall and in the Union cafeteria.

Menno Colony, Paraguay

A drought which threatened to take on disastrous proportions for farmers in the Chaco of Paraguay was broken by bountiful rains the latter part of July. Three to four inches came down during a period of two days and one night. Many believers felt that it was an answer to their prayers, because it is unusual to receive a heavy rain during this time of the year.

VBS at Pacific Mission

Vacatin Bible school was conducted at Pacific Grace Mission August 3 to 14. There was a total enrollment of 136. These were divided into 6 classes. The average attendance was 81. Eighty-eight children received certificates indicating that they had attended 5 days or over.

Six of the young people from the Chapel and one of the mothers just recently saved, helped along with the work.

Praise be to God for the one boy who accepted Christ as his Saviour, for others who were drawn closer to the Lord and especially for some of the juniors who learned to pray. This was a real victory for some of the junior boys. One boy, after he had prayed that morning said, "Now I've grown another half inch".

Many boys and girls came to the closing program bringing their parents with them. It was a real joy to have the children give the gospel to their parents.

May the seed that has been sown bear fruit for Him.

Alberta Youth Rally

Vauxhall, Alta. — The week-end of July 31 to August 2 was a memorable one for the young people of Alberta. On Friday evening young people from various parts of the province were gathering at the camp site, 10 miles northwest of Vauxhall. This has become a keenly anticipated annual occasion for Alberta youth. Rev. I. W. Redekopp, pastor of the Elmwood Church in Winnipeg expounded the Scriptures. Miss A. Ediger, missionary to India, presented challenging missionary reports. Rev. A. P. Regier, pastor of the Highland M.B. Church in Calgary, acted as Dean of the camp.

"That I may know Him, and the power of His resurrection..." Phil. 3:10 was the motto around which topics were centered. Heart-search-

ing themes dealt with by Rev. Redekopp were: "The Still Small Voice," "To Know Christ," "Finding a Life's Partner", "One Thing Thou Lackest," "The Problem of the Unanswered Prayer" and "Ye Are the Salt of the Earth." Other phases of interest were fireside services and a panel discussion directed by the Dean of the camp. Problems of campers were satisfactorily answered by panel members and Rev. Redekopp who humbly consented to participate in the discussion.

Saturday afternoon the young people played several exciting ball games. A new feature of our camp this year was the presentation of the trophy to the team which had played well and manifested Christian sportsmanship. The trophy was presented to the Calgary team by

Mr. Herb Klassen, sports director.

The young people of Alberta are thankful to the Lord for the efficient Youth Committee and for the work done "behind the scenes" by the cooks, the business managers and the parents.

As we left the campus to face our usual every day life the last words of the final message "Ye are the salt of the earth," burned in our hearts. And the "still small voice" reminded us of God's sufficient grace for us.



Executive of Alberta Youth Committee. Left to right: J. P. Doerksen, camp director; Henry Wiebe, registrar; Henry Peters, music director; Rev. I. W. Redekopp, Winnipeg, guest speaker; Peter Rempel, director of children's camp; Rev. A. P. Regier, dean of camp.

Calgary Highland M.B. Church Fastball team winners of the trophy, which was presented on the basis of proficiency, good sportsmanship and all around co-operation at camp. — Standing left to right: Peter Rempel, John Huebert, Herman Dueck, John Dyck, and Ted Quiring. Front row: Ernie Loewen, Wally Reimer, Ernie Peters, Menno Boldt and Ed. Woelk.

In response to the dinner call. Lunch served Cafeteria style.

Fellowship at Dalmeny

Dalmeny, Sask. — The value of Christian fellowship was evident at the Young Peoples Fireside Social held in a park at Dalmeny in the evening of August 30. A large group participated in the recreation which Milfred Wall had carefully planned for us. A Bible baseball game was enjoyed by all, even though some of us were very poor Bible athletes. Our physical appetite was satisfied with the usual wiener roast. Then followed spiritual refreshment. Many testimonies were given which proved to be a blessing to the assembled group. Rev. Geo Dyck closed the social with a very appropriate message in which he answered the following three questions: "What shall I believe?", "How can I go straight?" and "What shall I do with my life?"

Pastor at Ochre River

Brother Arthur Kliever, member of the M.B. Church of Elm Creek and graduate of M.B. Bible College of Winnipeg is pastor in a German Baptist church at Ochre River, Manitoba.

This church is situated in the rural area of Ochre River about 200 miles north-west of Winnipeg.

When Brother Kliever visited the Christian Press today, he related of spiritual blessings. The church has a Sunday school which is attended by about 30 children and 80 adults. Recently seven believers were baptized and added to the church. Presently it has a membership of more than 90.

Jesus Is Coming Again

(Continued from page 1-4)

sun and moon and stars, and on the earth there will be dismay among the nations and bewilderment at the roar of the surging sea. Men's courage will fail completely as they realize what is threatening the world for the powers of heaven will rock on their foundations. Then men will see the Son of Man coming in a cloud with great power and splendour! But when these things begin to happen, look up, hold your heads high, for you will soon be free" (Luke 21:25-28, Phillips).

No one would deny that this is a generation with fear. Those who know the most are afraid of what the future holds. The deep thunder of tragedy and doom is rumbling. Sin and suffering are avalanching across the human family. The ugly wounds of hate, crime, war, and evils of all kinds are festering on every hand. The number who commit suicide is increasing. Men and women everywhere are plunging into sensual entertainment, drink, and dope in an effort to cover their fears, hide their troubles, and escape reality. These are indeed perilous times. We understand full well the meaning of the Bible when it says: "If in this life only we have hope in

Christ, we are of all men most miserable" (I Corinthians 15:19).

As never before, people are watching the heavens. The last several years there has been a phenomenal interest in the sky and what man is doing in it, but Christians have been looking up for centuries. They have been sky-watchers ever since Christ ascended into heaven, almost 2,000 years ago. Our hearts are not failing us for fear, because Jesus is coming again.

Many Are Looking for Him.

Forty days after Christ's resurrection, He took the eleven disciples to a hilltop near Bethany several miles from Jerusalem. There He taught them and blessed them. Let me read to you about those last moments of Jesus on the earth. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:8-11). So since that time Christians have been looking for the return of Christ in great glory, to snatch away His church. We have a blessed hope, Jesus is coming again and our hearts cry, "Even so, come, Lord Jesus."

An Important Doctrine.

Everyone who reads the Bible and believes it is expecting Christ to return for His bride, the church. Only the doctrine of Christ's atonement for our sins is more prominent in the New Testament. James Brookes says, "There are more verses in the New Testament that are occupied with His second advent, than those which set forth any other truth whatever." And Clifford Oden says, "It is hard to understand why one can recognize the importance of repentance (mentioned 70 times in the New Testament), the importance of baptism (mentioned 20 times), the new birth (9 times), and the Lord's Supper (6 times), and then fail to recognize the importance of teaching the Second Coming, which is referred to three hundred and eighteen times in the New Testament!"

One verse in every twenty-five in the New Testament makes reference to the second coming of Christ. "For every reference in the Bible to the first coming of Christ, there are eight statements about His second coming." The Scriptures abound with teaching and information about the return of Christ. Thank God, Jesus is coming again.

We are not living in fear, but in peace. As the Prophet Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

Why Be Afraid?

Why should those who are born again be afraid? We are looking for, expecting and anticipating Christ's return. The Apostle Paul said, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thessalonians 4:16-18).

Yes, Jesus is coming again. The New Testament abounds in reference to it.

Jesus said: For what is a man profited, if he shall gain the whole world, and lose his own soul? or what will a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matthew 16:26-27).

The Apostle Paul said: "Therefore judge nothing before the time, until the Lord come" (I Corinthians 4:5). Again, "But our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ" (Philippians 3:20, RSV). Again, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

The Hebrew writer says, "So Christ was once offered to bear the

sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

The Apostle James says, "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh" (James 5:8).

The Apostle Peter says, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:4).

The Apostle John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

In the Book of Revelation Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

Every time we partake of the holy communion, it is a testimony of the return of Christ. We will not partake of it forever. The Bible says, "For as often as ye eat the bread, and drink this cup, ye do shew the Lord's death till he come" (I Corinthians 11:26).

Are You Ready?

These are only a few of the hundreds of scriptures that tell us that Jesus is coming again. When, we don't know.

Everyone can be ready for the return of Christ. Jesus came the first time to die for us, so that we can prepare for His coming. He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26a). (To be continued)

Who is My Neighbor?

