

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 30, 1959

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. V, No. 44

BIBLE DISTRIBUTION

AFRICA

Africa's population reached 220,000,000 in 1956 and is increasing at the rate of 1.8% or by about 3,960,000 persons each year, according to the recently-published United Nations Demographic year book.

Bible Society activity to provide Scriptures for this new multitude of people includes revision of the New Testament in four African languages and two portions in new languages. An increase in Scripture distribution is reported in most sections of this great continent: 5500 more Arabic in North Africa; 1000 in French West and Equatorial Africa; 28,000 in Egypt. Shortages cut supplies in the Congo and Angola though 128, 306 Scriptures in thirty-two African and five European languages were circulated. In West Africa translation work is progressing in Tiv, Margi, Isoko (Igabo), Mende and Temne. A Bible House distribution centre is to be built in Salisbury, the Capital city of the Rhodesias. Portions in Amharic are now being printed in Addis-Abbaba.

BRAZIL

South America provides a great challenge to the Bible Society which is being met in part by the issue recently of fifty thousand

copies of a new revision in Brazilian Portuguese. The printing of an additional 126,000 copies is in hand. In the city of Sao Paulo in Brazil, which has a population of over three million, traffic was suspended in one of the central squares of the town in order that a large Bible Sunday Rally, organized by the local Auxiliaries of the Bible Society, could take place.

HAWAII

The people of Hawaii, the 50th and latest State to be admitted to the Union, speak a score of languages.

The first group of missionaries, seven married men and their wives, sent out in 1826 by the American Board of Commissioners for Foreign Missions, found the people without a written language or religion, yet responsive and willing to learn. Within 35 years of the arrival of the missionaries one third of the entire population became members of the Christian church.

PAKISTAN

A young Muslim visiting the Bible House in Lahore, Pakistan, after looking at copies of the Bible he said to the General Secretary, Patrick N. Joshua, "You know there are many similarities be-

tween the Bible and the Koran, but there are certain passages which we do not understand. For instance the Bible says, 'love your enemies.' Now how can we love our enemies? If we did love them they would no longer be our enemies." So the Bible appears to the Muslims too idealistic and impractical. Mr. Joshua tells how, nevertheless, the Bible is having a practical influence on the lives of many of the young people.

INDONESIA

Celebrating the 150th year of its life in 1959, the National Bible Society of Scotland reviewed its work all over the world. A story of the work of this Society in Indonesia tells how some German missionaries obtained permission, grudgingly given, to teach a remote tribe. Two years were spent teaching the principles of right and wrong largely from the Old Testament. The chief of the tribe ordered the missionaries to depart as they had not taught the people anything

they did not already know. They were thunderstruck and pleaded to be allowed to stay another six months. They concentrated entirely on the New Testament and the stories of Jesus and His love. The chief told them at the end of the six months that they could stay as long as they liked because this really was new. So the Gospels distributed by the Society speak new truth to all people.

Wonderful Word

Sweet secrets of the Word of God!
Oh, wonders deep and marvelous!
Bright visions, heavenly and true,
That He in love hath given us.

Oh, counsels wise and wonderful,
And promises that heal and bless;
The sweet perfection of His love
In joy, and peace, and righteousness.

Sweet secrets of the Word of God,
Light of our life, wherein we trace
The great Eternal Mystery,
The revelation of His grace.

L. C. Gooding.

Southern District Conference

Hillsboro, Kan. — Delegates from the Southern District of the Mennonite Brethren Church, meeting October 16-19, ratified a program of continuing activity in several areas of Christian service.

In attendance at the four-day conference were 192 official delegates from the 42 congregations in this district. They represent a total membership of 4,741 in the states of Texas, Oklahoma, Arkansas, Colorado, and Kansas.

A large number of guests were likewise on hand to observe the sessions, with total attendance at Sunday forenoon services in the Hillsboro and Gadenau M.B. churches over 2,000.

The conference formally accepted into membership three new congregations — the Post Oak Church of Indianola, Okla. (for many years a mission to the Comanche Indians), and churches at Garden City, Kan. and Oklahoma City, Okla.

Movement to Urban Areas

A marked increase in the movement of members from rural to urban areas was one of the significant facts in the annual statistical report

of the conference. Also noted was continued growth in the churches' program of mid-week Bible instruction and annual per-member contributions.

The delegates approved a two-thirds million dollar fiscal budget for promotion of conference work in the local communities, in higher education, and in home and foreign mission programs.

Theme of the conference was "Discipleship for Today." President Leonard J. Franz of Tabor College sounded the keynote in the opening address, stating that "it is our business to build a church that can meet the challenge of the contemporary age and at the same time bring to completion God's purpose for our world."

Dr. Joseph W. Schmidt of Omaha, conference guest speaker, brought a series of inspirational messages which analyzed Christian Discipleship—its design, its discipline, its demands, and its dividends. "God has made a great investment in His children," he said, and closed with the question "What dividends has He received from His investment?"

Unusual Twins Party



The youngest pair at the Kwong Wah Twins Party. One day old. See report "Seeing Double", on page 10.

EDITORIAL

Sense of Christian Unity

What makes Christians one? Is unity something that can be created by votes or denominational mergers, or by the organizational uniting which is common in our day?

Certainly there lies upon all of us the imperative to seek for peace and to promote unity. Better acquaintance often makes us newly aware of unity. And it is good for Christian people to write into organizational structure the basic unity which they recognize among themselves.

But unity cannot be arbitrarily manufactured. It exists or it does not exist. It is the product of a common faith in Christ, a common understanding of the Word, a common will to follow Christ in the teachings of the Word, and a Spirit-born love. It cannot be secured by human fiat or diplomacy. The only genuine ecumenicity is the work of God.

Because such unity is of the Spirit, it is experienced by a more or less subjective sense. There is a mutual feeling which creates a bond. We find ourselves talking the same spiritual language, interested in the same concerns, warming toward one another as the children of God. We feel a sense of identity more real than that of physical relationship or long acquaintance. What we believe together is more real than mere denominational association.

The sense of identity and continuity may be historical as well as, or rather than, contemporary. We may or may not sense that our denominational fathers are one with us in faith and ideals. A denomination probably ought to represent a true secession of the Spirit. The articles of faith which we hold are the creed of the fathers. We have received a precious heritage, which in turn we are happy to preserve for our children.

For instance, Mennonites ought to sense from their reading of history that Mennonitism has in it still the essence of Anabaptism—that Conrad Grebel or Menno Simons would not seem alien if they could return to our fellowship. That is, we do not arbitrarily decide to espouse historic Anabaptist Mennonite principles. Rather, we are Mennonites today because the genuine, deeply-felt faith of our hearts has the Anabaptist characteristics. We sense the continuity in doctrine and principle. So likewise we sense the continuity in community with anyone who has those same roots of faith and life.

Christian unity is a sense of spiritual fellowship. It is the result, rather than the cause, of brotherhood.

(Editor, *Gospel Herald*)

K. M. B. Conference

Bridgewater, S.D. — The Salem K. M. B. congregation here will serve as the host church for the 1959 meeting of the Krimmer Mennonite Brethren Conference, which is scheduled to convene Nov. 7 to 10. Rev. J. J. Kleinsasser is pastor of the host church.

The pre-conference session beginning at 2 p.m. Saturday, Nov. 7, will be held in the Salem church. The remainder of the conference meetings are to convene in Pioneer Hall on the Freeman Junior College campus, Freeman.

Sunday, Nov. 8, will be observed as harvest thanksgiving and missionary Sunday. Speakers of the

day will include Rev. C. Plett of Doland, who will give the conference message in the forenoon, Missionary Clifford Ratzlaff of Rhodesia, Africa, and Dr. Joseph W. Schmidt, president of Grace Bible Institute, Omaha, Neb.

The familiar passage, I Cor. 3:11, has been selected as the conference theme.

The K. M. B. Conference was founded 90 years ago in the village of Annafeld in the Crimea. In 1874 the entire church emigrated to America under the leadership of Elder Jacob Wiebe, settling in Marion County, Kans. The conference now has a membership of about 1,800 in the United States and Canada.

DEVOTIONAL

The Doctrine of the "Blood Atonement"

By Rev. P. Kornelsen

"Without shedding of blood is no remission" (Heb. 9:22b).

This doctrine of the blood atonement extends like a red thread through the entire Bible. There are scores of people that do not believe in the significance of the blood. Modernists think that it is ridiculous to claim that the blood of Christ is the only means of redemption. They consider blood merely as matter.

The denial of the redemptive value of Christ's blood is in reality also a denial of the Son of God. Christ is no longer looked upon as the eternal Son of God, but just another man, born of a woman, like all the rest of humanity God hath said: "... the life of the flesh is in the blood." As soon as the blood stops circulating life ceases to be. John 19:34 tells us that blood and water flowed from Jesus' side when the soldier pierced Him; a sure sign that He was dead.

The blood has always been precious in the sight of God right from the beginning. When Cain slew his brother Abel, God said: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The one who sheds human blood is then committing a crime that is under the vengeance of God.

Another example of the significance of the blood may be found in the account of the death angel passing through the streets of Egypt. The first born of all those who failed to apply the blood of the lamb to the door posts were slain that night. It was then not the assurance of being an Israelite, but the blood on the door post, which saved the first-born.

A further example of the importance of the blood is seen in the Jewish worship services. The writer of the Epistle to the Hebrews says: "And almost all things are by the law purged with blood." Without the blood these worship services would have lost their value. The emphasis in these sacrifices was not laid on the flesh, but on the blood. It was the laying down of a life that was demanded in these sacrifices and for this reason the Bible considers the blood of such great importance, since blood is life. Blood and life are inseparable. The blood that was shed in these sacrifices was only a type of the blood of Christ, which speaks better than the blood of animals. As a sacrifice for the purpose of cleansing had no effect without the blood, even so it is impossible to receive the forgiveness of sins without the blood of Christ.

