

# Mennonite Observer

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

I Cor. 2:2.

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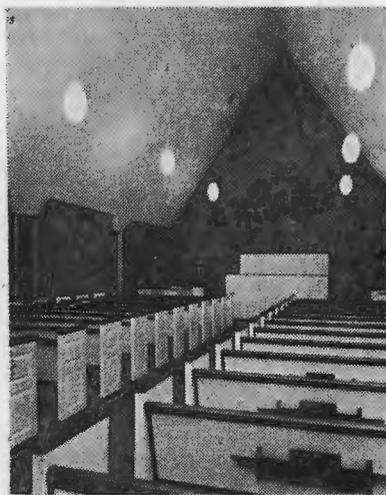
YOUR CHRISTIAN  
FAMILY WEEKLY

October 23, 1959

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. V, No 43

## Great Plan Carried Out



Goshen College Chapel

Goshen, Indiana. — The Goshen College Biblical Seminary has reached the second step in the completion of its new building on the Goshen College campus. The building's chapel was completed this summer and was used for the first time chapel of the Seminary school year, September 21.

The chapel's architecture represents an attempt to portray architecturally a concept of a simple worship. The elements of the chapel's interior are a combination of the traditional and modern with an emphasis on the traditional.

The theme-setting aspect of the interior is the authentic colonial pulpit and pews. The long pulpit, the gleaming mahogany and white pews, all were inspired by similar furniture in long use during past years in Mennonite churches. The finely crafted benches and furniture were manufactured by a Mennonite firm.

The theme of traditional simplicity is maintained and strengthened by the use of the same colonial red brick on the interior walls that is used as the material for the entire exterior of the building.

The steeply pitched roof frames a cross-shaped recess in the brickwork at both the front and back of the chapel, and on both the inside and outside walls. The chapel's interior space seems to dwarf the worshiper and produces a pleasing physical complement to his yearning toward God.

The interior dimensions are 28 feet by 55 feet, providing a seating capacity of 192.

The acoustical tile used to cover the ceiling, and the lighting fixtures both suggest the modern. The electrical power for the lights is furnished through an adjustable rheostat, thus allowing the worship group to simulate candlelight if they desire. The two fixtures at the front are on a separate rheostat, found under the pulpit top. The floor is covered with asphalt tile except for the aisles which are carpeted with a unique red material, also used to cover the aisles in the Church-Chapel auditorium.

It is anticipated that the entire building will be finished this spring. Construction was begun during the spring of 1958.

## Goshen College Work Days' Goal \$11,000

October 8 and 9 have been reserved as work days at Goshen college, when students will attempt to earn a total of \$11,000 for a special campus improvement project.

Classes will be dismissed for the two days, and the students will accept jobs of all kinds in this area or their home communities.

Receipts from this year's work days program will be used to construct a U-shaped driveway in front of the new church-chapel building as well as to put in curbing in that part of the campus.

Earnings in last year's project exceeded the goal of \$8,000.

## News From Lena

Lena, Man. — The local group of the Lena M. B. Church has many reasons to be thankful. As our members are mostly farmers we feel very closely attached to the weather, and consequently to God. A farmer, more than anyone else, sees God in the ever changing patterns of the weather, and sometimes sits right through them out on his tractor. The farmer is thankful for every pleasant day, also for every drop of rain that falls to replenish the dusty earth.

Dry spring conditions saw us

toiling in nothing but dust. We seeded our wheat deep, to get it down to what subsoil moisture there was. Before we seeded our drier second crop land we looked to God. Was there much sense to seeding in the dry earth? Would our seed lie there unsprouted, like the year before, when our first rain came in July? In the very beginning of May we were blessed with one inch of rain. Later more rain fell, and in turn we kept seeding. We seeded coarse grain, also flax. By the end of May we had had five inches of rain, and our crops were looking very fine. In June we had another three inches of rain but we knew we needed much more to take the heavy stand all the way to maturity. July was hot and sticky. Rain was quite scarce and we hoped the crops would not burn up. When

(Continued on page 4-1)

## Centennial Year

Reedley, California. — Rev. Dan Friesen, moderator, and Rev. Joel Wiebe, secretary of the M. B. Conference, are announcing the commemoration of the Centennial Year of the founding of the M. B. Church. The Centennial Conference Sessions are to take place at Reedley, Cal., in 1960, November 12 — 16. In view of the great responsibility which God has placed upon the M. B. Church and in view of the fact that God has graciously led the M. B. Church for 100 years, it would do well to pray with Moses, "If I have found grace in thy sight, show me now thy way."

## 100th Birthday of Mrs. Augustine Hepner



Mrs. Augustine Hepner celebrated her 100th birthday in the Tabor Old Folks Home at Morden Man., on October 2. Miss Anne Regehr is the Matron in this Home.

In April of 1900 Mrs. Hepner came from Russia to Canada together with her first husband Paul Goltz and seven children. Her husband died and after three years she got married to Benjamin Hep-

ner. In 1937 her second husband died. Then Mrs. Hepner resided at the home of her daughter Olga (Mrs. John Paskewitz) at Ninette.

In 1950 she came to the Tabor Old Folks Home. Here she has had a time of severe illness, but she again recovered. Mrs. Hepner is rejoicing in the assurance of salvation and she praises God for His mercy and faithfulness.

On her birthday she felt especially well. The staff sang the two songs, "Großer Gott wir loben Dich" and "Nimm Jesu meine Hände", Sister Luise Rempel recited an appropriate poem. Brother W. J. Wiebe, "Hausvater" of this institution spoke on Psalm 118:2-3.

Brother D. J. Reimer, secretary-treasurer of the Executive Committee read congratulations from A. W. Harrison; M.L.A. Holmfield; Premier Duff Roblin of Manitoba; Prime Minister of Canada, John Diefenbaker; Lieutenant Governor, J. S. McDiarmid; and a telegram from Her Majesty, Queen Elizabeth of England.

Rev. F. H. Friesen based his concluding remarks on Psalm 103:2, after which the congregation sang, "Laß mich gehen, laß mich gehen, daß ich Jesum möge sehen." On the following day most of her children came to visit Mrs. Hepner. This day as well as the previous one caused great joy to this dear Christian sister.

## EDITORIAL

### The Danger of Abundance

Giving thanks is appropriate in all seasons. However, it is well that we have a national Thanksgiving Day. History and custom teach us that the autumn of the year, after the crops have been harvested, is a fitting time to pause and offer thanks to God for our bounties. Especially grateful for our provisions are we when we become cognizant of the fact that tonight 71 per cent of the world's population will go to sleep hungry, 19 per cent has had just sufficient food, and 10 per cent has more than enough—and we are of the 10 per cent.

The latest wheat crop estimates issued by the Dominion Bureau of Statistics was 421 million bushels, the biggest crop since 1956 and a 13 per cent increase from last year—the adverse weather conditions lately may cause this figure to be adjusted downward. Do we look upon this abundance as just “a headache” for those who are trying to sell Canadian wheat or do we look upon these millions of bushels of grain as food for the hungry—a blessing from God?

Some say that the Pilgrim Fathers instituted Thanksgiving Day in the midst of abundance. Others hold that in their extreme poverty they nevertheless recognized the Divine provision. Whatever may have been their lot, they were thankful for their corn and other provisions because they had gone through the horrors of near starvation in a strange, hostile land. When they saw the crops ripening and knew that they would be able to eat for another year, their joys knew no bounds. They did not merely thank God silently—they instituted a Day of Thanksgiving.

Thanksgiving in 1959 is a time of thanksgiving in consideration of our abundance. Will we in our superabundance forget the Giver and look only on the gift? Though many have lost the significance of the day—just as they fail to realize the meaning of Christmas and Easter—may we “count our blessings” and lift our hearts in praise and thanksgiving to Him who has been so gracious to us. Abundance is a wonderful thing, at the same time it is fraught with many dangers.

There is the danger of *misinterpretation*. The tendency is to apply the term “abundance” to material things alone and to be content with the same. People may come under the impression that “gain is godliness” (I Tim. 6:5). If we have material abundance without spiritual abundance we lack the wherewithal to properly steward our possessions. Jesus said: “What shall it profit a man if he gain the whole world and lose his own soul” (Mark 8:36). Material prosperity without spiritual insight may be very destructive. God rebukes this state of affairs in the Laodicean Church in Rev. 3:17 when he scathingly counsels this church, which thought she was in need of nothing, to buy clothing and eyesalve of him that her nakedness might be covered and her eyes opened.

Then there is the danger of *self-sufficiency*. The rich man of Luke 12 assumed that he was the source of his own riches. The believers in Corinth gloried in their supremacy in spiritual gifts as though they were the source of their own spiritual abundance. Neither of the two mentioned had learned the lesson that all abundance, material and spiritual, is received. They are gifts out of the hand of God and not the products of self-sufficient human effort (James 1:17).

There is also the danger of *forgetfulness*. Possessions preclude responsibility. There is a tendency to interpret our abundance in relation to what it means to us. What we forget is that possessions place upon our shoulders the cloak of responsibility. “Unto whomsoever much is given, of him shall much be required” (Luke 12:48). Peter reminds us that this responsibility of abundance includes stewardship; we are to minister according to what we have received (I Peter 4:10).

May this Thanksgiving season find us interpreting our abundance correctly. We want to recognize God as the source of our provisions. Furthermore, we do not want to forget the responsibility these blessings place upon us. God has blessed us abundantly—may we be good stewards of this abundance.

(Guest Editorial by Rev. Henry Baerg)

## DEVOTIONAL

### A Timely Question

By C. C. De Fehr

Throughout the centuries as well as today we hear the never ending cry of Job, “O that I knew where I might find God” (Job. 23:3)

This is the question of millions, yet there are comparatively few who actually find God. Where is the difficulty? These people seem to be sincere in their quest for God. However, when we read God's Word, “The Lord looks down from heaven upon the children of men, to see if there are any that act wisely, that seek after God,” we begin to question their sincerity. It becomes clear that the reason for not finding Him lies solely with man, because God is more anxious to find man, than man is to find God.

Therefore let us consider the following two questions: Firstly, “Do we really want to find Him?” and secondly, “Are we not hiding from Him?”

We shall now deal with the all important question: **Do we really want to find Him?**

God challenges us by the words of Jeremia (Jer. 29:13), “And ye shall seek me, and find, when ye shall search for me with all your heart.” This makes it very clear, that the answer to our question depends on whether I love my sins, my compromises more than Him. Too many of us want God only as a temporary comfort which helps us through a trying hour. But when sin, unfruitful works of darkness and lust sweep through our mind like a raging fire, how is it then? At that moment do we want His presence; do we love Him more than anything else in the world? Or do we linger then until untold damage is done, or do we flee from sin into His presence, where His light dissipates all darkness?

The real truth is, that if we sincerely seek Him we will find Him, because He is seeking us. The question, “Do I really want to find Him?” is inseparably linked together with the question, “Am I prepared to leave the things, which like a dark cloud, come between Him and my soul. To find Him we must desire Him more than anything else in the world.

