

# Mennonite Observer

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Elkhart, Ind.

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

I Cor. 2:2

★  
YOUR CHRISTIAN  
FAMILY WEEKLY

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## Capacity Audience at Otter Road Chapel Dedication Service



Mr. and Mrs. Jake Neufeld and son.  
The Neufelds are the present missionaries at Otter Road.

The work was started at Otter Road in 1943 by the following persons: Peter Ewert, A. J. Stobbe, Elmer Warkentin (presently missionary in Borneo), and Miss Verna Warkentin (Mrs. Leslie Buehler, missionary in India). These people were sent out under the South Abbotsford Church to South Otter Road, which was their extension Sunday school. The Sunday school was held in the afternoon in the South Otter school house. However, after two years of usage of the school, the school board closed the doors of the school for Sunday school purposes. Much prayer went up on behalf of a location where Sunday school could be held. The Lord answered the prayers of His children in that He provided facilities for Sunday school purposes in the home of Brother and Sister Caesar Anderlini, who opened their doors for this work.

However, because of the increase in Sunday school attendance, the

home was soon over-crowded and a chapel had to be built. In 1951 the small chapel was dedicated to the Lord and Sunday school commenced in the same. During this time various other young people saw the need, rallied to the challenge, and went forth from the South Abbotsford church to help along in the work at South Otter chapel.

It was during these years that another church was formed, the South Abbotsford Church being the mother church, and the new church being called the Abbotsford M. B. Church. Now these two churches looked after the spiritual welfare of the station at South Otter Road. The Abbotsford M. B. Church being made responsible for the Sunday school and the assigning of this tremendous task to Brother John Enns in 1955. Under the leadership and guidance of Brother Enns the Sunday school grew to such an extent that the chapel facilities again became too small. Thus the An-



Office of the West Coast Children's Mission

derlinis opened up their home for a few classes in order to accommodate the many children that came at this time. The enrollment climbed up to around 100. The South  
(Continued on page 9-1)

## Belgian Congo

The medical ministry of our Congo field at Kafumba is being enlarged and strengthened under the leadership of the medical doctor, Brother Vernon Vogt, who transferred from Kajiji. With a doctor available for the northern side of our Congo mission field, it is necessary to provide more adequate facilities so our Gospel ministry to the Congolese people in the area will be more effective. Several thousand dollars have been made available to parties in the constituency for the erection of a ward as well as a surgical-administration building. Plans for the construction of these facilities are now being made under the supervision of Brother Vogt.

Nearly 3,500,000 Africans in South Africa are described as "heathen" or "having no religion" in a government analysis of census statistics. This means that about 41 per cent of the country's African population have no recognized religion.

Sister Darlene Reimer, a member of our Reedley, Calif., Church, has been appointed by the Board of Foreign Missions for service at Ecole Belle Vue missionary children's school in the Belgian Congo. Her

departure to the Congo is planned for this summer. She will serve as a teacher on the school staff, specializing in the teaching of music. Sister Reimer brings to the missionary cause considerable training and experience. A graduate of Fresno State College with an A.B. degree, she has also attended Tabor College, Pacific Bible Institute and the seminary at Fresno for several years. Her experience includes elementary school teaching and teaching at the Immanuel Academy at Reedley. She is the daughter of Herman H. Reimers of Orosi, Calif. Our prayers in behalf of Sister Reimer as she completes her training and preparation for missionary service will be appreciated.



Miss Darlene Reimer

## Sharon Mennonite Collegiate Hard at Work

Sharon High Stages  
Successful Drama

Yarrow, B.C. — The drama "Glaube und Heimat" by Karl Schönherr, presented on March 7 and 8 by the senior students of Sharon, under the direction of Mr. Rudolph Boschman, was termed a great success. Some comments from the two audiences: "Very touching. I couldn't help but weep," "the best performance yet," "very realistically portrayed," "splendid costuming," "impressive stage effects."

The drama gave the audience a vivid insight into the persecutions

of the Protestant Christians in Germany during the 17th century when the conflict between Catholicism and Protestantism reached a climax. The Protestants as a result of their open confession of faith in Christ were forced to vacate their beautiful rural homes and the lands inherited for generations past from their forefathers and sent to regions of Germany which had become Protestant. The ensuing hardships were graphically portrayed in the drama.

The cast of sixteen included: Jake Dyck (Christoph Rott), a  
(Continued on page 4-2)

## EDITORIAL

### Christ Our Redeemer

"But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5).

Said J. Gresham Machen: "If there is any one passage in the Old Testament which seems to the Christian heart to be a prophecy of the redeeming work of Christ, it is that matchless fifty-third chapter of Isaiah. We read it today, often even in preference to New Testament passages, as setting forth the atonement which our Lord made for our sins upon the cross. Never was there a prophecy more gloriously plain."

The Book of Isaiah has been called the gospel in the Old Testament. For here is set forth the doctrine of salvation through redemption, the promise which is being gloriously realized in the Messiah whom God has sent to redeem us. And the highest point of this book, the "Mt. Everest of Messianic prophecy," is the fifty-third chapter. Here we see the Servant of God, the Sin-bearer, the righteous Substitute for those whose iniquities had separated them from God.

The evangelical believer, both in the inspiration of the Scriptures and in the atonement wrought by Christ, sees in the pictures drawn in this chapter the Sufferer on Calvary's cross. He believes what Philip told the Ethiopian eunuch, that the prophet here is talking about Jesus. All the scholarly theorizing which makes the suffering servant the nation of Israel or some contemporary person of pre-Christian times leaves the believer cold. But his heart warms as he sees One sent by God to bear his iniquities, to suffer his griefs, to make Himself an offering for the sins of the world.

There have been many formulations of the doctrine of atonement. We may not all agree on how we word what we believe. In fact, we may be scarcely able to word it at all. But any system which deserves to be called Christian must have at the heart of it a Person and a Deed. The Person is the Lord Jesus Christ, promised as the world's Redeemer, sent in due time as a divine-human person, crucified upon a cross as the Sin-bearer of the world, and raised from the dead by the power of God to defeat the power of sin and death in us. The Deed is the willing offering of Himself, the unresisting submission to the murderous hatred of His enemies, the travail of soul and the vicarious suffering which satisfies justice and proffers forgiveness and peace.

There is in this more than the satisfaction of a neat theological formula. There is in it life for those who are dead in sin, peace for those who are distressed by guilt, hope for those who are in the cruel bondage of corrupt disposition and iniquitous habit. There is a way for those who have tried everything else and found only the blind alleys of futility and frustration.

There will never be a greater deed than the act of atonement historically carried out by Jesus of Nazareth outside the walls of Jerusalem in the year A.D. 30. And there will never be written a more beautiful and profound description and explanation of that act than that found in Isaiah 53. We can comment on it endlessly, but we need not and cannot add anything to its essential meaning. Here the greatest of the prophets pictures the greatest Person in the climax of incarnate life.