In view of the fact that God was so strict concerning the fulfillment of these ordinances, we ask our-

selves, "Was it absolutely essential that so much animal blood be shed, and also that Christ should die on the cross? Could God as the Eternal One find no other means of redemption?" The Bible emphatically says, "No! this is the only way." An atonement had to be made in order to restore the righteousness of God. The intimate fellowship between God and man, which was broken at the time of the fall, had to be re-established. Such a restitution could only be made by one who was free from all sin (inherited as well as committed), who would voluntarily offer his life, gain victory over death and thereby redeem mankind. Any other grounds upon which to forgive man outside the atonement would have been illegal, and would have given Satan occasion to declare God unrighteous. Satan had to be silenced and Scripture fulfilled as found in Phil. 2:15, where Paul says, "... every knee shall bow and every tongue confess," namely, that redemption was completed.

Then Christ the eternal Son of God came to earth, born of a virgin and identified Himself with humanity. He subjected Himself to all the ordinances of the Jewish law, both in regards to God and man, including the baptism of John. For He said: "Thus it becometh us to fulfill all righteousness."

The law further demanded that all male members in Israel attend at least three of the main festivals in Jerusalem. Since Jesus was 12 years old when He first attended the Passover together with His parents, it may be assumed that a boy of 12 in Israel was held responsible for the Law. The Bible

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.

tells us that Jesus lingered behind at Jerusalem, when the time for their departure had come. When His parents finally found Him after an extensive search sitting in the temple amongst the doctors of the Law, His mother said unto Him: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." He answered: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" In other words He tried to explain to His parents that God was His real Father and that Joseph was in reality only His stepfather. In spite of this fact, we find that He returned to Nazareth with them and was subject unto them, for had He not done so, He could never have been the Lamb of God that bore the sins of the world.

Further we read that after being tempted of Satan in the wilderness for 40 days, He hungered. Satan, availing himself of the opportunity, said unto Him: "If you are actually the Son of God, then why not turn these stones into bread?" Had the Lord Jesus yielded to this temptation to use His power without first consulting the Father in heaven, He could not have been the Lamb of God that bore the sins of the world.

Not even once did He take advantage of His power for the satisfaction of His own human needs. In the Scriptures we read: "Who being in the form of God thought it not robbery to be equal with God: but humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:6,8). Albrecht says: "Never once did he use his Deity as a means for personal gain.

Though Christ had not yielded to the temptation in the wilderness Satan again attacked Him in the Garden of Gethsemane. The battle was so severe that His sweat turned to blood drops, and we find Him crying in deep agony of soul: "O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt."

Satan would have been pleased to see Christ break down physically, making it impossible for Him to die on the cross, and thereby leaving Scripture unfulfilled. When Jesus' strength failed Him, God sent an angel to strengthen Him. In Heb. 5:7 we read: "Who in the days of his flesh, when he had offered up prayers and supplications with strong cryings and tears unto Him that was able to save him from death, and was heard." It was not death He was trying to avoid; He merely wished to be delivered from a physical collapse. This desire of His was granted.

Being victorious over Satan in Gethsemane, He was willing to die on the cross. His death on the cross, unlike the death of any other human being, will forever be a mystery to us. Had He died like any one of

us, He could not have been victorious over death. In contrast to the two thieves on either side, whose legs were broken to hasten their death, we read of Him that when His work was finished, He gave up the Ghost. It was here that He was victorious over death in that He voluntarily laid down His life. When He was yet on earth He had said, "The Son of Man hath power to lay down His life and to take it again." The apostle Peter says: "... being put to death in the flesh, but quickened by the Spirit, by the which He also went and preached to the spirits in prison." It was on the cross that He blotted out the handwriting which was against us. Anyone who will now receive the forgiveness of sins must accept His finished work on Calvary and believe in His shed blood. "For without the shedding of blood is, no remission."

Lindbrook's Thanksgiving Day

Lindbrook, Alta. — The residents from the Tofield-Lindbrook area noticed thankfully that on October 18 the sun was shining brightly, for this was the day that the Lindbrook M. B. Church had chosen to celebrate the annual Thanksgiving Day. The Tofield Schonseer Church was invited to help with the celebration, since Lindbrook attended the Tofield Thanksgiving on the previous Sunday.

In spite of the fact that very few crops had been harvested due to the bad weather, there was a thankful feeling in the listeners' hearts as Rev. John Neufeld, leader of the Tofield Schonseer Church, spoke on "Give Us This Day Our Daily Bread." The sermon had been preceded by a prayer meeting led by Abe Poetker of Lindbrook. Following Rev. Neufeld's message, Rev. Peter Goertz of Edmonton, formerly of Lindbrook, spoke on the latter part of Psalm 65. Then the service was brought to a close by a message delivered by Rev. J. J. Siemens of Coaldale.

After the lunch was served in the basement, the congregation assembled for the afternoon service, the theme being "Missions". The ears of all children pricked up eagerly as they heard that Mr. Paul Poetker was to have something special for them. Rev. Siemens then spoke once more, basing his sermon on Isaiah's "Here am I, send me." This was followed by a message from Rev. B. Sawatzky, city missionary of Edmonton.

The Lindbrook M. B. choir and the Tofield Schonseer choir served with numerous songs. In the afternoon they joined to form a mass choir.

The Lindbrook people wish to extend special thanks to the speakers who enabled them to receive many blessings.

Thanksgiving at Hepburn

Hepburn, Sask. — On October 11 the Hepburn M. B. Church held its Harvest and Mission Festival. The morning service opened with congregational hymns expressing our gratefulness to God. Rev. Jacob Bergen had a short message for the children and an introductory sermon. Brother Rudy Heidebrecht, the second speaker of the morning, brought to our attention that the Bible enjoins thankfulness for our spiritual benefits.

During the afternoon service the visiting speakers were Rev. Art Martens, director of the M. B. Mission of Saskatchewan and Rev. Ed Ratzlaff, missionary on furlough from Ethiopia. Rev. Martens based his message on II Kings 7:1-9, stressing the need for each Christian to take the Gospel to others. From Rev. Ratzlaff's message we again saw the problems of language and culture confronting the foreign missionary and the purpose and need for missions.

The choir served with suitable songs during both services.

The day has made us more thankful for the material and spiritual blessings we enjoy in such abundance, and also more willing to share them with others who are less fortunate.

Thanksgiving at Horndean

Horndean, Man. — Special services were observed in the Mission Chapel in Horndean on October 11, celebrating Thanksgiving in the forenoon, and Home and Foreign Missions in the afternoon. Mr. Willie Schroeder was the guest speaker in the German language for both services. He was qualified to speak on both thankfulness and missions because of his experiences in Paraguay, S. America, as a teacher. The English speaker was Rev. Joe Wiebe, now pastor of the Lindal M. B. Mission. In the evening Mr. Schroeder showed slides and gave a report of the work in Paraguay.

A fellowship dinner was served in the basement by the ladies of the Mission.

The choir served at both the morning and afternoon services. During the noon intermission, Mr. I. H. Voth organized a male chorus, to sing the heavenly praises to those who were waiting their turn for dinner. It was a wonderful experience for all, to join in together in this praise and prayer service.

Ernfold's Harvest Festival

Ernfold, Sask. — Harvest Thanksgiving Festival was held at the Gnadenau M. B. church at Flowing Well, Sask., on October

4. A hearty and lively congregational singing was led by the pastor of the church, Rev. Wm. Buller. Then followed the opening by Brother Peter Priebe with Psalm 103:2 and Psalm 107:1-15, 31-43. After a period of prayer the choir rendered suitable numbers. Then Brother Jake Schmidt, pastor of the Elim M. B. Church, spoke on "Discipleship, the Expression of True Thankfulness" (Mark 8:34, Luke 9:23).

After lunch Brother Schmidt spoke on Missions and Rev. Jake Adrian, missionary pastor of the Mission Group from Swift Current, spoke on Home Missions.

We were challenged both in the forenoon and afternoon to live a deeper spiritual life and yield ourselves more to His service in word, thought and deed. May God give us grace to be doers and not only hearers.

Just at the present time we have four to five inches of snow and traveling is extremely difficult. Some country roads are blocked. We trust the sun will soon remedy this situation.

Carman News

Carman, Man. — The young people of Elm Creek M.B. Church and the Gospel Light Mission of Carman enjoyed an evening of fellowship together at the Elm Creek church on Friday, October 2.

The evening consisted of a program in song, recitation and personal testimonies by members of both groups. The chairman was Jake Wall and leading in the testimony meeting was John Worms.

The theme for the service was "Christ, the Centre of Our Lives," based on Galatians 2:20.

Rev. A. Quiring, Carman pastor, presented the message. He emphasized that as Christians "being crucified with Christ, we are dead to sin, self and the world. Being dead to these, we are alive unto Christ and as such He should have the central and foremost part of the Christian life.

Following the program a fellowship lunch was enjoyed in the church basement.

Promotion Sunday was observed by the local Sunday school October 4, when ten students were promoted to higher classes.

Mr. O. Larson, Sunday school superintendent, chose II Timothy 2:7-15 and II Timothy 3:14-17 as an opening Scripture passage. He challenged the pupils to study to show themselves approved unto God, and to consider it a great privilege to be able to attend Sunday school.

In the worship service Rev. Quiring spoke on the importance of the Sunday school. Each has a responsibility in this field, including teachers, students, parents and children.

Rev. Quiring based his sermon on Matt. 28:19a: "Go ye therefore and teach all nations."

A Sanctifying Experience with Christ

A few years ago above a beautiful Japanese waterfall was found a strange letter, obviously penned by a young man whose lifeless body on the rocks below told its tragic tale. The message ran, "I have studied all the philosophies that treat of the problem of human life. I have studied all that the religions have to teach and I find no satisfying answer. I am going into the next world to see what I can find for myself." This cry of the soul of man today for a satisfying experience, for certainty that gives assurance, and for a purpose that gives meaning to life, is also heard in the Western world. Lord Byron, that literary genius, wrote in his journal on his thirty-third birthday, "I go to bed with heaviness of heart for having lived so long and with so little purpose." Contrast with this the swan song of the great Apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).