The second question that invariably arises in our mind is, “Are we hiding from God?”

Is it possible that we are hiding from God by refusing to repent. Repentance is not merely remorse, self reproach or a mere sense of guilt. Repentance is more than that. It is a complete changing of our outlook on life. It is the steering under a new guiding star. It is not the mere giving up of this or that sin, but a complete

turning about, which effects every avenue of life. It is not without reason that we read in God's Word, “Fear not.” Is it not because we are afraid of His holy presence and are hiding from Him? Is it not because we are afraid that He will put His loving arms about us and ask us to become more than we dare to be?

Is it possible that we hide from God in our intellectual quest? Men refuse to submit to Christ because they claim that they cannot understand Christianity. They say that it is impossible to live six days in an ordered scientific world, and then on the seventh pass into a world of unreality. They join hands with the American writer who said: “Six days we live in an ordered world and on the seventh we open the church to a land of topsy-turvy where axes float and angels stir the water of wells.”

It is, however, strange that these very people who refuse to cast their lot with our Lord, because they cannot grasp everything with their finite mind, will readily climb into the most modern airplane and in spite of the fact that they are wholly ignorant about the workings of the maze of instruments that must guide them through darkness, rain and storm.

Man must be honest with himself. The difficulty of not finding God is very rarely intellectual. It is not the miracles or the Deity of Christ which form the difficulty. The real problem is impurity and sin which makes man shy away from His holy presence.

It is also possible that we hide from God in our service to men in His behalf. We must remember that there is a difference between service which is an expression of

## Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

Telephone LE 3-1487

The MENNONITE OBSERVER is published every Friday by

The CHRISTIAN PRESS, Ltd.  
159 Kelvin St., Winnipeg 5,  
Manitoba, Canada

Address all correspondence to the above address.

Managing Director — H. F. Klassen  
Production Manager — J. K. Neufeld

Subscription rate: \$2.25 a year; payable in advance.

Authorized as Second Class Mail, Post Office Department, Ottawa

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

a relationship with God and service which avoids such a relationship. This day and age is noted for service to mankind and it is therefore important that the ones, who are seeking God learn the all important lesson as to what comes first in life. First, man must flee into the arms of our Saviour and only then comes his errand. He must be concerned about the cleansing of his own personal sins and only then about his brother's needs. Without Christ our efforts are fruitless and empty. The write-up of the passing away of the great man, Forestal a few years ago, was very timely. He was a man, who had done much for mankind, but who had done little for himself.

Dear friend, there is also real danger in a conventional Christian home. You may be startled, thinking that this is impossible. Yes, we can be inoculated with small doses of Christianity, be so familiar with phrases that describe religious experiences, that we begin to believe that we have had them when we did not. It is this familiarity with religious phrases that describe Christian experiences which block us from the experience itself. In such cases man becomes a chameleon which looks right only when the surrounding is right. How quickly things change when the environment is different. And it was this hiding from reality—this familiarity with religion, which the Lord Jesus Christ so violently rebuked in the Pharisees. Here was Christianity all from without and nothing from within.

Probably you are hiding from God by refusing to make things right with men. The Word of God is very clear on this subject. "If therefore thou art offering thy gift at the altar . . ." My friend, it is impossible to shut ourselves off from our brother and at the same time seek God and find Him. As long as there is a gate which shuts Him out, we cannot know the power and love and joy which He is offering by His indwelling.

The question then is, "How can I find God?" God pleads with you today. Surrender the things that are keeping you from finding Him. Hold still and let God put his finger on that unsundered hindrance. Respond fully right now by surrendering all and you will find God. He is anxiously waiting to lead you into the best experience which makes Christianity a Gospel and the most powerful transforming influence in the world.

### Shenk Moves to Vanderhoof

The Ronald Shenk family of Sheridan, Ore., moved recently to Vanderhoof in central British Columbia, where it is hoped a new Mennonite congregation will be established.

## Thanksgiving and Mission Festival at Fort Rouge

The annual Harvest Thanksgiving and Mission Festival was held in the Fort Rouge M. B. church October 11. Guest speakers were Missionary Ben Klassen and Rev. J. J. Toews.

Brother Klassen based his morning message on John 7:37-39. If we have taken of the water which Jesus has to offer we will be rivers of living water. Our lives must be overflowing with usefulness. We are to be channels like a river. This means that we have to give ourselves in return for what we have received in Christ indicating our thankfulness.

Rev. J. J. Toews brought a message from Deut. 8:1-20, emphasizing the importance of associating every experience in our life with the hand of God. There is more to disease and fortune than germs and luck. Reference was made to Job's and Paul's experiences. They were not to be blamed for their misfortune, because all was attributed to divine direction. Paul claimed he was a prisoner of Jesus Christ and not of the Romans. Whom do we blame for our circumstances? We must learn to associate God with

every phase of our life such as clothing, food, health and everything that may come our way. The purpose of divine providence in our lives is to reveal our hearts. The attitude of the heart is revealed in all circumstances, even in prosperity (Deut. 8:17).

During the afternoon service Brother Klassen gave a report of the work in Africa.

Rev. J. J. Toews based his mission challenge on Numbers 32. We have so much in common with the tribes of Reuben and Gad, who asked to remain on the other side of Jordan (Numbers 32:5). Christians today are shifting the responsibility of evangelizing to the shoulders of a few, because of material increase, because they are too busy and because of numerous opportunities in other fields. We feel at ease at home and cry with the two tribes, "bring us not over Jordan." Will we be captured by the Syrians like Reuben and Gad and disappear from the program of God? His closing thought was taken from I Cor. 3:15, stressing the tragedy of being saved with a loss.

(Jake Hiebert)

### Mrs. A. Neufeld Speaks To South End Women

Winnipeg, Man. — The "Schwesternbund," under the leadership of Mrs. C. Peters, was host to the other two women's groups of the South End M. B. church in Winnipeg on October 15. Mrs. A. Neufeld, returned missionary from Austria, was guest speaker.

The Lord works in mysterious ways to prepare hearts for His message. The burial that afternoon of Mrs. S. Froese, formerly of Manitou, was a reminder that "Only what's done for Jesus will last." Her children, Dr. G. Froese and family, missionaries in India, were unable to attend; again a reminder of the great sacrifices in the lives of missionaries. The evening message re-affirmed these two thoughts.

Mrs. Tkatschow opened the meeting and led in prayer. After a few welcoming words by Mrs. Peters, the evening was given over to Mrs. Neufeld. She read Isaiah 58: 10-11 and Rom. 12:1. The colored slides showed Austria as a land of beauty but also as a land of poverty. The housing is inadequate and often lack the bare necessities. The wages are low and much sin and immoral life abounds due to overcrowding. However, many Austrians have a yearning for spiritual life. The Neufelds began their work among the refugees coming into Austria Yugoslavia, Roumania and Hungary. They searched out the suffering individual in need of redemption. The first services were held in a public inn. Now they have their own small church with a growing congregation. Mrs. Neufeld enjoyed the work with women

and children. Her living room has been the scene of many confidences, spiritual struggles, and conversions. In one month she had counted over 300 who had come to their home for help and guidance. We all felt that they had done a good work, and the Lord had been truly magnified. She later explained that she had remained here with her sons because of Gary's illness while her husband has returned to Austria. The poem "Is this the right road home, Lord?" showed their personal grief but also a complete surrender to the Lord's will.

Congregational singing, an appropriate duet by Miss Kornelsen and Mrs. Rischer, and the pie and ice-cream completed the evening. May the Lord bless Mr. Neufeld as he serves Him in Austria, and may He be especially near to Mrs. Neufeld as she looks after her family and does deputation work in the churches.

Mrs. Helen Doerksen.

### Vancouver Crusade

Vancouver, B. C. — During the weeks of Sept. 20 to Oct. 4th, a "Crusade For Christ" campaign was held in the new auditorium, "The Queen Elizabeth Theatre." This crusade was sponsored by The Greater Vancouver Evangelical Association, of which 2 Mennonite churches are members. The Crusade Team members were: Dr. Melvin Rosell, evangelist, Mr. Howard Skinner, organist and soloist, and Mr. Hilding Halverson, choir director and soloist. A volunteer choir

of approximately 250 members assisted at all services. The theatre was filled to capacity for all services and the total attendance for the crusade exceeded 60,000. During these services many responded to the invitation, but the exact number of decisions made is not known at the present time. The Crusade provided many spiritual blessings to those who attended and the prayer of the Crusade Committee is that this campaign should only be the start of a truly great revival in Vancouver.

### Elim Bible School Began October 19

Altona, Man. — The Elim Bible School has opened its doors to students on October 19. The new catalogue has been distributed and ministers are asked to encourage their young people to make themselves available for study during the winter months.

The school offers a three year course in Bible and Sunday school work and related subjects. A Bible Conference has been set for sometime in November and a Sunday school teachers course will also be announced for the latter part of November.

The Elim Bible School invites correspondence with young people who are interested in Bible School training.

### Vital Statistics

Emigration is an emotion-charged word in Israel, according to a United Press report. The Hebrew word for it means "going down," and carries the flavor of desertion. In the last decade, compared with 100,000,000 immigrants, there have been 1,000,000 emigrants. Emigrants include some longtime residents. Tough pioneering and constant tensions are too much for some.

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Buddhism is still numerically dominant in Korea. Christian bodies are in second place with 1,440,000 members. Protestant Christians are divided into fifteen denominations. Roman Catholics number 242,000. Christianity in 1959 is marking its seventy-fifth anniversary in Korea. There are some 19 or 20 million South Koreans that have no formal ties with any religious organization.

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A new issue of the Catholic Directory claims that there are 39,505,475 Catholics in the United States, an increase of 3½ million over 1958 and a 47.8 per cent increase since 1949. All Catholic membership statistics, of course, include baptized children.

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The United Nations has proclaimed 1959 as World Refugee Year. During the past decade no less than 40,000,000 people have become homeless. Many have been resettled, but there are still many problems which have not been solved.

## News From Lena

(Continued from page 1-3)

swathing began we knew that God had been most gracious. The swaths were large and heavy with golden grain. Surely the crop was ours. But then, one Saturday morning, after having already enjoyed a few days of lovely combining weather, it began to rain. Well this Saturday morning was a particular one. It rained five inches in 1 hour. Swaths were soaked, and some of the grain was lying in the water. We began to wonder, but God is truly great and He showed us what His drying agents can do. In one week we were in full swing again, and God had given us a wonderful crop. Combining continued well through the second and third week of September when the weather was good, and most of our grain was harvested.

### Erntedankfest

We were halted on September 19 by a damp day. This was the day before our Erntedankfest, and we agreed with one brother who said, "The Lord provided us with a moist day on Saturday so we would have a break, and consequently be in better physical and mental condition to exalt Him." Brother G. Sukkau, formerly of South Amerika, was our guest speaker for the Harvest Festival, also for the afternoon where Missions was emphasized. Hearts were keyed to God's Word, and it was eminent that everyone was thankful for God's goodness. Our Harvest Festival is a highlight for us every year. The church that we occupy is quite small, therefore we do not advertize for this day, but we are always happy to see neighboring children of God drop in on us. Also we at Lena are thankful for our choir. The young people that sing in the choir are not necessarily church members.