Guest Editorial by Paul Erb (Gospel Herald)

## DEVOTIONAL

### The Meaning of Christ's Death for Us

By John Boldt

"Now if we be dead with Christ, we believe that we shall also live with Him" (Romans 6:8). For the Christian, who desires to live a victorious life, the sixth chapter of Romans is a very precious portion of Scripture. It shows him a further meaning of the death of Christ for him. He finds here that not only does he have the forgiveness of sins in Christ but that he has died

to sin with Christ, and that therefore it has lost its mastery over him. In these days we are occupied with thoughts of our Saviour's suffering and death. We pause with reverence and awe as we see Him in Gethsemane, in the judgment hall of Pilate, on the cross on the hill of Golgotha. We ponder those sublime and weighty words: "He hath made Him to be

sin for us, Who knew no sin, that we might be made the righteousness of God in Him." We rejoice in His wonderful victory over the power of sin and darkness when we read His triumphant cry, "It is finished." Our souls are thrilled with the renewed assurance of full forgiveness of our sins, for they were all laid on the great Sin-bearer, Whose sacrifice was completely satisfactory to God. We sing with Charles Wesley: "My God is reconciled, His pard'ning voice I hear, He owns me for His child, I can no longer fear, With confidence I now draw nigh, And 'Father Abba Father' cry."

And yet there is a need for us to go a step further in recognizing what the death of our Saviour means for us. This need is shown in the first verse of our present chapter. "What shall we say then? Shall we continue in sin that grace may abound?" All of us make the discovery that after we are saved we still at times suffer defeat from sin. We realize more keenly than ever its awful nature and power. It is then that we may be tempted to say in the above words: What if there is recurring sin in my life, is there not plenty of grace? The result is that we live unhappy lives, up one day and down the next. Is this the normal condition of the Christian? No, praise God, we need not live in this manner. The normal Christian experience is victory, not defeat. This victory is not found in the "thou shalt not" of the law, not in good resolutions, not in the gratitude of the redeemed person to Christ, not even in prayer and watchfulness, but in the gospel of Christ.

In our Scripture we are told that we are dead to sin with Christ. Now it is certainly true that Christ alone could die for sin, He is alone in this. His death alone could and did remove forever the guilt of our sins. But Christ also died to sin, to destroy its power, and we are united with Him in this. Every believer who has trouble with his sinful nature needs to take hold of this great truth. We have died with Christ and are risen with Him to a new life of power and victory. Of course, our union with Christ in His death and resurrection is spiritual, not physical. This same chapter tells us that baptism is symbolic of this fact. Rom. 6:4: "Therefore we are buried with Him in baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This is the teaching of Scripture. It shows us the wider view of the cross. The obligations of this present life have no claim on a dead man. Likewise sin has no more claim on us who have died to it. Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Sin is a hard master to those who are his slaves.

In view of this great truth, what ought we to do? How can we apply it to our experience? The answer is in verse 11 of our chapter: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ." We must keep on reckoning ourselves dead with Christ to sin. These words show that while we can never be free from the presence of sin while we are in our bodies, we can be victorious over its power by simply claiming what we have in Christ. Whenever sin tries to beset us, we say: We are dead to you, we need not sin. We have risen with Christ to a new life, one of joy and service to God. Do you reckon yourself dead to sin? If you do so continuously, you can live the life that alone satisfies, that is indeed the life eternal.

### Missionary Conference in Chilliwack

Chilliwack, B.C. — "Lift up your eyes and look on the fields for they are white already to harvest" was the banner setting the theme for the missionary conference which commenced on Thursday, March 24, and concluded Sunday, March 27. Four challenging services were conducted with neighboring churches sharing in the blessings.

Brother Dave Nightingale, Quito, Ecuador, and A. E. Janzen, Hillsboro, Kans., directed our thoughts to the greatness of God and the fact that if all Christians didn't stand behind the mission work in prayer and offerings, this work could not be carried on successfully. A film depicting the work and the responsibility was shown. This gave us a new vision for this work.

Rev. Janzen pointed out that the Word is like a sword and only with this sword can the heathen be persuaded to come to know God.

On Saturday evening a film on Japan was shown, "Out of Bond-

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age." We saw the work carried on in that country.

Rev. A. J. Neufeld, Linz, Austria, made us conscious that things are constantly changing in this world, as for instance, the means of travel. The Christian is influenced by the spirit of the time. He mentioned that we have an unchanging God, who is the same today and forever. People often tend to forget the purpose of Christ's coming to earth.

Literature and other things were on display in the church. A globe and a cross reminded us that Christ died for the whole world.

Rev. Neufeld spoke to the congregation on Sunday morning. First he gave a report on the work in Europe and he pointed out that the people are constantly searching for the gospel truth. It is our duty to remember them in prayer, for only

then can this work prosper.

During the evening service the church male choir rendered several numbers, and a film on Africa was shown, again pointing to the millions lost if they do not receive the gospel.

Rev. Neufeld pointed out that Christ demands our best, but how often we neglect to do and give our best. He also noted that if Christians would give sacrificially and conscientiously, the treasury would soon overflow and many more would be reached with the gospel. The Christian must be directed by the Holy Spirit in all matters, witnessing to others as well as giving. Only then can he be of service.

Our Church is thankful to God for the opportunity of conducting such a conference. May these admonitions remain with us and give us a greater vision for missions.

Dan Kornelsen

## Souls Saved and Christians Edified

**Gem Alta.** — With yearning and prayerful hearts we here in Gem sang the old hymn: "Pass me not, oh gentle Saviour. Hear my humble cry. While on others thou art calling, Do not pass me by." Indeed, the Lord heard. In response to the spirit-filled messages of Brother Henry Epp, we had a harvest of souls and cleansing and rededication of hearts among believers. But some like Pilate of old still have not answered the question: "What shall I do then with Jesus which is called the Christ?" Let us continue to pray that they, too, may seek the Lord while He may be found.

On March 16 and 17 Rev. A. Neufeld, Linz, Austria, and Rev. D. Nightingale from Ecuador gave us slide talks on their respective missionary fields. They challenged us with the great need in foreign fields. Have we all done our share that these lost ones may be won for Christ.

From March 19 to 21 Rev. J. Pankrat, Virgil, Ont., served us with prophetic messages from the Book of Daniel. With the help of a chart, he pointed out that many of Daniel's prophecies have come to pass and that Christ's return is very near. Are we ready?

On March 26, our church welcomed Mary Toews back from Africa. With the help of slides she portrayed conditions in the Congo, and why it is so hard to build indigenous churches. But with God's help definite steps have been taken in that direction.

March has indeed been a month of rich blessings for us here in Gem. In spite of a mild winter, many have been sick. Mrs. A. Rempel and H. Berg are both home from the hospital and gradually recovering. Rev. Paetkau of the Mennonite Church and his son Peter are both still in hospital. Little Lawrence Hiebert is much better, but baby Myrna Wiebe is still in the Calgary hos-

pital. Our choir director Mr. H. Peters had an operation and is still in the Bassano hospital. Let us pray that these may soon recover.

M. Willms

## Canadian Mennonite Bible College

**Winnipeg, Man.** — After a one-day holiday our classes resumed for the third term on March 24. Several changes have taken place in the student body and faculty. Twenty-five students have left our College family, leaving a present enrollment of sixty-eight. In the absence of our president, Rev. Henry Poettcker, who is at Princeton Theological Seminary, Dr. David Schroeder is the acting president. Miss Sadie Dyck, former missionary in the Belgian Congo, and instructor at the Mennonite Bible Institute at Didsbury, Alta., has joined the staff at CMBC for the spring term. She is teaching the class in Mennonite Missions.