By Virgil Vogt
(Gospel Herald)

I would like to nominate Luke 10:25-37—the story of the Good Samaritan—as the most misused Biblical text. There are many ways in which this passage is misused. But what concerns us is that the interpretation of the story most frequently heard from Christian pulpits and publications is itself something of a misuse of the passage.

The standard interpretation sees in the story the teaching that every man is my neighbor. Even many scholarly commentators offer this analysis (e.g. "Neighborhood is made coextensive with humanity"). However, a careful study of the passage, especially of its beginning and ending, raises serious questions about the validity of this usual interpretation.

The story begins with a question. In fact, it was given as an answer to the question—"And who is my neighbor?" This question arose in a discussion of what one must do to inherit eternal life. According

to this passage, life is given to those who love the Lord with heart, soul, strength, and mind, and their neighbors as themselves.

At this point in the discussion the religious lawyer who was talking to Jesus responds with the question, "And who is my neighbor?"

This very interesting question provides the key to the interpretation of the story. Luke takes care to point out that the lawyer asked the question "desiring to justify himself." This was no ordinary question. The lawyer anticipated in advance that the question could not be answered. Or if it could be answered, he expected the answer to be so general or inconclusive as to leave him "justified." The fact that he was well trained in the Jewish schools adds to the significance of the question.

"Who is my neighbor?" This is a question which tends to agree with the command to love one's neighbor in theory, but in actual fact it seeks to render the command ineffective and harmless by (Continued on page 9-3)

Congo Missionaries Meet

By Mrs. Harold Kruger

Missionaries Meet for Fellowship

Will you join us as we travel to the annual conference for missionaries at Ecole Belle Vue?

Rising bell is 4:30 a.m. Why so early? you ask. It's a long trip and the more miles we travel during the cool of the day, the fewer miles during the heat of the day. Lunch is made ready; drinking water is put in the thermos jug; last-minute details are looked after; then the sleepy children are helped into the carry-all, and we're off.

The beauty of those morning hours is breath-taking. The heavy dew covers the shrubbery; the ferns sparkle as though covered with jewels. Further from the road, the large palm and umbrella trees loom through the mist. The coolness and complete tranquillity of the atmosphere remind us of the majesty of our God.

In just a little while we reach the swift Lutshima River. A quick lunch is served, for we have not yet had breakfast. We soon have finished our egg sandwiches and bananas, and the ferry is ready to take us across. Once on the other shore we get into the carry-all again to settle down for a long trip. In about one hour we leave the jungle behind and enter the plains which are vast stretches of desolation. In the afternoon hours the heat in this area is very intense, but we hope to have left it behind by then. We travel steadily on and towards noon we see small trees; the small forest is before us (we call it "small" because of the small trees). Here we seek some shade where we can eat our second bunch of sandwiches. We eat hastily because of the heat and many flies and insects. We push on towards our goal. One more river is crossed. Here we wash faces and arms for we are very dirty after traveling these miles over bumpy, dusty roads. In the middle of the afternoon we see the buildings of Ecole Belle Vue. Everyone rejoices! We've had no car trouble! God has been good to us!

Others have arrived before us; more are coming. We settle in our cabins which have been so kindly prepared for us and cleaned up. Everyone gathers in the dining hall for a fellowship supper which the Ecole Belle Vue and Kajiji staff has prepared. How good the hot soup tastes after eating sandwiches all day! It's so good to see everyone again! Conference has begun!

Sunday morning arrives. As we gather in the little school house and worship the Lord, our hearts ache just a bit for the fellowship we have been missing with our own people. Even though we may be brothers and sisters in the Lord, we are foreigners among another people; we shall always be set apart as "whitemen." All through the

week we experience the nearness of the Lord as we share God's Word together. The themes followed during our devotional services are "The Christian Church" and "Tapping Life's Reserves."

The nationalistic trend in Congo has made us think very seriously on the shortness of our days here. Is the Christian Church in Congo established firmly in the Word of God or is it leaning too heavily upon the advice and leadership of the white man? How can we best prepare this church so that it will carry on in the strength of the Lord when the missionary must leave? Many of our deliberations are directed in these channels. One of our big needs is more faithful Christian leaders. To provide theological training for some of our more highly-educated men was considered. This would be beyond our present Bible school program. May God prepare the hearts of some of our men that they may "seek first the Kingdom of God" and be willing to give up big wages for the service of God.

But all is not work. One afternoon we spend playing baseball and volleyball and end the afternoon with a wiener roast. The administrator of Kahemba territory is invited and joins in heartily in a game of volleyball. Instead of calling the score as "8 - 11" we say "huit-onze."

Sunday, our last day, arrives. In the afternoon we commemorate the death of our Lord. How much He has done for us. Are we willing to do our best for Him? "And when they had sung an hymn, they went out into the Mount of Olives." Would that we too might be prepared to "go out" as these disciples were.

Missionaries Meet for Business

All of our missionaries in the Belgian Congo attended the annual field conference at Ecole Belle Vue near Kajiji from July 26 to August 2. Those days were a time of spiritual renewal for our missionary staff in their labors and battles for Christ and the Church in the Congo. Sessions of the conference also included review and decisions regarding various phases of the missionary program.

One decision concerned the use of radio in our missionary program in the Congo. Many radio sets are now in use here as a result of the improved economic level of the common people and increased literacy. These conditions challenge us to utilize radio as a means of evangelism in our missionary task in the Congo. The missionary council appointed a committee to investigate the possibilities of radio evangelism.

Another matter of business concerned the stationing of mis-

naries. Some of the missionaries will change locations or enter into the following work:

The Ivan Elrichs will transfer from Matende to Kikwit where they will assume responsibility for religious instruction in the city schools, which is a new opportunity for mission. According to governmental regulations, both, Catholics and Protestants have the privilege of providing religious instructions in the schools. Brother Elrich will represent the Protestants in this instruction. This work will begin in September.

The Ernest Dycks will transfer from Kajiji to Matende. Brother Dyck will assume responsibility for the teacher-training school at Matende.

Sister Daisy Martens will be responsible for the teacher-training school at Nyanga operated jointly by Congo Inland Mission and our mission. Miss Martens replaces the George Fauls who are on furlough.

Election results for leadership of the Missionary Council were as follows: Irvin L. Friesen, chairman; Ernest Dyck, vice-chairman; Henry D. Derksen, secretary.

The next meeting of the Missionary Council is scheduled for December 29 to January 10. The Lord willing the missionaries then intend to meet the Brethren J. A. Harder and J. B. Toews, who will be visiting the Congo field at that time.

A Vessel Unto Honour

(Continued from page 2-4)

for the use of the King of kings. What greater honour could we have? How can we be meet or fit for the Master's use? Shall we acquire a good education? Surely that would help, and yet many of the Master's chosen disciples were men without much schooling. Let us remember some of the vessels whom God deemed meet for His use. Gideon said: "My family is poor in Manasseh, and I am the least in my father's house." Jeremiah said: "I cannot speak, for I am a child." Peter said: "Depart from me; for I am a sinful man, O Lord." These men, these vessels, were meet for the Master's use because they had learned their own weakness and unworthiness, and were therefore fully cast upon Him. Then, and then only, can He pick up His vessel, make the necessary changes, and use it.

"And prepared unto every good work." It is comforting to know that the vessel can be used when it is prepared, not when it is active.

It is only the condition of readiness for which the Lord asks. He alone can put the vessel to use, to the practical use which He has for it. The vessel itself merely stands ready and waits. The time of waiting is sometimes long, sometimes short, yet always the vessel remains a vessel unto honour. Moses was such a vessel, as much in the forty years in the wilderness as in the

forty years of service. The preparation of the vessel unto honour often takes much time. Then the actual "good work" or use to which it is put is often so different from what was expected. Let us be willing to allow ourselves to be used as vessels of honour. Surely the Master of the vessel can be trusted to guide its use. May the Lord grant all of us His children the desire to be such vessels.

Books On Missions

An Up-to-Date Missionary Health Manual

Here is a 144-page book which has already met a real need among the missionaries, even saving lives. The author realized the phenomenal advances in the field of medicine and therefore he issued this Revised Edition of 1959.

Some of the subjects discussed are: health preservation by sanitation, by enhancing soundness of body, mind and spirit, diseases common to most missionary lands; first aid for accidents and injuries; information about drugs, suggested equipment and books.

The author is Dr. Paul E. Adolph, M. D., who is the medical instructor in the Moody Bible Institute. He was formerly a medical missionary under the China Inland Mission.