Another disillusioned modern laments the emptiness of life apart from Christ, writing of his life between the ages of 20 and 35. "What about those fifteen years? Can I find not one slightest bit of good in them aside from having been alive? It might be said that having lived those fifteen years was enough, good or bad, but it was not. With all the emphasis I can muster I cry, 'It is not! It is not!! To think that I shall just live another fifteen years as those last have been lived is not enough, not half, not a third, not a tenth. It seems to me the essential source of my trouble is the need for some unshakable conviction of the importance of life and a way in which one should live.'

Above this cry of despair one may hear the voice of the Saviour say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "I am come that they might have life, and that they might have it more abundantly." Why then are there not more persons who enjoy the peace, joy, and satisfaction of His discipleship? The wise man without peer observed in his day that the eye is not satisfied with seeing, nor the ear with hearing. Eccl. 1:8 "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with

increase: this is also vanity" (Eccl. 5:10). Ezekiel reminded Israel that immoral living cannot bring satisfaction to the heart of any man. God through Isaiah said, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

Religions of today offer help, but the cry of the soul of many persons continues, "Oh that I knew where I might find him" (Job 23:3)! My friend, are you one among this multitude seeking for meaning, for purpose, for satisfaction in life? If so, may I suggest to you where you may find all that your heart cries out for? You will not find it in a formal church membership, in works of selfabnegation, in forms of religion, in mystical meditations, or psychological maneuvering, but in a personal experience of spiritual birth, by the Spirit of God, and in a continuing discipleship with Jesus Christ. This means more than an affiliation with an anemic form of Christianity. It means a transformation of mind, a conformity to Jesus Christ, and a wholehearted obedience to His Word which sets one in harmony with the whole will of God and in direct opposition to the life and program of a carnal, Christ-rejecting world. The hypocrisy of profession without possession only intensifies the hunger of the soul. Nothing less than Christ Himself taking complete control of mind, body, and soul through the Spirit can satisfy.

Satisfaction and peace, joy and rest of soul do not depend upon circumstances, but upon relationships; not upon the absence of adversity and suffering, but upon attitudes born of the Spirit of God. Out of the depth of his experiences of the vicissitudes of life the Apostle Paul exclaimed, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10). The word "take pleasure" is the same as that used by God when He said, "This is my beloved Son, in whom I am well pleased." How is it possible for a man to enjoy such suffering, even glorying in it? The secret may be found in his surrender to Christ and in his deep-seated conviction expressed to Timothy in these words, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:11-12).

This assurance may be the experience of every child of God, to know that one is not his own but

that spirit, soul, and body are under the sovereignty of One who knows the end from the beginning, whose purpose makes all things work together for good, whose justification permits no condemnation, and whose power permits no separation. This gives the Spirit-filled, Christ-possessed Christian peace that passes all understanding, and unspeakable joy full of glory.

May I testify to you that this is really true! I can say with the Psalmist, "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9). Again the Psalmist says, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

Not only does Christ give to the person whom He has completely conquered joy, peace, and satisfaction, but He gives further purpose and meaning to his life by triumphing through him in all life's experiences. Moffatt's translation of II Cor. 2:14 puts the truth in most challengingly beautiful words, "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me. I live for God as the fragrance of Christ."

(Continued on page 12-3)

Conquest Youth Rally

Vancouver, B.C. — The opening meeting in the 1959-60 series of Conquest Youth Rallies sponsored by the young people of the M.B. churches in Vancouver was held on Saturday October 17. Approximately 300 young people attended from various points in the Fraser Valley and Vancouver.

The theme was, "Presenting Christ through Radio". The program consisted of special numbers in song, a film and a message by Rev. John M. Schmidt, Winnipeg city missionary.

Thanksgiving Service

Coaldale, Alta. — Thanksgiving services held at the M. B. church Sunday, October 18th, saw the church filled to capacity. Rev. H. Nikkel led the prayer meeting. Rev. D. Pankratz gave a message. Rev. A. Neumann of Grassy Lake, was the guest speaker. Mrs. D. Balzer, wife of the returned missionary from Japan, had a story for the children. The mixed Choir sang several numbers.

In the evening a special program was rendered. Slides were shown from missionaries, Coaldale people. Among these are Miss Nettie Berg, R.N., daughter of Mr. and Mrs. Peter Berg; Miss Katie Wiens,

R.N., daughter of Mr. and Mrs. Frank Wiens and Miss Susie Brooks, also a one time Coaldalian.

Then Mr. and Mrs. D. Balzer and family, one boy and four girls, dressed in the Japanese costume sang several songs in Japanese. With the aid of slides Mr. Balzer familiarized the audience with their work in Japan the past three years. Truly there is much to do and few workers to do it. Mr. H. Allert closed the Missionary meeting with prayer.

Funeral for G. J. Doell

Winkler, Man. — Funeral services were held for Gerhard J. Doell, 71, in the Winkler Bergthaler Church on Wednesday afternoon. Mr. Doell, a life long resident of this area, passed away in the Bethel Hospital on Sunday, October 18th, following a severe heart attack on Friday.

He was born in the Blumstein district where his father homesteaded and grew up in the Kleeefeld district, east of Winkler, where his father farmed.

In 1914, Mr. Doell joined the Bergthaler Church. He was married to Maria Teichroeb in 1916 and moved to Winkler that year. He is survived by his wife, four sons: George, Henry, Jake, all married and living in Winkler and John still at home. Also eight grandchildren and one brother, Frank, who is retired and lives in Winkler.

Rev. J. E. Stobbe conducted the funeral service and gave the sermon.

Kliewer in Accident

Willi Kliewer 17, of Winnipeg was in a car accident on Highway 75, about 10 miles from Winnipeg Sunday about at 1:00 a.m. In the accident he suffered a fractured shoulder. He was taken to St. Boniface Hospital. His condition is fair. There were three other passengers in the car, one of them was not injured, but the other two were also rushed to the hospital. One of them has internal injuries, but the other passenger is also in a fair condition.

Elected Mayor

Winkler, Man. — Mr. P. J. Kroeker has lived in the Winkler area all his life and received his education here. He is a partner in the family seed and vegetable processing business and is manager of the Kroeker Seeds plant in Winkler. He is a past President of the Chamber of Commerce, serves on the hospital board and board of the M. B. Church. Mr. Kroeker was elected Mayor of Winkler on October 23.

MASS SUICIDE

by John D. Unruh Jr., MCC Peace Section

Imagine for an instant that you are traveling in outer space, and that you are looking down upon the activity in the world you have just left. The hustle and bustle of everyday living is evident as people are frantically scurrying to and fro in an unending quest for wealth and the happiness it supposedly brings. Suddenly, something happens. One after another, men, women, children of every color, every creed, every walk of life, drop writhingly to the earth in the agony of death.

Is this war? If so, where are the sharp staccato sounds of machine guns and the hissing whine of rifle bullets; where are the frightening clouds depicting the tragedy of the hydrogen bombs? Where are the planes, the rockets, the missiles? Why are the air raid sirens not screaming their shrill monotonous tones of death? And through it all the sun continues to smile benignly upon the tragic scene below. In a matter of minutes all activity has stopped, no longer is there movement or life.

The 25 scientists who gathered at the International Conference on Biological Warfare at Pugwash, Nova Scotia, in late August were told by Sir Robert Watson-Watt, the inventor of radar, that eight ounces of an available toxic substance, properly distributed, could kill every human being on the planet. Imagine, eight ounces—the weight of an average Time magazine—could conceivably obliterate the human race from the face of the earth.

British philosopher Lord Bertrand Russell, who rates biological warfare a greater menace than nuclear weapons, claims that "although the cost of human destruction has been reduced to a few pennies a head by the hydrogen bomb," biological warfare may make it even cheaper.

What is this grim menace which has suddenly reared its head like a prehistoric monster to mock humanity? Why have we not previously been aware of this ignominious mode of warfare?

CBR

In 1943 President Franklin D. Roosevelt announced to the world that we will never use gas or germ warfare unless it is first used against us. That announcement allayed whatever fears had arisen from the shrouded reports of the efforts of the Nazi's in this area during World War II. Since that time, American people have received literally no information concerning this new warfare. In fact, to most Americans it is nonexistent. Chemical, biological and radiological

search and development have been secretly carried on by both the United States and Russia and other countries under a tight veil of secrecy.

CBR—shorthand for chemical, biological and radiological warfare—is toxic warfare against man, his animals and crops, rather than explosive warfare which destroys both man and his material possessions.

Chemical Warfare

Chemical warfare is the intentional employment of poisonous gases, liquids or solids to produce casualties. The lethal gases are exemplified by the nerve gases. These agents may be disseminated either in gaseous or liquid particle form and are odorless and colorless. When inhaled, they cause death in a matter of seconds, and a minute quantity in liquid form will kill through the unbroken skin. Physiologically these gases destroy the connections between nerve endings and muscles controlled by the nerve ending, which result in an eventual paralysis of the respiratory system. These gases could be delivered by shells, bombs, missiles, or be sprayed from tanks in manned planes over a huge area.

The non-lethal gas is what is popularly termed the psychochemical. The psychochemicals attack the various sensory, perception and nerve centers of the body, resulting in irrational action. These particular gases, reputed to be harmless, incapacitate defenders until a country or area is overrun by the enemy.

To illustrate the effects of a non-lethal gas—perhaps some of you have seen pictures of the cat that was exposed to this agent, and was consequently cowering in fear of a mouse. It is said that should this chemical be administered to Congress, half of the Senators would jump up and dance on their desks and the other half would clap. They would not realize that anything unusual was going on; only an outsider coming into the room who had not been exposed to the chemical would notice something amiss.