We were fortunate during the Missionary Conference at Bethel Mennonite Church to have the guest missionaries speak to us in chapel. Rev. Peter Derksen of Japan, and Rev. Gerald Stucky of Colombia, South America, gave us a greater insight into mission work, and also presented its challenge to us. Other visitors during March were Larry Kehler, with a group of Indians from the mission station at Matheson Island, and Rev. J. J. Esau, who served in chapel service. Rev. George Groening, pastor of Bethel Mennonite Church in Winnipeg, served us at the March 5 prayer meeting by sharing with us impressions of his recent visit to the Mennonite colonies in Mexico.

Rev. Schroeder and Mr. Janzen spent a weekend conducting Bible lectures in the Mennonite churches at Rivers, Ninga, Whitewater and Lena.

A Cappella choir is busy preparing the programs for their tour to Ontario April 13 to 24. The main item will be the performance of Mendelssohn's "Lobgesang." Mr. W. Janzen will accompany the choir as guest speaker on the tour.

Our college secretary, Mr. Harder, returned after a two-day stay in Ontario, with a new 1960 Meteor station wagon for the college. Although we have many fond and in-

teresting recollections of the old "wagon", we are happy for the replacement, which will serve the students well in their various undertakings.

M. Klassen.

The kindest hearts are those who have known sorrow.

\* \* \*

Cross bearing ends in crown wearing.

## Let Us Go Forward!

By Mrs. J. Unger

**Hamilton, Ont.** — These were words of encouragement spoken to the group of worshippers at the Mennonite Brethren Christian Fellowship chapel in Hamilton, Ont., on March 6, 1960. This truly was a memorable day for the group, since it was our First Anniversary service.

After the regular Sunday school hour we gathered for our worship service, which was not just an ordinary service, because it marked the end of our first year and the beginning of the second. Besides the regular congregational singing we enjoyed the song by the Junior choir, "The Lord's Our Rock." It was also our privilege to have Rev. H. Penner of St. Catharines with us for this service, and he delivered the message from God's Word entitled "The Bold Petition," based on II Kings 2:9-15. Considering Elijah's petition, Rev. Penner pointed out: a) the content of the petition, b) the background for the petition, c) the reason for the petition, and d) the response to the petition. His concluding thought was that the spirit of Elijah might rest upon us as we continue to serve Him in this place.

During the evening service, we were favoured with special numbers in song by the Normanhurst Baptist Church Junior choir. During this service, our pastor, Rev. John Unger, spoke on the topic, "Let us Go On," with Hebrews 6:1-12 as the basis for his message. The basis for going on rests upon our personal relationship to God, to fellow men, and our attitude to the eternal goal. The dangers which Satan uses to tempt us and seek to lead us astray must be overcome. Do not look back or turn back as Israel did at Kadesh Barnea. Having seen and tasted, they turned back. What a defeat! The confidence and faith which we express is based upon an unchanging God. He remembers, encourages with hope, and gives both faith and endurance as we patiently look unto Him. "Conversion is only the commencement, not the crown of the believer's life."

As we look back over the past year and think of that first Sunday in March, 1959, we marvel at God's wonderful leading, and humbly bow in gratitude and thankfulness. On March 1, 1959, the pastor and

his family went to the newly erected and dedicated chapel wondering how many would come to that first Sunday morning worship service. "Will there be 20, 10 or maybe only 5 to worship with us?" As 11 o'clock drew near, we realized that a nice little group was gathering to worship God and fellowship together. We were indeed blessed as 23 took part in that service. Mr. Arthur Durksen from St. Catharines favoured us with several selections in song. Rev. Unger brought the message from God's Word based on Joshua 1:1-9, his topic being, "One Book." "It is the only book that always finds me." The author is the Holy Spirit. The subject of the book is man's redemption. Its value rests in the fact that it feeds our souls, reflects as a mirror, lights our pathway, cleanses, separates, breaks down the sinful heart and serves as a seed which is sown to bear fruit. Our prayer is that we might honor this book, and proclaim its message loud and clear. This day will always remain as a fond memory in our minds reminding us all of the Lord's grace and goodness in the wonderful fellowship with Him and others of His household.

A good beginning, but what after that? Is the work in Hamilton still going forward or is it at a standstill? These are questions many have voiced and many more have been afraid to utter. Therefore, as we reached the milestone of our First Anniversary, we felt it might be well to share with all our friends the blessings enjoyed during this past year and the faith with which we look forward to another wonderful year with the Lord. Since the work here in Hamilton began as a Sunday school, doubtless most questions are asked concerning our work with the children. The majority of our pupils in previous years came from a trailer park located near the public school where the Sunday school was conducted. However, during the latter part of 1958 this area was annexed to the City of Hamilton and as a result all these mobile homes had to leave the area. Therefore, during the summer of 1959 all these families moved out and with it went the greater por-

Continued on page 11-1)

## Dedication of Our New Church

Vineland, Ont. — "One thing have I desired from the Lord, that shall I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psalm 27:4). This verse took on special meaning to us on Sunday, March 7. It was the day of the dedication of our new church, a day for which we had hoped and prayed for a number of years.

Even though the weather was very miserable and windy, we found the cutting of the ribbon and other preliminaries very interesting. As a great happy throng we surged in and took our places. The songs rendered by the choir, the prayers that were spoken, in fact everything bespoke the joy and gratitude that was in our hearts. The English message by Rev. H. H. Voth, our pastor, made us aware of the conditions that must be met if a church is to be truly a house of God. His text was taken from Gen. 18:10ff. We pray that God may be in this place and that we also may meet the conditions which will assure us of God's continued presence. Rev. Gerhard Epp showed us by means of several Scripture references what things make a church a house of God. Then the prayers of dedication were spoken by the Rev. P. Goertzen, Rev. H. P. Wiebe, and Rev. H. Voth, after which we adjourned.

In the afternoon the house was filled. We regretted that many had to stand and some couldn't find room even for that. This service was predominantly in the English language to accommodate those of our district who cannot understand the German. The pastors of our neighboring churches brought words of congratulation and well-wishing. Representatives from the following local churches were present: United Missionary, United Church of Canada, First Mennonite Church, Pentecostal Church, United Mennonite, Dutch Reformed, and the warden of Lincoln county, Reeve Bucknell. Then also the ministers of our Ontario M. B. churches conveyed their congratulations personally or by letter. The message was given by Rev. Wm. Schmidt of Kitchener. He chose his text from II Chron. 6:18-21 and spoke on the significance of the house of God.

After an intermission of about two hours we were ready for the evening service. This was of a very practical nature, for members of the various committees gave us short reports of the work in which they had been engaged. We heard from the following: Ed Unrau of the Planning Committee; John Koop, foreman; Dietrich Dyck, Finance Committee, and Abe Dyck, member of the Voluntary Work Committee. How the work progressed from the turning of the sod last April to its completion now in March, was shown to us by way

of films. We were informed that well over 13,000 hours of voluntary labour had been done. We were left with the impression that, although a great deal has been done, there is much left to be done, materially and spiritually. This latter thought was borne out very clearly in the short message on "The Temple of Christ" by Henry Wiebe (Eph. 2:19-22).

The evening of a rich, full day came to a close. Of all the many words and ideas that strove for supremacy in our minds, the words spoken by Jacob long ago seemed to be predominant, "The Lord is in this place and I knew it not." He had met with us during the day.