The Christ-centered lives of the singers, however, speak of their devotedness to God and to His work. When singers present songs of praise to God in church, and confirm this in their daily relationship to their Creator, then their message is far reaching.

### Invited to Rose-Hill

Our choir was invited out to the Rose-Hill M. B. Church in North Dakota for the following Sunday, which was to be their Harvest and Mission Festival. Rev. Guenther, their Pastor, welcomed the choir heartily, also the rest of the Lena congregation. Rev. Walter Janzen of Harvey County M. B. Church was the guest speaker. It was a day of fellowship and blessing. The work of the choir was much appreciated as they were asked to sing in all, 13 numbers. Especially challenging were the words that Brother Janzen brought to our attention, "I will make you fishers of men." That day at Rose Hill was a blessing to us.

### Snowfall

And now we are enveloped in snow. Southwestern Manitoba was hardest hit with 20 to 30 inches. It hurts to see the toils of a year lying there, soaked, wet and deteriorating. Some wheat, some of the rough grains, and most of the flax is still out in the fields. But it isn't ours, it's Gods. Had we forgotten? And so we thank once more a Loving Father, for snow-bound trails that keep the family together; for muddy roads that make us drive a little slower; for spoiling grain that makes us think a little deeper.

### Death of Henry Epp

**Newton Siding, Man.** — Henry Epp, 56, of the Newton Siding district, who died Tuesday in Portage General Hospital, was buried in Oakville Cemetery following funeral service in the Mennonite Brethren Church, Newton Siding. Brother Epp had lived at Newton Siding for many years, farmed there and was also an apiarist. Surviving are his wife; four daughters, Mrs. A. Friesen, Mrs. A. K. Klassen, Mrs. E. Friesen and Mrs. Mary Quapp and two sons, Henry and Abe.

### Fatal Accident

**Blumenort, Man.** — John Reimer, 23, died October 17 at 6 p.m., being pinned down under the tractor which he had driven. He died about five miles north of Steinbach.

### Thanksgiving at Vauxhall

**Vauxhall, Alta.** — Despite the wintry weather, the Vauxhall M. B. Church celebrated its annual Thanksgiving and Mission Festival on Sunday, October 11. The guest speakers, Rev. George Geddert from the Hepburn Bible School and Rev. J. P. Dueck from Coaldale served both forenoon and afternoon.

During the morning Thanksgiving service we were encouraged to be more thankful for our material and spiritual blessings. The Vauxhall farmers can be especially grateful for good crops, most of which have been harvested.

The afternoon was devoted to missions when we were reminded of our responsibilities at home and abroad. It was pointed out that missions is that work which helps win souls for Christ. The local choir sang several songs at both occasions.

### Thanksgiving Service

**Coaldale, Alta.** — Thanksgiving service was held at the M. Conf. Church Sunday. For this occasion the church had been decorated with flowers, fruits and vegetables locally grown.

The guest speakers were Rev. P. Heidebrecht of Calgary and Rev. H. Nikkel of the M.B. Church, Coaldale. Both speakers reminded everyone to count his many blessings and not to forget to give of their time and money for God's work in thankfulness for what we have received.

The large choir rendered several songs and a special group of ladies from the Sunbeam Sewing Circle sang two numbers. After the afternoon Mission program all were cordially invited to part-take of a lunch served in the basement of the church.

### Potato Shortage

Potatoes and vegetables will be in short supply on the market this winter and prices will be high, the Manitoba department of agriculture reported.

Recent rains and snowfall have hampered harvesting operations to the extent that only about two-thirds of the crop will be salvaged.

The Red River Valley is hit hardest by the bad weather, department officials said. Almost no harvesting had been started before the storms came.

Only fall cabbage is now being harvested, because of snow and saturated ground, and even with the cabbage operations are proceeding slowly, as growers must pack down snow or work through sticky clay to get at the vegetables.

### Thanksgiving Accidents Take 56 Lives

The Thanksgiving weekend's accidental death toll was 56 in Canada, according to a Canadian Press survey.

There were 38 traffic deaths, 20 of them in Ontario. The Canadian Highway Safety Conference had predicted 35 traffic deaths across the country.

Three drownings, two fire fatalities, a hunting death and two other accidental deaths put the Ontario fatality total at 28. Quebec was next with 16 deaths, 11 of them on the highways.

Three also died in hunting mishaps in Quebec and fires claimed two lives.

### Outbreak of Polio Still Not Abating

**Ottawa (CP)** — There still is no definite sign of an end to Canada's current polio outbreak, federal health department officials said.

Total paralytic cases up to October 10 reached 1,300, compared with 118 on a comparable date last year. There have been 118 deaths, against 19 a year earlier.

Of the 1,300 cases, 843 have been in Quebec. Ontario has had 153, Newfoundland 118, British Columbia 46, New Brunswick 40, Alberta 33, Saskatchewan 28, Manitoba 22,

the Northwest Territories 10, Prince Edward Island four, Nova Scotia two, and the Yukon one.

Quebec also has had 69 of the deaths. There have been nine deaths in B. C., four in the Northwest Territories, three each in Saskatchewan and Alberta, two in Manitoba and one in the Yukon.

### Camp Drive Held By B.C. Young People

The British Columbia Mennonite Youth Organization's four-week Camp Drive was on, Sept. 13—Oct. 11. The goal has been set at \$8000. This money shall go towards making the initial payment, clearing and developing the 30-acre Bible Camp. Over \$600 was realized in the evening.

### Emily Carr, Painter of Indian Life

Canada owes much to Emily Carr for recording the vanishing monuments of the Indians, but her work is much more than a mere record. Her way of painting with strong colours and bold patterns became more and more mystical and she expressed in her paintings what she felt to be true about life itself. Her own individuality is so entirely hidden that her pictures seem to engulf us and we are within them.

Emily Carr was born in 1871 and died in 1945. She left her possessions, valued at about \$25,000, to young artists in the form of scholarships. It was only in her last years that the true worth of her painting was also recognized. Today more than 400 of her canvasses are in Canadian museums.

Tens of thousands of visitors saw some of them at the art show of the Canadian National Exhibition of 1959. They, and the many other lovers of Emily Carr's art, are paying homage to a great artist who until her very last years had lived in obscurity.

### European Car Sales Jump 47%

**Ottawa (CP)** — Sales of European and British cars in Canada for the first seven months of the year total 737,010 units or an increase of 47 per cent over the corresponding 1958 period, the bureau of statistics reported.

July sales of nearly 11,000 units marked an increase of 17 per cent on the corresponding month a year ago.

Meanwhile, all sales for the month were up three per cent at 42,212 units and the January-July period showed a rise, of 15.3 per cent at 330,586 over last year's comparative period.

Over the seven months, passenger vehicle sales totalled 281,387 — up 14.6 per cent. Those for commercial vehicles were 49,199 or up 19.1 per cent, the bureau said.

## Foreign Mission News

### Guiding Principles

The revision of Foreign Missions Guiding Principles and Field Policies has been completed. The brethren of the Board and office have been working on this statement since the 1957 Yarrow General Conference. Copies have now been circulated to the missionaries on the fields who are to submit their reactions to the Board which will consider them in making final adoption of the Guiding Principles and Field Policies during its February meeting.

### Paraguay

From Asuncion, Paraguay, Brother Albert Enns writes that four young people and three adults are to be baptized on October 25. These are again trophies of grace as a result of the missionary outreach in that large city. Brother Caballero is now assisting Brother Albert Enns in the ministry and visitation work. Recently this brother and other members of the mission church visited some men in the federal prison who had been condemned to die for murder. Other prisoners requested that they, too, be given Gospel services. Shall we pray for this new door that has opened for the Gospel outreach.

Much ground, however, needs to be possessed by reaching out into other areas in the Chaco where Indians are living. Then there still remains the unfinished task of contacting the Morros successfully and finding a way whereby work can be done among them without constantly being in danger of one's life. Since the Pure Oil Company, after unsuccessful attempts to find oil in the Chaco, is pulling out of Paraguay, a new approach to the Morro Indians is now open to our missionaries.

Our folks from North America—Brethren J. H. Lohrenz and G. W.

Peters and Brother and Sister H. K. Warkentin—were greatly impressed at what the Lord has done for the primitive Indian peoples of Paraguay and how He has blessed the work of our missionaries among them. The Lengua Indians have had a church among them ever since 1946. The Chulupie Indians opened to the Gospel later and therefore their church is only several years old at this time. In both of these major tribes as well as in some of the other related tribes the Gospel has now taken hold under the Lord's good providence and new Indians come to a living faith in Jesus Christ constantly.

### Brazil

New Brazil missionaries, Brother and Sister John J. Klassen, were also to get all their freight and baggage through customs without any material difficulty. This is definitely an answer to prayer.

From the Curitiba mission church comes the encouraging news that attendance at the weekly prayer meeting almost fills the church building. Sunday school attendance is around 200 and attendance at the evening services is even larger. Organized teams do as much house visitation as possible and church members themselves are visiting one another. This little congregation also does extension work in the interior of Brazil. As soon as Brother and Sister Peter Huebert complete their year of Bible study, they will give more time to this phase of the missionary outreach.

### Europe

The Mexico workers' conference held at Piedras Negras, Mexico, took place September 24 through 27. One of the items of business was consideration of a constitution to govern the churches. The constitution will now be sent to the various workers for further study.

Brother Abr. J. Neufeld arrived in Linz, Austria, on Sunday morning, September 20, where he ex-

perienced a warm welcome by the brethren and sisters in our church there. He also reports good attendance and a fine spirit in the services of the church.

Among recent meetings conducted by Brother H. H. Janzen were 10 days of evangelistic services in a Lutheran church in Hannover, Germany. Brother Janzen was invited by the pastors of this large church in their effort to revive the spiritual life of the church and to draw in outsiders. God richly blessed the services. Between 400 and 500 persons were out each evening. A number of individuals came to the inquiry room, and Brother Janzen had the joy of leading several individuals to the saving knowledge of the Lord.

### Colombia

Evangelical leaders have conducted a communications congress in Cali, Colombia—headquarters of our missionary program in that country. On September 18, 1959, representatives of the major Protestant radio and literature ministries of 23 Latin American countries concluded a six-day Congress on Evangelical Communications in Cali, Colombia, by forming a new radio-TV organization to be known as DIA, electing new directors for existing bodies, and co-ordinating plans and strategy for the next three years. "This has been the best represented and most significant congress of evangelical leaders of Latin America since World War II," stated Dr. Clyde W. Taylor of the Evangelical Foreign Missions Association. "It has provided ample evidence that evangelicals are retaining leadership in the whole area of religious communications," he said. The conference was sponsored jointly by LEAL (Literatura Para America Latina), representing the literature interests, and CCP (Cadena Cultural Panamericana); covering radio and television. Seventy-three key organizations were represented. Outstanding leaders, both national and missionary, with a wealth of experience behind them, filled the week from morning to night with lectures, discussions and business sessions, out of which emerged a clear pattern not only of the enormous possibilities but also of the wide range of activity already being carried on in the field of communications throughout the continent.

