

Mennonite Observer

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

I Cor. 2:2

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Japanese Church Leaders Believe Mennonite Way "Full of Conscience"

By Lowell J. Teichroew

After spending several days in Akron, Pa., visiting MCC and observing Mennonite life in the area, Professor Gan Sakakibara and wife exclaimed, "We feel encouraged. Seeing the Christian peace concern in action, especially young men working for peace, has impressed us very much. Now, finally, we have seen some CO's of whom we have heard in Japan."

Both Mr. and Mrs. Sakakibara, Christian leaders in Japan, are touring the US, visiting with Christian people, observing the Christian Church, hoping to receive an up-to-date view of Christianity in America. Mr. Sakakibara, of the economics faculty of Auyuma Gakuin University in Tokyo, served as a delegate from the Japanese National Council to the conference of the World Council of Churches in Greece last summer. Mrs. Sakakibara served two terms in the Japanese Diet (parliament) after World War II.

The Sakakibaras are friends of Paul Peachey, MCC peace worker in Japan. Intensely interested in the Christian peace witness, Mr. and Mrs. Sakakibara repeatedly registered their concern for the non-resistant position: "The peace movement is a growing concern in Japan. Particularly after the war, when the peace constitution was accepted by the government, Christians and many old generation Japanese people became strong believers in the peace position. But Christians are a minority. Secular peace movements have become popular; meetings such as the one that is held on the day that the atom bomb was dropped on Hiroshima are taken with great interest. The Christian concern is not taken with deep sincerity by the majority. It is not regarded with sole importance."

"Our problem as Christians is, 'How can we appeal to the popular community and be heard?' We, (Continued on page 12-1)



Japanese Tokyo Professor Gan Sakakibara and wife are doing some volunteer work at Akron. (See article to your left)

Byler Retires as Relief Director

Akron, Pa. (MCC) — Joseph N. Byler, having served 19 years in the Mennonite Central Committee, has retired after 15 years as Relief Director. Except for a few brief interludes, Byler has spent these nearly two decades of service with

MCC working with relief assistance programs in areas of critical need; during most of these years much of his attention was drawn to emergency material aid distribution in war-torn countries in Europe; the (Continued on page 9-2)



Joseph N. Byler retires from his position as Relief Director; he will continue serving in the relief office on a part-time basis. Robert W. Miller (right) succeeds Byler as Director.

Child Conversions and Child Evangelism

By Dr. F. C. Peters

Many movements which have made an impact on our world have been very eager to win the child. They saw in the child the hope of their future. Hitler had his Youth Organization; Russia has its "Pioneers." Jesus also placed emphasis upon the winning of the child for the kingdom of God. In Matthew 18:2 we read: "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." And again in Matthew 19:14: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Children are the most cherished possession which we as parents have. Even though (in the hustle and bustle of our fast moving time) we tend to neglect our duty toward them, we desire nothing more than that our children would find their way to Christ in their early youth. However, parents should be just as anxious that their children show real spiritual progress as they are to see them saved. We have too many conversions which fall short of lead-

ing the child into genuine spiritual growth. It would also seem to me that many workers are interested solely in conversions and have less vision for the spiritual growth of the child.

I am not going to outline methods of child evangelism in this paper. I am certain that many of my readers have a better acquaintanceship with such techniques than I have. I shall dwell on certain major principles which ought to guide our thinking in winning our children for Christ.

I. Let us note, first of all, that a child can be converted. This would seem rather elementary, and yet not all Christians are fully persuaded of the truth of this statement.

That a child can be converted is attested to by history. Polycarp, an early church father, was eleven years of age when he became a Christian. Jonathan Edwards, the great New England preacher, was seven. Isaac Watts, who has left us so many fine hymns, accepted Christ at nine, and Matthew Henry, whose commentary is still read by many, experienced salvation at nine also.

(Continued on page 10-2)

EDITORIAL

Orderly Meetings

If they are to function smoothly, there should be an understanding and application of parliamentary rules of procedure.

Official meetings of the local church and its auxiliary organizations, of church conferences, provincial and national, social and business meetings and conferences in Mennonite history have been conducted in a very informal manner without regard for specific rules, rightly thinking that the spirit, content and results are main criteria of a successful meeting.

In reviewing this phase of Mennonite life, we find that meetings concerning churches, schools, missions, institutions, associations and kindred organizations have had a slow but revolutionizing effect on our lives. They have brought us into closer touch with each other, and with our common problems in secular organizations, also into closer touch with the outside world.

It is not my intention to pass judgment on the comparative merits of the various religious and secular organizations, since any sincere Christian will find guidance in Scripture and church rules for that problem. But most of us have, by experience, come to the conclusion that if any of our meetings, conferences and organizations are to function efficiently, there must be an understanding of parliamentary procedure. Not only the officiating leaders, but also the rank and file of the membership should gradually acquire it.

Whether the meeting is small or large, the business of the meeting should be conducted in a formal, correct manner, preferably following the widely-accepted procedure laid down in *Robert's Rules of Order*. Of course, a brotherly Christian spirit must be the all-important factor in any of our meetings, but orderly procedure does not hinder the Holy Spirit in guiding us, but promotes clear understanding, prevents useless argument and saves time.

In smaller meetings, the president or chairman is often at a loss to know when to stand or remain seated. He should stand when he calls the meeting to order, or opens the meeting; when he states a motion; when he puts a motion to a vote; when he introduces a speaker, and when he calls for a motion of adjournment. At no other time is it necessary for him to stand. He may rise during a discussion, but that is not necessary.

When it is time for the reading of the minutes the chairman says, "The secretary will please read the minutes of the last meeting." After the reading of the minutes he will ask, "You have heard the minutes; are there any corrections or additions (pauses). If not, I declare them approved as read."

If there is a correction or addition, a member rises and says, "Mister (or brother) chairman, this (or that) correction or addition should be made." No seconder is necessary. The chairman says, "With the approval of the house (assembly, conference), the secretary will please make this correction." He then says, "If there are no further corrections or additions the minutes stand approved as corrected." - (The secretary makes the corrections between the lines, in the margin or in the neatest way he sees fit.)

Depending on the adopted agenda, the treasurer's report usually follows the minutes, which the president calls for as he does for the minutes. After the reading of the treasurer's report, the president says, "You have heard the treasurer's report; will someone move its acceptance?" A member rises and moves its acceptance, and a member seated seconds the motion, and it is put to the vote of the meeting. The treasurer does not move the acceptance of his own report, because it has to do with money he has handled.

When a member wishes to make or state a motion, he rises, waits for the chairman to recognize him, and says, "Mr. (or brother) Chairman, I move . . ." One should never say, "I would like to move" or "I wish to move," but simply, "I move," as a preface to every motion. The member who states the motion rises; the one who seconds the motion may remain seated. (This simple rule saves uncertainty.)

After a motion is moved and seconded, the chairman rises, states the motion and calls for discussion. After the motion has been discussed a reasonable length of time, he again rises and says, "You have heard the motion; is there any further discussion? Are you ready for the question?" Someone should say,

"question;" but whether this is said or not, the motion is put in the usual way, calling those who are in favor and those opposed. The secretary or an appointed committee counts the votes.

Members are too often inclined to discuss a motion before it is properly moved and seconded. There is nothing further to be said about it, after it has been put to the house (meeting, conference). A member can speak only once to a question. He rises and says what is on his mind at one standing. This is a rule that is often overlooked. If something turns up and a member desires to speak a second time, he must ask permission of the chairman. The chairman (or president) does not take part in a discussion but can give information on the points raised.

An amendment to a motion must always bear on the motion and is voted on before the motion is voted on. A motion moved and seconded "that the motion before the house be now put" is not debatable. If the majority favors it, the chairman must put it to the meeting. If the majority rejects it, the discussion may continue.

Some constitutions state that the chairman (president, pastor, leading minister) is a member of every committee. Unless the constitution so states, he is not a member of any committee without appointment. A chairman is not privileged to appoint committees unless that privilege is given him by the constitution or by the meeting (conference).

Nominations when made from the floor of the house are moved and seconded like motions. If two or more people are nominated for an office, voting may be by ballot when all the names are listed; or by a show of hands, beginning with the first nominated and voting on each, the secretary (or a committee) counting and recording the votes.

If the nominations are made by a committee and a member wishes to add a name, this can be done from the floor of the house. When a nominating committee report is given, the convener reads it and moves its acceptance, which has to be seconded from the floor of the house.

When a committee is appointed, the first named is convener. He notifies other members on his committee calls a meeting and presides and makes up the report.

We have not sought to supply an exhaustive instruction on all points and details pertaining to an orderly meeting. For more detailed information, interested readers should study *Robert's Rules of Order* and the constitution of the respective organization. But a few, simple rules, if adhered to, will make the business of any meeting run smoothly.

H. F. Klassen

DEVOTIONAL

The Bible

This Book contains: the mind of God, the state of man, the way to salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents. "Verily, verily, I say unto you, He that heareth My word, and be-

lieveth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

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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.