### Sharon Menno. Collegiate

(Continued from page 1-4)

farmer; George Sukkau (Peter Rott), his brother; Irwin Wiens (Alt Rott), his father; Anne Rempel (Mrs. Rott), his wife; Kenneth Klaassen (Fritz), his son; Lorna Froese (Mrs. Rott's mother); Albert Koehn ("Sandperger" of Leithen); Delores Derksen ("Sandpergerin"); Henry Friesen ("Unteregger"); Henry Regehr ("Engelbauer von der Au"); Victor Dahl (king's knight); Alvin Neufeldt (historian); Bernard Penner (male nurse); Dave Dahl (cobbler); Walter Martens (a soldier); Alvin Dahl (drummer-boy).

Artists were Esther and Elsie Bergman, and Eleanor Ewert.

### Open House at Sharon

On a recent Friday afternoon the doors of Sharon opened in special invitation to all the parents and friends of the students and school. Parents enjoyed observing an art lesson in action by grades 6 and 7. Others attended the grade 8 classes in German and Science. The grade 9 and 10 boys displayed their athletic skills in a Physical Education class, while the grade 9 girls baked "quick-breads" which were served at the tea later. In a German class, grade 12 students discussed Immanuel Kant's philosophy regarding time and space and its impressions upon Albert Schweitzer. Other students read poetry: Carl Sandburg's "Prayers of Steel" and Emily Dickenson's "The Railway Train". Still others were taking "The Restoration of Peter," in Bible 40, where a comparison of the sins of Peter and Judas was made. The typing room, too, was the scene of busy activity. In the grade 12 Physics class a demonstration of the making of a storage cell was carried out. The two lead plates which were placed in a solution of dilute sulphuric acid, became the poles of a charged cell which rang an attached bell.

During the last period of this Friday, the parents joined the students and staff in their regular devotional period when the film "Teen-Age

Rock" was shown. This proved a very fitting conclusion to this "education emphasis day," as it clearly pointed the way to the only answer to life's problems, by sharply contrasting the way of life of the believing and the unbelieving teenager.

### "Unterstützungsverrein" Raises Money for Sharon

On Tuesday, March 29, a bazaar, in which approximately \$400 was netted, was held in the school gymnasium. The ladies who sponsored this bazaar had planned something for the whole family on this evening's agenda.

During the first half hour a program was given, consisting of choral selections by the Greendale girls' choir under the direction of Mrs. Katherine Harder, a vocal solo, several violin trios, and, of special interest to all, the presentation of a set of Encyclopedia Britannica to the school on behalf of Encyclopedia Britannica of Canada Incorporated. This was done by the chairman of the school board, Mr. A. Rempel, who, in accordance with the wishes of the company president, presented the 24-volume set in the name of Rev. P. Neufeldt, who has contributed much to our school.

While the sale was conducted, children and young people gathered in the school chapel for several films. The evening ended with a pie and coffee sale.

### Evangelistic Meetings at South End

Winnipeg, Man. — Sunday night, April 3, the special nightly meetings with Brother J. J. Toews, teacher at the M. B. Bible College, came to a close. The meetings began March 27 and carried through to April 3, Saturday excluded.

Half an hour before God's messenger proclaimed the gospel, Christians jointly pleaded with God for spiritual fruit to be manifested. Special numbers by the church choir and singing groups accompanied the messages from God's Word. Nightly Brother Toews had a special feature for the children, which helped to bring the total attendance of the little ones to about 350. All meetings were well attended by young and old.

Most of the messages were directed to Christians in particular. God was gracious and gave fruit. Believers dedicated themselves to greater efforts for their Master Jesus Christ and souls found forgiveness and peace in the blood of the Lamb. We praise God for what He has done and at the same time ask ourselves, "Was it I, Lord, that prevented you from giving an even fuller measure of blessing?"

Jake Froese

### In Our Corner

Linden, Alta. — Rev. Jacob Pankratz, Virgil, Ont., pastor of the Niagara M. B. Church, gave a series

of messages on prophecy here in the M. B. church March 10 to 12.

Rev. Pankratz had a preaching tour in Alberta from February 28 to April 2. During this time he has served three days in each of the following churches: La Glace, Crooked Creek, Edmonton, Lindbrook, Linden, Calgary, Namaka, Gem, Vauxhall, Grassy Lake, Coaldale and Pincher Creek.

Rev. W. E. Thiessen and Mr. Henry Toews attended the Youth Conference at Vauxhall on March 26 and 27. Rev. Thiessen was one of the guest speakers at the conference.

J. K. (Correspondent)

### Easter Greetings from the Belgian Congo!

We are often reminded of the fellowship we had with you when we were still at home. It is truly a great encouragement to know that there are many people who have the same faith and are living accordingly.

To proclaim the Word of God here in the Congo is still our privilege. The Belgian government is still giving us the necessary protection. On June 30, the Congo is to receive its independence. We are constantly praying that the Lord would make it possible for us to continue our ministry here in the Congo.

Presently Brother Siegfried Epp, North Kildonan, Man., is building a new house for us. The roof is already and the walls are nearly all plastered. Most of the means for the erection of this house come from Manitoba. May the Lord reward you for your contributions.

From April 24 to May 1, we expect to conduct evangelistic meetings. We expect to reach mainly the 300 children of this area. There are just a few of them that profess to be saved. We Christians, however, also need a time of refreshing from above. We also expect many unsaved ones to come from the villages. Will you kindly pray for us then? You have sent us here just like Moses sent Joshua. Please, be as faithful to us as Moses was to Joshua. We are counting on your assistance. Yours in Christ,

H. D. Derksen

### Correction

In the previous issue of the *Mennonite Observer*, Vol. VI, No. 14, page 1, we published an article entitled "Our M. B. Bible Schools." This article was written by Brother C. C. Warkentin, Winnipeg. The name of the writer was omitted by mistake.

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## FOREIGN MISSION NEWS

### Brazil

At Curitiba, Brazil, construction is under way on the first unit of the new Bible school campus. A three-year school program is being launched to train Brazilian believers for Christian service to enter into the great spiritual opportunities and responsibilities of that country.

Today Brazil presents one of the greatest challenges in missionary history to evangelical missions. As a result of rapid developments, a spiritual vacuum exists in Brazil and evangelical missions have the opportunity to enter in to fill this need. Religious liberty has been more consistently maintained in Brazil than in any other Latin American country. Brazil's population is growing rapidly, and she is making tremendous educational and cultural strides as well as agricultural and industrial progress. With these advances, Brazil is destined to be rather influential in Latin America in the years ahead. The prominence which Brazil is assuming in Latin American affairs is of great significance for missions. The establishment of a Bible school program in that country is therefore also of great import to missions and evangelism in South America.

Opening of the Bible school under the leadership of Brother John J. Klassen is anticipated for February 1, 1961. While construction work is in progress, applications from students are being examined, and some solicitation work is being done to attract promising young people to avail themselves of this Bible training in the Portuguese language. It is also hoped that now and in the years to come a good number of the young people who have been brought up in the orphanage will enter into full-time Christian service and benefit by the preparation of the Bible school.

The campus of the Brazil Bible school is situated about a fourth mile from our mission orphanage. Initial facilities are to consist of four buildings which can later be used as residence if necessary. These four buildings will be used as missionary residence, classroom, men's living quarters and women's living quarters. Later, additional classroom and dormitory facilities may be added as needed.

### Texas

The administrative committee of our southern Texas churches meets from time to time to consider various matters concerning the spiritual welfare of the churches. Workers for the churches is one of the matters considered by this committee consisting of three nationals and two missionaries. The brethren have encouraged and will help the

Lull Church to plan a service for ordination of Brother and Sister Alfredo Tagle to the ministry. Brother and Sister Tagle will continue serving the La Grulla Church.