—EFMA Missionary News Service

### Belgian Congo

In the Belgian Congo, 45 per cent of the people can read and write, making this the most literate country in all of Africa. This fact is a challenge to missions to concentrate on producing and on teaching Africans to produce material to satisfy the almost insatiable thirst for books and magazines. A cause for praise

is the fact that a magazine published in the adjoining and related colony of Ruanda-Urundi, which was suspended a year ago, has been able to resume publication, aided greatly by new press equipment. This has been entirely in answer to prayer. Pray that God may supply additional personnel needed in the literature program—printers, writers and editors, artists, colporteurs, and bookstore managers.

—Missionary Mandate

### India

The India missionaries write that they are much encouraged over the return of Brother and Sister Ted Fast and Sister Regina Suderman. Brother and Sister Fast will devote their services towards the building of the church and evangelization of the villages and Sister Suderman to the medical work.

As the India Christians are more and more taking over the local church work in the numerous villages, they often experience difficulties from unspiritual elements that fail to sense the real function of the Church of Jesus Christ. Therefore, the local congregations in the villages, their church leaders and also the missionaries themselves are in great need of fervent prayer. So often temporal and subjective interests seek to hinder the spiritual ministry of which the congregations are so much in need. Pray much for India's church and believers.

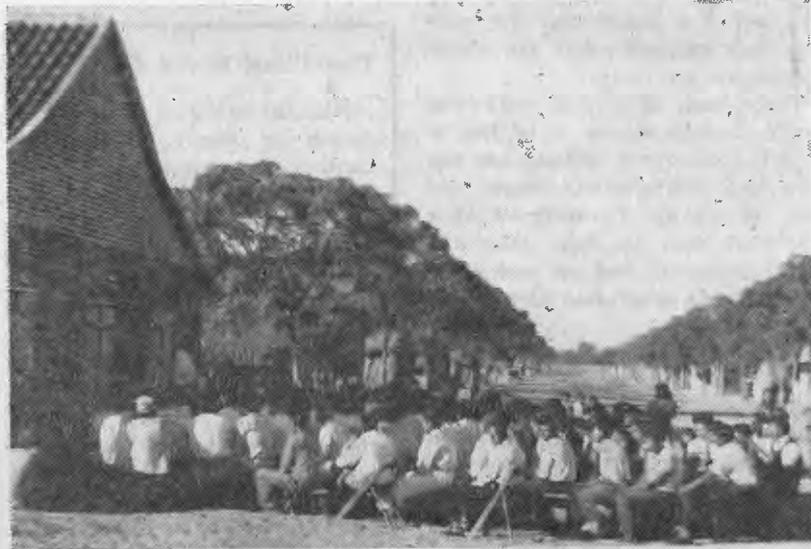
### India Minister's Conference

Madura, India. — Nearly 900 ordained National pastors representing 32 denominations met at India's sacred city of Madura September 21-25, for the South India Pastor's Conference. The meeting, which attracted ministers from virtually every Christian community in South India, was directed locally by an inter-church committee headed by Bishop A. J. Jebaraj of the Church of South India and sponsored by World Vision, Inc., Pasadena, California.

The World Vision team of ministers included Dr. Bob Pierce, president; Dr. Paul S. Rees, vice president at large; Dr. Bernard Ramm, professor of apologetics at the California Baptist Seminary in Covina and Pastor Walter Corlett of the Carey Baptist Church in Calcutta.

The Conference was limited to ordained ministers since there was not space to accommodate all the delegates. Subjects discussed were: "Evangelism and the World Mission of the Church," "Pastoral Vocation," and practical themes including seminars on methods of dealing with cults, pastoral psychology and lessons on how to handle finances.

A warm, earnest spirit prevailed (Continued on page 10-4)



Chulupies at Neuland, Paraguay.



## THE Young Observers

### Let's Visit a Minute

Hi, Boys and Girls,

Greetings again to all of you! How are you? Do you ever feel lonely, alone, useless? Well, then listen, while we chat a bit together.

Perhaps you have not heard about the violet that grew right deep in the woods. It was far into the bush and never saw any one but the trees and the birds and the wild weeds of the forest. It was lonely, standing alone there. It often wondered and wondered about so many things, and felt miserable!

"I want to go away. I want to find a place where I can be seen. I don't like this quiet, cool forest. I want to get out. I want to be like other flowers. I want to be in a beautiful garden, too. I—I want to get away. I'm so-o-o lonely here!"

And the little violet grumbled a bit more, and felt a bit more sorry for itself, and became just a bit more miserable. In fact, it was so busy thinking about itself and how lonely it was in the big, cool forest, that it never heard the faint, little whisper at its side:

"Sh, little violet, sh! Grow strong! Be beautiful! You too have a place to fill."

Several times the voice had to repeat its gentle message until, finally, the miserable, little violet heard!

"Oh, but I have nothing here. I can do nothing here. I am nothing here. Oh, I am so lonely. I am so alone!" the violet retorted.

"Sh, wait! Sh! Grow strong and beautiful now. You, too, have a place to fill."

The violet heard. It became quiet. It began to think.

"Was I grumbling? Was I dissatisfied? Was I making myself miserable? Perhaps—perhaps the voice was right. Yes! That is what I want. That is just what I want. 'Be strong and beautiful. You, too, have a place to fill.' Oh, I must be quiet. I will be strong. I want to be beautiful. I will wait. Yes, I will wait!" the violet added softly.

It waited, but not for long. That very afternoon the forester from the other side of the woods took his two little children for a long hike and they came right to the place where the violet was nestling at the foot of the big forest trees!

"Oh, see, daddy, see what I have found!" cried the little fellow in great delight.

"Just the most beautiful flowers for Mommy. They are just what she will like!" and he stooped to pick the little violet.

Very carefully the violet was carried back to the poor forester's home. What joy it was to the mother, for she had lain sick on her bed all summer and had so longed to see the woods and the flowers, and now she had in her hands the loveliest of all, the pretty little violet!

"Oh, just see its soft leaves. And smell its sweet perfume. I am so glad you found just this flower, children."

The violet heard, and trembled . . . with joy. Yes, it had waited, and now it had a place to fill. It was so glad!

So, fellows and girls, when you are lonely and alone and miserable, then, sh! Be quiet! Grow strong! Be beautiful! You, too, have a place to fill!

Love, Aunt Anne

## Hilda's Decision

I know Hilda very well. She is now eleven years old, and has always liked to go to Sunday school; also to the chapel were the Word of God is read and the Gospel preached. She is a nice singer, and, during the last two or three years, has often been asked to sing solos.

A few months ago, special Gospel services were held in the chapel, and at the close of the meeting on Friday night Hilda stayed behind to have a talk with the preacher. She had found out that though she

had been singing hymns, she was not converted. The preacher showed her that the precious blood of Christ was shed for her that she might be cleansed from her sins, and that He wanted a dwelling-place in her heart. Hilda went down on her knees, and asked the Saviour to pardon her sins and make her a true Christian. Her prayer was answered, and she went home happy to tell her mother about it. When her Daddy came home the next day she told him, too.

Hilda had been asked to sing the following Sunday night, and said to her father, "I'm not afraid to sing now. You see, Daddy, I used to sing to please the people, but now I'm going to sing to please the Lord." Her father attended the service, and could scarcely keep back the tears as he heard these touching words sung by his young daughter:

"Now is the hour when Jesus speaks to thee,

Speaks of his love, so rich, so full, so free.

'I gave My life, My all I gave for thee,

Come! give your heart to Me, I'll set you free.'

Now is the hour when Jesus pleads with thee,

Pleads that thy life may find its liberty;

Just say to Him, 'Lord Jesus, save my soul,

Save me from every sin and make me whole.'

Many others, too, were deeply moved, and it is to be hoped that some yielded to the Saviour. Now, dear children, won't you be like Hilda, and open your heart to Him?

J. B. Duff

### The Brave Stewardess

How often when there is a gale blowing or there is a thick fog do our thoughts go to those who are on the sea, and we feel that we must offer a prayer for them. The recent collision of two Atlantic liners in a fog recalls a disaster which occurred many years ago, when the "Stella" was wrecked at Easter 1899.

The vessel was on her way from Southampton to Guernsey with one hundred and forty passengers and forty crew members, when she struck the dreaded Casquet rocks, eight miles off Alderney, in a fog. The vessel tilted to one side and rapidly began to fill with water.

The stewardess, Mrs. Mary Rogers, at once tried to calm all the ladies. She handed out life-belts to all of them. Fortunately there was one for herself which she fastened on. With comforting words she hurried them all from the saloon to the deck, which was now sloping like the roof of a house. Not five minutes had elapsed since the vessel had struck the rocks.

There was, of course, wild confusion on deck, sailors struggling to get the boats ready, getting the women and children into them, and still dealing out life-belts to some who had been on deck when the vessel struck and had not been given one when the others had been served below deck.

As the last boat was being loaded it was noticed that there was still one lady passenger on the "Stella" and she was without a life-belt. When Mrs. Rogers saw this she undid her own belt and fastened it on the woman who was shivering with fright. She then hurried the woman into the waiting boat.

The sailors then shouted to Mrs. Rogers to jump into the boat. To their astonishment she did not immediately jump in, but stared hard at it and its load of people. "Come on," the sailors shouted. "You're the last one."

"No! No!" she shouted back. "If I get in the boat it will sink and you'll all be drowned; you're almost too many already."

The sailors called back to her, "Don't stand there arguing. Come at once, it's dangerous to keep us waiting."

"I'm not coming, you'll be lost. Goodbye, goodbye."

And so, in order to save those in the boat from being sucked down in the vortex of the sinking steamer, the sailors had to push off at once and leave Mrs. Rogers standing on the sloping deck of the "Stella." Those in that boat reported later that the last sight they had of the brave stewardess was as she tried to stand still on the slanting deck of the steamer, with her hands uplifted in prayer as she cried out to God.

A monument was erected at Southampton to commemorate and keep alive for ever the name of the courageous and self-denying woman. She died that others might live, and the monument testifies to that.

Does not that remind you of One Who died that we might be forgiven, who died to make us good? The "us" includes you. He died to save you. Have you ever thanked Him?

You do believe that the Lord Jesus is the Saviour of the world, don't you? Have you put your belief into practice by accepting Him as your own personal Saviour? Have you said to Him, "I know that you died for me and I in return accept your free gift of salvation, with a thankful and loving heart."

Can you also see that the monument He expects in return is that of your own life, that you be a testimony to the love and saving power of Jesus? Therefore let your life be given to Him and His service, so that you can henceforth be a living monument for Him. H.C.T.