Biological Warfare

Biological warfare (BW) is the military use of living organisms or their toxic products to cause death, disability or damage to man, his domestic animals or crops. Little experimentation has been done; nevertheless, for the future it is being relied upon as the most potent and selective weapon available. Various forms of bacteria, fungi, viruses can be released in such a way that an entire popula-

tion can be infected and immobilized simultaneously. Crops can be destroyed in this way, and, as military strategists provocatively point out, Russia would be hindered more than the United States, for they are not as agriculturally diversified.

It is reported that infected insects are kept constantly available at Fort Detrick in Maryland (one of the installations in which biological warfare research is being carried on) ready to spread yellow fever, malaria, plague, Colorado fever, cholera, and many other devastating diseases.

In testimony before a Senate Committee, a former Chief Chemical Officer of the Army stated that there are at present biological warfare agents for use against humans and animals for which there is no counter measure or inoculant. He also asserted that BW diseases could be selected which would kill up to 90 to 95 per cent of the people.

Militarists maintain that the most "humane" type of BW is the attack on the food supply. "The enemy could capitulate at the starvation point and food could be shipped in." Certainly the word "humane" cannot mean starving people to death.

Radiological Warfare

By this time we are familiar with the colossal hazards of nuclear explosions. Radioactivity has become household terminology. Our avowed goal is the "clean bomb." Yet in the event of war, it is highly probable that stored quantities of radiosopes will be released for the specific purposes of rendering mountain passes, canal zones, and other strategic areas inaccessible. There is no limit to the possibilities of such diabolical warfare.

This is CBR. Additional statistics could be given such as those theoretically tabulated by the State Department when calculating the "results" of war games held in the Far East several years ago: along with 75 per cent of the enemy fictionally killed or incapacitated, some 600,000 casualties were recorded among friendly and neutral civilians. With the increased killing power of modern CBR these figures would certainly skyrocket.

How Does CBR Warfare Figure In Current Military Philosophy?

President Roosevelt's categorical announcement that the U. S. will never use CBR agents unless first used against us is presently under heavy attack. Military leaders challenge this doctrine continually, stating that we must express to the world our willingness to use

these weapons among the "normal, usable means of war."

CBR weapons are perhaps the ultimate deterrent. "The best immediate guarantee the United States can possess to insure that CBR is not used anywhere against the free world is to have a strong capability in this field, too."

One of the strong points of CBR weapons is the fact that they may make it possible to wage a "limited war" without propelling the world beyond the point of no return which nuclear weapons might. In other words, fighting in Laos, various African, Latin American or Middle Eastern hot spots could be stopped by the usage of certain CBR agents, and the "war" would be over and America would once again have escaped invasion.

CBR, compared to other defense preparations, is inexpensive and most countries can afford to stockpile these agents of destruction. America feels it must diligently stockpile these weapons lest some "Johnny come lately" David will overtake the United States and slay the Goliath.

In order to acquaint the American people with CBR its proponents are carrying on an extensive publicity campaign. The drive is being handled in such a way that the American public will accept it without any hesitations or misgivings. Should controversy and criticism arise from such a publicity campaign, the Defense Department plans to "sit tight and not get excited and weather the storm. Then when it's over we'll pick up where we left off and continue the campaign."

"If we are forced into a war with Soviet Russian or Communist China," writes Brig. General J. H. Rothschild, "we will have a much greater advantage if we do use these CBR weapons. We are more able economically—and probably more willing—than either Russia or China is to furnish the individual soldier and the civilian community with the means to detect this kind of attack and to protect themselves against it. Our economic prosperity, our smaller population, our tradition of regard for individual life all confer advantages in defending against chemical and biological warfare."

Preparations for mass death and destruction in any and all forms surely fail to show to mankind our "tradition of regard for individual life." We cannot let fear overcome us and drive us to a selfish nationalism and individual irresponsibility.

We must ask ourselves whether our witness includes participation in a vigil such as has been carried on at Fort Detrick since July 1, or whether our protest must take other form. A number of concerned individuals representing pacifist organizations have initiated a vigil

(Continued on page 8-3)

 THE *Young Observers* 

Let's Visit a Minute

Hi, Boys and Girls,

How is the week going? Are you all well and happy? Are you growing strong and good? I hope you are all wearing your smiles to school and to play. Don't forget to bring them back home to your family, too. You know that smiles are little curves that straighten out a lot of crooked things, don't you? Just try it for yourself and find out.

Talking about wearing smiles reminds me that smiles could possibly "wear out." The Bible tells us about real, lasting joy.

What is "joy"? Before you read on try to explain "joy" to yourself. Would you think that smiling fellows and girls always are the ones that have real joy? Could we have real joy in our hearts while being in trouble?

I said, joy in the heart. I think that real joy is of the heart, just as love is. What do you think, can boys and girls have joy? You do long for it deep down in your hearts, to be joyful, don't you? Can young folks be truly rejoicing at all times in all situations? Your lessons may be hard. Your friend may suddenly not understand you. You may have trouble with someone you really want to please. Great sorrow could come into your life. You might be sick, alone, lost, or in deep need. Can you still have joy, real joy in your heart?

Thank God, it is possible, for joy does not depend on money, health, friends or the family. Our joy, in the first place, depends on the Lord Jesus Christ. He came to make our hearts clean of guilt and weakness, and to fill our lives with the fulness of His joy! In the second place, our joy depends on us. The Lord tells us to rejoice. He expects us to be happy in Him! So joy is a decision of the heart. Don't fret, don't grumble, don't complain, don't hate, don't follow sin! But open your heart to Christ and let Him pour into your heart and life His joy, His fulness of joy, and you will then find much reason to wear your smiles at home, at school and at play.

"Rejoice in the Lord alway, and again I say, Rejoice." Bye for now.

Love, Aunt Anne

Corrie and Co.

Corrie poked her fiery red head round the dining-room door where I was busy patching Geoff's pyjamas with pieces from the rag bag, and announced, "Gentleman to see you, Ma'am."

I looked a little apprehensively at the split garments laid out in no uncertain manner on the table.

"You'd better show him into the waiting-room," I said. "I can't very well have him in here."

Corrie giggled and withdrew. A moment later she reappeared, still giggling. "Guess who it is," she said.

I looked at her as severely as I could. It was no way in which to address me, and I knew it. But she spoke as a privileged person. For Corrie, in this fourth year of war, was all that remained between me and the sink.

"I can't guess, Corrie," I said. "You had better tell me."

Corrie tip-toed up to me, put her arm around my waist and whispered.

"It's Mr. Lardy, from Wiggins' Stores. Done up like a toff. You'll hardy know him. Looks a perfect

scream in a bowler. He bought it last week when he was made chairman of the town council. My friend told me because the girl who sold it to him told her. Never thought I'd see him in it so soon though."

I laid a restraining hand on Corrie's small, wriggling body, remembering how her voice carried, even in a whisper. It always amazed me that Corrie, who at sixteen was only just over five feet, could possibly possess a voice of such shrill dimensions. I wondered if Mr. Lardy, on whose bounty we depended for any frills to our diet, had heard. Having propelled Corrie back into the kitchen, I went along the hall to interview Mr. Lardy.

He was sitting uncomfortably on the edge of a chair. The bowler hat was clutched tightly in both hands. His pink face was even pinker than usual, but this may have been due to a high stiff collar which stuck up into his neck, and looked very painful where the points dug into him. He had scant hair and an enormous walrus moustache.

I found myself saying, "Good

morning, Mr. Lardy. What can I do for you?" in exactly the same way as each Wednesday from behind the bacon counter he said to me, "Good morning, Madam, what can I do for you?" The familiar words seemed to reassure him. He sank back on to the edge of the chair after greeting me, and placed his new bowler very carefully on the table nearby. Then he cleared his throat.

"I've come," he said through the walrus moustache, "on be'alf of the town council, of which I 'ave the honour to be chairman."

There was a pause, which I felt in my bones I was meant to fill.

"Indeed yes! I haven't seen you since you were elected. I do congratulate you, Mr. Lardy," I said. And I said it quite sincerely, for we liked Mr. Lardy, moustache and all.

"I thank you, Madam," he said, bowing from the waist as he sat on the chair. "It was, I might say, not an altogether unexpected honour. 'Aving served on same council for ten years it was, as you might say, h'inevitable."

"Quite!" I agreed. I wondered what he had come for, and how long it would take him to get to the point. My mind was on those split pyjamas which had to be patched before the children's bedtime.

"Allow me to remark, Madam," he continued, "that it is a special pleasure to be visitin' you in my first h'official capacity."

There was a pause. I said, "That's very kind of you, Mr. Lardy."

"A great pleasure," he emphasized. His eyes took on a reflective look and the great walrus moustache quivered. "I never forget the doctor's goodness to me when he took out a portion of my interior. He was goodness itself."

"I'm sure he was," I murmured. It was always a pleasure to listen to appreciations, but those pyjamas!

Mr. Lardy took an enormous breath. As he exhaled it his moustache quivered like trees before the wind. He was getting to the point.

"We—meanin' the town council—'ave been approached by 'Is Majesty's Government," he said, "with a view to startin' a Youth Group in this community. A letter writ on 'Is Majesty's h'official paper requests us to give this matter our immediate consideration."

He paused to give full weight to this momentous statement. I said, "Really"—or something like it—and he continued.

"The Council, 'aving called a special meeting to consider this request, 'as decided to reply in the h'affirmative. It now remains for those interested to proceed with startin' of same."

Another deep breath and more quivering of the moustache.

"After due consideration, it was mooted and duly entered on the minutes, that the followin' ladies

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and gents be asked to h'assist." He produced a grubby piece of paper and read out a list of names, all familiar to me. Mine was the last on the list.

"What was it you wanted me to do?" I asked, hoping thereby to take a short cut through the labyrinth of explanations which I knew would follow.

But Mr. Lardy was not thus to be by-passed. For nearly five minutes he proceeded with detailed explanations regarding the proposed Youth Group. There were to be keep-fit evenings, educational evenings, literary evenings, hand-work evenings, and religious evenings. In short, our Youth Group was to act as a model for all other Youth Groups throughout the country, if not the Empire.