### Ecuador

The Lord willing, our conference staff at HCJB will again have the services of Brother and Sister David Nightingale who found it necessary to terminate to seek medical assistance for their son. The Lord has undertaken so that now the Nightingales find it possible to return, and the Board of Foreign Missions has re-appointed them and hopes it will be possible for them to be at HCJB in Quito around the middle of July.

Sister Sally Schroeder arrived safely in Quito, Ecuador, on March 15, where she has re-entered the work and joined Brother and Sister Hugo Jantz in the HCJB German department.

### Paraguay

The growing response to the cause of the Gospel by our South American Conference and its plans to assume more active responsibility for this work have been observed with gratitude by the Board of Foreign Missions. At the recent conference our South American brethren decided to select committees in each of the countries in which our churches are represented to help them assume responsibility for the missionary program. The Board of Foreign Missions visualizes the possibility of the administrative transfer of the work among the Paraguayan Indians to the missions committee in Paraguay. However, the continuation of the work is visualized in close cooperation between the North American and South American Conferences through their respective committees.

### Europe

Brother H. H. Janzen conferred with the Hillsboro office administrative staff on March 26 enroute to the east coast on their way back to Europe. Together the brethren reviewed and planned for our conference ministry in Europe. From Hillsboro Brother Janzen traveled to Ontario where he ministered in several of our churches. Brother and Sister Janzen and their youngest son Arthur are scheduled to sail from New York on April 13.

The improved condition of Gary Neufeld is cause for gratitude to the Lord. The doctors have cleared him so his parents, Brother and Sister Abr. J. Neufeld, can now make preparations to return to Europe. The Neufelds plan to leave from New York on May 22. They plan to begin their residence in Europe in Berne, Switzerland, where they will have access to medical services which can provide further treatment and help for their son. This location will result in an itinerant ministry for Brother Neufeld. His ministry is visualized as one of lending assistance to the establishment

of local churches through evangelistic services, house visitations and short-term Bible study courses.

### Conference on Islamics

A report of a conference on Islamics sponsored by the Interdenominational Foreign Missions Association indicates the following: "Though the Protestant population has remained constant at 200 million during the past 100 years, Islam has more than doubled in number during the same period. Islam, the world's major religion numerically, is also the major mission field today and yet the most neglected by Christian missions. Islam, most resistant to the Gospel of all world religions, represents an expansion which is a great phenomenon of history. Today it is experiencing a resurgence that is claiming Africa and the Middle and Far East, and is spreading into Western Europe and the Western Hemisphere with surprising rapidity. Undoubtedly, Islam's emphasis on the unity, majesty, transcendence and sovereignty of God, and its abhorrence of the sonship of Christ and the cross of redemption, have a strong appeal to non-Christian populations. General conclusions indicated a concern for a greatly enlarged prayer ministry on the part of the church; a stream of consecrated missionaries equipped with a knowledge of Islamic religion, history and culture; and a greater concern on the part of God's people in North America for this largest and most neglected of all mission fields."

### Colombia

Two missionary families in Colombia will change locations to cope with the extreme climatic conditions. Brother and Sister Vernon A. Reimer will transfer from the Choco to the Valle, and the location of Brother and Sister Ebner Friesen in the Choco is visualized. From time to time it is necessary for missionaries in the Choco to transfer out because of the oppressive humidity and heavy rainfall.

### Japan

To provide seminary-level training for students who have completed the three-year Bible school at Osaka is a concern of our mission in Japan. Since considerable time and effort are required to develop a seminary program, the Japan Bible school has been authorized to provide a fourth year of studies on a provisional basis for graduates of the three-year Bible school. With the exception of the need for a men students' residence, the present facilities will be adequate for the enlarged school program. To meet this need, the securing of additional dormitory facilities in a nearby available building has been authorized.

In keeping with new policies and upon recommendation of the Japan missionaries, the Board of Foreign Missions has appointed Brother Harry Friesen as field chairman and Brother Jonathan Bartel as

field secretary. For some time the Board has been seeking to transfer more administrative responsibility to the fields for the accomplishment of more effective administration. Persons filling these positions are now appointed for three years whereas heretofore they have been elected for one year.

### India

India is to have an additional state on April 1 through the division of Bombay state. After years of friction between the two language groups, Maharashtra and Gujarat, an agreement has been reached for the division of Bombay state. The southern area is to be called Maharashtra, retaining Bombay as its capital. The northern section, Mahanguerat, is to establish a new capital. It is hoped that this arrangement will bring a permanent solution to the Bombay problem.

### New Guinea

A most encouraging response to the gospel is reported from New Guinea. For over two years there has been an unusual moving of God's Spirit among the primitive Uhundi and Dani peoples of the Llaga Valley in Dutch New Guinea. It was in 1956 that two missionaries of the Christian and Missionary Alliance made the unbelievably difficult trip into the Llaga Valley. They labored amid extremely primitive conditions preaching the gospel. After about a year the people began to embrace the message and their lives were transformed. More than 7,000 inhabitants of the valley have turned to Christ, and it has literally turned their manner of living upside down. These people, who were famous for their stealing, raiding and killing, have publicly burned their implements of war. Witchcraft, trial marriage and fornication have been abandoned. They have been described as "vibrant, enthusiastic, literally bursting with missionary zeal that would put to shame the average American church."

### Coming Theological Conference

Harold S. Bender, Erland Waltner and John Howard Yoder have been designated to attend Puidoux Theological Conference III to be held in France, August 2-7 (Bender, Waltner and Yoder will be in Europe at the time in the interest of the World Conference of Mennonites). European churchmen and American churchmen will attend Puidoux III to discuss pacifism and the relation between theology and politics, church and state. The first of the Puidoux Conferences took place August, 1955, at Puidoux, Switzerland. Twenty-seven churchmen and scholars from seven countries met to discuss the pacifist position and to study the theological criticism of those who sympathize with but do not hold to a pacifist position.



## THE Young Observers

### Let's Visit a Minute

Hello, Boys and Girls,

"Wanted—a boy!" Yes, that is the title of my little chat with you today: "Wanted—a boy who will be honest at all costs!"

Once a week, Frank went over to help Mr. Johnstone clean up his work-shop. For this he got \$3.00 each time. This was very important to Frank, for he could thus help along a little at least with the heavy expenses his family had this winter. Dad was out of work and Mom was still not over her polio attack.

This particular day Frank had just finished putting away the odds and ends in the shop and was beginning to sweep, when, lo, there in the dust and rubbish sparkled a silver dollar! How lucky! He picked it up and slipped it into his pocket to finish his work. This dollar will pay for a pen, he thought as he worked.

Frank had accepted the Lord Jesus just last New Year's when their church had special meetings, and how he longed to live true to the Lord at all costs. He had joy in seeking to obey the Lord in his everyday life.

Suddenly he heard a soft voice in his heart: "Obey the voice of the Lord!" Wasn't he obeying the Lord? He was helping his family. He was trying to do his best in the clean-up job for Mr. Johnstone. But what about that silver dollar? He had found it. It was all right for him to keep it. It would be such a treat to buy his own pen. Was it . . . right . . . for him . . . to keep it? He had found it! "Obey the voice of the Lord!" gently came in his heart again.