Search the Scriptures

Do not neglect your Bibles and feed on papers and other books. A good book is all right in its place, but if you have the Bible you have the Book of books; you have more than all the others put together, because it is God's own Word to you, and in it is life. (John 1:1,2) There is so much of this neglect of reading the Bible nowadays; therefore I feel it my duty to warn you. So if you want to go to heaven, you must search the Bible, or else how will you ever find out what the Lord wants you to do, what heaven is and what hell is, and the way to get to heaven? Jesus says, "I am the way, the truth and the life. No man cometh unto the Father but by me" (John 14:6). Well, how would I know this if Jesus had not said it in the New Testament which He left for us? In the Bible we see what is left for us in Jesus' will, what we will inherit if we keep His sayings and do them. See what we will inherit. (Rev. 22) What book besides the Bible promises you this? How are you to know what to do if you don't read and search it? If you have none, get one at once, and if you have one, read it. Don't put it on a shelf or in a place where it is unhandy; have it with you wherever you go. Instead of picking up a paper or other book, take your Bible and read a portion. If you wish to live happy and want to go to heaven, if you want to become a missionary or minister or evangelist or Sunday school teacher or superintendent, read your Bible. And if you want to win souls for Jesus, read your Bible and be faithful. If you want to become a true servant of Jesus Christ, read the Bible. As a last warning, I say above all other readings, read your Bible. (Rev. 22:14, Rev. 1:3, Rev. 1:17, I John 5:13)

Centennial Service at Shafter

Shafter, Calif. — The six Mennonite Brethren congregations of Kern county commemorated the founding of the Mennonite Brethren Church 100 years ago at a special rally in the Shafter M. B. church on Sunday, January 10.

Brief messages on the seven historic concepts of the M. B. Church, as outlined in the Centennial Prayer Program, were given by the pastors of the participating churches. They are John E. Friesen, Bakersfield; Melvin Schimnowski, Potosi; Leo S. Wiens, Rosedale; Henry H. Dick, Shafter; David Block, South Shafter; and Werner Kroeker, Wasco.

John Richert of Rosedale directed a mass choir. Opening prayers were offered by J. W. Kliewer, who has been a member of the M. B. Church for over 60 years, and Ted Heinrichs, chairman of the youth group at Wasco.

Recognition was given to six persons who had been members of the M. B. Church for over 60 years, and to about fifty who had been members for 50 years.

Following the service, a luncheon similar to the historical "Liebesmahl" was served.

Longtime Minister Resigns

Kingman, USA. — Rev. P. P. Tschetter, pastor of the Bethany Mennonite Church at Kingman, announced his resignation at the regular morning worship service last Sunday, January 24. His arrangement with the church is that he will continue serving for another six months, through July.

Rev. Tschetter began his pastorate at Bethany nearly eight years ago, on the first Sunday in August, 1952. He is widely known in the General Conference, having served in various churches during his long ministry.

Mennonites in Mexico

Cuauhtemoc, Chihuahua. — There are over 20,000 Old Colony Mennonites in Mexico according to the most recent figures released at the close of 1959 by Isaak I. Dyck of Campo No. 18, here.

The main body of Mennonites is located near Cuauhtemoc, a town of 12,000 population. Nearest the town itself is located what is known as the "Manitoba Colony," which numbers 8,872. The "Swift Colony" lies about 25 miles to the southwest and has a Mennonite population of 3,094. Most of the colonists in this group originally came from around Swift Current, Sask.

To the north of Cuauhtemoc, by something like 35 miles, lies the area known as the North Colony. This area was bought up piece-meal when population pressures necessitated the acquisition of more land. This relatively new colony now has a population of 4,350.

The Durango Colony, located in the state by that name, is separated from the main body by 500 miles. These colonists living directly under the Tropic of Cancer number 3,784. Another small colony of 164 persons, known as the Yermo Colony, is also found in Durango state.

There are two other groups of Mennonites living in Mexico, the Sommerfelder group, most of whom live near Santa Clara, about 75 miles north of Cuauhtemoc, and the Kleinegemeinde group, which is found to the west of the Sommerfelder group. The two groups have a combined population of over 3,000.

Population pressures continue to necessitate the search for more land. Aside from the steady return to Canada of Mexico Mennonites, for which no reliable figures are available, a steady flow of emigrants leaving for the British Honduras is

kept up. While some statistics were missing on the Honduras population prepared by the Old Colony Church, the figure listed was 562.

The total increase in the Old Colony population consisted of 1163 births as against 174 deaths, or a net increase of over five per cent in total population. The Mexico Old Colony Mennonite group left Canada during the years 1924-27 in the hope of safe-guarding their religious heritage after the Manitoba government passed legislation requiring compulsory school attendance in approved schools.

Mennonites on TV??

Saskatoon, Sask. — The Ministerial Association of Saskatoon is now sponsoring a weekly half-hour TV program on station CFQC. Present plans call for programs being given by the major denominations on a

rotation basis, the Mennonites receiving their first turn on March 6, although it is yet uncertain whether they will do so as individual churches or as a joint effort of the Mennonite churches in Saskatoon.

Rev. P. G. Sawatzky of the Mayfair Mennonite Church and Rev. N. W. Dick of First Mennonite met with the station production man and members of the ministerial TV committee about the form in which the program would be presented. It was decided that it should be devotional in nature, rather than "evangelistic," with choir music, Scripture, prayer and sermonette.

As an added advantage, the words of Scripture and hymns will be projected on the picture screen so that viewers can join in the service. This service is given costfree to the denominations involved. It is given as a "live" program at 1:00 p.m. every Sunday afternoon beginning Jan. 31.

The Tofield Mennonite Settlement

Tofield is located 40 miles south-east of Edmonton, Alta., on Highway No. 14. It is also on the main trans-continental railway of the Canadian National. It is surrounded by a mixed farming area whose farmers supplement their grain farming with beef and dairy cattle, pigs and chickens.

The town of Tofield was incorporated in 1909. In 1910 the first Mennonite pioneers came into the district, settling south of the town. This was a group of (Old) Mennonites from the East Fairview church near Milford, Neb. Settlers also came from other states. The members of an earlier settlement at Mayton, Alta., moved to Tofield in the spring of 1918 and joined the congregation, which was known as the Salem Mennonite church.

The first church services were held in school houses until a church building was erected in 1911. This building was enlarged in 1915 and again in 1926. In 1953 the present building was built. It has a seating capacity of 500. The present Sunday school enrollment is 336 and church membership is 262. The congregation has been served by two bishops, the early pioneer, N. E. Roth, and the present incumbent, John B. Stauffer.

Group Arrives from Russia

In 1924 the first General Conference Mennonite emigrants came from Russia to Tofield, where they were taken into the Salem Mennonite congregation south of town. The next year, when more came, they settled on a large farm north of Tofield.

When a minister, D. A. Heidebrecht, came from Russia in 1929, Sunday services were held in the homes. From 1932 to 1934 a severe drought in southern Alberta brought many residents from there to the Tofield district. In 1934 this group bought a house on the out-

skirts of Tofield for their church services.

When the group became too large for this house, they built their first church in 1937. The building was enlarged in 1950 so that it now has a seating capacity of 300. The present Sunday school enrollment is 93 and church membership is 189. In 1936 this group was organized as the Schönseer Mennonite church under the leadership of D. A. Heidebrecht. Since his death in 1957, John Neufeld has been the leading minister.

New Arrivals in 1928

In February, 1928, another group of Mennonite refugees came from Russia to Tofield. In March of that same year 14 members joined together and named themselves the Mennonite Brethren Church. At first they held their services in homes, but as more settlers moved into the district, the congregation met in school houses.

In 1940 they built their own church six miles west of Tofield. Several years later the church was enlarged. Still the congregation increased as a number of large families from Southern Alberta moved into the district. Again the church building was too small, so a full basement was put under it in 1955.

The present church enrollment is 163. The group's first leading minister was Abram Froese, then it was Rev. P. J. Warkentin, and their present leader is Mr. Henry Huebert.

For a number of years after their arrival at Tofield, these Mennonite pioneers settled on outlying farms. Recently, however, there has been a trend to urban life, and many of their descendants are serving as day laborers, skilled workers and in business and professional life.

R. V. Yoder
(Mennonite Weekly Review)

An Important Conference

Wymark, Sask. — A joint ministerial convention of the Evangelical Mennonite Mission Church, Sask., and the Evangelical Mennonite Church, Sask., was held on January 19-20 at the E.M. Church at Chortitz.

Rev. Archie Penner of Steinbach, Man., was invited to be the guest speaker at this conference. Two lectures on non-resistance and two classes in homiletics were given by Mr. Penner.

In charge of the one session was Rev. John D. Friesen of Saskatoon, who led an open discussion on "The Formation of a Joint Conference of EMMC and EMC."

In the discussions it was pointed out that we had many things in common, and if we worked together in an even closer relationship, Christ's name might be magnified and honored through this unity. A number of delegates of both churches were also in attendance.

The evening evangelistic services were conducted by Rev. John D. Friesen. God blessed our hearts by the testimonies which were given and the Word of God which was handed out.

Rev. C. F. Derstine's Ministry Recognized

Kitchener, Ont. — Anniversary and recognition services were held recently to honor Rev. C. F. Derstine who has given 35 years of service to the First Mennonite Church, Kitchener.

Rev. Derstine came from Illinois in 1925 to take up work with a church that had just come through a division experience with a membership of around 100. During the years his leadership and nurture have aided in the building of a congregation of over 500 members. Two wings were added to the church building. The influence of the pastor and people of the congregation on the city of Kitchener has been increasingly favorable.

Three MCC Workers Sick

Korea. — Three workers in Taegu, Korea, are ill with paratyphoid: Robert Gerber (Leesburg, Ind.), Harry Harms (Sardis, B.C.) and Mrs. Jacob M. Klassen (Steinbach, Man.). In a report received in Akron January 26, Mr. Klassen said, "We are praying that the Great Physician will give a speedy recovery, and also protect the rest of the unit, particularly the children."

Fruitful Revival Services

Leamington, Ont. — January 17-26 were days of rich blessings for the Leamington M. B. Church. Conference evangelist Rev. H. H. Epp conducted revival services every night except Saturday. The Lord was able to speak through His servant and many were strengthened

in their faith. The church rejoices for the souls that were saved and for the victories which were won. May God bless His work in the Canadian churches through Rev. Epp.