"And you, Madam," Mr. Lardy concluded, "'have been unanimously requested to h'assist with the religious evenings."

"Why ever?" I asked.
 "Because," said Mr. Lardy, "of the great esteem and respect in which your 'usband is 'eld throughout the district. We would, of course, 'ave preferred him, but knowin' how busy he is we h'anticipated a reply in the negative. So we decided that next best thing for these classes would be yourself, as the doctor might perhaps give you some 'ints for same."

(Continued on page 8-1)

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 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
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But Not Forsaken

by Helen Good Brenneman

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(32nd Installment)

"We had some correspondence with relatives in the British Zone. They had come into contact with some of this American relief committee's workers. The Mennonite Central Committee—that's what our brethren from America call themselves—were distributing food and clothing to the German populace when they ran across the Mennonite refugees. They asked if our cousins knew of any other Mennonites anywhere and they gave them our names. Then when the Warkentins came down our way, they looked us up."

"What were these Warkentins like? What do they propose to do for us?" Hans's heart raced with the thought of any kind of help—help to get a job, help to get out of this wretched camp, a little extra food.

"They were an elderly couple who were sent here to minister to the refugees spiritually," the older Martens replied thoughtfully.

"And that they did," Eva added quietly, taking a new black Bible from a box under the table.

"You mean that they came all the way across the ocean just to hand out Bibles?" Hans could not hide his disappointment. Why, he already owned a Bible, and little good it did him, though he had carried it with his belongings ever since he left Frau Schmidt back in Krauter. He had only read it once, and seeing that it was of little help, he had never bothered with it again.

Eva looked at Hans significantly.

"Oh, no, that's not all, though that would have been enough if they had come just for that," she replied.

"They explained it all to us," young David continued earnestly. "First they came over to Europe 'in the name of Christ' to distribute food and clothing to war victims and to help in any other way they could. It wasn't long until they discovered a number of our brethren in northern Germany trying to get across the border into Holland. When they found out how many of us there are, thousands of us, they set up a camp at Gronau in the British Zone."

"And now they have another camp at Backnang in the American Zone," old David interrupted.

"Yes, and from these camps they try to help the scattered refugees in any way they can. They can only take so many into camp and they said they would keep us in

mind and try either to take us in some time or place us on a farm close to Gronau."

"But you are forgetting the most important part, Son," the father interrupted again. "Although what they can do for us materially is limited, they are attempting to help us emigrate to new homes in Canada if possible, some to the USA, and the rest to Paraguay. It is unbelievable."

And unbelievable it seemed to Hans, as he listened while the Martens tried to remember every word of the conversation. They described to him how the MCC was trying to find American and Canadian sponsors for some of the Mennonites, sending others, such as lumbermen, farm workers, or industrial workers, to Canada under Workers' Schemes.

"Has not the Lord been very good to us, Brother?" Martens asked, as he sat fondling the new Bible the Warkentins had given them. "And we are so unworthy of His great and marvelous benefits." Bitterness, so long rooted in Hans's heart, sprang forth in his words before he could check them.

"What benefits? I guess we should thank the Lord for robbing us of our homes, our wives, our children, our sanity! I guess we should praise Him for allowing our cities to be burned, our land to be drenched with blood, our women to be ravished, our children to be turned into hateful little thieves. I guess—"

Martens leaned forward, looking squarely at Hans.

"And why, may I ask, do you blame God for the mess that this world is in?"

Hans lifted his face and met the challenge.

"Because if I believe in a God, it must be a God of love. He would not allow the injustices I have seen in my lifetime. He simply would not allow them. Maria believed in Him, and what good did it do her? I do not believe there is a God."

"But you have forgotten one thing, Hans," Martens replied calmly, calling him by his Christian name for the first time. "You have forgotten that there is another force besides God in our universe, a diabolical force. You dare not hold God responsible for Satan's work."

He opened the Book that lay in his lap.

"I want you to listen to several passages which have helped us struggle through the kind of doubts

that have overtaken you."

He began to read:

"Why do the heathen rage, and the people imagine a vain thing?"

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

He paused in his reading and looked again at Hans.

"God is not finished with the world yet, Hans. He is just biding His time. Another place it says, 'Vengeance is mine; I will repay, saith the Lord.'

"And now, I want you to hear another passage, which is our hope. Brother and Sister Warkentin read it to us when they were here, and we have reread it many times since:

'And ye shall hear of wars and rumours of wars: see that ye be not troubled: For all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: And there shall be famines, and pestilences, and earthquakes, in diverse places. All these are the beginning of sorrows. . . But he that shall endure unto the end, the same shall be saved.'

"These are the words of our Lord."

Hans looked around at the family group and he knew that they, too, had known sorrow, that they had experienced the same grievous things that he had had to endure. Yet within them was no thought of defeat. They were like that verse Maria had said that night, something about being persecuted but not forsaken. That was all he could recall. In his misery he had several times wished he could remember more of it, but he did not know how to look up the verse.

He wished he had what the Martens had. But it could never be. All of a sudden the atmosphere seemed close, stuffy, and for some reason he wanted to run, to get away from these well-meaning people and their faith. Inexplainably, he felt cornered.

"I really ought to go," he said haltingly, pretending to rise, but remaining half seated. "But first I'd like to ask you, 'Do you think this Mennonite Central Committee would help me to emigrate? I'm not a very good Mennonite, when it comes to faith, but I'm not too bad otherwise.'"

"We'll give the address to you," old Martens replied kindly.

Hans continued thinking aloud. "If I could get a job, perhaps in a few months I could pay my train

fare to Gronau, after I have bought a pair of shoes."

This time he really rose to go.

"It's been wonderful meeting you. I may come back."

Old Martens took his hand. "By all means, do, Friend. And—and if you'd like to borrow our Bible to read, you are welcome to do so."

What was there about this family that made him feel so wretched? Hans fingered his collar nervously. "I have one of my own, but I've seldom bothered to read it."

"You have a Bible and you're not reading it? Please," Martens clutched Hans's arm firmly, "please promise us you'll begin, if only a little at a time. You cannot afford to live without it."

Why did he promise? Hans wondered on his way back to his barracks. Was it the sincerity of the Martens' or his own inner misery that cried for relief? He could not say. But he did know that tonight he would unpack his Testament and begin reading, though it was hard to see how it would ever help in his wretched loneliness.

CHAPTER XXVII

If Elfrieda's everyday face usually glowed, her wedding day countenance was resplendent with happiness. Yet, beneath the serenity and graciousness of her bearing, Maria knew that there lingered a hidden sorrow, a pity for the middle-aged woman in the audience who was her mother.

Elfrieda had battled for days with a gnawing desire to stay with her family. She had seemed far-away and remote when Maria talked with her. But one day the two of them, Elfrieda and Franz, had come hand in hand to announce their new relationship. And Maria noticed that peace rested on the face of her friend. The girl Elfrieda had overnight become a woman.

"Did I say my part all right?" Rosie queried, when Maria and the children returned to their room to take off their good clothes.

"I told you, Rosie," Maria replied warmly, "that you did very well. Perhaps you did say your poem a little too fast, but that's the way we all do when we get excited. Really, Rosie, I was happy!"

"Didn't she look beautiful?" Rosie had mentioned Elfrieda's dress half a dozen times on the way back to the Lager from the hall where the ceremony had been performed. And it was true that the rented white gown which Frieda wore could not have fitted her better had it been her own. Maria had helped her alter the gown a little in the waist, but they had been careful not to damage it in any way, since it had to be returned to the shop as soon as they were finished with it.

(To be continued)

Corrie and Co.

(Continued from page 6-4)

For a moment I felt robbed of speech. I was, of course, quite used by this time to being a mere reflection, but it wasn't often put quite as blatantly as this. When I had recovered what poise was left to me, I said:

"But I hardly ever see him, to get any hints, Mr. Lardy. He is really too busy even to help me with such a class, and I don't feel capable of doing it on my own."

"Such a reply was h'anticipated," said Mr. Lardy. "But it is the unanimous feeling of the council that if you will consider this matter at your leisure, the reply will be in the h'affirmative."

"I haven't any leisure in which to consider it," I replied, feeling rather desperate. "You see, I'm already very busy with canteen work and salvage and war savings, not to mention this house, a practice and the children. And in any case I really don't think my husband would wish me to take on any more," I added as a happy afterthought.

Mr. Lardy's walrus moustache stretched in a broad and beneficent smile.

"Ah!" he said. "I 'ad the honour to meet the doctor as I entered these premises to discuss this subject, and took the liberty of mentioning same to him. He assured me that you were excellently suited for such work and he could think of no one who would do it better. He was even kind enough to add that he was glad I was asking you."

I said nothing. But I thought a great deal. In the silence which followed Mr. Lardy's conclusive remark, I heard a subdued titter from outside, then a knock, and Corrie's face again appeared round the door.

"Can you come to the 'phone, please?" she asked.

I seized the opportunity and held out my hand to Mr. Lardy in farewell, assuring him that I would think it over. Corrie showed him to the door and I escaped to the dining-room. There were times when Corrie was very intelligent.

As my visitor was being shown out, the back door slammed violently and my young son came into sight. His school cap was stuck rakishly on the back of his head and he trailed a satchel behind him.

"Hullo! Mums!" he greeted.

"Was that old Lardy going out?"

"Hush, Geoff!" I said, reprovingly. "Little boys of seven mustn't call people 'old Lardy.'"

"Well, he is old, isn't he?" Geoff enquired.

"Yes!" I agreed, "but you mustn't call him 'old Lardy.' It's not polite."

"But he is Lardy, isn't he?" Geoff persisted. "Well, Mums, if he is old and Lardy, surely he's old Lardy?"

I changed the subject.

"Go and get ready for tea, son," I said, "and don't leave your dirty Wellingtons in the middle of the kitchen floor."

Geoff went, and I proceeded to gather up the unpatched pyjamas, preparatory to laying tea. A few minutes later my son was back again, still dragging the satchel behind him.

"Is Jill home yet?" he asked.