Price: \$1.95

* * *

The "How" of Missions Starting Branch Sunday Schools

By C. B. Eavey

The church that exists only for itself dies spiritually, while the church that keeps reaching out and giving out, grows. This booklet gives the why and how of starting branch Sunday schools

25¢

* * *

With Christ After the Lost

By L. R. Scarborough

This textbook is a standard guide in the study and practice of evangelism. It is being used with good success in church groups, schools, and as a home study book for those who have never taken personal work or evangelism. Has valuable chapters on revival \$3.00

* * *

The Foreign Missionary

By Arthur J. Brown

Anyone contemplating going into mission work should read this book, for it is acclaimed as the most complete and best in its field. The author has been a missionary for 34 years. \$3.50

THE CHRISTIAN PRESS, Ltd.
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THE Young Observers

Let's Visit a Minute

Hi Boys and Girls,

It's time for school again! Have you thought what kind of year it will be for you? Perhaps you did not know that the kind of year you will have depends much on how you will decide now at the beginning. Yes, you can decide.

You can decide to like your teacher and try to please her. Remember she is your friend and is very anxious for you to get ahead in your school work. Work with her, and your year can surely be one of many pleasant moments!

You can decide to make new friends of the class mates. Oh, I know that the fellows aren't always easy to get along with, and that a good many of the girls at school are real teases. But still, decide to like them. Be a friend to them; that will help them become your friend too.

You can decide to grow. I don't mean grow in inches. Of course most of you will do that and find that your clothes don't fit as well in June, 1960 as they do right now. But I mean growing in the inner you. You know the real YOU. Growing strong to do right; to be honest; to be kind; to be brave; to be gentle to the little ones and kind to the needy. And God will help you. Our Lord is happy to see you grow strong. So why don't you decide to ask Him to help you right now. Then your new year at school will be a good one and both you and the Lord will be happy! God bless you, boys and girls, at school!

Love, Aunt Anne.

Darkie Leonard

In the West Indies is a small island named Tobago. It is a little smaller than the Isle of Wight, and is very beautiful. But there are many black boys and girls there who know very little about home and comfort, and who seldom hear of the Saviour.

A missionary in Tobago wrote:

"Two bright black eyes peered at me from the outer darkness, over the wooden gate of my gallery. 'I want to see you, sir,' said a young voice.

"Come in, my boy, come in," I answered, and promptly a little fellow of thirteen or fourteen stepped over into the light of the lamp. It was our enquirers' evening, and this was the first arrival.

"Well, Sonnie," I said, when we had settled down, "why have you come tonight? You know it is enquirers' night."

"Yes, sir," he said, "I come 'cause I want to receive Christ as my Saviour tonight."

"But," I asked, "how do you know that the Lord Jesus wants you to receive Him? You are only a boy."

"Yes, sir, I know, but you said the other evening that whosoever will may come, and Jesus would receive him."

"What is your name?" I asked him.

"Leonard Charles," was the prompt reply. "and I lives over the back of the Market Green, and I works as an apprentice shoemaker in Main Street, and I used to come to the open-air meetings, and ever since then I have wanted to accept Christ and be saved."

"Well, now, my boy," I said, "what about your sins?"

"Jesus died for them, sir," he said.

"How do you know that?"

"Well, sir, you said that God's Word said it, and I believe it."

Presently we knelt down in that enquirers' meeting, and after one or two had prayed, to my amazement Leonard's voice rang out clear and full. "Oh, Lord, I thank Thee. Once I thought I had to do something; now I know that it's all done, and all You want is myself. Oh, Lord, you said 'whosoever will may com,' and please I've come."

This black boy's home is hardly worthy of the name, and his life is uninteresting, but now he has found a living Saviour, making his face shine as bright as his heart is glad. His favourite verse is John 1:12. Do you know that verse? If not, look it up. What a good thing it would be if you were as earnest as that dark-skinned boy. How sad it will be if you, with all your fine opportunities, should be shut out of heaven because you were too careless or too wilful not to receive the Lord Jesus as your Saviour.

E. Adams.

What The Ant Teaches

Let us try and learn some of the lessons the ant teaches. They are very tiny creatures but they are very interesting, and are only spoken of in one book of the Bible, in Proverbs 6 and 30. In chapter 30: 25 we are told, "The ants are a people not strong;" and verse 24

Serving Jesus

"I'm going to serve Jesus" a little girl said
Who had lately been to the Saviour led,
"You wait till I get to India," said she,
"A missionary I am going to be!"

"That is good," said her friend, "but if you would win
The lost ones from the paths of sin,
You need not wait to see India's shore,
Begin with the children around your door.

Tell them what Jesus has done for you,
Ask Him to save and bless them too,
And seek by kind, unselfish ways
To let your life, show forth His praise."

For we see in the Bible how many things

They can do, who would serve the King of kings.
Samuel listens and learns to obey:
Naaman's little maid points out the way.

A lad his luncheon to Jesus lends;
Martha receives her Lord and His friends,

While Mary, comes with her perfume sweet
To pour on the Saviour's beautiful feet!

And though He is now in the glory above,
The fragrance of each labour of love
Is precious to Him, and will have His reward
When in Heaven, you enter the joy of your Lord!

J. M. Campbell.

tells us that they are "exceeding wise." This is what God tells us about them, and He gave them all their wisdom. In chapter 6:6 God tells us "to consider her ways and be wise."

Now go and find an ant's nest in your garden, and watch the little creatures for a time, and you will see how busy they are. Sometimes you will see one trying to carry something almost as big as himself. He tumbles down with it, but is soon up again, and tries and tries until his task is done. Sometimes their nest gets partly destroyed, and then all set to work to put it right again. Here, then, is the first lesson the ant teaches us — diligence.

It teaches us to be diligent in everything: in your little duties at home, in your lessons, and above all, to be diligent in seeking the Lord. In chapter 8:17, we read, "Those that seek Me early shall find Me." While you are young is the time to seek the Lord Jesus. As you grow older your hearts will get filled

with other things. "Now is the accepted time; now is the day of salvation." (2 Corinthians 6:2).

In chapter 6:8, we learn something more about the ants, which teaches us another lesson. "They provide their meat in the summer." They know the long winter is coming, with frost and snow, so they are wise and gather a store while they can.

Now think what this teaches us! You all know that the sweet story of God's love and the invitation to come to Jesus will not always sound in your ears. The day will come when there will be the winter of God's judgment. How important, then, to learn these two lessons from the ants — to be diligent, and to be diligent at the right time. There is a verse which puts the two together for us — "Seek ye the Lord while He may be found." (Isaiah 55:6).

J. Leitch.

Teaching Willie Faith

Some years ago I wanted to teach my boy what faith was, and so I put him on a table. He was a little fellow about two years old. I stood back three or four feet, and said.

"Willie, jump."

The little fellow said, "Papa, I'm afraid."

I said: "Willie, I will catch you. Just look right at me, and jump."

The little fellow got all ready to jump, and then looked down again, and said, "I'm afraid."

"Willie, didn't I tell you I would catch you? Will papa deceive you? Now, Willie, look me right in the eye, and jump, and I will catch you."

The little fellow got all ready the third time to jump, but he looked on the floor, and said:

"I'm afraid."

"Didn't I tell you I would catch you?"

"Yes."

At last I said: "Willie, don't take your eyes off me"; and I held the little fellow's eyes, and said, "Now, jump; don't look at the floor;" and he leaped into my arms.

Then he said to me, "Let me jump again."

I put him back, and the moment he got on the table he jumped, and after that, when he was on the table and I was standing five or six feet away I heard him cry, "Papa, I'm coming," and had just time to rush and catch him. He seemed to put too much confidence in me. But you cannot put too much confidence in God.

He who conquers the other fellow but fails to conquer himself is a poor conqueror after all.

* * *

Those who continually look for the faults of others have little time to look at their own faults and make the corrections.

But Not Forsaken

by Helen Good Brenneman

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(24th Installment)

"My shoes," Hans said quickly, noting that the other customer was not yet out of earshot. "I know they are very bad, but they will have to do me for considerable time. How much would you charge to fix them up?"

The other customer departed and Hans took his shoe off for closer inspection.

"— You fellows bring me shoes that are ready for the dump and then get excited if I can't make them look like new. I'll see what I can do, but you'll have to be satisfied with the results."

He shifted his attention from the shoe to Hans's face. "I prefer payment in kind. Got any cigarettes?"