### The Deep River Girl

This life story of Marian Anderson by Harry J. Albus, is thrilling to modern young readers. It is a timely story of this generation's preeminent woman who is known for her singing throughout the world. Marian Anderson is a great artist and the soul cry of her race. The story told here is beautiful in its sincere warmth and adroit handling of a most delicate theme. It is a story ever to be remembered. . . . \$1.25

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

## But Not Forsaken ☆

by Helen Good Brønneman

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(31st Installment)

A thrill crept up her spine as Maria thought of the three couples who would be united in Paraguay with the arrival of the Charleton Monarch and the trip inland to that little country. In all three cases one member had gone to Paraguay in 1947 on the ship Volendam, believing his or her partner to be dead. Now, through the efforts of the MCC, their spouses had been found and were coming to join them. It was not hard for Maria to imagine the dramatic reunion.

Of course, they weren't all that way. Hans had to admit that there were numerous families who tried desperately to maintain their sanity and integrity, in spite of the living conditions in which they were forced to exist.

There was Frau Burkert across the aisle from him, a young widow with two children. It was difficult to retain one's self-respect when one had to live in an uncurtained room with twenty other miscellaneous assorted people of both sexes and all ages. Yet she attempted to care for her children and disregard curious stares of men like August, who lived in the bunk above Hans. Hans wished August would let her alone.

Across from Hans's bunk and several feet from Frau Burkert lived an aged couple; Hans didn't know their names. But through the endless days and nights they entertained one another, taking long, slow walks up and down the halls. Hans had long ago concluded that the old man was feeble-minded, for some of the less thoughtful inmates enjoyed repeating his oftentimes nonsensical remarks.

On the other side of the old couple sat a family in no little distress. Herr Reutzel, had he lived in normal times, had not his home been destroyed by bombers while he fought on the battlefields of Russia, would have been a respectable man. But moral and Christian principles, taken for granted in good times, were sometimes disregarded entirely in wartime. Herr Reutzel, like so many others, felt that right and wrong must give way to expediency when one's family was hungry. Thus, he had only recently been released from prison, where he had spent a year for stealing a typewriter and selling it on the black market to buy food for his wife and children. He was determined now to "go straight" again, but he was finding it increasingly difficult to get a job. His wife sat across from

him, diapering their baby with a ragged bit of curtain material. The child had been born just before he went to prison.

Hans felt sorry for the children in camp. Games and toys were scarce and the yard was bleak and barren, a mud hole in wet weather. Books were indeed rare, good ones almost unobtainable.

Many of the children arrived in camp with lice and bedbugs; scabies, impetigo, and other skin diseases; and with teeth decayed to rotten stumps. They had been pushed around all their lives, and scores of them had lost one or both of their parents. As a result they were pouty and disagreeable, jealous and unsociable. There were many fits of coughing and much crying.

Feeling his cot vibrate, Hans dodged two heavy feet which suddenly descended from the bunk above him. Then he lay back on the cot, pretending to be asleep.

Glad as he was to escape from the Eastern Zone into American-occupied territory, Hans hadn't quite bargained for this. For from the first day he set foot in the city of Kassel, 85 per cent destroyed, a city of ruins, he had been increasingly aware that he was still an unwanted refugee, a wanderer without family ties, friends, employment, or security of any kind. Making his way through the acres and acres of twisted steel and pulverized brick, he had reported to a refugee center and had been assigned a bunk in a camp on the outskirts of town. There he awaited an assignment, perhaps clearing away rubble or cleaning bricks, which never came.

The owner of the feet from the bunk above shook himself and charged a knowing look at Hans.

"Say, you look like you just buried your grandmother," he observed. "What you need, fellow, is a woman."

He shot an insinuating glance toward Frau Burkert, who was busy spooning a last gulp of soup into her youngest. The woman, carefully avoiding any change of facial expression, got up and hurried from the room, carrying one child and dragging the other.

"I'm married," Hans answered curtly. "I've told you that before."

"So what! Are you going to live in a dream castle all the rest of your life with a woman who is most likely dead? And what if she isn't? You've got a right to get something out of life. God knows it's dull enough around here."

It was no use. Hans decided to

escape the same way Frau Burkert had, by way of the open door into the dusty hall. Today a load of foul-smelling fish had come in, but what would ordinarily have been obnoxious was most welcome to the never-satisfied appetites of the camp inmates.

What kept him from doing like the rest? Hans wondered to himself as he strode down the hall, trying to escape from his own thoughts, as well as the man, August. There were times when he almost felt like making up to that poor widow across the aisle, both to save her from August and to ease his own loneliness. She wasn't bad looking, and Hans honestly liked her. But in his heart he knew the answer. It was Maria. Her memory kept him not only from committing physical suicide, but moral suicide as well. On one hand, it was because of her and the children, the impossibility of coming to their rescue, the torture of his loneliness, that he often felt like ending it all. But paradoxically it was because of Maria that he could not do it.

Hans passed a group of children in the hall. They were young delinquents who spent the endless time at their disposal in the only ways they knew how, by devising their own entertainment, dealing in the black market, picking up cigarette stubs from the streets, getting into trouble. His heart ached for them, for in them he saw Hansies and Rosies. Were his own children in even worse circumstances?

Surely there would be a job for him tomorrow! Maybe they had overlooked his application. In his restlessness Hans decided to walk through some of the other barracks. Anything for a change!

They were all very much the same, though, those barracks. Long colorless halls, with faces peering from the adjoining dormitory rooms— young faces, old faces, tired faces, a few hopeful ones.

Suddenly Hans stopped with a jolt. Could he believe what he heard? Almost he would have thought it was Rosie, that thin, flutelike voice, speaking in his native Platt. His heart racing, Hans peered through the door of a dormitory room, empty except for one family already eating their supper in a far corner. A middle-aged couple and a boy in his teens stood and sat around the table, intent on what the child was saying.

There was no doubt about it. They were Mennonites, Mennonites, Mennonites! Friends! No one he had ever met, to be sure, but simple, honest, loveable people like his Maria, Hans, and Rosie.

"May I interrupt?" he asked in Platt, clearing his throat to announce his presence. "I am so delighted to find some other Mennonites here. I was desperately, miserably lonesome."

The older man jumped to his feet, clasped Hans's hand in his equally

firm one, and ushered him to their only remaining chair.

"Wonderful, wonderful, wonderful!" he exclaimed, striking his hands together with fervor.

Hans introduced himself briefly, while the father stroked his mustache, the mother stacked the dishes and began unravelling the string from an old sack, and the children looked on in silent interest.

"We are the David Martens family from Marienthal, and this is my wife Eva, our son David, and our daughter Eunice," the father continued, as spokesman for the four members of the family.

He grew sober for a long moment, and his wife's eyes filled with tears.

"We had two other daughters older than David, but they are lost."

There was another drawn-out silence, and when Hans looked up all eyes were focused on his face.

"Do you have a family?" Martens asked simply, and his voice wavered with apprehension as though he already sensed from his manner what Hans's answer would be.

Hans looked squarely at the older Martens, and his mouth twitched.

"I had a wife and three children only a year and a half ago. We were very happy. Then while I took our youngest to the hospital the Russians kidnapped Maria, ten-year-old Hans, and eight-year-old Rosie. Meanwhile Lenie died. So I am alone."

Hans was sorry he had bared his own grief when he looked at Martens' wife. He needed sympathy, Hans thought, but not at the expense of another whose sorrow was just as great.

"I'm sorry," he apologized clumsily, "you have enough troubles of your own."

"Don't be sorry," Eva assured him quickly, and he noticed that she had the kind of pluck that Maria always had. "We understand. It helps us all to share our burdens."

"You would have been very much interested in our guests last week, speaking of sharing burdens," Martens said, his face lighting up with pleasure. Placing his hand on Hans's knee, Martens asked, "Did you know that we have brethren in the United States and Canada, folks who have heard of our distress and are trying to help us?"

"No!" Hans was almost too amazed to answer.

"Yes! Several of their representatives were here last week. Their name was Warkentin and they spoke our native Platt, although with a strange accent, of course."

"Quite a different accent, but easy to understand," young David added, leaning forward in his enthusiasm.

"But—but how did they know you were here?"

(To be continued)

# The Christian Witness in Relief

(Rev. E. J. Swalm, Duntroon, Ontario, at the joint Mennonite meeting on September 25 and 26 in Winnipeg.)

As I venture to speak to this Conference it is with a sense of gratitude that I can fellowship with representative groups of such a large and wide-spread constituency of Christians of like precious faith.

I find that the rank and file of our respective groups have a more broad and thorough knowledge of the world and its needy situations than most of the other church people of the same cultural level.

We have been accused by some who do not fully understand, of promoting a social gospel. This is an unfair criticism. The very nature of the Gospel is a service to humanity with its various aspects. The body and the soul are such close neighbors that the needs of the one are related to the needs of the other; consequently the ministry to the one must of necessity affect the other. When Jesus laid down the planks in His own platform at Nazareth (Luke 4:16-22), we can easily see His concern not only for spiritual deliverance but also for deliverance from physical suffering.

Dr. Moll of the Lutheran World Federation in Old Jerusalem said to J. B. Martin and me while interviewing him in August, 1952, "To reach these desperately needy people we must do it through institutions, either medical, benevolent or educational." He related in lurid and graphic terms how he personally helped during the civil war of 1948. He wore a clerical robe daubed with blood; he said, "With these hands of mine I pulled wounded people and others out of wells, who had taken shelter there. With these hands of mine I delivered babies of panic-stricken mothers under the shade of mere olive trees." Yes, the story of relief is not new, it is as old as human need. It found its greatest expression in Jesus Christ and His ministry to a sorrow-stricken world and now He asks us to follow in His steps.

Christ has emphatically commissioned us as His followers to be His witnesses (Acts 1:8). A witness in the Greek is called a martyr or one who bears a testimony to the worth of a cause even at the expense of his life. By this we can easily understand that our witness in any field of Christian service must be sacrificial to be effective.

There is much relief work promulgated throughout the world today, as is has been done in the past, but the propelling motive was and is political, humanitarian and national. The Christian witness must of necessity be of loftier character and purged from selfishness and all sinister motives.

We have not seen all the needy

fields of our suffering society, but where it has been our privilege to observe the effects of our witnessing in relief on foreign soil whether by Pax Service, Voluntary Service, Heifer Project or otherwise, we are convinced that this has had a wholesome effect on the strained international relations, perhaps equal to the influence of the United Nations.

As Christians in North America with all our luxury and potential for high living, we must remember that a needy world naturally feels unkindly toward us and blames us for their lamentable plight. They have a rebellious attitude toward our continued acceptance of their lives in misery, poverty, starvation, squalor and disease. One half of the world will go to bed hungry tonight; 1.2 billion people will live, be ill and die without ever having any medical care whatsoever. Forty-five per cent of all people over 15 years of age can neither read nor write. These people cry out like Jeremiah in Lamentations 1:12: "Is it nothing to you all ye that pass by?"

The income in North America is approximately \$1,800 per person a year, but statistics show us the piercing fact that the income for two-thirds of the population of the world is less than \$100 per person a year. Our surpluses and our waste must grieve an all-seeing God as the cry of millions rises toward heaven.