"No! not yet. She's staying late for a match. Have you washed your hands for tea, Geoff?"

"Not yet, Mums," he said.

"Have you put your Wellingtons tidily in the lobby?"

"Not yet, Mums."

"Well, go and do it," I said. He turned to go but at the door he lingered.

"Mums!" he said, "do you know anything about Adam?"

"Do you mean the Bible Adam?" I asked.

"Yes, that's it."

"Well, I don't know a great deal about him. Why?"

"Had he got a moustache, Mums?"

"I've no idea," I said, "how should I know?"

"I didn't think you would," said Geoff. "Is Dad coming in for tea?"

"Yes, about five o'clock."

"Good!" said Geoff, "I'll ask him; he'll know."

I laid the table in a somewhat chastened frame of mind. Who was I to run the religious side of a Youth Group when I didn't even know if Adam had a moustache?

This is the beginning of the interesting story entitled "Corrie and Company" by Dorothy Dennison. Do you want to finish reading it? You can if you buy this 61-page book for only 60¢ from

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Woodrow's Report

Woodrow, Sask. — A farewell was held in honor of Rev. Nick Willems and his family the last Sunday in August. The Willems's, who have left us and moved to Clearbrook, B.C., where Brother Willems is teaching in Bible school.

A small program, consisting of duets and trios was presented. The day was brought to a close with a lunch served in the basement of the church.

A number of brethren have served us since Brother Willems left us. On September 27 we had our Harvest Thanksgiving Festival. Brother Edwin Lautermilch welcomed the guests. Rev. Peeler read Psalm 103. Mr. Jacob Schmidt from Kelstern spoke on Unceasing Thankfulness according to Psalm 65; Rom. 8:28; Rom. 12:1; Matt. 6; Psalm 50:14-15 and Phil. 4:7. Rev. Herbert Peeler from Pembrun Bible Institute spoke on Luke 15: 11-12. "Bread in my Father's House

and Enough to Spare." The choir, a girls' trio and a soloist served with songs. At the opening service in the afternoon Rev. N. Huebner read Psalm 116 and prayed. Mr. J. Schmidt spoke on Home Missions according to Psalm 126:6; II Tim. 2:4; Eccl. 11:4 and II Tim. 2:21-22. Rev. H. Peeler spoke on Luke 15:25-27, his subject being "Sonship Without Brotherhood." The choir and the trio again served with songs. Although it had been cloudy and rainy, the church was filled to capacity with guests from far and near. We felt the Lord's blessing.

The wheather has been stormy. We have had so much snow that the roads have been blocked and the snow ploughs and blowers had to clear the roads.

The people at Woodrow and vicinity cannot complain. God was merciful and gave good weather so that we have been able to harvest all our crops and get them in safely.

Some of the young people have left us, some for Teacher's College in Regina and others to the Hepburn Bible School. We wish them all God's blessing and success. Among the sick are my husband, Sam Sutter and Fred Kornelson. Both are in the Gravelbourg Hospital, recovering from a heart ailment. May the Lord give grace and restore them again. This is our earnest prayer.

Mrs. E. P. Sutter

Mass Suicide

(Continued from page 5-4)

outside this installation. Daily, people from all walks of life come to stand silently in protest of the biological warfare research carried on behind the heavily guarded walls.

Christ calls us to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Our approach to these crises must be positive — we must exemplify the love of God in our every relation. If the Sermon on the Mount holds any real meaning for us, then we must take a definite stand against CBR, as well as against nuclear weapons, but it must be a stand with constructive, positive alternatives.

Futility Of War

Speaking on the futility of war and armaments, George F. Kennan, a former USA State Department official, made this searching statement in the Atlantic Magazine: "In any case it seems to me there are times when we have no choice but to follow the dictates of our consciences, to throw ourselves on God's mercy, and not to ask too many questions."

CHRISTMAS PROGRAM BOOKLETS

The Blind Beggar on the Bethlehem Road

An Effective Christmas Program in five easy scenes, suitable for intermediates, seniors and adults. Two simple settings and eight characters. Music is optional. The story is effective. 40¢

Christmas Is For You

This is a play which shows Christmas being commemorated on both sides of the world. It speaks to both the Christian and the unsaved about the true meaning of Christmas. In its three acts a typical way of celebrating Christmas in America is shown as well as similar happenings in Thailand. 50¢

If Christ Had Not Come

This pantomime employs only two characters, any number may be included in the music presentation. All of the group numbers may be sung by either junior or senior choirs, trios, quartets, or whatever you wish to use. 40¢

Christmas Treasury

Number 65

Christmas songs, short plays and poems for primaries, juniors and seniors. Very appealing. 40¢

Christmas Suggestion Book

Number 32

This 32-page booklet contains recitations, songs, exercises, acrostics, dialogs, plays and decorating suggestions. 40¢

Tax Day in Bethlehem

Christmas Play very easy to produce, suitable for intermediates, seniors and adults. Three acts, on simple setting, ten characters, 25-30 minutes. 40¢

Fine Christian Christmas Cards

No. 8172—"12 Season's Greetings" with Scripture Text and Christian Sentiments and 12 Envelopes \$1.50

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CANADASCOPE

The Governor-General ship

The Governorgeneral is the highest representative of the Crown in Canada. He is the symbol of the impartiality and of the unifying force which emanate from the Sovereign. And in her stead he represents the link which binds us to the Commonwealth.

The appointed Major-General George Vanier has expressed this very clearly at his installation ceremony. "We are indeed fortunate," he said, "in being attached to the Crown which holds for the world a promise of peace. It is well to recall that the Queen is the symbol of the free association of member nations of the Commonwealth and as such is accepted as its head." Recalling that the Commonwealth spreads over 14,250,000 square miles inhabited by some 650 million people, the new governor-general exclaimed: "What a power is there for good in the world, what a power to right many wrongs, solve many problems in amity without recourse to arms!" He then spoke of the unifying mission of the Crown which he represented, a mission which has been carried out so successfully in Canada: "Canadians of Anglo-Saxon and Frensch descent are an inspiring example of coexistence. They go forward hand in hand to make Canada a great nation; hand in hand also with Cana-

dians of every origin, irrespective of race or creed, with all their different heritages."

General Marshall's Death

Washington (AP) — World leaders paid tribute to Gen. George C. Marshall, who guided the armed might of the United States in the Second World War and created the post-war Marshall plan to safeguard the West against communism.

Marshall's death at Walter Reed Army Hospital brought expressions of sorrow and loss from all over the country and many capitals of Europe. He had suffered a stroke last Jan. 15 at his winter home in Pinehurst, N.C., and was brought to Walter Reed March 11.

Perhaps no man of his time had been called great by so many of his countrymen as George Catlett Marshall.

Soldier and Statesman

Three presidents — Roosevelt, Truman and Eisenhower—almost revered his abilities as a soldier, statesman and diplomat.

He led the U.S. war machine as army chief of staff throughout the war. Then in the evening of his life he was recalled to duty as secretary of state and again, during the Korean War, as secretary of defence.

For his formulation of the Marshall plan, which bolstered free countries of the West with massive economic aid, Marshall was award-

ed the Noble Peace Prize in 1953. He also helped lay down the "Truman doctrine," which made Greece and Turkey out of bounds for Communist expansion.

President Eisenhower called Marshall's death "a cause for profound grief throughout the United States."

Typically, Marshall had decreed that his funeral be a simple one. It was held at Fort Myer Chapel, on the edge of the Arlington National Cemetery in Virginia.

Crop Loss Severe

A severe snow storm blanketed Western Canada with a snow covering ranging from about eight inches in the southern Red River valley to more than 20 inches through Saskatchewan and Alberta. Brandon and many other communities reported over 30 inches of snow.

Roads were blocked, telephone and power service were disrupted, and large quantities of an excellent grain crop are unharvested, lying either in swaths or not even cut.

The loss of crop will be high. Government reports have indicated that 100,000,000 bushels of grain are buried under the snow in Saskatchewan alone. In northern Manitoba it is relatively the same. There is little likelihood that these crops can be harvested before next spring.



Christmas Helper No. 59

Selections for Primary and Beginners' Departments; poems and recitations for Juniors and Intermediates. Easy-to-learn playlet entitled "What Do You Remember?" for one older girl, four girls ages five to ten, and two tiny boys three and four years. Their ages can be changed if necessary. Another short playlet, "Give of your Best", for three teen-age girls, to speak as well as sing. 40¢

And There Found They Christ

This is a Christmas play by R. K. McCarty, having three acts and a cast of six adults and five young people and its performance requires about one hour.

From the comforts of city life to the ruggedness of the country go the Hartleys on their vacation and there they celebrate Christmas, which was a new experience, not to Mr. Hartley, but it definitely was for his family. 50¢

Longing for Christmas

A three act play by R. K. McCarty requiring three adults (or young people dressed as adults), one young girl, three girls six to eight years old, and a boy about 10 to 12. The story centers about a family's plan for a simple, old-fashioned Christmas. Time of performance about one hour. 50¢

The Christmas Heart

A cast of four young girls and one older woman. A young wife carefully puts the guest room in readiness for a visit, but her heart is filled with an unforgiving spirit. She finally realizes that these things must be replaced by love in order that Christ may be welcomed to a Christmas heart. Written by E. D. Yale. Time 20 minutes 50¢

No Gift in Return

Cast of two older women, two young girls, and one primary girl. Granny sends Margaret a Bible as a Christmas gift. Margaret, having refused to take part in the Christmas service and not wanting to be bothered with carol singing, realizes the folly of her attitude. She promises herself as a gift for the Saviour. Time: 30 minutes. 50¢

The last two Plays are in One Book and are not sold separately.

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Weddings

Bueckert - Warkentine

Miss Linda Warkentine, daughter of Mr. and Mrs. John Warkentine of Hepburn, Sask., and Mr. John Bueckert, son of Mr. and Mrs. Bueckert, also of Hepburn, were married in the local M. B. church on October 9, 1959.