Deeper Life Conference at Bethany

Bethany ended its first semester with the traditional day of prayer. Besides being an opportunity for thanksgiving and self-examination, it was a good preparation for the Deeper Life Conference.

January 17 to 22 was a week of Deeper Life services for the Bethany Bible School. The school was privileged to have the speaker, Brother J. J. Thiessen of Herbert and Brother Ed Ratzlaff, missionary to Ethiopia, as main speakers for this conference. Other missionaries took part from night to night giving reports and testimonies of what God has done in the particular fields.

Brother J. J. Thiessen presented us with a series of messages in every morning chapel period of the week. He challenged us to go deeper with Christ, and not to remain at the surface.

The services in the afternoon hour with Brother Ratzlaff brought the students face to face with missionary life. He showed us clearly what the pre-requisites are for successful missionary work. Each of the students had cause to examine his own life and search for God. We thank God for the many decisions that were made during the week. We were pleased that we could share the blessings with the people from the surrounding area.

Lois Berg

Reception for Mr. and Mrs. Orie Miller

Akron, Pa. — Members of the MCC headquarters staff and their families attended a tea and reception on January 14 honoring Mr. and Mrs. Orie O. Miller, whose marriage occurred here January 9. Mr. Miller is associate executive secretary of the MCC. Mrs. Miller is the former Elta Sensenig. They are at home in Akron.

Japan's Suicide Rate

Japan has long had the world's highest suicide rate (24.2 per 1,000 compared with 10.2 for the United States), but the rate for the 15 to 24 age group has climbed to an appalling 54.8 per 100,000. This is the number one cause of death in this group. One of the chief causes seems to be their rigid, highly competitive entrance examinations to universities. Pressures from parents and formidable competition drive many would-be students to suicide.

Peniel Bible School

Winkler, Man. — On January 4 most of the students and teachers

were back to resume their studies. We are also happy to say that Rev. Hildebrand, after a week of illness, was back the following week.

The chapel services during the first week at school were spent in listening to the various reports of the "Cheer Work" that was done the week before Christmas. There were ten groups each of five or six people participating in this work. Homes were visited in the villages around Winkler, north as far as Carmen, south to the US border, east to Altona, and west to Morden. This practical service was not only an eventful but also a profitable and blessed experience.

The program presented on January 19 by the Alumni of the school proved a great blessing to all present. Musical numbers consisted of a solo by Frank Funk and songs by a ladies' and a men's quartet. After two personal testimonies, by Mrs. A. Schellenberg and Peter Wiens, Rev. John Neufeld brought the message on the theme "Diligence in Studies and Service." Many former students and friends of the school attended the meeting. After the service a lunch was enjoyed by the Alumni members at the boys' dormitory.

Lydia Nikkel

Bluffton Faculty Member Receives Ph.D.

Bluffton, Ohio. — The University of Michigan conferred the Ph.D. degree on Arden Slotter, assistant professor of inorganic chemistry at Bluffton College, January 16. Mr. Slotter took his final oral examination on Saturday, January 9.

Awarding of the doctorate marks the successful completion of four years of study on the university campus and another one and one-half years of study and writing while teaching chemistry on the Bluffton College campus. His thesis is "Kinetic Studies at the Streaming Mercury Electrode." Dr. Slotter is the fourteenth member of the present Bluffton College faculty to hold the Doctor's degree.

Over 1800 GCM Students

According to statistics compiled in the office of the Board of Education and Publication, 1,823 General Conference Mennonites are students in schools beyond high school. Eight hundred and ninety-four of these are attending conference-related schools.

Figures given are based on the 69 per cent response by pastors to the questionnaire sent to them. The survey was authorized by the board's Committee on Educational Institutions.

Goshen College Student Work Drive

Goshen, Ind. — A check for \$11,016 was presented recently to Paul Mininger, president of Goshen

College, which was the total amount realized in last fall's student work days program. The presentation was made by James Stemen, a student at the college, and marked the successful conclusion of the project which had a goal of \$11,000. The entire student body took part in the two-day work period. The money is to be used for a campus improvement project, including construction of a U-shaped driveway in the area of the new church-chapel building.

Alberta Mennonite High School

Coaldale, Alta. — The weeks have flown by since Christmas and the AMHS has again settled down to its busy routine. Our Social Committee has contributed a great deal toward making school life more enjoyable by planning a very successful skating party. The Civic Centre in Lethbridge was rented for an evening and teachers and students were taken to the rink in school buses. An hour was spent skating, with everyone enjoying himself to the utmost. A hockey game, played by the AMHS boys, was then enjoyed for the remainder of the evening.

Our school has also been privileged to see several films lately, one of them educational and the other religious. Both were well-liked by the student body. Homework, too, is on the increase and everyone is kept busy trying to get it all done.

Trudy Dyck

Gateway Series Books for Youth

(125 to 130 pages; each 89¢)

The Chief's Secret

—Lydia S. Elliott

One Too Many—Peggie C. Moody

The Secret of Woodside Cottage

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—Dorothy Marsh

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—Dorothy Marsh

Meg Plays Fair

—Constance Savery

Young Elizabeth Green

—Constance Savery

Open Door—Eileen Heming

Jenny Leads the Way

—Jean Blathwayt

To the City of Gold

—Constance Savery

Ruth the Rebel—L. V. Davidson

Secrets in the Village

—Edith Newman

Doris Finds the Way

—Eileen Heming

Myrtle's Guest—Jane Rogers

Discoveries for Hazel

—L. V. Davidson

Joan's Crusade—Eileen Heming

Flower of Gold

—Dorothy O. Royce

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Flood Clean-Up Witness in Japan

By Ruth Wiens (Mountain Lake, Minn.)

The worst typhoon in the history of Japan struck Nagoya area on September 26. Typhoon Vera's damage included: 4,341 dead, 900 more whose bodies were not discovered, 38,473 houses destroyed by wind and water, 312,401 houses partially ruined and 1,480,785 persons affected directly by the typhoon.

It was our privilege as a Bible school to go to one of the stricken areas and participate in the work camp project which the MCC organized immediately after the disaster. During the four days the 11 of us were able to clean up a contagious disease hospital which had been under water, mire and debris until the day before we arrived. We enjoyed living and working together and also appreciated the good food which our Bible school cook prepared for us.

In response to a request to a city office, we were able to go to one of the refugee centers one evening on condition that we refrain from preaching. The young people interestingly presented a playlet of the good Samaritan. One of the boys skillfully explained that our love to them was only an expression of what Christ had come to do for them. A total of 110 persons were present. This group had lost 80 relatives who were immediate members of their families. Of these, 17 were still missing. One man was the only one left of an entire household. An older woman told how she had crawled on the roof, and then it started to float away with the extremely swift cur-

rent until someone rescued her. One couple with two children had each taken one, but the children had been separated and died. Their next door neighbors, who also had two children, tied them to their backs, but all had later died. Over and over again we heard exclamations concerning the helplessness of man. Could this be one of God's means to bring more Japanese people to repentance?

The might of the wind alone was productive of enough damage; it uprooted trees that have stood for centuries; it toppled over giant concrete torii (cement gateway to shrine) larger than the granite one that withstood the atomic epicenter blast at Hiroshima; it entirely demolished 33,955 houses. During the storm, great tidal waves from the sea smashed through the sea walls, flooding the land so swiftly that hundreds of persons died in a matter of minutes, never having a real opportunity to escape.

After the typhoon, gifts of money began to come in from Christian friends in all parts of the world whose hearts were overflowing with sympathy and who longed to express it. Germany sent a million yen in order that some comfort might be restored. The Baptist churches in America sent large gifts. Our own Board of Foreign Missions also sent a number of gifts. After the emergency work was well on its way, and even though the city was cleaned up to a large extent, those who had lost everything



The above picture shows a showboard in front of the city office in Kuwana. When unidentified dead bodies were brought in, a part of their dress was taken off and posted on this board so that people could come and identify them. Such experiences only add to the heart pains of those who suffered this loss. However, one thing hurts even worse than this. Even after searching every day, some folks still did not find the whereabouts of their loved ones.



The above picture shows a class room of first grade children who have just received their daily provisions.

were still in desperate need, especially with the cold winter setting in. The first great need met was the distribution of futons (sleeping mats). Though the government made some provision for these, they were still far from evenly distributed. With each set of futons, a New Testament was also given out.

Another project was a milk distribution program in the school which was most affected. In the Jonan primary school which previously had an enrollment of 2,300 and some children, approximately 1,400 were among the living. To help sustain the children physically at this time when most of them had nothing to bring to school for lunch (we wondered what they ate for the other two meals), a bottle of milk and bread were distributed to all of the primary children and those below school age in the temporary housing set up for the refugees. The above picture shows a class room of first grade children who have just received their daily provisions.

The climax of this entire experience came to us at Christmas time. The Bible school loaded the car with 300 Christmas treats for children and 200 hand towels with the name of our work camp printed on

it. We went to Kuwana to share not only Christmas, but also the message which we had been expressing to the flood-stricken people there.

Posters had been placed in all parts of the city, and boys and girls in the primary school had been notified that the Christmas program consisting of slides and Christmas songs would begin at 4 o'clock. When we arrived at 2, there was an endless line of boys and girls at the entrance of the city hall. When the doors were opened at 3:30, the building was packed full in a few minutes. At the close of that children's meeting, our teachers praised these children as being the most quiet group of 650 children to whom we had ever talked.

The evening evangelistic service again saw the building packed with adults and some children who came with their parents. With very attentive and open hearts they listened as Brother Kitano gave them a very clear message from God's Word showing them how they could rest all their hope and care on Jesus Christ Who came to be the Saviour of the world. At the close of each of these services, we were able to

(Continued on page 8-2)



This picture shows the debris and demolition after the typhoon. The sights are bad enough to behold. But worse are the smells from everything that has been in water and the putrefaction of the water which cannot flow away and which became worse from day to day.