Life expectancy in North America is 71 years; in India it is 35 years. In North America there is a hospital bed for every 100 people; in Burma there is a hospital bed for every 10,000 people. In North America we have a doctor for every 1000 people, in Indonesia they have one doctor for every 70,000 people.

We are thankful for our nearly 250 relief workers who are serving in 22 countries of our sin-stricken world, but we should have more of them and provide them with the facilities and goods to continually enlarge our Christian witness. This witness, to be successful, must be given by people; it must have the human touch. Reports show that our cash support has been decreasing steadily until the last two years, thus making it difficult to maintain people who give this witness in our stead.

While this cash support to the foreign program has improved in the last two years, yet an analysis of the total contributions shows that the Mennonites of North America have only given one cent a day per person for relief. I am sure that our gum-chewing, pop-drinking and other harmless unnecessaries get a much greater portion of our money than that.

We often hear the question which Cain asked, and an emphatic reply that we are our "brother's keeper,"

but we feel that in this hour of the world's dilemma we must ask ourselves, "Am I my brother's brother?" We must continually be aware of the New Testament exhortation which says, "Let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Paul's conversation with Barnabas (Acts 15:36) gives us the key to initial as well as to continued concern when he said, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

The good Samaritan not only had compassion on the victim of thugs by the roadside, binding up his wounds, providing a crude ambulance to get him to an inn, but he provided for his continuing needs until he returned. So our work must not terminate with the first part of the story, but continue to fulfill the obligation of the last part of this impressive lesson.

For this reason I am very pleased that we are continuing to help our 17,000 brethren in South America who have so bravely endured the pioneer hardships of a new country. It is not enough to have brought them from countries of persecution to lands of more religious freedom, but duty demands continuous ministry to their various needs, such as agriculture experiments, education, medical, material aid of any kind, etc.

It is a well-known fact that in most of life's responsibilities we can do things together which we cannot do alone. The same group of people working separately or individually cannot prevent their efforts from becoming fragmentary as contrasted to joining hands in a united effort.

It is our hope that we will amalgamate our efforts as a Canadian brotherhood, who have already enjoyed much of this "togetherness" that we will continue to make our benevolence felt because of an organized, wisely-planned effort sponsored by a solidified group of peace-loving Christians. God grant us grace that our Christian witness in relief may first reach our own needy homes and hearts, but that our nearsightedness may not spoil our vision for the widest possible testimony. We must have in mind the spiritual needs of our suffering society and keep all other projects as a means to that worthy end. Bishop Stewart of Jerusalem of an Anglican diocese said, "While it is imperative to have an institutional program, yet there must be a continual guarding against over institutionalizing at the expense of the real purpose of the salvation of men's souls."

Let many prayers be offered for all our relief efforts today, so that under God's guidance tomorrow we may see a great movement to Christianity and genuine salvation.

## Books for Youth

### The Castle on the Cliff

An exciting story in which Douglas McKenzie, commonly called Duggie, is the chief character. Rajah, Douglas's cousin, who had lived with the old laird for so long had expected much to happen in his favour, and his disappointment gets him and others into many awkward corners. But brighter days dawn for the people in the castle, while those associated with it find themselves filling into those niches that seem made just for them. .... 80¢

### The Conquest of Kofi

Clive and Fenella and other young friends have heard the story of Kofi and are enjoying it at Elmira, Clive's English home. Part of the estate is used for forestry, and the information given about the trees is appealing to young people who are alive to the many things by which they are surrounded. The party has a picnic and a fishing expedition. Is it Kofi? but how could he have found them there? A number of exciting incidents will hold the young reader's attention till the end is reached. .... 80¢

### Kofi and the Golden Trinkets

The finding of an old map drawn by one of his ancestors sends Clive Phillips and his father on a treasure hunt to North Africa. Life in that country is vividly portrayed as the native scenes rise before us and the old slave castles appear on the scene. As might be expected, adventure and danger at times befall them, but an exciting story for any boy or girl all ends as it should. .... 80¢

### River Glorious

When Phyllis and Glenda left their flat in Johannesburg for a fortnight's holiday at Riverside Guest Farm, they little realized all that would happen during those weeks. That holiday time which held so much that was unexpected was also to affect the rest of their lives. This is a story of adventure that every girl will enjoy. .... \$1.00

### The Dullest Boy at Treherne

An old mediaeval castle — Treherne Castle has become a public school. Here is a typical school-story. "The Dud," "Baby Face," "Beans," and young "Mr. America" are the heroes. Kidnapping is done, but all ends well. But, how? This is what you would like to know. .... 70¢

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# Patient Perseverance

**"Thus did Job continually." Job 1:5.**

How little time most of us give to the cultivation of Christian virtues and graces! We go to church once on the Sabbath or perhaps only on special occasions, or when it suits our convenience. Daily we utter a short formal prayer, and possibly a few verses of Scripture are read so hurriedly that they are soon forgotten. We profess to be so busily engaged that we have no time left for prayer, for quiet meditation on the Word, for reflection on the will of God, for those things which must be attended to if we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). If, however, we were really sincere we should have to confess that it is not lack of time which prevents our progress but rather the lack of desire, intention, and will. An old proverb says, "Where there's a will there's a way." When we will to do a thing and intention is strong we usually accomplish it. Where there is a deep desire, a firm resolution to grow in the likeness of Christ, then grace will be given to overcome every obstacle which would hinder our progress. William Law says in *A Serious Call*—it is for "want of a sincere intention" that we make so little progress in the Christian life.

If we are to cultivate the beautiful flowers of love, humility, self-sacrifice, purity, patience in the garden of the soul, then we shall need to be diligent, resolute, persistent, consistent in our devotions. Half-heartedness wins no victory in any realm of life. "Be a whole man at everything," was the advice of a celebrated Englishman to his son at college. To build a strong, noble, winsome Christian character, one that will influence others for Christ, we must put our whole being into it. Success in business, in the arts and sciences, means concentrated thought, attention, entire consecration to the task in hand. Michelangelo was so devoted to his art that for weeks together he would not take off his garments to sleep. It is recorded of Handel that his enthusiasm for music led to such unwearied practicing that the keys of his harpsichord were worn hollow like spoons. If to reach the greatest heights of achievement in art, music, science, men have to put heart and soul into their work, is it surprising that the greatest attainment of all, namely, a beautiful character reflecting the virtues and graces of the Lord Jesus, can only be gained by wholehearted devotion to Christ, to His teaching, to the doing of His will in all things!

Robert Browning begins his poem "Easter Day" with the words, "How very hard it is to be a Christian! Hard for you and me... to realize it, more or less with even moderate success." To live a noble Christian

life is indeed hard, and is only possible when we mean business, when we make it our supreme aim in life and can say with Paul, "For to me to live is Christ" (Phil. 1:21). Then we prove that, in reality, the life of full consecration to Christ, to His teaching, is the easy life compared with a life full of selfwill and self-seeking, for did not our Lord Himself say, "My yoke is easy, and my burden is light" (Matt. 11:30)? We shall never get anywhere if we give this matter of Christian progress a mere corner of our mind, the odds and ends of our time, and what is left over when all other demands have been met. With too many of us our Christian life is a thing of paroxysms, of fits and starts, of cold and heat—a wave of revival and then dry heat; a stirring up of life for a time and then stagnation. We attend church or Bible class one Sunday and stay away the next for a most trivial and unworthy reason. We are careless, slack in our daily devotions. How can we possibly grow in grace, in the likeness of our Lord unless we use the means of grace provided for our growth? Unless we are earnest, sincere, diligent, and persevering in our devotional habits, in the doing of our Lord's will, there will be retrogression rather than progression. Jeremiah said of God's chosen people that they "went backward, and not forward" (Jer. 7:24). If we are to go forward, to be Christ's disciples "indeed," then we must continue to trust and serve Him, to abide in His Word. John 8:31.

The characteristic excellence of the piety of Job was that it was regular, continuous, consistent. The duties and exercises of religion were in his case never intermitted: "thus did Job continually" (Job 1:5). There was never a day Job omitted to pray, or forget to offer sacrifice, or allowed his faith and repentance to be interrupted in their exercise. It is by "patient continuance in well doing" (Rom. 2:7), by continuance in prayer, perseverance in Bible study, daily obedience to God's will, that we attain a steadfast and noble Christian character. To do a thing once or twice is easy, but to do it this day and every day, and all the days—this is the trial and the difficulty. To meet a crisis is one thing, to keep doggedly through the long dreary hours at monotonous duties is another. One has said, "It is easier to rise to the occasion in some supreme moment than to plod over the dreary plateaus of monotonous labor and uneventful routine."

When Christ becomes a living reality to us, and we live in the closest union with Him through prayer, meditation on His Word, and obedience to His revealed will, then we shall make progress and unconsciously we shall be trans-

formed into His image, and others will see the beauty of Jesus in us. Our loved ones, friends, neighbors, fellow workers in the factory, office, store, will see that which will cause them to wonder what is the secret behind our lives, for "we must needs love the highest when we see it." Those who have lived solely to do the will of God and have gone on steadfastly, however great the danger or hard the difficulty, and have been used mightily of God, have frankly admitted that the sole secret of their fruitfulness has been their entire obedience to the will of God, their utter surrender of self to their Redeemer. When in his old age General William Booth was asked what was the secret of his astounding success he replied: "When I was a young man I decided that God should have all there was of William Booth." If we give ourselves wholeheartedly to the cultivation of a noble Christian character, to the doing of God's will, and fully avail ourselves of every means of grace provided by God we shall be "fruitful in every good work" (Col. 1:10) and God will be glorified in and through us.

By Arthur Hedley  
(Gospel Herald)

## CANADASCOPE

### More U.S. Tourists

**Ottawa, Ont.** — Border-crossing statistics indicate that more American tourists are visiting Canada this year than last.

The bureau of statistics reported that 6,716,700 foreign vehicles entered Canada in the first eight months this year compared with 6,674,000 in the same period a year ago.

At the same time, the number of Canadian vehicles returning to Canada from the United States rose to 6,183,700 from 6,001,300.

### Immigration from U.S.

**Ottawa (Special)** — United States immigrants are moving into Canada in greater numbers than at any time since the Second World War.

There are indications that this year's total will go over the 12,000 mark, highest since the end of the war.

An average of 30,000 Canadians annually pick up and move south to make their permanent homes across the border. Over the past 10 years, 300,000 Canadians have made the move, according to the U.S. bureau of immigration.

Of the 300,000, about 75,000 are new Canadians who migrated to this country from Britain and Europe.

The Canadian department of immigration said Thursday that applications from Americans have been received in such numbers in

recent months that it has opened offices in Minneapolis and Los Angeles to speed up handling.

American immigrants admitted to Canada in the first half of this year totalled almost 5,000, compared with 4,700 in the same period of 1958.

## Hallesby's Inspirational Books

Though a scholar, yet Dr. Hallesby's books are easy to read, short sentences, simple language; it feels as if he is talking with you.