Hans breathed deep. He would get it over with before any other people came into the shop. "I've got a nice sack of big potatoes here," he said, motioning toward the bundle at his feet. "I do want my shoes repaired, but someone gave me your card on the train as I came into Rager. I would also like—"

He deliberated, watching the other man cautiously.

Bresher dropped the piece of leather in his hand. "May I see the card?" he muttered under his breath, glancing about to be sure no one was around.

Then he clasped his hands together.

"Yes, yes, yes! I'm the man who can help you." He came closer to be sure his whispers would not be overheard.

"Tonight?"

"As soon as possible, sir."

"How many potatoes can you give?"

"You can have all of them."

"Fine. You can leave them here right now. There won't be time to pay tonight. Know this town?"

"Walked all over it this morning."

"I'll make the directions simple. Go down Bahnhofstrasse past the depot for five blocks. Here's a pencil—better write it down. Turn off on Panoramaweg and follow that street for one kilometer. Got it? Residential section. Meet you at the clump of trees on right side of Panoramaweg. Nine o'clock. Yes?"

"Yes!"

Bresher leaned over a worktable and gazed hard at Hans.

"Have you the directions clearly in mind?"

"I'm sure I do."

"Then we'll meet tonight."

He shook Hans's hand with finality and suddenly brushed past him

to meet a new customer. Hans knew from the way in which he was dismissed that his shoe repair was forgotten. But he didn't care. He would not have even thought of having them repaired, had he not needed an excuse to meet Bresher.

The day passed slowly. Hans had a lot of time to think, far too much time, though he was accustomed to idleness. He retraced his steps to the picturesque little park and ate his day's supply of bread there. Finally, bored by an old man in the park who wanted to talk, he took new routes through the town, locating Panoramaweg and browsing through a newspaper in a little bookstore.

Anything to pass the time! Hans tried hard to cover his inward anxiety with outward composure. He even tried to force himself to think of other things, but like a boomerang his thoughts always returned to the night's adventure. Was Bresher to be trusted? Would he really be at Panoramaweg, now that he had Hans's potatoes?

But the hour arrived at last. Hans was not late for his early appointment. And Bresher was there! The older man gave Hans a quick, penetrating look that made him feel naive and self-conscious.

"Do you swim?"

"Not very well."

"Hmmm. Then that's out." Bresher leaned against a tree, staring abstractedly at his heavy dusty boots.

"I know two good routes. I think they're both still safe. One is farther away from the watchtower than the other. Have to be a fairly good swimmer or you wouldn't make it. Stream separates the two zones in that spot. Other way you'll have to wade through marshes. Plenty of dodging. Willing to take the risk?"

Hans nodded soberly. He had little to lose.

The guide pulled his shoestrings hard. "Then we'd better get started. It's a good night. The guards won't be able to see far because of the fog."

He paused impressively.

"But they'll be more vigilant; so we'll have to be careful."

"Will you go the whole way with me?" Hans queried, as they walked toward the edge of town. He thought after he had asked it that he had sounded like Hansie wanting his father's protection.

"You co-operate and don't get me in trouble, and I'll take you most of the way. You'll be able to make it the rest of the way by yourself."

Hans wished that he had not asked it. It sounded silly and cow-

ardly. Must be getting soft, he thought to himself, remembering the rough months he had spent in the Wehrmacht. There were months of rigid discipline, days of dodging bullets that whistled over and around and above his head, nights of weary numbness in foxholes, long hours with little food, mountain-sized minutes packed with fear and horror.

Suddenly the dreadful quietness of the night was broken by the sound of two shots, not very far away.

"Say, fellow, get hold of yourself. You're downright jumpy."

"Sorry."

"It won't happen to you. I can guarantee that. Probably some fool who tried it alone. And the shots may have missed."

But they probably didn't. Hans knew that much himself. He squinted and tried to peer ahead, in the direction of the shots.

"They didn't seem to come from the tower, did they?" he wondered aloud, padding along behind his guide through an open field. He judged that he and Bresher were about a kilometer from the tower.

"Watch your step here," the man advised, ignoring his question. It's pretty slushy. Keep out of the mud. Stay close."

Stopping frequently to stare into the darkness and listen, the two men came to a crude shed behind a little farmhouse. Hans noticed a light in one room of the house peeping out from beneath well-drawn shades. Bresher strode uninhibited through the front lawn, however, paying no attention to the signs of life, pausing only on the sheltered side of the shed.

"Old couple live here," he explained casually, as though he had read Hans's mind. "Harmless as cats. I used to play here when I was a boy."

Then he crouched warily beside the shed, surveying closely the field in front of him. When he spoke, he whispered, and his breath was warm on the back of Hans's neck.

"Do you see those woods across this wheat field? When the tower lights are pointed the other way, we run. Understand?"

Again his sharp eyes inspected Hans. "Run like a deer, see? Light-footed but swift. No noises. If you sneeze, I'll break your neck. All right, go!"

Hans could run fast, even under ordinary circumstances. But never would he have believed that he could tear across a field as rapidly and yet as stealthily as he did that night. When his heavier guide made an unscheduled stop in front of him, he plunged into a bush to keep from falling all over him.

Bresher was horrified. "What in the — is the matter with you?" he swore. "A couple of noises like that and we'll both be dead."

As they pushed their way through the small patch of forest, climbing here over a stump, dodging there a hanging limb, Hans's admiration

for his guide increased. Bresher himself seemed to get untold satisfaction from his own prowess, his knowledge of the countryside, his skill in pathfinding, his confidence and audacity in forging his way through a maze of hazardous holes and caches. At last they were out of the forest and in the tall, wet grasses of the marshlands.

Suddenly Hans felt security slip way beneath his feet. Bresher jerked to a standstill, and there was no doubt that he was again alarmed. Without a word, he dropped to the ground, lying flat on his face, his body camouflaged by the waving grasses. Petrified with fear, Hans did the same, but not before he saw the reason for Bresher's fright.

Not ten rods away Hans saw flashlights, not one, but two. Flashlights, husky voices, heavy tramping through the marshlands. The footsteps came closer. And closer. So close that Hans thought the officers would surely stumble over their bodies. And then they went by.

He wanted to look, after he knew they were far enough that they could no longer hear his movements. But, following Bresher's example, he lay perfectly still, careful not to stir even after they seemed many rods away. Finally, the guide pulled himself to his feet, peered around, and stretched.

"That was a close call. Closer than I've had in a long time. We're not out of danger yet. They have flashlights, and they're armed. It's not too late yet to get your brains shot out."

Then he moved a few more feet and surveyed the situation in every direction, listening and scanning the marshlands like a hunted animal.

"Duck back into the grass," he whispered, dropping on his knees. "There comes that light from the tower again. I think we'd better crawl the rest of the way. It isn't too far. It's safer."

"On our hands and knees?"

"You heard me!"

So they crawled baby-wise, wiggled worm-wise, and occasionally gained welcome relief by running for shorter stretches.

Then, all of a sudden, it was over. Bresher halted once more, pointing his finger to a few dim lights across the field from where they stood.

"All right, partner, you've made it. You've earned your freedom. Take my advice and run until you're across this field and into that town over there. Yes, and if I were you, I wouldn't stop until I'd get to Kassel."

(To be continued)

If it is morally safe to be right, then it is morally dangerous to be wrong.

It is better to be crowned with thorns on the road heavenward than crowned with roses on the road hellward.

Christ as the Light of the World

By G. D. H.

In John 8:12 we read, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

We shall consider the subject "Christ as the Light of the World." In this text Jesus introduced Himself as such. There are more than ten "I am's" in the Gospel of John. Jesus said: "I am the way, the truth and the life, I am the door, the good Shepherd, the true vine, the bread of life, the resurrection, Jesus of Nazareth, Lord and master, a king, God's Son and the Christ." In this text Jesus said: "I am the light of the world."

There are three questions which occupy our minds as we think of Christ as the Light, namely: What kind of Light is He? When does Christ as the Light shine? And what does Christ as the Light do?

Shall we consider first of all what kind of Light Christ is. The prophet Isaiah has the correct answer for this question. He said, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Children of God are considered as shining lights in this world, but they are only small reflectors of the light of Christ. Jesus, however, is the Great Light. The light which He spreads is so strong, that it shines even in the land of the shadow of death. There are many deep and dark valleys through which we must pass in this life. Some times Christians have experiences, which are so tragic and trying, that they are in danger of becoming despondent. Let all the children of God remember, however, that the rays of Christ's matchless love are shining upon them, even though they are in the deepest valley. Christ's light shines upon the saints in the darkest and most trying times of life and even when they are in the valley of the shadow of death, close to the portals of eternity. May this be a consolation for all those who trust in God.