Suddenly, Frank knew just what he would do. When he returned the keys to Mr. Johnstone an hour later, he slowly handed him the shining dollar. "I found it in the shop," he said. "Oh!" was all Mr. Johnstone could say, for he had put the dollar there to try out Frank! "Mr. Johnstone," said Frank slowly, "I wanted to keep it. It would be so good to buy my own pen for school, but deep inside a little voice kept saying, 'Obey the voice of the Lord.' I could not keep it. I want to be honest at all costs."

God honoured that boy's sincere desire to obey Him: A little while later, Mr. Johnstone asked Frank to come to work with him as a full-time worker. Not many years later it was Frank who helped Mr. Johnstone decide to go God's way.

Boys and girls, God is still looking for people who will be honest AT ALL COSTS!

Love, Aunt Anne

## Pow Wow for Grandma

Michael felt like bursting into tears; but a seven-year-old boy cannot cry, especially when he's dressed as an Indian.

He turned the marshmallow on the end of his stick before he said, "I don't think Grandma is going to be very happy living here with us."

Patty and Paul, the twelve-year-old twins, pulled their marshmallows from the fireplace.

"I'd like to know why," Patty said. "I'm going to take her breakfast to her."

"And I'm going to bring her her mail and push her wheel chair," said Paul.

"And Michael can look after her slippers," added Mother.

\*

They were having a family council meeting. That was what Father called it. Michael called it a pow-wow. When they held the meeting

before the fireplace and roasted marshmallows, afterward, it made Michael think of Indians. Sometimes they talked about report cards or decided where they would go on their vacation. Tonight they were talking about Grandma, because tomorrow she was coming to live with them.

When Grandma arrived, everything went as planned. She didn't have a thing to do but sit in her wheel chair.

"Being old's something like being young," Michael decided. "Somebody's always stopping us from doing things. I sure hope Grandma will be happy."

The second day he started to show her his new spaceship book, but Patty said, "I suppose you're going to ask Grandma to read to you."

"Well, I thought—" began Michael.

"Of all the selfish people," flared Patty. "These boys! Always thinking about what someone can do for them."

Michael ran to his room and hid the book in a drawer.

He tried again the day Mother baked gingerbread for lunch. "Grandma," he said, "do you remember how we made ginger cookies last summer?"

"I do indeed," said Grandma, smiling.

Grandma was the only one who knew that sometimes boys like to cook, too.

"Maybe—," began Michael.

"Listen, small fry," said Paul. "I'm crazy about ginger cookies, but Grandma can't make them now."

Grandma didn't say anything, and Paul pushed her wheel chair into the living room. Michael decided he wouldn't try again.

On Saturday morning, the family got ready to go Christmas shopping.

"I have a headache," Grandma said. "If Michael will stay with me, I'd rather remain at home."

"Of course, I'll stay," Michael agreed. He couldn't wait for the car to disappear around the corner.

Grandma turned to him. "Michael, my boy," she said, "I want something to do. What would you suggest?"

"If you didn't have a headache, I'd suggest we make ginger cookies."

"Now, there's an idea. We'll forget about my headache. You push my chair into the Kitchen, and let's get started."

Michael handed the bowl, the flour and the ginger to Grandma. Then, when he had found the other things, Grandma spread a clean towel across her lap and pinned another one around Michael. They measured and sifted the flour, mixed all the other ingredients, and finally rolled out the dough.

Michael cut out the cookies with a big round cooky cutter, and they popped them into the oven. It seemed to Michael that Grandma could do everything she had ever done, except walk.

"How about reading a story while the cookies are baking?" asked Grandma.

"I don't know. We had a pow-wow and talked about your coming to live with us."

"Oh, so that's why everyone is waiting on me hand and foot."

"Yes, I guess I was selfish, but I love you, Grandma."

"And I love you, Michael, my boy," Grandma said, leaning over for a big hug. "Get your book, and let's have that story."

Half an hour later, Paul came in with his arms full of bundles. Patty, Father, and Mother were behind.

"Jumping catfish," burst out Paul. "Ginger cookies—like Grandma used to make. But how—?"

"And reading," cried Patty. "Of all the selfish—"

"Selfish, fiddlesticks!" said



Grandma. "Michael and I are having a wonderful time. He told me about the pow-wow. I know you want to make me happy, but I want to be useful. I want to read stories, bake cookies, help with the dusting and be a part of the family."

"I guess Michael was right," Father said. "We'll have another family council meeting and let Grandma tell us how to make her happy."

"Will we roast marshmallows afterward?" asked Michael.

"Of course," said Grandma. "We want it to be a real Indian pow-wow, don't we?"

Louella K. Brammer

## The House was Open

What's that man walking up and down in front of that empty house for, with his hands behind his back? He looks as if he is waiting for something—or somebody. Along comes a little boy, whistling as he goes, to whom he puts this simple question: "Seen Mr. Donnow down that way, Sonny?"

"No, sir. Why?" asks the boy.

"I'm waiting for him to come and let me have a look at this house. I think it will just suit me."

"But, please excuse me, sir, the house is open. See the sign board: 'Open for inspection at any time. Please walk in and view the premises.'"

"But Mr. D. told me he had the keys, and none could go in without his permission."

"Begging your pardon, sir, but again I say, read the signboard. Don't look for Mr. D. but look at the house, and you'll see it's open. I went through it myself yesterday with my father."

The man turns round, reads the sign board, looks at the house, finds what the boy said was true, and walks in.

What a picture of those who will not read the Bible for themselves, to see plainly that heaven is open to all who put their trust in the finished work of Christ on the cross.

Yes, thank God, heaven is open today! But we cannot say for how long. There is a moment coming—yes, fast approaching—when, "in the twinkling of an eye" the scene will be changed. Delay not, but come to Him now and be ready!

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

## Fruit For Tomorrow

FRANCENA H. ARNOLD

(16th Installment)

"Well, a couple of weeks went by, and one morning Neil Ormand come over after the horses. Said he had paid Fred five hundred dollars the day he died. Joe said they'd been no money on Fred when he got home. Everybody looked high and low for that money. Neil and Joe both got pretty excited. I never thought they meant to accuse each other. But Joe thought Neil was thinkin' that him or Fred had hid that money. And Neil felt Joe thought he was lyin'. They fin'ly had some terrible words over it. Alice and Allie May went over every inch of the path through the field and pasture. They even waded out into the creek and looked for that money. Fred's wallet was gone, too, and Alice said she was sure the money was in it. Poor Alice nigh went crazy. The two men kept arguin', and fin'ly Alice took Allie May and went back to live with her paw and maw. And, come Thanksgivin' time, Neil sold his farm and moved away. He didn't tell any of his neighbors what he was doin', and was gone before we knowed it. Old Joe seemed to go all to pieces then. He got so quiet it scared us, and in February he died. His will, a new one he had signed up in January, said the farm was not to be sold till Allie May was found—that is, not unless they couldn't find her in twenty years. She was to get half of it and Lee and his children the other half. I think he realized how hurt Alice was for he acted like he knowed it would be hard to find her. That's how it stands now. The twenty years is slippin' past, an' if she ain't found soon the farm will have to go."

"Poor Allie May!" said Virginia. "I begin to remember more of it as you talk. Dad came down and talked to Aunt Alice and they both thought Uncle Fred had done something with that money when he began to feel sick. There had been two tramps hanging about the neighbourhood and he may have feared that they would rob him while he was ill. Dad and Auntie looked every place they could think of—even the machine shed and the barns and the chicken house. But they couldn't find a thing. Dad tried to talk to Grandpa and Mr. Ormand about it and convince them that the tramps did rob Uncle Fred. Maybe that was what brought on the attack. But they were both so mad that they wouldn't listen. Then they all moved away and we have not been able to find them."