Rev. Jacob Bergen officiated, with Rev. J. H. Epp also giving a message. Miss Josephine Schmidt played the wedding music. A quartet sang two songs. The young couple will make their home at Aberdeen, Sask.

Martens - Stobbe

Miss Marguerite Frances Stobbe, daughter of the late Mr. A. Stobbe and Mrs. A. Stobbe of Boissevain, Man., and Mr. David J. Martens, son of Mr. and Mrs. J. J. Martens of Winnipeg, were married in the Boissevain M. B. church on October 24, 1959.

Rev. A. J. Froese officiated with Rev. D. D. Derksen and Rev. L. Warkentin also presenting messages. Mr. John Pauls of Morden was the soloist. Sharon Anne Stobbe, niece to the bride and Marion Martens, niece to the groom, were the flower-girls.

Visitors from a distance were Miss Mary Stobbe, sister to the

bride and missionary to Africa; and Mrs. J. Kroeker, also sister to the bride and her family from Vancouver, B. C.

Golden Wedding for Rev. and Mrs. J. J. Friesen

Drake, Sask. — A large congregation of relatives and friends gathered in the church on Sunday afternoon, October 11, to celebrate the Golden Wedding Anniversary of Rev. and Mrs. J. J. Friesen. The Rev. J. J. Nickel of Langham, a friend of the Friesens for many years, was the guest speaker. A male quartet sang two numbers and two of the daughters recited poems suitable to the occasion. Rev. Paul Schroeder presented the honored couple with a beautiful Bible, in appreciation of the services they have rendered in the church. A lunch was served in the church basement. The "bride's" table was centered by a cake in the form of an open Bible.

The Friesens were married fifty years ago in Russia, where Mr. Friesen was a school teacher. They came to Canada in 1924, and in 1932 Rev. Friesen was ordained to the ministry. They have eight children, six of which were present at the celebration. Rev. Friesen has been active in preaching and in Sunday school teaching and Mrs. Friesen has taken an active part in the work of the church and the Sunday school.

Dyck, Rev. J. Quiring of Portage, and Rev. J. J. Nikkel.

May the Lord comfort the bereaved, and may we all be ready when He calls.

Mrs. Sara Froese's Funeral

Winnipeg, Man. — Mrs. Sara B. Froese went to be with her Lord on Sunday, October 11, at 10:40 a.m. Her husband, Johann Peter Froese, died at Manitou, Man., in 1949. During the last two weeks she was given medical care at the Concordia Hospital.

Funeral services were conducted on October 14 at the South End Mennonite Brethren church, of which she was a member. Rev. J. P. Neufeld, the pastor, and Rev. David Dyck, Newton Siding, Man., conducted the service. Interment took place at the cemetery at Manitou, Man. Here Rev. John Wiebe and Rev. Jacob Klassen challenged the family and friends to live with eternal values and goals in mind.

Mrs. Froese is survived by one brother, Rev. Heinrich Dueck, Boissevain, Man.; seven sons, Peter, Newton Siding, Man., Henry, Yarrow, B.C., John, Mt. Lehman, B.C., Abram, Boissevain, Man., Bernard, Winkler, Man., George, Jadcherla, India, Frank, Winnipeg; and three daughters, Lena, Mrs. Gerhard Klassen, North Kildonan, Man., Helena, Mrs. Henry Toews, Ft. Garry, Man., and Sara.

Seeing Double

by Norman Wingert, MCC
Hongkong

In Hongkong there are three charity hospitals to which expectant mothers go to have their babies. The largest of these is Kwong Wah. Indeed, its maternity ward is the largest in the world. Last year 23,000 babies were born there.

These mothers represent poor families. Otherwise they would not have come to a charity hospital. They are refugees from Red China; they are from the 150,000 boat people who live their lives on sampans and fishing junks; they come from Hongkong's super-crowded tenement houses.

Nurses usually deliver the babies at Kwong Wah. Business is so brisk two or even three mothers occupy the same cot. Mother and baby must leave the hospital the third day.

It is to these underprivileged mothers that MCC in Hongkong has been permitted to give sometimes layettes for the babies, sometimes clothing for the mother, sometimes some pieces for the father and the older children.

Occasionally there are also cans of meat and pieces of laundry soap. With few days missed, MCC personnel have personally handed the gifts to the mothers for them to take along back to their cubicle and sampan and bed-space homes.

To celebrate the completion of MCC's first year at Kwong Wah, invitations to a special party were sent to 84 of the more than 20,000 mothers who had passed through the birth chambers during that time. The 84 were the mothers of twins.

Fifty-two sets of twins showed up for the special occasion. A few sets brought only their mothers, one riding on back, the other in arms. Other pairs came via little sister's and mother's backs. A few favored pairs were carried separately by papa and mama.

There was a speech of double welcome, a prayer for double blessing on the children, and a second gift for the mothers. Ten boys and girls from the Hospital's crippled children's ward sang several numbers, and there was a story about a child with two mothers. Bags of cookies went along home with the twins.

Fifty-two pairs of twins, all of them Kwong Wah graduates except one one-day-old set! The undergraduates' mother was still in the hospital. Thanks to Dr. Ling, director of Kwong Wah, and to Miss Chu, the Hospital's Matron,

for making it possible to stage the unique reunion.

Seldom can one see fifty-two sets of Chinese twins assembled at one place. Seldom does one see so double!

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. Hallesby 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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Obituaries

Funeral for Henry Epp

Newton Siding, Man. — Funeral services for the late Henry N. Epp of Newton Siding were held in the Newton M. B. church, Friday, October 16. Mr. Epp passed away in the Portage la Prairie hospital, after being admitted to the hospital only three days prior to his death, due to complications caused by an infection of the pancreas.

His sudden departure was a great shock to the whole community. In spite of very muddy roads, the funeral was attended by many.

Our heartfelt sympathies are herewith extended to Tante Lena and the whole family. Great is your loss, but greater still will be your joy upon being re-united with him in glory.

Mr. Epp was born in Tigerweide, South Russia, on February 26, 1903, and he reached the age of 56 years, 7 months, and 17 days. Mourning his death are his widow, two sons, four daughters, four sons-in-law, six grand children and one sister.

The services were conducted by Rev. D. A. Dyck of Newton Siding. Several fitting numbers were sung by a quartet, and messages of comfort and of trust in the Lord were given by Rev. D. A.

Colleges and Schools

CMBC Opening Program

Winnipeg, Man. — The official opening program and the installation service of the newly elected president took place at the Canadian Mennonite Bible College in Winnipeg on Sunday afternoon, October 18.

Rev. Henry Poettker was installed as president of the College which is going into its 13th year having opened its doors to students in October 1947.

The college auditorium was filled to capacity before the program opened at 2:30 p.m.

The program was chaired by Rev. J. D. Adrian instructor at the College who opened with Scripture reading and prayer.

The keynote address was given by Dr. David Schroeder. Speaking on the topic "Responsibilities with Peril," he reminded the audience that we were subject to influences around us and that theological climate with which we had been in contact in the past had left its mark upon us.

Dr. Schroeder advocated that we prepare our students to meet the movements of each generation by careful study of the theological position of each system. In order to meet the various theological movements an acquaintance with the whole theological spectrum was necessary. This was a responsibility not without its dangers.

Rev. J. J. Thiessen, president of the College board performed the installation service assisted by J. M. Pauls, moderator of the Canadian Conference of Mennonites.

Telegrams received and read at the occasion were from former students, from Rev. I. I. Friesen, past president, and from Bethel College, Newton, Kansas.

Clearbrook Bible Institute

Clearbrook, B.C. — The Mennonite Brethren Bible Institute of Clearbrook, B. C., officially opened the 1959-60 school year with a three-day Bible Conference on October 11-13. This year's guest speaker was Rev. Reuben Baerg, dean of the Mennonite Brethren Biblical Seminary, Fresno, Calif. "Beholding the Face of Our Lord" was the conference theme. Assisting Rev. Baerg in the services were Rev. J. A. Harder, Rev. C. C. Peters, Rev. D. B. Wiens and the school choir. We, as a school, have seen the "face of Jesus" through the conference. May we continue to look up to Him throughout this school year.

Classes at M.B.B.I. have been in session since September 22. The

enrollment this year stands at 76 with students from various points of B.C. and the Prairies. The enrollment breaks down into 28 in the Senior class, 30 in the Junior class, and 18 in the Freshman class.

This new term has also brought a change to the staff of the school. Mr. George Konrad serves as principal. Rev. H. H. Nikkel and Mr. H. P. Neufeldt have returned again. New staff members this year are Rev. John B. Epp, formerly of Kitchener, Ontario, and Rev. Nick Willems, formerly of Woodrow, Saskatchewan.

The student body has been organized for the coming year. For the first time a Student's Council has been elected with Peter Dick as president, Herb Voth as vice-president and Irma Suderman as secretary. Every student here has been given a practical work assignment for the year. Singing groups will visit the homes of the aged in this area and evening Bible Clubs for children will be held on six mission stations. John Klassen is the chairman of the committee in charge of this phase of school. Marie Rempel and the Yearbook Staff have begun the work on this year's annual. Looking after the student responsibilities of the radio work is a group headed by Neil Toews. Rudy Bandsmer is in charge of the recreational activities. The Librarians are headed by Kay Warkentin. A Publication Committee has been organized with George Friesen as chairman. This group's responsibilities are reporting to various news publications and editing a school paper.

For this year, we, the students, pray that the school motto "Study to show thyself approved unto God," will find application in each of our lives.

—Betty Dahl.

Bible Institute Opens

Hepburn, Sask. — The opening program of the Bethany Bible Institute was held on the evening of October 18 in the M. B. auditorium, Hepburn. Rev. Corny Braun opened the service with the reading of Joshua 1:1-9 and prayer. Principal J. H. Epp then introduced the faculty and staff. This year's faculty consists of Jacob Epp, George Gedert, Corny Braun, Rudolph Heidebrecht, and Paul Wiebe.