Jesus is not only the Great Light, He is also the True Light. As such He shines upon the Jewish people. There is no nation in the world which has received as much light as the Jews have. They have had Jesus Christ in their own midst and in their own land for 33 years. Through the instrumentality of the Jews we have received God's divine revelation, the Holy Scriptures. And in John 4: 22 we read, "Salvation is of the Jews." May God grant that the Jews would also see the light of Jesus Christ in this day of grace in which we live. Let us pray for them to that end!

As the True Light Jesus also shines upon the Gentiles and the individuals. In Isa. 49:6 we read,

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Jesus could not be considered as the True Light, if the rays of His Divine Spirit and love and Gospel light did not shine upon the entire human race and upon the individual. In John 1:9 we read, "That was the true Light, which lighteth every man that cometh into the world." Thanks be to God for the all-imbracing light of Christ's love, for the light of the Holy Spirit which draws man unto God, and for Christ's light of the Gospel which causes man to accept salvation.

And now we want to consider the second question. What does Christ the Light do? The answer is evident as we read John 8:12, where Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The one who has the light of Jesus Christ, does not walk in darkness of sin, because darkness is dispelled by the light. Any one who admits Jesus into his heart and permits Him to take possession and full control of it, is cleansed from sin. Jesus Christ and sin are mutually exclusive. If sin is in your heart, then Jesus cannot dwell in it; and if Jesus is in your heart, then sin is excluded from it. My dear friend, are you weary of iniquity? Do you want to get rid of the heavy burden of sin, which has caused so much misery and perplexity of heart in your life? If you do let Jesus and His light flood your soul and your entire being, and you will experience the cleansing power of Christ and will know the great difference between a miserable walk in darkness of sin, and a walk in the glorious and marvelous light of Jesus Christ. You will also realize the meaning and significance of Isa. 42:7 where it states, that the light of the Lord opens the eyes of the blind, and that He brings the prisoners out from the prison and them that sit in darkness out of the prison house. There is no need for us to sit behind the iron bars of sin and in the pitch black prison house of Satan. If Jesus comes into your life, He makes it clean and pure and bright and glorious. Will you admit Him?

Lastly we shall deal with the question, When does Christ the Light shine? When Jesus was on earth, he said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you" (John 12:35), and again, "While ye have light, believe in the light, that ye may be children of light" (John 12:36). According to these statements there is a time-limit for the acceptance of Christ Who is the Light of the World. Therefore we urge you

now, to believe in Him, so that you may become children of light.

And if you have made this all-important decision, then the light of Jesus Christ shall shine upon you throughout all eternity, for we read in Isa. 60:20, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light."

Rev. G. Sukkau Reports about "Dienst am Evangelium"

Winnipeg, Man. — An interesting report was given by Rev. George Sukkau on the work in South America in the South-end M. B. church, on August 30. He read Gal. 6:9-10 and exhorted those present not to grow weary in well-doing and to do good to all men, especially unto them who are of the household of faith.

South America with its 190 million people presents many challenging opportunities to do good. Paraguay has a Mennonite population of approximately 13,000. Of these there are about 2,000 members of the Mennonite Brethren Church.

Brother Sukkau's work was done in Paraguay, Uruguay and Brazil under the "Dienst am Evangelium". Teaching, preaching and much practical work was done. Souls were saved and Christians were edified. Brother and Sister Sukkau have done their work sacrificially and gladly. It was not easy, yet the Lord bestowed His blessings upon it.

The work of the missionaries among the Indians was not in vain. Some of them have accepted Christ, received baptism and have formed a church.

Some of the Mennonite colonies in Paraguay are prospering materially, others however, are rather poor and the people are not very courageous. The report concluded with slides which gave evidence of the spiritual, cultural, social and economical development in the colonies and countries in which Rev. and Mrs. Sukkau have laboured.

"Altenfest" at Burwalde Camp

Winkler, Man. — An "Altenfest" was celebrated at the Burwalde Camp, about six miles from Winkler on Sunday, August 30. Visitors came from various churches. The total registration reached the number 163.

Rev. D. D. Derksen of Boisbriant was chairman of the two meetings. The morning service was begun with a prayer session. Rev. Heinrich Janzen of North Kildonan read a portion of God's Word and urged those that were present to draw nigh unto God in prayer. Rev. D. K. Duerksen of Winnipeg was then asked to deliver a message. His sermon was based on Rom.

9:23 and II Cor. 5:5. Six brethren and sisters of Morden served with two fitting songs. The forenoon worship ended with a closing prayer.

Rev. Jacob Dick of Winnipeg led in the invocation in the afternoon service. A sermon was presented by Rev. D. D. Derksen. His message was based on I Thess. 4:17 and II Thess. 1:10. Then there were more than 20 testimonies. Rev. Jacob P. Epp of Steinbach read a Bible passage and made appropriate remarks which stimulated many brethren and sisters to testify of the love and faithfulness of God.

Fifteen persons present were below the age of 60, nine had reached the age of 80 or more and the rest of the visitors ranged between 60 and 80. The oldest were the following brethren and sisters: Mrs. Groß 89, Mrs. John Warkentin 87, Mr. John Kobelinsky 86 and Rev. Heinrich Janzen 85.

Rev. Heinrich Toews of Winnipeg made concluding remarks and led in the closing prayer.

They Say I Am Growing Old

They say that I am growing old—I have heard them tell it times untold,

In language plain and bold.
This frail old shell in which I dwell,
Is growing old I know full well.
But I'm not growing old.

What if my hair is turning gray?
Gray hairs are honorable—they say.
What if my sight is growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the cross of Calvary.

What should I care if Time's old
plow has

Left its furrows upon my brow?
Another house not made with
hands—

Awaits me in that Glory Land.
What though I falter in my walk—
What though my tongue refuse to
talk?

I can tread the narrow way,
I still can watch and praise and
pray.

My hearing may not be so keen
As in the past it may have been,
But I can hear my Saviour say
In whispers soft, "This is the way."
This outward man—do what I can
To lengthen out this life's short
span,

Shall perish and return to dust
As everything in nature must.
This inward man, the Scriptures
say—

Is growing stronger day by day.
Then how can I be growing old
When safe within my Saviour's
fold—

E're long my soul shall fly away,
And leave this tenement of clay?
This robe of flesh I will drop
And rise to seize the everlasting
prize.

I will meet you, friends, on streets
of gold
And prove to you—
I'm not growing old.

—Author unknown.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

European Crusade

By Leo Janz

During the past summer we have conducted two major Crusades in Europe, in Frankfurt, Germany and in Bern, Switzerland.

Frankfurt has often been called "the graveyard of evangelists." We definitely sensed that Frankfurt was a more difficult city than others we had been in. But in answer to prayer we saw a host of souls saved. Nearly 1,400 were counted. The majority of these made first time decisions.

In Bern, Switzerland we experienced such a mighty outpouring of the Spirit of God as we shall never forget. The Bern people are known to be very reserved. Thus the response in this campaign was so evidently wrought by the Holy Spirit. More than 2,200 people responded to the invitation. We cannot help but feel that the majority made a true and sincere decision for Christ.

Both in Frankfurt and in Bern we saw outstanding conversions. We could fill many pages, giving the stories of these conversions. A night club dancer, who came from a very elite family, was gloriously saved. She went back to her associates and friends and clearly testified of her conversion. She broke her contract immediately. A husband and wife standing at the threshold of a divorce were saved and started a new home in Christ. A divorced woman came forward to accept Christ. When she came into the prayer room, she noticed her divorced husband had also come forward to accept Christ. Outstanding business people were saved, including a millionaire.

Pray earnestly for these young converts. An extensive follow up program is now in process. Each young convert is visited personally several times by trained counselors. A report of each visit is sent to our office. Young converts are referred only to Bible believing pastors.

Hebrew University

The Hebrew University at Mt. Scopus was originally started in 1925 with two small institutes. The first three studies were Chemistry, Paleogeography, and Agriculture. In 1948 in the Jew-Arab war, Mount Scopus, the location of the University, was lost.

After this they conducted classes in Jerusalem in quarters rented from the Roman Catholic Church. The Jews were compelled to leave 500,000 books at Mount Scopus. Now the University has added a

School for Medicine, Law Agriculture (located at Tel Aviv), Economics, Social Science, Dentistry, Pharmacy, Sociology and Theology. There were 800 students at Mount Scopus when the school had to close.