"I think that's awful!" gulped Kit. "Of course Uncle Fred didn't do anything wrong, and I don't blame Allie May for feeling bad. She probably just cried and cried! But I

wish she would come back and take part of the farm and let us love her. I wish Aunt Alice would come with her,—and her grandpa and grandma, too. I want them all to come."

"I reckon Neil and Sadie are gone, by now. They'd be near eighty now, and Sadie hadn't been well since she got too hot once in threshin' time. But I'd sure like to see Alice again."

"I've wondered if Alice married again and the little girl took her stepfather's name. I'm going to put some ads in papers throughout the country promising a reward for any information about them," said Steve.

"If we could have just a clue before Dad comes home. I'd feel like a million dollars," Virginia sighed. "Think what it would mean to us all if we could write him a letter and say that we were on her track at last!"

Steve clapped his hand to his coat pocket. "Speaking of letters, here is one I was asked to deliver to you." He handed the letter in Sherry's direction, but she did not take it. Gazing back at Steve with flashing eyes she asked, "Have you broken your promise to me?"

"No, I've broken no promises," he said sternly. "But when I got this and was asked to send it to you, I was happy to do so, hoping you would be glad to receive it."

Twice she reached for the letter and drew back without touching it. She drew several deep breaths, and her whole body was shaking as if with a chill. The others in the room were silent as they watched the cousins facing each other, Steve pleading with his eyes and his outstretched hand, Sherry defiant. Even as they watched she burst forth.

"I don't care what they wrote to you, and I don't want any letters. Here's what I'll do with it!"

Before Steve had realized her intention she had jerked the missive from his hand and, raising the lid of the stove, had dropped it on the coals. Once her hand reached out as if to snatch it back, but it was blazing, and with a reckless laugh she replaced the lid and turned away.

Steve's face was white with anger, but he only said quietly, "Some day, Sherry Carlson, life will catch up with you and you'll learn that it doesn't pay to break hearts and then laugh about it."

"Life caught up with me so long ago that I've forgotten what it was like not to have a broken heart! As for Don and Mother and Dal, they have each other and that's all they need. They're utterly sufficient for each other."

Steve did not answer and the silence in the room grew embarrassing. Aunt Molly said softly, "It's gettin' on to ten o'clock. I always read a chapter from my Bible 'fore I go to bed. Do you want I should read out loud?"

"Oh, do!" said Virginia, feeling that before they could sleep something must clear the atmosphere.

Steve had sat down again, close to Aunt Molly's side. Virginia drew Kit's chair near to her own and nestled the little girl's head on her shoulder. Sherry turned away and went on with her reading. Aunt Molly opened the Bible and began to read:

I will bless the Lord at all times: His praise shall continually be in my mouth.

My soul shall make her boast in the Lord: The humble shall hear thereof, and be glad.

O magnify the Lord with me, And let us exalt his name together.

I sought the Lord, and He heard me, And delivered me from all my fears.

The words fell like soothing balm on the troubled hearts. Kit relaxed and listened like a tired baby. She forgot the pain that had increased as the cold grew more intense, and remembered only how warm and cozy it was here at Ginny's side. Steve felt ashamed of his anger at Sherry and resolved to be more patient with her and to try harder than ever to solve the difficulties in her life. Virginia forgot the discouraging news from Mexico and the vision of a pile of tumbled building blocks that had been bothering her all day, and let herself rest in the assurance of divine love and guidance. Sherry was absorbed in her magazine and gave no heed as Aunt Molly continued to read the Psalm:

O taste and see that the Lord is good: Blessed is the man that trusteth in him.

O fear the Lord, ye his saints: For there is no want to them that fear him.

The young lions do lack, and suffer hunger: But they that seek the Lord shall not want any good thing.

The righteous cry, and the Lord heareth, And delivereth them out of all their troubles.

The Lord is night unto them that are of a broken heart; And saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: But the Lord delivereth him out of them all.

The Lord redeemeth the soul of his servants: And none of them that trust in him shall be desolate.

Aunt Molly closed the Book and bowed her head above it. Her voice was that of a trusting child.

"Dear Father, we thank Thee tonight for Thy protecting care in the midst of this storm. We thank Thee that we are sheltered and warm. Give us restful sleep, Father, and

let us wake up to another day of service for Thee. Help them who need Thee. Forgive them who err, and may we delight ourselves in Thee that we might be given the desires of our hearts. For Thy glory we ask it. Amen."

In the silence that followed, Virginia rose to prepare the beds.

"Sherry can sleep on the cot in our room, and Aunt Molly can have her room upstairs. It is as warm as toast, shut in as it is on three sides and with that great register in the floor. All those other rooms up there are too cold to be used, so I'll get blankets and a pillow for Steve and he can sleep on the davenport in the parlor. If this door is left open it won't be bad."

"It will be fine. I feel like a bum, coming in on you like this. But I had come too far to go back before I realized how bad it was. And I did want to get the letter to Sherry. A lot of good it did, though," he muttered under his breath.

After Kit was tucked in, and Aunt Mollie had gone upstairs, and Steve had retired to his bed in the parlor, Virginia went to the kitchen to fill the hot-water bottle. Kit's leg was aching and needed the soothing heat. Sherry followed her out and said, as they waited for the water to boil, "Aunt Molly's an old dear, and I wouldn't hurt her feelings by saying so, but I wish she'd keep her religion to herself. It gives me the willies!"

Virginia turned a shocked face to her. "Why, she isn't offensive about it. I certainly feel as if I can use all the strength and comfort I can get, and she really helped me tonight."

"That's just psychological. Her quiet tone soothed you and her faith inspired you. But that's all there is to it. She could have done as much for you by reading some beautiful poem."

"Why—why—don't you believe the Bible?"

"No! And I'll bet you don't either."

"I do, too. I always have. How can you not believe the Bible?"

"Because I think. And you believe because you don't think. You just jog along in the way you were taught and have never given any real consideration to it. You believe because your father and grandfather did."

"That's not so! My faith is my own. I believe because—"

"Oh, let's not argue. You believe that you believe, and I know I don't. And I don't want to. The water's hot. Let's go to bed."

(To be continued)

You will be a lot happier if you do not say what you mean if it is mean.

\* \* \*

Criticizing another's garden will not keep the weeds out of your own.

## Love Through the Iron Curtain

By Mrs. William Zuercher

**Frankfurt, Germany.** (MCC Office) — "A letter from Uncle Henry in Canada. . ." Lena E. wipes her hands again on her apron and slits the letter open with a hair pin. "Oh, a check! For five dollars." Her eyes look far away past the half-hung wash in the hot Paraguay sun. "Now I have money to send Johannes a birthday gift. We've been engaged 16 years, and it's 15 since we've been together. Russia is so far away. Oh, this will surely buy him a new white shirt and a pair of socks. . ."

"We really must send some things to uncle Peter and his family in Russia this month," says Ben J. to his wife as they sit in their comfortable Manitoba living room. "I think I'll write to MCC tonight. What should we include?"

"This year we can send Grandma and cousin Katie a Christmas parcel of warm clothes for that cold Russian winter weather," Mr. and Mrs. Jakob D. in Ontario tell the family around the supper table.