THE Young Observers



Let's Visit a Minute

Hi, Boys and Girls,

How is everybody today? Are you all well by now? Take good care of yourself, won't you? Your healthy and strong body is also one of the wonderful gifts from God, and can be greatly used in His service.

Today I want to talk to you about Bible study. Bible study is important. Can you tell why? Yes, to have your life warmed up and made bright and clean for Him. Bible and prayer is of first importance. You must provide for it. This does not come of itself.

How then shall you study your Bible? Alone and for yourself (if you are not one of the very fortunate ones who have a Mom and Dad who gather the family daily around the Word of God for a family study). So first, then, find a quiet corner, perhaps your bedroom, where you can really study and pray undisturbed. Ask the Lord to open your heart to hear His voice as you read the Word. Be ready to accept what the Bible teaches. Remember, it is God's Word and His message to you. Then, be willing to obey all God will teach you. To know His Word and His will is not enough. They that do the will of God are His. Only as we willingly apply day by day and step by step in our lives all we learn from the Lord, will He give us more to learn.

When shall you study the Bible? Would you say it is important to eat daily? Well, so it is important to feed your heart daily. Make it a regular thing though, morning or night, without missing. Be strict with yourself. It's the only way, don't forget.

So much for today. Make use of it, and I will share more with you next time. God bless you, boys and girls, as you settle down to a faithful and blessed Bible study!

Love, Aunt Anne

Fun on a Rainy Day

"Why does it have to rain when I want to play outdoors?" Jerry whined.

"Yeah, even if it stops raining soon, Mom wouldn't let us play out in all that mud and water," Jimmie said, as he wiped the steam off the window with his hand.

"What would you boys say if I told you that you couldn't have a drink of water until Monday?" Mother asked.

Jimmie turned and looked at his mother. "Now, Mom, you know we couldn't do without a drink that long. Why did you ask us that?"

"I was wondering if perhaps the trees and flowers and grass need a drink just as you do," Mother answered.

"Sure, they do," Jerry said. "But I still don't see why it has to rain today. I get so tired of just reading or working puzzles, and there's nothing on the radio we like to hear."

"Suppose," Mother said, "you and Jimmie do something different this morning. Why don't we try to think of someone you could do something for and then find something you would like to do for that person?"

"Like what?" Jerry asked.

"Who do we know that we could help?" Jimmie wanted to know.

"Let's take one thing at a time,"

Mother said. "First, let's decide whom we can help, and then we can decide what to do."

"How about that girl in our room at school who has been ill for a long time?" asked Jimmie.

"If you mean Sue Smith, the boys and girls visit her all the time. I went to see her last Friday myself."

Everything was quiet for a minute, then Jimmie jumped to his feet and yelled, "I have it, Jerry! You know that boy who sits at the window and watches us down on the ball field? How about him?"

Jerry jumped out of his chair, too. "Sure, he's a good one. He can't walk, Mom; he has something wrong with one of his feet."

"Now, what are you going to do for him?" Mother asked.

"I know just the thing. Let's get out our wood-working set and make him a jigsaw puzzle." Before Jerry finished speaking, both boys were on their way down the basement steps two at a time.

The boys found just the right picture, glued it on plywood, and cut it in the right-sized pieces for a six-year-old to put together.

Before Jimmie and Jerry knew it, the puzzle was finished and Mother was calling them to lunch. As they

ate they talked about how quickly the morning had passed.

"It's a funny thing to me how when you're having fun the time just sails by, doesn't it, Jerry?"

"Sure does; it goes twice as fast when you're doing something you like to do."

Mother said, "Boys, I don't believe either of you has noticed that it has stopped raining."

"Yippie!" both boys yelled as they jumped up from the table. "Now we can take the puzzle to Tony this afternoon!"

As they went out the door, Jerry said: "This is what I call really having fun on a rainy day."

Mayme Graham

"Jesus Christ So Sorry For You"

In a waiting room, all ready for the arrival of the train, stood a little blue-eyed girl at her father's knee, gazing with big wondering eyes on the many comers and goers.

After a while a man, looking fierce and sullen, was brought in by two policemen on his way to jail. The man was handcuffed, but in spite of his fierce looks there was something so melancholy in his appearance that it aroused all the little maiden's sympathy, and, leaving her father, she ran across the room, and looking up into the man's face said,

"Man, I'se so sorry for you."

The man turned and looked at her with an angry scowl on his face, which so frightened the little one that she ran back to her safe retreat by her father's knee.

But still she watched the prisoner, and after a few moments ran across to him again and said, with tears in the sweet blue eyes:

"Man, Jesus Christ so sorry for you."

This was too much; and, big fellow as he was, he found it very hard to keep down a choking sensation in his throat, for the simple words brought to mind the recollection of Bible teaching of the by-gone days, and the old, sweet story of the Cross that had so touched him when he was a boy.

As the train came up, with a very subdued look, he allowed the policemen to lead him away. They were quite astonished at the sudden change in his manner. They had had a great deal of trouble in getting him to the station, and expected a good deal more before the end of the journey.

During his imprisonment he was asked the cause of the change.

"Well, some time ago," he replied, "when you were bringing me here, while we were at the station, there was a little girl, I can't remember her very well, but she had big blue eyes and golden hair. She told me she was sorry for me, but I suppose I frightened her, for she ran back to her father. Then

she came back again and told me the Lord Jesus was sorry for me, and her words just brought back to my mind what I had been taught about the Lord when I was a boy. I've been thinking of her words ever since, and now I know that the Lord Jesus was not only sorry for me, but that He died for me, and my sins have been washed away by His blood."

Jesus Christ is sorry for you, too, my dear reader, if you have not accepted Him as your own Saviour, if you do not believe that He died for you, and that your sins are washed away in His blood. He longs for you to come to Him. He lovingly says to you,

"Come unto Me . . . and I will give you rest." Matt. 11:28.

"Him that cometh to Me, I will in no wise cast out." John 6:37.

If you still refuse to come to Him now is the day of grace, there is nothing left for you but judgment, the portion of all who will not come now:

"Depart from Me, all ye workers of iniquity." Luke 13:27.



Jessie's Sweet Story

What is this beautiful story
Jessie is loving so well?
O, 'tis a tale full of glory,
Holding the heart in its spell.

For 'tis the tale of the Saviour
Dying on Calvary's tree,
Paying the debt of the sinner
That you and I might go free.

How He keeps watch o'er the children,
Looks on the world from above;
Leads His redeemed ones to heaven
Where they may "rest in His love."

Could any story be sweeter,
Or one even half so sweet
As the one this little sister
Loves o'er and o'er to repeat?

Precious to her is the Saviour,
Who on the cross shed His blood;
For His dear sake she is tender,
Kind to her sister and good.

Letting her light shine for Jesus,
Living for Him day by day,
Feeling His aid, and His presence,
Guiding each step of the way.

Children, have you heard the story?
Are you washed "whiter than snow"?

Tell of the Lord and His glory,
Tell it wherever you go.

Live every day for the Saviour,
Show forth His grace and His love,
Shining for Him ever brighter
Until you meet Him above.

Fruit For Tomorrow

FRANCENA H. ARNOLD

(7th Installment)

Virginia dared not let Jim know how lonely she felt as she watched him prepare to leave. Mr. Barrett had gone, the luggage was all inside, the shopping done, and there was no further reason for Jim to delay.

"You don't mind, do you?" he asked anxiously. "You won't be frightened here alone?"

"Of course not! What could harm us?"

"Nothing, really. But everything is so different from home, and the place is sort of isolated. I'm glad Barrett's getting the phone fixed. He said to tell you that Grandpa's old ring was one long and two short. The phone was disconnected only last spring when the tenants left, so it's listed with that ring. Can't you remember how we used to listen for that 'one long and two short'?"

"No, I can't remember the phone at all, but I'll be listening for that ring. Call me up occasionally, Jimmy. There will be no one else to use the phone."

"Will do. I think Steve Barrett will probably keep in close touch with you, too. He takes his responsibilities as our lawyer very seriously, and between looking after you, hunting for Allie May and worrying over Dad, he will be kept busy. I hope he has some other clients, though. I don't want his full support to come out of our pockets."

Virginia laughed. "He did spend a lot of time on us today, didn't he? I can't think of him as a lawyer. He looks more like a farmer. A lawyer in khaki slacks and a tee shirt is a bit irregular, isn't it?"

"Seems so. But he's a regular guy, at that. No Adonis like your intellectual friend, and no personality boy, but the kind of chap you could call on for anything you need and he'd be Johnny-on-the-spot."

"O.K. I'll forgive your slam at my friend and will promise to call on Steve Barrett when in distress. His looks and personality won't make any difference if the chimney smokes or the roof leaks."

"Well, I'll have to be going." Jim's face sobered and he put his arm around her. "This whole business is tough, and it's Ginny who bears the load, as usual. I wish I could do it."

"You know you couldn't, so let's not think about it. You will have plenty of problems yourself, Jimmy. Kurt is your job, as Kit is mine. With keeping an eye on him, taking care of taxes and upkeep on the house and managing all Dad's other affairs, you won't have any snap."

"You're a brick! When this is all over you and I are going to celebrate."

"You aren't half bad yourself. Now run along, and don't worry about us. We'll be fine."