The first new building on the present campus was built in 1954. Today there are 5,000 students and 700 teachers. There are 73 Arab students, also some Moslem and Christian students. Lectures are in Hebrew. Reading is in other languages, mostly English.

Money from other parts of the world has helped build Hebrew University. One building is called the Canadian Building; one is called the Los Angeles Building.

CATHOLICS UNEASY ABOUT BRAZIL

The Roman Catholic Church feels uneasy about religious conditions in Brazil. The approximate population there is 60 million. Most of them are of European Roman Catholic stock, yet there are only about nine million who are Roman Catholics in practice.

CANADASCOPE

PETITION BEFORE DIEFENBAKER

A petition with 60,000 names was placed before Prime Minister Diefenbaker in support of an alternate Trans-Canada Highway route through Edmonton and the Yellowhead Pass of the Canadian Rockies.

FLEEING TO WEST GERMANY

The West German ministry announced that in a recent month there were 12,107 persons from East Germany who fled to West Germany. Seventy-seven of the refugees were members of the East German Peoples Police.

CANADIAN HOUSES

More than 500,000 houses in Canada are from 50 to 75 years old. Nearly one in 10 was built in the 1880's or earlier.

A PUZZLING DISEASE

There is a mystery disease in Farnham, Quebec, according to Dr. Armand Frappier, head of the microbiology department at the University of Montreal. He stated that it would require months to get "near the truth" about the disease.

Doctors, health officers and civic leaders met and agreed that the situation did not justify any state

There are more than five million Protestants and their number is rapidly increasing. The Lutherans have the largest number. Next to them are the Baptists, then the Assemblies of God and following them the Presbyterians.

* * *

VIENNA YOUTH FESTIVAL

The Seventh Communist World Festival of Youth took place in Vienna, Austria, July 26 to August 4. This was the first World Youth Festival on this side of the Iron Curtain. An estimated 17,000 delegates, between the ages 18 and 30, representing over 100 nations, were present. The delegates together with non-delegates numbered about 65,000 on the festival opening Sunday.

Regular delegates participated in seminars, lectures, discussions, exhibitions, displays and exercises of a cultural, social and scientific nature. Non-delegates were not permitted on the exhibition grounds.

A representative from Russia stated that in their country there were about 35,000 priests and 80,000 Mohammedan mosques and that religious freedom was guaranteed to everyone.

A speaker from China asserted that he was a Christian and that Communism respected religion. He claimed that there were 3,700,000 Christians in China in a population of about 650 million.

of alarm. They also urged Farnham with its 6,000 people to continue life as usual.

Who Is My Neighbor?

(Continued from page 4-4)

an appeal to the complex human situation. It is a question which seeks to keep God's command in the realm of pious generalities by raising the problem of how such a simple command can apply with certainty to the complicated realities of everyday life. By appealing to the ambiguities of his own life situation, the lawyer hoped to rob the command of its cutting power.

The lawyer's question has a familiar ring. In fact, it is especially interesting because the problem of applying Biblical commands to a complicated society is so often presented as a modern one, something peculiar to our time. We frequently hear that in Jesus' time the Biblical commands would have made sense, but now in our complicated society they cannot have direct relevance. How can the Biblical commands be applied in our society today with all its complexity, its institutions, organizations, secondary or "distant" relationships, its enlightened self-interest and its ambiguous social situations? In the light of the arguments so much in use today, it is interesting to see

that exactly the same question was being raised during Jesus' ministry, and that in raising the question the lawyer hoped to give lip service to the command without allowing it to be a meddlesome reality in His everyday life.

As such, the lawyer's question certainly does constitute a basic challenge to the whole concept of obedience before God. For if we cannot know with certainty who our neighbor is, if the commands do not after all apply to our situation, or if the manner of their application is merely a matter of personal, debatable opinion, then the slothful servant does stand justified. When the import of this question is clearly seen, it should be evident how inadequate is the usual interpretation of the story. If neighborhood is coextensive with humanity, then that does leave the whole thing up in the air. What the command means concretely for his life would still be an unanswered question. And that was just what the lawyer wanted.

Jesus' answer to this challenge moves in two stages. First He tells the story and asks—"Which of these three, do you think, proved neighbor to the man who fell among robbers?" This involves looking at the matter from the viewpoint of the man who was lying by the roadside. It involves a change in perspective, for the man by the roadside was not the one who loved a neighbor; rather he was the object of love. He was on the receiving end, not the giving end.

The purpose of this question is to select the Samaritan, rather than the priest and Levite, as the one who proved to be a true neighbor. The Samaritan was the least likely candidate of the three. His race and his religion would ordinarily define him out of the competition. It was taken for granted that a Samaritan was not a neighbor. So there is a note of irony in the fact that by his action this Samaritan proved to be a neighbor to the man by the roadside, when the priest and the Levite did not. As far as the original problem is concerned (Who is my neighbor?), this serves a negative function. It indicates that the old distinctions no longer apply. It shows that race and class and religion can no longer exclude anyone from the possibility of being a true neighbor.

Most interpreters of the story stop here. And they naturally conclude that since the old distinctions do not exclude anyone, that everyone is my neighbor. Neighborhood is made coextensive with humanity. And then if they think about the matter carefully, they often decide that Jesus didn't answer the man's question after all. Rather He shifted the perspective and discussed it from the viewpoint of one who received love, rather than from the standpoint of one who is to show love.

(Continued on page 12-1)

Weddings

Penner—Heier

Miss Anne Heier, daughter of Mr. and Mrs. F. F. Heier of Steinbach, Man., and Mr. Nick Penner, son of Mr. and Mrs. Jacob Penner of Headingley, Man., were married on August 22 in the Steinbach M.B. church.

Rev. H. A. Regehr officiated. Rev. Wm. Schmidt delivered a German message and Rev. David Nikkel an English one. Mrs. Jake Hiebert served as pianist, Miss Sara Rempel as soloist and Mr. Erich Mierau as violinist.

After a wedding trip to the Northern States the young couple will reside in Winnipeg, Man.

Wiens—Voth

Miss Esther Voth, daughter of Mr. and Mrs. Jacob C. Voth of Aldergrove, B.C., and Mr. David Wiens, son of Mr. and Mrs. P. H. Wiens of Aldergrove, were married on August 22 in the East Aldergrove M.B. church.

Rev. Herman Voth officiated, with Rev. George Konrad delivering an English message. Mr. Roy Hicks of Vancouver served with two solos. Miss Esther Klassen was the pianist. A male quartet sang, "Saviour like a Shepherd Lead Us."

After a short wedding trip the couple will reside in Port Edward, B.C., where Mr. Wiens will be teaching.

Fast—Baerg

Miss Betty Gertrude Baerg, daughter of Mr. and Mrs. Aron Baerg of Coaldale Alberta, and Mr. Paul John Fast, son of Mr. and Mrs. John Fast of St. Catharines, Ontario, were married in the Coaldale M.B. church on August 28.

Rev. Abe Regier was officiating, with Rev. D. J. Pankratz also giving a message. Mr. Rudy Baerg, brother of the bride sang a solo and Mrs. Lesslie Stobbe also joined him in the singing of a duet. A girls choir served with a musical number. Miss Holda Reimer of Yarrow was the organist.

After a short wedding trip, the young couple will temporarily reside in Coaldale and then move to Winnipeg where Mr. Fast will attend the M.B. Bible College.

Obituaries

Edith Grace Wiens

Edith Grace Wiens, daughter of Mr. and Mrs. John Wiens, was born in Calgary, Alta., on March 15, 1955. Two years and 4 days later, she was taken to hospital. There her ailment was diagnosed as nephritis. In the ensuing two years and five months, she spent 140 days in hospital. During this time she ac-

cepted her lot patiently and cheerfully by the grace of God and in answer to many prayers. On August 17, 1959, she was re-admitted to hospital in a greatly weakened condition and there she peacefully passed away two days later at the age of 4 years, 5 months and 4 days.

Besides her parents, she leaves to mourn her sister, grand parents, and numerous relatives and friends.

The parents are grateful to the many friends, for the kindness and prayers during the lengthly illness as well as for the many expressions of sympathy received at this time. Although Edith Grace will be greatly missed in the home, yet we know that God's way is best for her as well as for us. "For my thoughts are not your thoughts, neither are your ways, my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9).

Barbara Ruth Shuh Dies in Accident

London, Ont. — Barbara Ruth Shuh our 7-year old daughter died of brain injuries on the way to hospital in London, Ontario, Wednesday evening August 12 after she was struck by a car on the highway, almost in front of our home.