Mr. Gedert, registrar, gave a statistical report. Of the 80 students registered thus far, North Saskatchewan is represented by 42, South Saskatchewan by 10, B.C. by 14, Alberta by 11, Ontario by 2, and the United States by 1. By classes there are 6 freshmen, 44 sophomores, 17 juniors and 13 seniors. Testimonies by members of the classes were given by John Dyck, Ruth Balzer, Jerry Hall, Susan Ratzlaff, Viola Willems, and Mary Paetkau.

Rev. Art Martens spoke on Neh-

emiah chapter 1. The school choir and a trio sang several songs.

Tabor College

Hillsboro, Kans. — Student Work Days 1959 at Tabor College got under way on Thursday morning, Oct. 22. The goal for this year's project was set at \$3,800 for the three days of work.

Proceeds from the contributions by employees go directly into the Student Center building fund, as in past years. Last year's earnings reached a new high of nearly \$3,500.

Pacific Bible Institute

Fresno, Calif. — Ground breaking ceremonies for the new proposed dormitories at the Pacific Bible Institute and Junior College were held recently at the new campus site on Chestnut Avenue near Butler in Fresno.

The ceremony was held on Christian Education Day, an annual event marking the official opening of the school year.

Eight men took shovels in hand to turn the first mounds of earth marking the construction beginning.

First Building in Use

Last year, ground-breaking ceremonies were held for the first building on the Chestnut campus. The new building, which is now in use, was open for inspection following the ceremonies.

Dr. Robert N. Oerter, Jr., pastor of the First Presbyterian church, was the principal speaker on the program. Others participating included Rev. J. R. Quiring, pastor of the Madera Mennonite Brethren Church; Mr. Peters; Rev. Wiebe; J. E. Janzen, executive secretary of the board; and Rev. D. E. Friesen, pastor of the Mennonite Brethren Church in Reedley.

The Pacific Bible Institute choir, making its first appearance of the season, provided the music for the occasion. Dietrich Friesen, music instructor at the school, is the choir director.

Plans for the new facility include a dormitory for men students and one for women students. There will be 24 rooms in each with an apartment for the house parents.

The first unit to be constructed will be the women's dormitory at an estimated cost of \$62,000.

Mennonite Biblical Seminary

Elkhart, Indiana. — Fifty-seven students are registered for fall semester classes at Mennonite Biblical Seminary, an increase of more than 20 per cent over last year, according to the dean's final revised enrollment statistics.

Of the total, 37 are full-time students and 20 are part-time, compared to 30 full-time and 17 part-time last year.

Thirty-three students are from the United States, 23 from Canada and one from Japan. Totals for states and provinces are: Kansas, 12; Manitoba, 11; Indiana, 10; Saskatchewan, 7; Illinois, Pennsylvania and Ontario, three each; Minnesota, two; Ohio, South Dakota, Montana, Alberta and British Columbia, one each.

Grace Bible Institute

Omaha, Neb. — Dr. Joseph W. Schmidt spoke at the Southern District Conference of the Mennonite Brethren Church held in Hillsboro, Kans., Oct. 16-19.

Visiting speakers during the week were Rev. William Gustafson, pastor of the Omaha Bemis Park Baptist Church, and Mr. and Mrs. B. Lehman Keener, representatives of the Unevangelized Field Mission at Elizabethtown, Pa.

Hesston College

Hesston, Kans. — Tilman R. Smith, who assumed administrative duties here last June, was inaugurated as the fourth president of Hesston College Wednesday evening, Oct. 21. He succeeds Brother Roy D. Roth.

Toews at Fuller's Seminary

Coaldale, Alta. — John B. Toews, son of Mr. and Mrs. A. A. Toews, Coaldale, Alta., is one of 114 students in one class at Fuller Theological Seminary in Pasadena. Student body enrollment reached a new high in the 12-year history of Fuller Seminary at 283.

Toews, who received his B.A. from Tabor College in Kansas and his M.A. from the University of Colorado, graduated from Alberta Mennonite High School in 1953.

Fuller Theological Seminary, founded in 1947 by Dr. Charles E. Fuller, radio evangelist of the Old Fashioned Revival Hour for the past 35 years, is an accredited Seminary for the training of men and women college graduates for the ministry, mission field, evangelism, chaplaincy and Christian education.

Conscience

In this book Dr. Hallesby deals with the moral side of the Christian's life. He has chosen Conscience as his theme because the treatment of this subject affords him a good insight into the Nature of the moral life as well as into the practical Christian duties of everyday life. What conscience is, how it functions, its relation to a fallen man, how it harmonizes with the Word of God and with faith are some of the basic thoughts brought to the attention of the reader. \$2.00
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Oxford Reference Bibles

A 1771 y French Morocco, overlapping edges, art gilt edges	6.00
1700½ yd Moroccoette, overlapping edges, gilt edges	3.50
2501 y French Morocco, with concordance, overlapping edges, red under gold edges	6.00
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XA 1591 y French Morocco, overlapping edges, art under gilt edges, thumb index	9.50
XA 1771 y India paper, gilt edge, partially overlapping edges, thumb index	7.25
A 1703 y India paper, gilt edge, with concordance	10.00
XCA 2442½ syx Scofield Reference Bible, with Oxford concordance	13.00
A 2423 Z Scofield Reference Bible, Persian Morocco	10.00
A 2501 y India paper, with concordance, gilt edge	8.00
XA 1723 sym India paper, gilt edge, partially overlapping	11.00
1701 y Chain reference, partially overlapping, gilt edge	5.00
2501 y Oxford Concordance Bible, gilt edge	6.00

Holman Bibles

4512 Verse Reference Jewel Bible, French Morocco, dictionary concordance, family record	8.50
5002 Home reading Bible, moroccograne, limp, family record, devotional readings, red edge	7.00
5003 Same as above, but gold edge	8.00

World Bibles

711 Black Leathertex, King James, red edge, overlap. covers	5.00
1124 CZ Black imitation leather, zipper closed, red edge	5.00
1129 C Black genuine leather, overlapping covers, gold edge	7.50
212 Bible paper, family register, red edge	1.75
300. Black Wortex, overlapping covers, red edge	1.35

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Teachers Fellowship Meeting

Winnipeg, Man. — A Fellowship Meeting of Christian Mennonite Public and High School Teachers is to take place in the North Kildonan M.B. church, 217 Kingsford Ave., Winnipeg 5, on November 8, 1959.

The afternoon service begins at 2:30 p.m. The main speaker will be the returned missionary and present teacher Mr. Bill Schroeder. He will present a message on the theme, "The Teacher as a Missionary."

The evening service begins at 7:00 p.m. Rev. John Regehr, former pastor at Silver Lake, South Dakota and present teacher at M. B. Collegiate Institute, will bring the main message. His theme is, "What does Effective Teaching Require of the Home and the Church?"

There will also be testimonies from teachers about their experiences in school and special music by teachers in both meetings.

All Christian Mennonite Public and High school Teachers are invited to attend. Those who intend to lunch with us in the recess between the two meetings are asked to send in their intention of doing so, not later than November 1.

Write to Rev. Wm. Falk, 14 Rossmere Cresc., Winnipeg 5, Manitoba.

A Sanctifying Experience

(Continued from page 4-3)

Do you want your life to have purpose, meaning, satisfaction? Do you wish your life to be winsome, beautiful, fragrant? Would you like to have victory over those hateful dispositions, those jealous feelings, those envious thoughts, those unkind attitudes, in short, all those strivings of self? Do you long for freedom from a sense of condemnation and guilt? Are you tired of trying to find satisfaction in pleasure and popularity and property? Then come to Jesus Christ. Surrender wholly to Him, body, soul, and spirit; become His disciple; fill your mind with His Word. This rich, satisfying experience is for you as well as for others, but there is no short cut to such a life. It costs everyone alike. It costs everything but it is worth more than everything you have, or anything you may have in this world! Meet your Saviour at the cross. Acknowledge your sins, apply the blood by faith, and yield your body a living sacrifice.

You too may have a life fragrant with the knowledge of God and abundantly satisfied with the goodness of His house. You too may live for God as the fragrance of Christ. A little poem says,

Out of the hardness of heart and will,
Out of the longings which nothing could fill,
Out of the bitterness, madness, and strife,
Out of myself and all I called life,

Into the having of all things with Him,
Into an ecstasy full to the brim,
Wonderful loveliness draining my cup,
Wonderful purpose that ne'er gave me up,
Wonderful patience enduring and strong,
Wonderful glory to which I belong.
By Nelson E. Kauffman,
(Gospel Herald)

Pacific District Conference

San Jose, Calif. — The San Jose M.B. Church will be host of the Pacific District Conference which is to take place November 7—9 on the Santa Clara County Fairgrounds, Tully Road, close to Highway 101. Delegates and guests are invited to attend. Sunday afternoon and evening will be meetings of special interest to the young people.

The San Jose M.B. Church,
Wm. Neufeld, pastor.

Invitation

The Mennonite Provincial Relief Committee of Saskatchewan extends an invitation to our Mennonite churches of the province and to all those interested in Relief Work to our annual meeting. This shall take place at the First Mennonite church in Saskatoon, Corner Queen St. and 5th Ave., at 9:30 a.m., on Wednesday, November 4, 1959.

May we come prayerfully to accept the Lord's will and work.

On behalf of the committee,
I. H. Block

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 6 and 7. — Manitoba M.B. Preachers and Deacons Conference in the Elmwood M. B. church, instead of at Newton Siding as announced before.

November 7. — South Saskatchewan M.B. Preachers and Deacons Conference to be held in Kelstern M.B. church.

November 7. — A meeting of representatives of the Ontario M.B. churches to be held in the Port Rowan M.B. church.

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

November 8. — Conference Peace Sunday.

November 14. — Alberta M.B. Preachers and Deacons Conference to be held in the Linden M.B. church.

November 21. — Beginning of Vancouver M.B. Youth Rally.

November 28. — British Columbia M.B. Preachers and Deacons Conference to be held in the Strawberry Hill M.B. church.