He kissed her soberly, gave her a reassuring pat on the arm, and ran for his car. She watched his tortuous progress down the rutted lane, waved to him as he turned into the street, and gazed until he disappeared from sight. Then she turned back to the room where Kit—precious, lovable, difficult Kit—lay asleep in trustful security. Ginny was in charge of things and Kit could sleep with no thought of ill. If only she, Virginia, could find that sweet assurance! If only she could feel as sure of God as Kit felt of her Ginny! But God seemed to her not one on whom she could lean in trust and safety but a strange Being who let her fall with a sharp jolt when she leaned on Him.

"Maybe when I'm ninety years old and am dying in an old ladies' home, I'll understand why life is like this. But just now all I know is that I don't like it!"

Then, being Ginny, she set about taking charge of the situation. She longed to investigate the other rooms of the house, for she had been so young when she had spent her summers here that even the arrangement of the rooms was a hazy memory. She wanted to wander through them and see what forgotten scenes and happenings would return to her. But she must not do that now for fear that Kit would waken while she was away and be frightened by the solitude, so she busied herself by carrying the suitcases into the downstairs bedroom, which they would have to use because Kit was unable to climb stairs.

As she entered the large room with its high walnut bed and old-fashioned wardrobe, she felt a reassuring sense of familiarity. She remembered it now! This was Grandpa's room. Jim used to share it with him. That last summer Grandpa had usually gone to bed early, before Aunt Alice had been able to corral the three wild youngsters. He did not go to sleep early, but merely lay down to rest, he said. After the children had been called from their play and made to wash their hands and feet at the bench by the cistern, they would tiptoe in and sit on the bed and tell Grandpa the day's happenings. Then Jim would bring the Bible and light the lamp on the bureau and Grandpa would read to them just as he used to read when Dad and Uncle Fred were little boys. When he had

finished they would kneel by his bed while he prayed.

Virginia's heart was stirred by this memory. What a grand old Grandpa he had been! No wonder Dad was a stalwart Cristian, having been reared by such a grandfather. She wished now that she could remember more of the days she had spent with him. Perhaps when Jim came back he could help her to recall many things that she had lost in the shadows of the past.

Virginia hurried about, hanging dresses in the closet and piling clothes in the deep drawers of the dresser. The silence in the house was oppressive and she wished Kit would waken. How comforting it would be to hear automobile horns honking on the boulevard or the clang of a street-car gong around the corner. But the street was only a dirt road and the town did not boast a carline. If only some sound—any sound—would break this deadly stillness. She decided to go back to the dining room and unpack books. The work in the bedroom could wait until Kit was awake and could watch her.

She must get out some blankets first, however, so that they could air. Mr. Barrett had said they were in the closet. Where was the closet where Aunt Alice used to keep bedding? Oh, yes, at the end of the hall! She must hurry for she heard Kit stirring. The hall was dim, for the afternoon had waned and twilight was near. She had forgotten that there was a mirror in the closet door, and she stopped now in sudden shock as she found herself gazing into the startled eyes of a young woman. For a moment she felt petrified, then Kit's voice calling her broke the spell, and as she turned away she broke into a nervous laugh. She surely would never tell Jim and Kurt that she had been frightened by her own reflection in the mirror. The blankets must wait now, for Kit needed attention. Together, later they would settle the bedroom.

CHAPTER V

Late that night, long after Kit was asleep at her side, Virginia lay wide awake. She wished she had left a light burning, for the silence and darkness pressed about her until she could almost feel the weight of them. But she could not sleep well while a kerosene lamp burned. She had her flashlight but did not want to weaken its bulb by overuse, so she lay tense in the darkness and wished for a sound in the stillness. When she did hear a noise, she sat up in bed with rapidly beating heart, for the creaking of boards sounded to her like the tread of cautious feet in the room overhead. Several times she heard it; then silence closed in again. She lay down, scolding herself for her timidity. Of course it was only the wind which had risen as evening drew on and was now tossing the branches of the trees outside the window.

What would the boys think if they knew what a "fraidy cat" she had become? At last she drifted into sleep that was broken and uncomfortable.

In the heavy dark that comes with the early hours before dawn Virginia struggled into wakefulness, wondering where she was and what had roused her. She reached for the switch of the table lamp by her bed but her hand touched the end of the dresser. Then she sat up quickly as she realized that Kit, by her side, was sobbing into her pillow.

"What is it, honey?" she asked anxiously.

"Are you awake? I'm glad, but I wasn't going to call you. My leg hurts so much. It just hurts and hurts!"

"I'm sorry, darling. Will it help if I rub it? Or shall I get the heating pad?" Then she remembered that the pad would be useless in a house with no electricity. She massaged the aching leg and placed a large pillow under it to support it. But the pain continued and Kit became almost hysterical.

"I can't stand it! I can't! And I want my mother and daddy," she wailed.

"Kittykin, I'm sorry as can be. But you know that Mother and Daddy can't come. I think that long ride yesterday was too much for this poor leg. I'm going out to the kitchen and heat some water and fix up the hot-water bottle for you."

She left the lamp on the dresser and, by the aid of the flashlight, made her way to the kitchen, remembering that she and Jim had investigated the operation of the small kerosene stove which stood in the pantry. The water in the reservoir at the back of the old range might still be a bit warm from the fire that had been in the stove at supertime. If so, she should be able to get hot water in a few minutes. Oh, for a gas or electric range, or, better yet, a faucet that would produce steaming water.

In the faint glow cast by the flashlight the kitchen seemed eerie and forlorn, and she hastened to light the lamp in the wall bracket over the table. But as she touched the chimney her hand drew back in quick reaction. Then she stiffened in panic. The lamp chimney was hot! Not just warm as if the lamp had been lighted some time ago, but hot, as if it had just been blown out. She stood as if frozen in her tracks. From the dining room she could hear the slow tick-tock, tick-tock of the old clock on the mantel, and beyond that, in the bedroom, Kit's moaning sobs. Everywhere else in the old house was silence. Yet there was someone here—someone who did not belong here and yet had been in this kitchen in the last few minutes.

(To be continued)

"Dienst am Evangelium"

The ninth conference of Mennonite Brethren Churches in South America was held at Curitiba, Brazil, January 31 to February 4, with Guarituba as the host church.

The conference began with festive Sunday services. Brother B. J. Braun preached a sermon emphasizing the conference centennial entitled "The Faith of Our Fathers." Brother G. B. Giesbrecht reviewed the 100 years of the Mennonite Brethren Church.

Missions was emphasized in the Sunday afternoon service. Brother J. B. Toews spoke on the missionary responsibility of the Mennonite Brethren Church. Reports on conference mission work in Paraguay and Brazil were presented by Brethren J. H. Fränz and Erven Thiesen. Sunday evening was devoted to the interests of the conference young people.

"The Return of Christ" was the theme developed in the devotional services of the business sessions which ran from Monday into Thursday. Discussing various aspects of this theme were the Brethren Hans Wiens, Martin August, H. Goertz and Hans Kasdorf. Memorial and communion services were observed Wednesday morning.

Business sessions included reports from the various churches of the conference. The following conference interests were considered: city missions, Sunday school, youth work, Bible school work and spiritual welfare. The program for the sessions indicates that the major emphasis of the conference was on spiritual fellowship and inspiration. Evening services were held in the several Mennonite Brethren churches in the vicinity.

The conference was under the leadership of Brother Gerhard Balzer. In preparation for the conference, the committees had met on January 28 to 30.

Valle Churches Meet for Conference

By Mrs. Wilmer Quiring
(Fresno, Calif.)

During the days of December 26 through 29 many rich blessings were received by those who attended the Valle regional convention held in the Mennonite Brethren Church in LaCumbre, Colombia.

Rev. William Schillingsburg, missionary of the Gospel Missionary Union, was the special speaker for the convention. He brought a series of messages based on the book of Romans which are especially helpful, yet soul-searching to the believers.

The Sunday services brought together the largest number attending. About 130 adults gathered from LaCumbre, Cali, Pavas, Villa Hermosa, Belen, San Jose and Cisneros. Several souls accepted the Lord, and we ask you to pray for them as they have returned to their respective homes.

Flood Clean-Up in Japan

(Continued from page 5-4)

give everyone who attended a sack full of nourishing treats and a tow-



This picture shows something of the demollition after the typhoon in Japan

Business sessions were held on Monday and Tuesday after a morning devotional message. The newly-elected officers of the Valle regional committee include Carlos Osorio, pastor of the LaCumbre church as president; Jose Miguel Coy, worker in the Cisneros district, vice-president; Miss Annie Dyck (Winkler, Man.), one of our missionaries in Cali, secretary; Daniel Duque, pastor of the Cali church, treasurer; Hildardo Cordona from Villa Hermosa, member at large, and Ernest Friesen (Fresno, Calif.), missionary in Cali, mission representative.

Reports from the various churches and preaching centers revealed that there is much interest in the gospel among the Colombians at present. In spite of trials and difficulties, the church of Jesus Christ is advancing and souls are being brought to Him. Please pray with us that the Lord will speak to many through His laborers here in this sin-darkened land of Colombia.

Panama

Brother J. A. Loewen has received several letters from one of the Indians with whom he and Brother David Wirsche worked in Panama this past summer. He is Aureliano who was one of the two outstanding students in the reading campaign during the summer. These letters indicate that he is growing in grace and witness as well as in his writing abilities. He writes of his concern for the salvation of fellow Indians and that several of his

relatives have accepted Christ through this witness. His activities give encouraging evidence of a desired indigenous emphasis. Recently he baptized nine Indian believers. He has been commissioned for Christian work by New Tribes missionary, Glenn Prunty, with whom our brethren worked this past summer.

The Bible Today

By Rev. W. H. Davis

The problem of literacy throughout the world is being tackled by the 39 Church and Mission Boards in 50 countries through the Committee on World Literacy and Christian Literature, of the Division of Foreign Missions, National Council of Churches.