She was on her way home after visiting a farm in close proximity with her cousin Charlotte McDougall of Smithville. Barbara, who usually was so careful on the road had darted out in front of the car.

The funeral was conducted on Friday, August 14 at 2.30 p.m. in the Evangelical United Brethren Church at Elmira. The Rev. J. W. Siebert officiated basing his sermon on 2 Sam. 12:23, "I shall go to him but he shall not return to me." He was assisted by Rev. J. J. Toews of the Mennonite Brethren Church of Kitchener. His message was based on Jeremiah 29:11, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." They were words of comfort to our grief stricken hearts. Mr. and Mrs. Henry Janzen of Kitchener sang two very fitting numbers, "When He Com-

eth" and "There's a Land that is Fairer than Day."

During her brief stay with us Barbara had accepted the Lord as her Saviour and she had revealed concern that others may know Him too. We miss her smile and her very pleasant disposition, but heaven seems just a little closer now and we long for that day when we too shall sing praises unto Him who has given and also taken her away. A poem that has been sent to us during this time which has given much comfort is as follows:

THE LITTLE CHILD

I'll lend you for a little while
A child of mine.
For you to love the while she lives,
And mourn for when she's dead.
It may be six or seven years,
Or twenty-two or three.
But will you, till I call for her
Take care of her for me?
She'll bring charms to gladden you,
And shall her stay be brief,
You'll have her loving memories,
A solace for your grief.
I cannot promise she will stay
Since all from earth return.
But there are lessons taught down
there
I want this child to learn.
Now will you give her all your love,
Nor think the labour vain,
Nor hate me when I come to call
To take her back again.
I fancied that I heard them say,
Dear Lord, Thy will be done.
For all the joys Thy child shall
bring
The risk of grief we'll run.
We'll shelter her with tenderness
And love her while we may
And for the happiness we've known.

Grateful stay.
But shall the angels call for her
Much sooner than we've planned,
We'll brave the bitter grief that
comes and try to understand.

Our hearts have been deeply
touched by the many, many friends
and relatives who at this time of
our bereavement have overwhelmed
us with love and prayers. May
God bless them all.

Surviving besides her parents are,
two brothers Bruce 6, Glenn 11
months and one sister Mary 2.

The parents Howard and
Katie Shuh (nee Pauls).



Indonesia

Java Mennonites Asked
to Vacate Hospital

MCC workers in Pakis, Java received word that they will have to vacate the facilities loaned to the Javanese Mennonite Church for hospital use. The MCC-maintained buildings, which formerly served as

a factory, will again become a sugar factory location.

Wilbert Shenk (Sheriden, Ore.) MCC director in Indonesia, reports that various parties and groups wanting the buildings have been negotiating with the Indonesian government for almost a year. All attempts were unsuccessful until a few months ago when the military government stepped in and ordered the factory reopened. The government order is a part of its economic development program. By January the hospital must be out of Pakis.

What the closing means to the hospital work is still uncertain. Shenk writes that everyone agrees the project should not be terminated. The community and the church, moreover, have agreed that an old hospital site in Taju—a hospital which was operated by the Dutch Mennonite Mission but became government-controlled property after the Indonesian revolution—should be returned for the church's use. A school building on the Taju site, near the Pakis hospital grounds, will temporarily serve as hospital quarters until permanent facilities can be provided. MCC workers in the hospital project include Dr. and Mrs. Herbert Friesen (Hillsboro, Kan.) and Ruth Hartzler, R.N. (Goshen, Ind.).

Germany

Three Evangelisch Publications Feature Pax

Europeans are expressing enthusiasm and interest in the Austrian Karlsschule Pax project. The Karlsschule renovation project has been featured in three German Lutheran (state church) periodicals. Dr. Walter Schricker in an article "Wehrdienst ohne Waffen" (Military Service Without Weapons) suggests that the Pax form of service may serve as a pattern for Germany's alternative service law recently passed by the Bonn government. Dr. Schricker continues to explain the purposes of the Pax program and describes details of the Karlsschule work. He concludes, "The German Churches will have to think about the Pax program now that German conscientious objectors directly face alternative service problems."

The Karlsschule unit has completed its work on the first floor rooms in which classes will begin in September. About 150 children are expected to enter Karlsschule. Meanwhile work continues on the rest of the buildings. The heating system must be finished and all window frames set before winter. The working unit consists of about seven Austrians, nine Brethren Service fellows and nine Paxmen.

Future Subscribers

Born to Rev. and Mrs. Jerry Hildebrand of Winkler, Man., a daughter, Rebecca Avis, on August 29.

Education, Vocation, and Personality

By A. W. Schellenberg

There is an intricate relationship between these factors when applied to the human life. They circumscribe and define and determine the value of it.

Education, according to the meaning of the word, signifies the act of drawing out, or educating. Applied to the human being it speaks of the drawing forth or bringing out of those powers which are implanted in him by the hand of his Maker.

Education then is training in the use of powers inherent. Too often we think of our mental powers first and only. It is true, we have a great heritage of knowledge available to us which has been accumulated by our ancestors over the span of hundreds and thousands of years, and we have opportunity of making this vast store of knowledge our own by a few years of concentrated studies. Indeed we are highly privileged. But education must do more for us.

Education must give us training in the use of our moral powers, — training in cooperation, in unselfish service, in tolerance, in self-control. It is only too true that

Man, the head of all creation,
Rules the earth, the ocean wave;
But how oft of his own passion
He is but a lowly slave.

It is a general lament today that mankind in power of knowledge is far ahead of power in moral control. Hence the fear and the trembling among the great nations of today.

Education should — and this foremost of all — bring out our spiritual needs and meet them. King David says: "My soul thirsteth for God." David makes this admission in the name of all mankind. We are again reminded of the oft-quoted words of Saint Augustine: "The human soul can find no rest until it reposes in God." The education we acquire should serve to satisfy this longing of the soul. And so that young people of our churches might find it possible to acquire an education which provides for training in spiritual matters, private schools have been erected in our communities and Bible schools are in operation. May the day never come when our young people in their quest for knowledge shall bypass the Bible.

Education, however, is not an end in itself. Training—should lead to service. From the field of education we are led to the vast area of vocations. There was a time in the history of our people when it was comparatively easy for our young people to be established in an occupation, since most of them remained with the culture of the soil. Today life has become more complex. A great many professions hold promising rewards for the ambitious youth. Let us, however, be

sure to remember that material reward is not always a measure of success. The Apostle Peter says: "ye should show forth the praises of him who hath called you." In some professions this might be rather difficult to do. Again, someone has said: "We are not here to get all we can out of life for ourselves, but to make others happy." God has called us to serve Him and in His name all of mankind. Recently a minister said to an assembly of high school teachers: "Tell your students when you give them vocational counselling that there is more opportunity for service in some professions than in others." May God give our young people wisdom to employ their time and talents well.

Personality — the sum total of education and vocation — is that part of us which is our permanent gain after life is done. "We brought nothing into this life and we can carry nothing out of it," it is said. That is true of the physical; but oh, we can carry something out! We receive life as a spark, and we can make it glow like a beacon light, and that we can carry with us when we go. "And they that be wise shall shine as the brightness of the firmament." A man's books, his fame, his influence, his granary, his farm, — these things stop on this side of the grave. The gate of death is not big enough to let them through. However, faith and hope kindled and exercised — these we can carry out. Love to God and love to our fellowbeings — that we can carry out with us.

Your life is like a book. The title-page is your name. The preface is your introduction to the world. The pages are a daily chronicle of your efforts, trials and achievements. Day by day your thoughts and acts are being inscribed. Hour by hour the record is being made which must stand for all time. One day the word "Finis" must be written. Let it then be said of your book that it is a record of noble purpose, generous service, and work well done.

Mennonite Colonies In Paraguay

The Volendam colony is in a difficult situation. Of the 2,727 immigrants and births there are 1,300 who have emigrated. Most of them went to Canada. Many of the 843 also expect to leave. It is still hoped that 500 or more will stay there.

The Friesland colony has now existed 22 years. It has a population of 906. The living standard is constantly rising. Its products such as corn, rice, manioc, milk, butter, chickens and other things are shipped to Asuncion and some of them even to world markets. This

assures the people of a more secure future.