### Under His Wings

This book has been written for the many believing Christians who from time to time are filled with dismay at God's Word and who feel weary and discouraged in their struggle against sin. The author's purpose is accomplished if he can help Christians to abide under God's wings. .... \$2.00

### Why I am a Christian

This book reveals a considerate approach to an honest doubter. The author leads the doubter step by step to a fuller consciousness of the reality and satisfaction of an inner life. He attempts to help the Christian who struggles with doubts and difficulties. The author's final advice is not to come to God with demands, but rather to pray to God, "I have merited nothing, and pray therefore only for grace." .... \$2.00

### Prayer

It has been claimed by those who have followed the simple practices suggested in this book that their prayer life has become soul-enriching, powerful and freed from worry which they formerly had. This is a delightful book for those who want to come into God's presence to rest their weary souls in quiet contemplation of Him. The Meaning, the Difficulties, the Misuse, the Problems and the Spirit of Prayer are some of the questions Dr. O. Hallesby deals with in this book. .... \$2.00

### Religious or Christian

The underlying purpose of this book is to explain the difference between religion and Christianity. The personal question is asked, "Are you only religious or truly Christian?" Dr. Halesby cuts a sharp line of demarcation between the Christian life and all other forms of religious life. Some of the subjects he deals with are: Christianity's Intellectual Crosses, The Obedience of Faith, Manly Christianity, A Contrite Heart and Religion and Christianity. .... \$2.00

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## Be of Good Courage

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. —Psalm 27:14.

Does it seem to you that life is full of perplexing situations and problems to be solved? Thank God there are joys and happy experiences sprinkled with the anxieties and toils of the daily round of duties. Perhaps we sometimes think our situation peculiar and much more trying than the "trivial" matters of others over which they waste so much concern. To us, our problems are grave, unique, and serious, perhaps even physically painful and frustrating.

The title of a recent article, "The Waters Do Go Down" has left a lasting impression upon me. The thoughts expressed were taken from the experience of Noah who with his family was confined within the ark in a new and unusual experience, not knowing what the future held for them from day to day. For forty days and nights the rains continued. But their faith was tested not just forty days, for the waters prevailed an hundred and fifty days. "And God remembered Noah, . . . and the waters asswaged" (Gen. 8:1).

It is only when we come to our own extremity that we realize, in part, how much power God actually has and is. On the stormy Sea of Galilee, the disciples thought they were certain to perish or they never would have cried, "Master, carest thou not that we perish?" When we cry to the Lord for help, He sometimes chooses to snatch us quickly from despair as He did the disciples by rebuking the wind and waves, bringing about a remarkable, immediate assurance of hush and calm. Another time He may choose rather to close the mouths of the lions as He did for Daniel, but it was not until early morning that Daniel was drawn up from the presence of the starved lions. Whether it be immediately, or not until morning; or perhaps an hundred and fifty days—or more—we know that God remembers. It matters not how high the waves, how hungry the lions, or how hard the rain dashes, our God is more powerful and has given us the promise: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

"Wait . . . Wait, I say, on the

Knowledge is a treasure, but practice is the key to it.

—Thomas Fuller.

\* \* \*

True friendship is like sound health, the value of it is seldom known until it is lost. —C. C. Colton

Lord." Wait for the Lord and depend on Him. No doubt Noah's family wondered what was taking place outside the ark. How deep were the waters and where was the ark drifting? And when the ark came to rest it was not in their own back yard. Everything may have seemed quite different. Doubtless their previous plans and efforts were washed away, but God remembered Noah and in this new adjustment He was there. He spoke to him, put His bow in the cloud, and blessed Noah and his family.

Our waiting on the Lord, whether it is basically spiritual or accompanied by actual physical rest, takes time and will prove to be a refresher, a luscious banquet of spiritual food rich and nutritious to the soul. It takes time to pray and time to listen to God. Usually we can hear God's voice most audibly when we are alone with Him. To take time is perhaps one of the most difficult things to do in our busy, activity-filled life. There are so many things we think need to be done. We must lend a helping hand here and put our shoulder to this task and that. It seems no one else wants a particular job, and so we should offer to do it. There are many perplexing situations and problems to be solved.

"Hear, O my people, and I will speak; . . . I am God, even thy God . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:7, 12). Christ touched and the blind received sight. He spoke and men were healed or brought back to life. God's thoughts are infinitely more powerful than all my efforts. He does not need me to work for Him. He wants me to commune and fellowship with Him so that the Holy Spirit may possess me. Only then can He work through me. "For without me (Christ) ye can do nothing" (John 15:5b).

When the cares of life press hard and the burdens of the day seem grave; when the frenzy of activity is upon us and discouragement or uncertainty threaten, then take time again to look to God and depend on Him. The resulting yield- edness will increase the power that dwells within and the grip of the Master's skillful hand will steady us and increase the kingdom of God through us.

Cast your cares upon the Lord, for it does matter to Him about you. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord" (Ps. 31:24).

By Dorothy Horst  
(Gospel Herald)

### Official Opening At M.E.I. Of Manitoba

North Kildonan, Man. — The Mennonite Educational Institute of Manitoba observed the official opening

of the school for the term 1959-60. Guest speaker of the evening was Rev. D. Abrahams, of the Schoenfelder Mennonite Church, Pigeon Lake, Man. Attendance this year is 64; 11 students in Grade 11; 14 in Grade 10; 19 in grade 9; 14 in grade 8, and 6 in grade 7. This represents an enrolment of 168 per cent over last year's enrolment, 37 students. Three teachers are in charge of the teaching program. Mrs. E. Peters is in charge of the academic subjects in grades 7, 8 and part 9. Mr. Karl Fast teaches the religious subjects in grades 7, 8 and part 9 classes, while the principal, Mr. Frank Neufeld is in charge of the academic program in grades 10, 11 and part 9.

### Young Bicycle Rider Fatally Injured

Reedley, Calif. — Funeral services were held at the Mennonite Brethren church here Oct. 1 for Jon Kane Martens, 13-year-old son of Mr. and Mrs. Stanley Martens who was instantly killed in a traffic accident.

The youth was en route home on his bicycle when he was struck from behind by a pick-up truck. He was dead on arrival at the Reedley hospital.

Surviving in addition to the parents are a sister, Lysbeth, and two brothers, Jeremy and Joel; the grandparents, Mr. and Mrs. H. R. Martens of Reedley; and great-grandmother, Mrs. D. C. Eitzen.

## Weddings

### Warkentin - Schroeder

Miss Shirley Schroeder, daughter of Mr. and Mrs. Peter Schroeder of Aldergrove, B. C., and Mr. George Warkentin, son of Rev. and Mrs. George Warkentin of Aldergrove, were married in the M. B. church on October 10, 1959.

Rev. Herman Voth officiated. The pianist was Miss Esther Klassen. The choir served with two songs, "The Lord is my Shepherd" and "The Lord bless you and keep you." The groom has been Young People's leader in the church for approximately two years. After a wedding trip the couple will reside at Clearbrook, B. C.

### Future Subscribers

Mr. and Mrs. Herman C. Klassen of Aldergrove, B. C., were blessed with a son, David Allen on October 5, 1959. The Heavenly Father saw fit to take their only son, Jerry, home through an accident last year, but has now filled that vacancy with another son for which they are especially thankful.

## India

(Continued from page 5-4)

among the ministers. One said: "God has freed me from the bitterness toward another that was in my heart." Another, "I have come to realize how many more true servants of God there are other than those in my own denomination."

From Madura the World Vision team of speakers went on to hold conferences for pastors, in Kupang, Timor and Solo in Java. The men also held evangelistic meetings on the island of Bali in the Island Republic of Indonesia.

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## Japan

Our churches and missionaries in Japan have provided relief and assistance to some of the victims of the disastrous typhoon. The storm left more than 5,000 dead or missing which is the largest toll in Japan's history as the result of a typhoon disaster. Immediately after the disaster, our churches gathered clothing. Together with 100 blankets and other bundles of clothing obtained from MCC supplies, these goods were delivered by missionaries and our church people to the needy people for immediate relief. Some of our brethren and sisters also planned to assist in the clean-up work after the water had receded sufficiently. May it please the Lord to open many hearts to His word and to His voice through this disaster and bless the Gospel contacts that will be made by the Gospel messengers to the many stricken people.

Our folks in Japan are deeply grateful to God for being spared this disaster. The Osaka area where our missionaries work had received a flood warning, but under the Lord's marvelous providence the wind changed direction several hours before it would have hit the Osaka-Kobe area. The typhoon struck heaviest in the Tokai and Kinki districts. In many of the devastated villages the people have been living with very limited food on the roofs of their houses with scanty clothing and covering in the rainy and chilly weather.

### 1001 Stories for Children and Children's Workers

Here is a fresh collection of stories and anecdotes carefully selected for their appeal to young people, and their effectiveness in concretely illustrating the everyday life of the Christian or, Mrs. Alice M. Knight has compiled an apt and interesting group of stories meant to give a child a good understanding of such important matters as kindness, consecration, suffering and growth. \$3.95

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## Is the Church High School Necessary ?

As one who is closely connected with the church high school, it is quite obvious that my reply would be on the affirmative note. I am convinced of the necessity of this type of school for several reasons.

First of all, I would say that it is necessary because it aids the church in carrying out its primary task. This has been stated in various ways; one pictures the church's task as threefold: to preach the gospel (evangelism), to teach the gospel, and to train the heart, mind, and body of young people to continue the work of preaching and teaching.

Certainly none would question the possibilities and also the effectiveness of an evangelism emphasis at the high school level. Then too, we could hardly think of

a more convenient place or age level to begin the teaching of the great beliefs and doctrines of the Christian church. In order that the first two responsibilities might be fulfilled, the church needs to educate talent. The high school is there to aid the young people in assessing and educating their talents. Furthermore, the church high school realizes that educated talent which is not dedicated talent is not acceptable to Christ. In view of this there is the continuing challenge to commitment and dedication.

I realize that when we say that the church high school is necessary, we are saying that the home and the church together with the colleges are not fulfilling the entire task. It is not my intention to criticize any of these agencies by say-

ing that their program is inadequate. Also, we are aware that communities differ greatly in their program scope. Rather I would like to say that it is necessary for people in our day to utilize every possible Christian avenue in the training of young people. The necessity of working together in the spirit of Christian unity is our only solution.

Our schools in America have been relegated to a somewhat stepsister relationship. I do not appreciate the terms "church-related school" or "school working in co-operation with the church." All schools should be considered a vital part of the working church. They are the church in one part of its activity.

There are areas in which the church high school can make a unique contribution. First of all, the church high school, more than any other institution, can be used as an effective tool in building church loyalty. There are many valid criticisms of denominationalism as it exists today. In spite of this, the church as we know it seems to be the only practical solution. Our own Conferences were called into being in order that our mission outreach might become more effective. Organization is so basic today that even those who pride themselves in being non-denominational are not really so unless they are antidenominational.

It is difficult to estimate how many potential Mennonite church members have attached themselves to other church groups during the past few decades. It is inevitable that circumstances would cause some young people to join other fellowships. Others have left out of conviction (this can be appreciated), but many, and this is sad, have left out of ignorance.