To provide at least a Gospel for some of these new readers, as well as for those who can read, the British and Foreign Bible Society is enlisting the help of the churches in Africa to distribute one million Gospels in sixty-nine languages in 1960. The Society in Canada is helping in this great project which will cost \$60,000.00.

Gospels for new readers have to be printed in a special format with larger than usual type for those just beginning to read.

Many years ago a young Sufi—a member of a Muslim sect of holy men—was handed a copy of one of the Gospels. Indignantly, he tore it to shreds, for he had been taught that this Book was false and blasphemous. Later, however, a copy

Christmas offering and also from money sent for such purposes as relief money. To us, it was the very happiest experience of the Christmas season.

of this same Gospel came to his attention again, and he felt impelled to read it. The reading revolutionized his life. Without ever having seen a Christian minister or missionary he said, "It is sufficient, I want to become a Christian." Thus John Sulshan began a pilgrimage of faith that was to take him far. Today he is a Bishop of the Methodist Church in India.

The Committee for Bible Missions in Germany is launching an appeal for funds for the supply of Scriptures to refugees in other parts of the world as well as Germany. The first objective proposed is the supply of Scriptures to refugees in other parts of the world as well as Germany. The first objective proposed is the supply of 250 complete Bibles in Arabic to refugees in the Jerusalem area.

A revolving fund supplied by the American Bible Society has enabled the Luther Hans Publishing firm to produce 1,550,000 copies of illustrated Gospels since 1953, for distribution mainly in West Germany. The printing of a further 400,000 is planned.

The Altenburg Bible Society during the same period has circulated over one million copies in East Germany and expects to reach 1,500,000 copies in 1960.

With the addition of the portions bound in the form of an illustrated New Testament, the total number of illustrated Bible portions which will have been produced in this way for the whole of Germany will be about 3,500,000.

Alberta Scholarship Grants

Albertans working in the fields of arts and crafts, drama, librarianship, music and recreation are eligible for a total of \$8,700 in scholarships to be awarded this year by the Cultural Activities Branch of the Alberta Department of the Provincial Secretary. The grants are to assist persons in furthering their education or training in any of the particular fields.

Five awards of \$250 each will be available in the division of music. Applicants must be between the ages of 18 and 26 years and should intend studying at a recognized school of music, university or with a recognized private teacher. Deadline for completed applications is February 29.

A total of \$1,250 in scholarships ranging from \$50 to \$500 will be available to candidates wishing to further their professional training in the field of recreation. Application deadline is March 31.

Two grants of \$500 each and one of \$250 will be available to applicants in the field of librarianship. To be eligible, a person must be a university graduate, or expect to graduate in May. Deadline for applications is March 31.

Residents of Alberta who are 18

years of age or older may apply for scholarships in visual arts (oil painting, water colors, pen and ink, sculpture) or handicrafts (weaving, ceramics, leather, metal). A total of \$1,250 is available in visual arts, and \$1,600 in the field of handicrafts. Scholarships are in the form of bursaries for tuition in any accredited school of the winner's choice. Deadline for applications is May 15.

Drama students will be eligible for a total of \$2,100 in scholarships. Applicants must be working in the field of drama and must have attained the age of 18 years. Only applicants considering enrolling in a recognized drama school of university will be considered. Applications must be completed before March 15.

Acceptance of any Government of Alberta scholarship implies an understanding that the candidate will return to Alberta on the completion of the course of studies should a suitable opportunity present itself.

Further information on 1960 scholarships is available on writing: Cultural Activities Branch, Department of the Provincial Secretary, Legislative Building, Edmonton.

countries are objects of MCC concern today.

One of the numerical climaxes in Byler's service came in 1947 when 317 workers were distributed throughout the MCC working field (1000 workers were processed in the 15-year period of his term). Also, in 1947, MCC made some of the very first and largest food shipments to post-war Germany. The canning program was instituted during Byler's directorship. Immediate aid programs were begun in Greece, Germany, Japan and Korea because of emergency situations.

In recounting his experiences, Mr. Byler believes that his greatest satisfaction came when MCC was able to move out of project areas and have particular Mennonite constituency missions move in. "My primary concern," states Byler, "has been to put a spiritual emphasis on material aid and with this to keep MCC flexible—to go to a country to help, then withdraw when the proper time has come." In countries such as Formosa, Ethiopia, Japan and Puerto Rico, one or several Mennonite constituent groups have established mission programs with the termination of MCC programming.

Byler's term of MCC service was given recognition by the MCC members and Executive Committee at the 1960 Annual Meeting in Chicago. Executive Secretary William T. Snyder said, "J. N. Byler has given a great emphasis to the material aid program as a means of sharing our goods and our services with those who need."

Robert W. Miller assumes the relief directorship with three years of experience as MCC director in Indonesia; he has also served as associate Director and Director of Pax for the last three years.

FUTURE SUBSCRIBERS

Mr. and Mrs. Henry P. Wilms of Leamington, Ont., were blessed with twin daughters on Sunday, January 17, 1960. They have named them Lucille Ann and Loretta Karen.

Mr. and Mrs. Cornelius Kroeker of Fresno, Calif. (4002 Maywood D.S., Fresno 3), are happy to announce that on December 25, 1959, a daughter was born to them, Marilyn Judith, a sister for Harold and Eleanor.

The Lord richly blessed Mr. and Mrs. Raymond Rusk of Woodrow, Sask., with the arrival of a son, J. Robert Allen, on December 29, 1959.

Mr. and Mrs. Jake Thiessen of Vancouver, B.C., were blessed with a baby daughter, Susan Grace, born on January 25, 1960.

Mr. and Mrs. Ernie Isaac, 77 Kelvin St., Winnipeg, are happy to announce the arrival of their daughter, Joanne Eloise, on January 10, 1960. Joanne is a sister for Lynda.



The four volumes of the *Mennonite Encyclopedia* have appeared in print and it is now possible to evaluate this work in its completed form. Some years ago a reviewer called the work "the greatest publishing achievement in more than four hundred years of Anabaptist-Mennonite history." The four volumes give us a comprehensive coverage of the entire history, faith, culture and institutional life of the Mennonites in all parts of the world.

The editor of the *Encyclopedia* is Dr. Harold S. Bender, dean of the Goshen College Biblical Seminary. He is also the editor of the *Mennonite Quarterly Review*. His associate was Dr. Cornelius Krahn, professor of Church History at Bethel College, and editor of *Mennonite Life*.

Several Mennonite Brethren scholars, such as C. F. Klassen, P. C. Hiebert, P. E. Schellenberg, A. E. Janzen and Frank C. Peters have assisted in the editorial work.

Mennonite Brethren readers will be interested to know that there is a six-page article on the Mennonite Brethren Church written by Missionary J. H. Lorenz. The article covers such items as early history, development and growth, doctrinal position, activities and missionary expansion.

There are many pictures and illustrations which certainly add to the usefulness of the work. Volume IV contains the layout of the village of Alexanderwohl. For those who cannot visualize from experience a typical Mennonite village, this plate is very valuable.

This is a work not only for specialists. There are some technical articles, to be sure, but, in the main, the articles are readable and easily understood. The work deserves wide circulation among Mennonite people. It is an excellent addition to the church library and should also be found in the home. Mennonite pastors will certainly welcome the *Encyclopedia* for its general usefulness.

Volume I	\$11.00
Volume II	\$11.00
Volume III	\$12.00
Volume IV	\$12.00
All Four Volumes	\$42.50

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Canadian Auto Production In 1959

Toronto, Ont. — Canadian motor-vehicle production in 1959 increased by nearly 13,000 vehicles over 1958 despite late-year setbacks arising from the United States steel strike.

The figures—compiled by the Canadian Automobile Chamber of Commerce—show production of 368,279 vehicles compared with 355,317 in 1958. Car production was up 4,119 vehicles at 300,743, while truck production was up 8,843 at 67,536. Loss of production due to the steel strike estimated at from 20,000 to 25,000 vehicles.

The record year for Canadian production was 1953, with 480,959 vehicles. Record year for cars was 1955 with 375,028, while the record year for trucks was wartime 1942 with 216,057. Best peacetime year for trucks was 1952 with 150,176.

Though production was well below record figures, Canadians bought more passenger cars in 1959 than in any previous year, says James G. Dykes, general manager of the chamber, with sales estimated at 419,000 cars and 77,000 trucks.

This estimate indicates car sales of more than 118,000 vehicles above production. The difference is accounted for by imports from overseas and the United States, with imports somewhat larger than the figures indicate because part of Canadian production was exported.

Employment in Canadian plants in the early months of 1960, Mr. Dykes says, will likely be higher

than at any time in 1959. He adds: "In Canadian car and truck plants a monthly average of about 33,000 were employed in 1959, with a payroll in the industry of over \$150,000,000. We estimate that there now are 4,900,000 vehicles in use in Canada—3,750,000 cars and 1,150,000 trucks. These represent a vehicle for every 3.4 people and a passenger car for every 4.6."

Byler Retires

(Continued from page 1-2)

Near East and the Far East. Succeeding Byler as Relief Director is Robert W. Miller.

In his first years with MCC, 1941-1945, in the midst of war, Byler spent considerable time abroad, in Europe and the Near East studying relief needs and working directly with material distribution projects in France, Egypt, Palestine and England.