Caaguazu is the youngest east Paraguayan colony the people of which came from Canada in 1949. It is located 125 miles east of Asuncion. Caaguazu numbers about 240 families or 1450 people. The new international highway to Iguazu Fall and Brazil bisects the 100,000 acres on which the two groups, Bergthal and Sommerfeld, live. The average family income is about \$1,000. Their income is almost all from lumber, timber and eggs. This colony has good roads and sturdy wooden houses.

In the Filadelfia area in a radius of about 100 miles, there are approximately 2,500 Lengua and 900 Chilipi Indians. About 3,000 of them are attending services. Fifty-one Chilipis and 206 Lenguas are baptized communicant Christians. They have over 100 children in school.

The Menno colony began in 1926. There are about 4,500 Mennonites. These have 41 elementary schools and a Bible Academy with 38 pupils. The church has seven deacons, nineteen ministers, two elders, and three mission stations with 155 baptized members. One of their mothers said, "The Indians are praying more for the Mennonites than the Mennonites do for the Indians."

The Neuland colony exists since 1947. It has a population of 1715. Over one third of its original population has left for Canada. The annual family cash income has doubled in the past four years. The economic prospects for the next four years indicate similar gain. The colony has good leadership and it is well equipped with hospital, health, school and social service facilities.

Solitude

Though each of us,
surrounded by our friends
Feels himself a part, a member
of the whole,
Each one of us is here alone.
We'd wish to feel this were not so,
for man fears solitude
Yet think again of life,
its very essence,
It deals with many, yet with each

alone,
And you are you, and I am I.
Friends we have, we say,
Yet these are fires,
where warm ourselves we may,
To leave again to tread the road

alone.
For who can fully share
the struggles in the human breast?
Who can see, discerning
the anguish and the fear?
Or who can share the joy,
and fully know
Its full import, the uplift
of the soul,
The gladness of departed?
Hence, alone we go,
man beside man,
Yet inside, man alone.

H. Wiebe.

Hallesby Books

Each \$2.00

Why I Am a Christian

This book is for those doubters who are in distress because of their doubt. They are tired of painful uncertainty. They long for the peaceful rest which calm and impregnable assurance affords. The author does not attempt to argue with those who try to calm their conscience with skepticism. They don't want faith. But for sincere seekers, this book will be a real help.

Religious or Christian

The author contends that the great danger confronting Christianity is the blending and confounding of Christianity with pagan religion. This book is not intended as a theoretical reckoning between heathenism and Christianity, but as an attempt to afford guidance to those who would know the difference between religion and Christianity.

The Christian Life

This is the fifth in the series written by the author and is as powerful as the rest. It contains discussions on "Sin and the Sense of Sin", "Through Death to Life", "When the Gardener Prunes the Vines", "Evangelistic Preaching" and "The Inner Power in Missionary Work", among the 11 chapters.

Under His Wings

"This book has been written for the many believing Christians who from time to time are filled with dismay at the Word of the Lord, and who almost continually feel weary and discouraged in their struggle against sin," writes the author.

Conscience

The author states, "It is my desire to deal in this book with the moral side of the Christian life. I have chosen conscience as my theme because the treatment of this subject affords us a good insight into the nature of the moral life as well as into the practical Christian duties of everyday life."

Prayer

It has been claimed by those who have followed these simple practices that their prayer life has become a holy art, satisfying, soul-enriching, powerful, and freed from that inner anxiety and worry which they formerly had when they prayed.

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Who Is My Neighbor?

(Continued from page 9-4)

However, this interpretation overlooks the final and very important statement, provides the second stage of Jesus' answer and it is by means of this statement that He returns to the perspective of the original question. For in the light of this command one must ask, "Go and do what?" The answer is, "Do what the Samaritan did?" Then one must ask, "What did he do? And to whom?" And this brings us back to the question of defining the neighbor for one who is to show love.

When we analyze who the Samaritan's neighbor was, we discover some striking things. Let me mention only two. First, the Samaritan's neighbor was "half-dead." This has often been noted before. A neighbor is someone who is in need. The Samaritan doubtless met many travelers on the road to Jericho that day. Were they all his neighbors? Potentially, yes. But actually, no! It was only this one desperately needy man that he actually stopped and ministered to. Just this one was his neighbor.

Secondly, we might ask then, is every needy man our neighbor? Again we must answer, potentially, yes. But actually, no. The Samaritan ministered to only one needy man, the one he found by the roadside.

When you stop to reflect on the significance of this, it is surprising. The Samaritan's neighbor was not someone who lived next door to him back in Samaria. The neighbor was not found among the scores of needy in either Jerusalem (where he may have spent the night) or Jericho (his present destination).

The Samaritan's neighbor was this poor fellow by the roadside. He had never seen him before. There were no natural claims to loyalty or devotion. The two were simply thrown together in the stream of history. This is made especially clear in the text, for it says that he was on a journey.

Who is the neighbor? He is this one here by the roadside, the one in whose presence the Samaritan suddenly found himself as he came around a bend in the road. The neighbor is someone here, now; someone we have access to, someone we are close to, with whom we find ourselves.

Probably it is the failure to recognize this fact which is the main reason why Christians have so often been known to "pass by" on the other side. We are under the constant temptation to overlook the people lying at our feet in favor of those "anticipated neighbors" whom we hope to meet in Jericho, or those "past neighbors" who were left behind in Jerusalem or Samaria. But these are not the true neighbors. The one whom we are to love as ourselves is this needy one at our side, whoever he may be. He has a claim on all our resources, our time, and our compassion.

This is a daring answer. And in this particular passage Jesus does not elaborate the undergirding assumptions which make such an answer possible. However, since what He says here is consistent with the Biblical answer in general, we might lift out two fundamental considerations from the Scriptural witness in general, which help to explain this answer.

First there is the fact of miracle. God's grace is a reality. The resources for life are God's and not

ours. It is He who supplies them according to His grace. This is vividly illustrated in the story of the Old Testament widow who shared her last handful of meal and her last few drops of oil with an unexpected neighbor—the prophet. She used all the meal to feed this neighbor, but more was there when she went to the barrel the next time because of God's gracious and miraculous provision.

Such is God's will and promise also to us in the New Testament era. It is often the very last handful of meal that is required if we are to serve the neighbors whom we chance to find along life's way.

But that does not mean there will be no meal in the barrel the next time we turn to it. The resources are God's, and the measure of their distribution is according to grace and miracle. Those who overlook this are constrained to pass by on the other side because they must conserve their resources. Already there are obligations and claims enough to exhaust all our resources. How can there be any to spare for this poor fellow?

However, the Bible affirms that God supplies our resources. This is why we might dare to give freely of our means to care for this neighbor. This is why we might dare to jeopardize our future usefulness and the responsible fulfillment of all those other commitments, just for the sake of this one unexpected interruption.

The second fact which makes possible the Biblical answer is the fact of eschatology. Christian faith affirms that we are living in the last times. The New Testament tells us the end will come soon, and no one knows when. All we can be sure about is the One Who is Lord of the future.

The end is coming soon, but we do not know when. This can be said of the whole world. It can also be said about each of us as individuals. And it is for this reason that the neighbor now lying at our feet may be the last one we shall ever meet along life's way. This may be our last opportunity to serve a neighbor. It may be the final proving of our faith, the crucial test. We may never get to Jericho.

Thus, the only neighbor we are really sure about is this one whom we chance to be with at the present. The one by the roadside, he is the real neighbor. All the other anticipated neighbors we may never encounter. We may never return to those we formerly knew. Thus it is this one in our presence whom we are to serve. And we are to love him as we do ourselves. He has a claim even upon our last handful of meal.

There is a final observation about this story which is just as significant as any mentioned so far. The New Testament is often accused of being idealistic in its commands. And to love your neighbor as yourself is certainly one of the most idea-

listic when interpreted from this point of view. Yet Jesus offers the story of this Samaritan as the fulfillment of the command. And there is no hint that this incident is in any way unworthy of what it means to love your neighbor as you do yourself. Yet surely there is nothing idealistic about the Samaritan, and what he did. The story is utterly realistic and true to life. The Samaritan's example is challenging and difficult, to be sure. But there is not one of us as Christians who, by God's grace, could not do as well as the Samaritan did. And this, I believe, reveals something pretty basic about the way we need to understand and interpret the Biblical commands.

May we not be found among those who in desiring to justify themselves, ask, "And who is my neighbor?"

Fame apart from God's approval is but empty, light and vain.

Never count anyone a weakling who has grace and courage through Christ to resist the temptations of the devil and keep moving upward in the will of God.

He who is rich in the grace of God can leave a good testimony to bless the world when he is gone.

On the Horizon

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