Personally, I stand as one who was on the verge of leaving the Mennonite church on the basis of ignorance. As a young fellow just out of high school (not a church school), I attended an interdenominational Bible school and learned what other groups were doing and believed. Later on, as a student in the city, I became a weathercock for the differing winds of doctrinal emphasis. It was only after several crisis experiences in my thinking that I finally woke up to the fact that there was really nothing wrong with being a Mennonite Christian. In fact, there were many things which were right about it.

From that time on it has been my conviction that it is the duty of the Mennonite church high school to present clearly and boldly the Christian gospel as understood by the Mennonite church. It is also our duty to challenge young people with the many avenues of Christian service which may be entered. Our Mennonite heritage must be understood to be appreciated; our present church practices must be explained in order that they may become more meaningful; and our fut-

ure must be presented as that which will do great things for God with the help of those who are now young.

Some months ago TIME magazine carried a brief article about the fact that the Seventh-Day Adventists have the most vigorous mission outreach of any church, proportionately speaking. Last summer this magazine commented on the fabulous increases in membership as well as activity of the Evangelical Lutheran church over the last decade.

There is very little doubt in my mind that their extensive school systems contribute to their vigor. They not only sponsor church high schools but have grade schools as well. The Evangelical Lutheran church has 14,600 elementary schools in operation in the U.S.

With reference to church loyalty, some of you may recall the results of a study that were published in this paper. The figures are so unbelievable that I hesitate to use them again. The Seventh-Day Adventists claim that 94 per cent of young people that attend their schools remain loyal to their church, but 96 per cent of young people that attend other schools are lost to their church.

As a second unique contribution of church high schools, I would like to mention the over-all "plus" which such schools seek to give. The entire environment is geared toward those things which are wholesome. The teachers have Christian character. There is emphasis on character building in all aspects of school life. The music that is cultivated is superior. There is opportunity to rub shoulders with young people of the same faith from many separated areas, and in this way our horizons are broadened. By means of these many influences and experiences interest is awakened in those things which can lead to the more abundant life that Christ would have us live.

We can expect that the number of students enrolled in Mennonite high schools will increase, for at least two reasons: 1) More young people are seeking high school education than ever before. Church high schools can anticipate a share of the increase. 2) The world is making increasing inroads into our Mennonite homes. Besides, modern society seriously disrupts family life. These two factors are combining to influence parents to look to the church high school to hold the fort for them.

We need to be reminded at all times to keep a balanced program in our church. To put our emphasis on missions and to neglect our schools will throw our program out of balance. To reverse this would also be futile. It is my conviction that our Conferences could benefit in the future from a greater emphasis on the church high school.

"The Bulletin"

## Colleges and Schools

### A Glimpse Into The M.B.C.I.

**Winnipeg, Man.** — Almost seven weeks have passed since 237 students crowded the Mennonite Brethren Collegiate Institute for registration.

We know that many parents and friends are interested in our school. Many are wondering how well the school is functioning this year. Others may be interested to know what makes our school a "Christian" school. Some of these questions, I hope, shall be answered.

School, each day, begins at 8:50 a.m. and closes at 4.00 p.m.. The day is crowded with activity. The morning chapel period is a regular feature each day. We look forward to each Friday, for a visiting speaker who gives us a practical message from God's word. Classes follow chapel. Except for five minutes of recess everyone is diligently at work until noon hour. Most of our sports activities take place during that time. Because most students eat lunch at school it is understandable that our school is then very much alive. Besides regular classes in the afternoon there are periods for prayer meetings and choir practices.

M.B.C.I. is a "Christian" school. It is common knowledge that over and above the regular courses we teach religion. This, however, does not make the school "Christian." It is our prayer that in all the teaching and learning Jesus Christ might be exalted and glorified. A school is "Christian" only if it is Christ centered.

Teachers and students alike are looking forward with great anticipation to the gymnasium which is presently being erected. We don't mind the pounding of hammers and the roaring of motors if it will

make possible the completion of the building by January.

Our new teachers, Rev. John Regehr, Mr. Dave Froese and Miss Kay Wiens have already proved themselves tremendous assets to our school.

May the Lord give us grace to do our best in this most important work. —Henry Konrad.

### Bethel College

**Newton, Kans.** — Announcement was made of the Bethel College nominations for the Woodrow Wilson National Fellowship by the office of Acting President, J. Winfield Fretz.

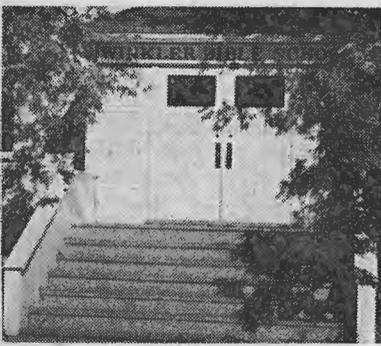
Chosen by a faculty committee were seniors: Edwin Willems of Hillsboro, Kansas; Paul Wiebe, Aberdeen, Idaho; and Anita Fast, Waterloo, Ontario.

The Wilson Foundation annually awards 1000 fellowships for first-year graduate study at any university of the recipient's choice in the United States or Canada. Woodrow Wilson Fellowships carry a stipend of \$1,500, plus full tuition and fees, and, in case of married fellows, a dependency allowance for wives and children.

The chief purpose of the fellowship program is to offset the critical shortage of qualified college teachers by encouraging college seniors of outstanding ability to consider college teaching careers.

### School of Nursing

**Bloomington, Ill.** — Thirty-three new students have enrolled in the Mennonite Hospital School of Nursing this fall at Bloomington, Illinois. Two of these are from Iowa, one from Indiana, one from Oregon, one from Ohio, one from Pennsylvania and twenty-seven from Illinois.



**Winkler Bible School**

The faculty and students of the Winkler Bible School extend a cordial invitation to you to attend the opening exercises of the school on October 25 at 2 p.m. in the Winkler M. B. Church. Rev. Herman Lenzmann, newly appointed faculty member, will deliver the address on this occasion. The choir will sing under the direction of Mr. Rudy Baerg. A warm welcome awaits you.

—The Faculty.

**Eden College News**

The Alumni of Eden Christian College is planning to present the play, "The Luring of These Days." The author of it is Brother Jake Dueck, formerly a student of the Mennonite Brethren Bible College.

The presentation shall take place at the Eden Christian College, Virgil, Ontario, on Saturday, November 28 at 8 p.m.

**Teachers Fellowship Meeting**

Program of a Fellowship Meeting of Christian Mennonite Public and High School Teachers to be held in the North Kildonan M.B. church, 217 Kingsford Ave., Winnipeg 5, on November 8, 1959.

**Sunday Afternoon at 2:30 p.m.**  
 General Singing  
 Invocation by the Host Pastor, Rev. Wm. Falk.  
 Special Music by Teachers.  
 The Teacher as a Missionary  
 Special Music by Teachers.  
 Testimonies by Teachers about their Experiences in School led by Rev. Victor Toews.  
 Special Music by Teachers.  
 Conclusion.  
 Recess and Lunch in the Basement.

**Sunday Evening at 7:00 p.m.**  
 General Singing.  
 Invocation.  
 Special Music by Teachers.  
 What Does Effective Teaching Require of the Home and the Church? by Mr. D. D. Duerksen.  
 Special Music by Teachers.  
 Testimonies by Teachers about their Experiences in School led by Rev. Victor Toews.  
 Special Music by Teachers.  
 Collection for the cause of Education in German in Manitoba.  
 Conclusion.

**All Christian Mennonite Public and High School Teachers are invited to participate. — Those who intend to lunch with us are asked to send in their intention of doing so, not later than November 1.**

Write to Rev. Wm. Falk, 14 Rossmere Crescent, Winnipeg 5, Man..

**Annual Youth Conference**

of all Manitoba M.B. Churches  
**Date:** — Saturday, October 31, 2:30 p.m. and 7:30 p.m.  
 Sunday, November 1, 2:30 p.m. and 7:30 p.m.

**Place:** North Kildonan M.B. church  
**Conference Theme:** "Well-pleasing unto God" (Romans 12:1-2).  
**Program (in part):**  
 Saturday, October 31, 2:30 p.m.  
 Message: "Well-pleasing, by Dedication to God" by Rev. H. Lenzmann.  
 Musical numbers: M.B. Collegiate Institute.  
 Panel Discussion: Students of the M.B. Bible College.

**Second Session 7:30 p.m.**  
 Message: "Well-pleasing, By Separation from the World" by Rev. D. Ewert.

Music: M.B. Bible College.  
 Talk: Miss Sally Schroeder, missionary from Quito, Ecuador.

**Sunday, November 1, 2:30 p.m.**  
 Message: "Well-pleasing, by Constant Renewal" by Rev. D. Ewert.  
 Music: Winkler Bible School.  
 Group Discussions.

**Second Session, 7:30 p.m.**  
 Message: "Well-pleasing, by Discovering (or Doing) the Will of God", by Rev. H. Lanzmann.

Music: Gospel Light Radio Singers.  
 Presentation of the Challenge of Home Missions by a member of the Home Missions Committee of Manitoba.

**Offerings:** At every session for Missions, including the Manitoba Youth Project and the Canadian Youth Project.

**Meals:** All guests will be served at the church. **Lodging** for the night will be provided for guests requiring it.

All young people are cordially invited.

**Mennonite Teachers Conference**

to be held at the Steinbach High School, Saturday, October 24, 1959.

**First Session 2:30 p.m.**  
 Invocation — Vernon Reimer, Niverville.  
 A Word of Welcome — J. J. Peters, Steinbach.  
 A Lesson on Orthography — Paul Neustaedter, Winnipeg.  
 Report about the New German Textbooks (Readers) by the Teachers.  
 Singing directed by Heinrich Ens, Gretna.  
 Message — Rev. D. K. Duerksen, Winnipeg.  
 Business Session.  
 Conclusion — Rev. D. P. Reimer.

**Sport**  
 Lunch: Pete's Inn  
**Second Session 6:30 p.m.**  
 Invocation — Heinrich Wiebe, Winnipeg.  
 Music — Emmanuel Mission Junior Girl's Choir.  
 Message — Rev. Jerry Hildebrand, Winkler.  
 Conclusion — Karl Fast, Winnipeg.

**Change of Address**

Mr. and Mrs. John H. Wiebe  
 Former Address: 1042 Ingersoll Street, Winnipeg 3, Man.  
 New Address: 232 Leighton Ave., East Kildonan, Winnipeg 5.

Rev. and Mrs. Henry Regehr:  
 former address: 233 Midwinter Ave. Winnipeg 5, Man., Canada. — New address: 2 Tain Bay, East Kildonan, Manitoba, Canada.

**On the Horizon**

**October 31.** — The General Assembly of the "Mennonitischer Verein Deutscher Sprache" is to take place in the First Mennonite church, located at Alverstone and Notre Dame, Winnipeg, beginning at 10 a.m.

**November 8.** — Mennonite Teachers' Fellowship Meeting, to be held at North Kildonan M. B. church.

**November 8.** — Conference Peace Sunday.

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