The role of the MCC relief director received a definite framework during Byler's relief directorship which began in 1945. In tracing his period as director, he indicates the refining process his office has passed through. Not only was the relief office responsible for direct program administration during the early years of his position, says Byler, but its duties included among other things, recruiting workers and making travel arrangements. During his administration, the shift from European program emphasis to the Far East was begun. Twenty-seven

With Billy Graham In Africa

Accra, Ghana. — Evangelist Billy Graham called on Prime Minister Kwame Nkrumah at the close of his two-day visit here and was cordially received. Graham told the Prime Minister that every great nation has cherished religious freedom. Nkrumah said that continued freedom of worship is one of Ghana's goals. Churchmen say there is full freedom to propagate Christianity in Ghana but the government frowns on anything that suggests political interference. In front of the Parliament Building a statue of Nkrumah bears this inscription, "Seek ye first the political kingdom and all other things shall be added unto you." Christian leaders protested the obvious paraphrase on Christ's words about seeking first the kingdom of God, but they were told in effect to mind their own business and let the politicians handle public affairs. Missionaries and even some national leaders are deeply concerned about the future of Christian work in Ghana, especially where Europeans are concerned. Thinking moderates appear to share the apprehension, although nearly everyone is cautious about discussing the matter. A student of public opinion said the smiles on Ghanaian faces mask deep worries. An African pastor said, "Christians may have to choose between Christ and the nation," and he added quietly that he himself had seen dictatorship in another country.

The major significance of Mr. Graham's tour is the potential impact on educated Africans—practically all of whom are educated in mission schools, but comparatively few of whom are all-out soldiers of the Cross.

Billy Graham had spoken to twenty thousand Ghanaians and was about to address eight thousand others in Kumasi, the capital of the cocoa region, when a violent rain-storm broke up the meeting. Associate evangelist Leighton Ford preached to sixteen thousand others. Overall, three thousand decisions for Christ were recorded, about half representing first time professions of faith in Christ.

Many left the Kumasi service quickly when the skies dropped out, but hundreds stood for thirty minutes in the downpour. Others crawled under the platform and bleachers while a doughty band with chairs over their heads marched around singing "God Sent the Rain," and "Stand Up for Jesus." The public address system started out and the meeting finally dispersed. A man who had trudged over fifty-four miles of bush trails to attend said it was worth it just to see such a throng gather for worship.

Frightening are the articles, pictures and cartoons in the government press. But most disturbing to Christians is the Prime Minister's

open encouragement of the fetish priest and the way he is being glorified, recalling the days when Rome deified her rulers.

Meanwhile Graham continues on his way, preaching to multitudes of a Christ Who belongs to Africa as truly as He belongs to America or Europe or Asia and calling men to surrender totally to Him.

Concerning Child Conversions

(Continued from page 1-4)

However, not only history testifies to the possibility of child conversions; our present-day experience also points in that direction. Recently a study was carried out by Dr. G. D. Huebert of Winnipeg. This study appears in the 1956 Yearbook of the Manitoba Conference. By means of a questionnaire which received extensive circulation, he inquired as to the age of conversion among our Mennonite Brethren members. He found that the majority had been converted in early adolescence.

It would seem to me that the nature of the child testifies to the fact that a child can be saved. In the early years a child is more given to trusting. This is why Jesus used the child as an example of that attitude which alone inherits the kingdom of Heaven.

Some have tried to explain conversion as a psychological phenomenon which is peculiar to adolescence. In this, men like Starbuck are wrong. Conversion is not a psychological phenomenon, even though it has psychological implications. It is a rather a phenomenon of knowledge of the things of God, as Norberg has pointed out, which knowledge is used by the Holy Spirit to produce conviction and repentance in the child. This means that the more we teach, and the better we teach, the earlier children will tend to come to the experience of salvation.

Children can be converted, for the Bible states it so. Christ would "suffer the children to come unto him." The Bible places no age restrictions upon conversion. The restrictions or prerequisites are non-temporal—they are repentance, a genuine turning away from sin, and faith, an active turning of the entire person to God through Christ.

II. Furthermore, I would have you consider that a child must be converted through the Word.

As I have said before, conversion is a phenomenon of knowledge. "Faith comes by hearing, hearing by the Word of God." In other words, faith comes by hearing the Word of God. If adults are saved through the hearing of the message, it is equally so with children.

In the case of children the message must be simple. They cannot fathom the meaning of many theological expressions such as "justification," "righteousness," and "redemption." But there are smaller,

simpler words. The profound truths of the Word can be simplified and given to children. If a truth is so profound that it cannot be made meaningful to a child, I am somewhat dubious of the centrality of that truth for salvation.

In presenting the Word to children we must watch our language. In this day when many are undertaking advanced studies, simplicity of language tends to wane. We are rapidly losing the "art of plain talk." Let us be reminded that we are speaking to two classes of people: the children, whose concepts are limited, and the adults, who often have language difficulties in this time of transition. We can speak in a manner that "hearing they hear not." It ought to be our desire to speak so that we might be understood.

Another aspect of this principle is the use of the illustration when ministering to children. Illustrations need our careful attention. They should enhance the clarity of the Word and not set the Word aside. One can soon arouse the emotions of a child by the use of "hair-raising" illustrations, but can the Holy Spirit use these illustrations because they are in keeping with the Word?

III. The methods we employ must be in keeping with our aim.

I said before that I did not intend to concern myself with methods. This is still my intention. However, principle must also govern our choice of method. Principles are to be static; methods will always change.

Our methods must be such that the child really comes to faith. Faith, as we see in John 2:24, means trust. It is a committing of oneself to someone. In the choice of our methods, we must beware of using anything that falls short of this aim.

This would mean that we would respect the personality of the child. Not one of us would consider the use of hypnotism in evangelism as a proper method. In hypnotism the will of the individual is incapacitated. It is possible also to make a proper volitional action impossible, or at least to seriously impair it, by an excessive emotional appeal.

In the New Testament we are told to suffer the child to come. Grown-ups can be compelled to come. Some methods should be specifically mentioned with a word of caution:

1. The altar call can be an effective means of inviting people to accept Christ. However, its use in children's meetings deserves the utmost caution.

2. Mass meetings. Children tend to follow the leader. It is quite possible to start a mass movement which is not the product of decisive thought.

3. Competition. Sometimes competition is used in evangelism. In camps the children are challenged

in terms of cabins. So many have been won from this cabin and so many from another. This tends to substitute competition for the work of the Spirit.

4. Decision day. Usually decision days are days when many come to Christ. Certainly these days, if properly handled, can be a great blessing for the Sunday school.

Since the invitation is becoming an accepted means of bringing children to a decision for Christ, it might be well to concentrate briefly on certain principles of soliciting decisions.

1. The invitation should be specific. Every child should know exactly what is meant and what is called for. Such invitations as "how many would like to live closer to the Lord," are hardly justifiable.

2. It might be well to allow the younger ones to leave before a call for decision is made. The younger ones often follow the older ones without understanding what they are doing.

3. Each child should be dealt with individually. Although children do not have the intense soul struggle of adults, yet they must have clear instruction from the Word of God given by mature workers.

IV. The child must also be won for discipleship.

I desire to make no distinction between conversion and discipleship. A sound conversion should lead to discipleship. The reason it does not, is that many are not challenged to count the cost. Salvation is made a matter of "only believe" without any implications of following.

It would seem to me that this is one of the crying needs of the hour. Too many young people are converted without realizing what this decision is to do for their life here and now. It would seem that they have not been confronted by the Christ who said, "If any man would follow me, let him deny himself, take up his cross and follow me."

The issues of discipleship should be settled at conversion, not left for a later occasion. It is obvious that this concept will be deepened as the child matures, but it must at least be grasped and accepted as a life principle.

We are not confusing sanctification and conversion. Conversion, as someone has said, is not putting a 40-year-old head on an eight-year-old body. The child will still be in need of discipline and correction. Yet, above all childhood failings and imperfections, there is the desire to follow Jesus and live for him.

May the Lord give us wisdom in the matter of child evangelism. May we never come to the place where we become so zealous about conversions that we consider the end to justify the means. In evangelism, end and means must be essentially the same. Bad methods do not lead to sane goals.

COLLEGES AND SCHOOLS

Sharon High Fashion Display

For a culmination of the first term's work, the Home Economics Department of 'Sharon' staged a combined fashion display and mother's tea, on Thursday, January 14. Two usherettes from grade eight showed the guests to their places, and another gave a welcome address, expressing the appreciation felt by all the girls toward their mothers. Following this, the Junior Girls' Choir sang several songs, under the direction of Miss Falk, the Home Economics teacher.

Then, with a background of soft piano music, the grade 9, 10, and 11 girls modelled their clothes, while a commentator made appropriate remarks as to the material, design, finish and style of the garments. Following the display, the girls of the Junior grades served lunch which they had prepared as part of the Food Management Course. Many mothers expressed a keen interest in the accomplishments of their daughters.

Basketball

The basketball fervor took the Sharon High girls 50 miles to Hope on Monday, January 17. Although the girls regret to say that both the Seniors and Juniors lost, yet there is some consolation in the fact that the boys' teams won all the games against Hope during their last visit here. Other games have been played with the Mennonite Educational Institute and the Yarow Junior High.

Chapel Services

The Friday afternoon chapel services have again in the New Year been very challenging and most interesting. Miss Anne Klassen, who worked through MCC as a nurse in Korea for the past three years, gave us a vivid picture of conditions in Korea by relating interesting details of her work and showing pictures.

On another Friday, Dr. H. H. Janzen, also through pictures and words, gave us a real insight into the missionary work in Europe. There is a real hunger for God in Europe, and as a minister of the gospel, Dr. Janzen has had more invitations to speak than he can accept.

The Chilliwack High School has an active ISCF club. With their sponsor, Mr. Foubister, and the provincial ISCF staff representative, Miss Hildy Leverton, a portion of the group favored us with a program on Friday, January 22. Mr. Foubister addressed us on the functions of ISCF, while Miss Leverton gave an enthusiastic talk on "New Year." Vocal trios, instrumental duets, a poem, "Your Soul is All You Have," and several short, pertinent

talks on "Promises, Premises and Prayers" were included in this challenging program, which was chaired by the president of the club, Dave Dick.

Tabor College

Fourteen New Students

Enrollment figures for the second semester as released by the registrar's office show a total of fourteen new students, ten full-time and four special.

This figure represents a net increase of eight full-time enrollments, with only two regular students, the lowest in recent years, dropping out at the semester break.

With a slight decrease in part-time enrollments, the second semester total remains at 270. Evening school enrollments were incomplete at press time.

Committee for Faculty Research Appointed

A new committee for faculty research has come out of recent inter-faculty discussions. These talks have emphasized the need for study of various facets of the total church effort.

The committee is headed by Dr. J. A. Loewen, professor of languages and missions. Other members are Dr. Lando Hiebert, chairman of the Bible department, and Professor Wesley Prieb, chairman of the humanities division.

Speaking of the committee's work, Dr. Loewen states that the group is currently interested in captivating the enthusiasm of the centennial observance of the Mennonite Brethren Conference. It will seek to foster studies which may be of future interest to the Church.

The committee also seeks to coordinate faculty research and writing, to lay bare some of the challenging issues facing Christianity in these crucial times. The Church's position on issues such as home and foreign missions, youth activities, race relations, juvenile delinquency, urbanization, labor-management relations, etc., are some of the areas which provide fruitful fields for investigation.

A recent action of the Tabor College inter-dormitory council was the creation of a formal scholarship competition among organized housing units on the campus.

Twelve student groups will compete in the race for scholastic honor points—five women's dorms, four men's dorms, and three organized groups of men living in independent housing.

Dr. P. C. Hiebert, former president of Tabor, has donated a specially-designed plaque to stimulate the competition. To be known as "The P. C. Hiebert Award," the plaque will hang in the student lounge. On it will be inscribed the names of the housing units which attain the highest scholastic standing in the course of each semester. Separate recognition will be given to the highest men's and women's groups.

Goshen and Hesston

Hesston and Goshen Colleges, the two schools owned and operated by the Mennonite Board of Education, recently completed agreements which will result in further steps

in the integration of the educational programs of the two schools.

President Tilman Smith and Dean Paul Bender of Hesston, and President Paul Mininger and Dean Carl Kreider of Goshen, meeting in Goshen on December 22, 1959, announced a program of cooperation between the two schools that includes an integration of the general education programs and special transfer advantages for students coming to Goshen from Hesston.

A combined scholarship program is included in the agreements, as well as a more completely integrated student recruitment program. Some of the specific points of the plan include these:

1. Goshen will accept up to 75 hours (2½ years) of transfer credits from Hesston, and up to 90 (3 years) in the Bible and Elementary Education departments.

2. The freshman-sophomore general education program of the two schools will be unified so that transfer from Hesston to Goshen after two years will in no way penalize the student.

3. Students considering attending Goshen College will be encouraged to take some of their work at Hesston College. This is especially true of those who may wish to major in Industrial Arts, not offered at Goshen. It also applies in the other fields in which Goshen does offer a major. Even those wishing to enter the School of Nursing at Goshen may arrange to take their freshman year at Hesston. Freshman students at Goshen will be encouraged to consider spending their sophomore year at Hesston. This program is known as the "Sophomore Year at Hesston College."

The administrators of the two schools believe this is a new step forward in what has in the past proven to be a very fruitful association. It has long been a tradition for Hesston junior college graduates to transfer to Goshen College for their final two years of senior college, and the newly-formed policies are planned to make this a more efficient process.

The intent of the two schools is to co-operate, in the belief that this will best serve the interests of the individual schools and the needs of the church.

Steinbach Bible Institute

Steinbach, Man.—The two words "exams" and "tension" seem to go together. This was very evident during the first semester exams at the Steinbach Bible Institute. Chatter and merriment were somewhat subdued as students tried to utilize every minute in an attempt to absorb the knowledge they had not managed to store away during the semester. There were those, too, who came to the examination room with confident looks on their faces—the reward of diligent study before-hand.

If you would enter school during the middle of exams and then again just after the last one had been written, you would hardly recognize the student body as the same. Relief of tension as well as relief of finished exams brings laughter and chatter. Then remained the "all-important mark question." Never before did the teachers seem so slow at completing the checking of papers. After a few days, which seemed more like weeks, the results were returned. Those who had been faithful were rewarded accordingly.

Is this not a parallel to our labour for the Lord? We too, will some day stand before the Great Examiner to give an account of what we have done for Him. The results will be in direct proportion to our faithfulness. We must work diligently to pass that great examination and win the crown of reward the Lord so much desires to give us.

Registration Day

—Second Semester, 1960

Wednesday, January 20, began as usual at the Steinbach Bible Institute with a chapel service, at which Rev. Abe Neufeld was the guest speaker. Then the unusual began—registration.

With the aid of the teachers, courses were chosen and registration cards filled out. Approximately 170 students registered. A few students had not returned, but a number of new ones filled their places.

What makes young people give up jobs or postpone secular training to come to Bible school? The answer is the command of God, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." This is the prime aim of the Steinbach Bible Institute. Margaret Dueck

Thirty Years a Watchtower Slave

By William J. Schnell

It was in the year 1954 that William J. Schnell wrestled with God in prayer for an entire agony-filled night. As morning light broke, he arose with peace in his soul, and a song in his heart.

For the first time in thirty years, Schnell was a free man. For 3 years he had been enslaved in one of the most totalitarian systems of the twentieth century. That morning he stood up with the firm determination that with God's help he would reveal to the world the inner workings of the Watch Tower Society. The result is this entrancing book, **Thirty Years a Watchtower Slave**, the confessions of a converted Jehovah's Witness.

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The cargo on this cart is one of the 5,000 dead bodies that were brought to the city offices for burial. Biers were made and lined up so the relatives could come and claim them. In Kuwana, where we worked, there had been 300 dead bodies in the city office for which one funeral was held. The smell remained there for weeks. See "Flood Clean-Up" on page 5.

Japanese Church Leaders Believe

(Continued from page 1-2)
however, have one factor in our favor. Many Christians are educated; they are intellectuals. So the voice of the Christian, in many cases, is listened to; it is esteemed,

in spite of Christian connection," Mrs. Sakakibara said. "The church which is a peace church warrants respect."

"The press, too, primarily follows the secular peace voice. Being commercial papers, or government papers, the press is often tinged by a

particular point of view from which it does not deviate because of expediency."

While at Akron, the Sakakibaras insisted on doing some volunteer work. Thus, they aided in the work at the Lancaster Conference cannery where meat was being cut and preserved for shipment abroad:

"We admired your volunteers, those who give voluntary service so freely," Mr. Sakakibara said. Giving a general observation of the Mennonite activity they had seen, he said, "Life here is so full of conscience. The personal conscience of the people, we feel, is very much sharpened here. It has impressed us. The nonconformity we witnessed was unusual; without conformity, I firmly believe, we cannot live a full life. Yet, nonconformist living in Japan is difficult, if not almost impossible. Several hundred years of feudalism have made conformity a deeply imbedded tradition."

Before returning to Japan in May, the Sakakibaras plan to visit church centers throughout the United States, hoping to get a good insight into American church life and thinking, and to evaluate social work, the social action (particularly the peace witness) of the peace churches. Included in their stops previous to visiting MCC were Rifton, N.Y., where they met with the Society of Brothers; American Friends Service Committee in Philadelphia, Pa., and Brethren Service Commission in New Windsor, Md. Further stops on their travel schedule are Goshen College, Koinonia Community, Americus, Ga., and Elgen, Ill., at the Church of the Brethren headquarters.

aries to be held in the Tabor College building, Hillsboro, Kans.

February 8-19. — Annual Ministers' Course at the Canadian Mennonite Bible College, Winnipeg, Man.

February 14. — Dedication service of the Mennonite Brethren Collegiate Institute auditorium-gymnasium, 173 Talbot Ave., Winnipeg, 3:00 p.m.

February 17-23. — Semi-annual meeting of the M. B. Board of Foreign Missions to be held in Hillsboro, Kans.

February 18-21. Annual Missionary Conference at the M. B. Bible College.

February 20. — Conquest Youth Rally is to be held in the Vancouver M. B. church on Saturday at 8:00 p.m.

February 20. — Annual meeting of the Canadian Mennonite Relief Committee in the Evangelical Mennonite church, Steinbach, Man., at 10:00 a.m.

February 21. — Ordination of the missionaries Frank Peters of Winnipegosis in the Elmwood M. B. church.

February 28. — Dedication of the Gospel Light studio at 2:30 p.m. in the Elmwood M. B. church.

January 24 to June 26. — German radio program of the Manitoba Mennonite schools under the direction of Rev. D. K. Duerksen every Sunday from 6:30 to 7:00 p.m. over CFAM, Altona.

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Special Announcement

Several brethren are planning to visit the Soviet Union late in the spring as tourists. In addition to David B. Wiens, Gerhard Lohrenz, and H. A. Fast, Peter J. Dyck will also be part of the tour group which is hoping to arrive in Moscow on about June 1, 1960. They will take a standard tourist route.

On the Horizon

February 7-11. — The Annual Conference of Prophecy and Business Meeting of the Jewish Mission in the Elmwood M. B. church.

February 7. — Baptismal service at 7:00 p.m. in the South End M. B. church, corner of Juno and William, Winnipeg.

February 7-12. — Revival services in the North Kildonan M. B. church. Rev. Peter R. Toews, pastor of the Fraserview M. B. Church in Vancouver, B.C., is the evangelist.

February 8-17. — Annual Minister's Course at the M. B. Bible College.

February 10-17. — Second M. B. Missionary Institute for mission-

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