"I shall order my husband Gerhard some warm underwear and wool socks," thinks Mrs. Anna K. in Brazil, as she folds his latest letter after the seventh reading. "To think we can send each other gifts now! Somehow, it brings him a little closer."

Why is Anna K. in Brazil and husband Gerhard in Russia? Why are uncle Henry and his family in Canada, niece Lena in Paraguay, and why have Lena and her fiance Johannes been separated for 15 years? And why are countless other mothers separated from their children, husbands from their wives, brothers from their sisters? A quick look into recent history of the Russian Mennonites gives us the answer.

Because of the rigors of famine and civil war, between 1923 and 1930, about 20,000 Russian Mennonites immigrated to Canada; from 1929 to 1930 about 3,000 went to Paraguay before the Soviet government closed the door completely. Collectivization and its accompanying purges and exiles sent many of the men who remained in Russia between 1928 and 1940 to Siberia; at the beginning of World War II in 1941, the Soviets tried to send the rest of the German background population, by then mostly women and children, east of the Urals.

The German army came too quickly for complete evacuation, so a part of the Mennonite population found itself under German rule. When the German army was defeated, people of German ethnic origin fled with the retreating army into Germany, but through the zoning of Germany at the end of the war most of those in the Russian zone were forcibly repatriated. About 35,000 Mennonites fled with the

Germans, but only about 12,000 escaped—more than 20,000 were sent back to the USSR. Because of all these movements, there is probably no Russian Mennonite family unbroken or in its former home today.

These separated families are brought into contact with each other by various tracing organizations, including the East-West office of the MCC. Thus through the years many members of broken families have located each other and have made contact through letters. And now it is not only possible to send letters to each other, but also gifts.

Parcels to Russia can be sent only through an approved intourist shipping agency. Having parcels made up at a central place has many advantages—goods can be bought in quantity at a saving and the necessary red tape of regulation of contents and customs is a familiar formality to the packing personnel, instead of an awesome and formidable problem for each individual gift sender. Shipping companies have their own parcel preparing programs; because they are profit-making organizations some of the savings gained in packing centrally go to the shipping company for their services.

Let us trace a typical parcel in the making. Frank W. reads about the MCC packing service in one of his church papers. He writes to the MCC, sending \$30 for a parcel for his sister Anna, her grown son Klaus and his wife and their two small children, Lena, 4, and Peter, 2. He writes that his sister is a small woman, 53 years old, Klaus is of medium build and height—both his sister and his wife need shoes, sizes 38 and 40. Because it is near Christmas time, he wants each of the children to have a small toy and his sister material for a dress. She does her own sewing, he says.

His letter is acknowledged and the information he has sent is tabulated on parcel forms which will also contain a list of the contents of the parcel when it is packed. Then the parcel is assembled.

Things are put together in a box and delivered with 10 or 12 other bundles to the shipping company. This company then takes care of the details of packing and shipping.

When the parcel has been sent, a letter is sent to Frank W. listing its exact contents. Frank hears later from Anna that the parcel took only 15 days to reach her. This was the shortest delivery time ever reported for a parcel; reports indicate that it may take from 16 to 36 days for a package to arrive.

Packing the parcels is interesting, rewarding work. It is helping others "In the Name of Christ." Shopping for parcels must be extensive and has both its tiring and amusing side. Imagine the strange look on the

face of the clerk at the notions counter when someone says, "Twenty-five cards of these buttons, please," or the confusion in a shoe shop when the customer asks for 14 pairs of ladies' black shoes with ties! And how do you buy foundation garments with no idea of what size is needed?

A bit of detective work must often be used in the packing. For instance, one request asked only for a parcel for an old man. Is he tall or short? Has he a family or does he live alone? A letter written by him is discovered in a church paper, and in reading it it is learned that he has children, probably grandchildren, living with him. Now one has a better idea of what to include in a parcel. Packing parcels calls for a background of knowledge about quality and quantity of materials, about weather conditions in Russia as well as clothing preferences of Russian Mennonites.

Only new goods may be sent to Russia. Since duty is as high on cheap goods as on better quality materials, it is wiser to send goods of high quality. The average value of parcels sent is about \$36, which includes postage, shipping and customs papers, packaging, license fee, duty (the largest item), insurance and translation service. The parcels arrive duty-free. Orders sent by American or Canadian relatives usually enclose enough to pay for the parcel, but those in Paraguay are often able to send very little, if anything. For these cases, MCC has established a supplementary parcel fund to make up the difference.

Is the program worthwhile? Listen to a thank-you letter received by relatives in Paraguay:

"We express our great thanks to you for the lovely package, which arrived safely. In our dreams, we wouldn't have been able to visualize this. We could hardly believe it. And the joy is absolutely indescribable. My husband said, 'How shall I rejoice? Shall I laugh or cry!' The girls had a distribution immediately. The dresses and underwear are to be theirs, the material for a dress is mine, and I feel just like my husband when he said, 'How shall I act in such a suit? I'll just have to stand in the center of the room.' The suit fits him so nicely, just as if a tailor had taken his measurements. We just can't marvel enough. We thank you all very, very much for your love and trouble."

The basis of the parcel program is love—brotherly love through Christ expressed in sharing material things. Love prompts sister to share with sister, children with parents, friends with friends and love prompts MCC to "go between" to make this sharing in love possible. Is it worthwhile? "If a brother or sister is ill-clad and one of you says to them, 'Go in peace' without giving them the things needed for the body, what does it profit?"

## Teen-Agers Blame Parents

Christian parents are failing their offspring! This not too unexpected conclusion was reported when **Youth for Christ Magazine** released details of a recent survey of some 2,000 teen-age readers. Less than 10 per cent of the young people questioned said that their decision to become Christians was made through parental influence. Most of them gave "friends" or "the sermon" as the key factors. Less than half say they can discuss their personal problems with their parents, and more than two-thirds prefer to go to their friends with their problems. When asked what they considered to be their parents' biggest mistakes with teens, the youth gave these answers: "They don't discipline us enough." "They treat us like babies!" "They don't understand us or take time to see things through our eyes." "They fail to give us spiritual help."

Temptation ranks first in the list of teen problems, with 53 per cent of the teens naming it. Choosing a career comes second, then studies and spiritual problems other than temptation. Sex problems were named by only 21 per cent and financial by 30 per cent.

Over 90 per cent state that they "like school" and that the teachers are "fair in their dealings." "Are you doing your best as a student?" got an affirmative reply from 61 per cent of the girls, but only 42 per cent of the boys.

In answer to the question, "Why didn't you become a Christian sooner?" 37 per cent said they were not given the opportunity, and 17 per cent replied, "I thought I already was a Christian." Only 13 per cent gave "fear and pride" as the reason.

At least three-fourths of the young people "witness for Christ occasionally" and half claim they have been instrumental in leading another person into the Christian life. More than two-thirds say they are willing to be full-time missionaries if they get the call.

Why are there so few missionary volunteers? The youth gave these answers: teen-agers are unwilling to pay the price and give up the way of life they enjoy; they are "not fully yielded to God"; and "they don't have a burden for the lost."

Interesting enough, 63 per cent of the teens who say they have never won another person to Christ, state they are willing to become full-time missionaries! "Apparently they do not realize," reported a YFC spokesman, "that missionary work begins at home!"

—o—  
We cannot solve the mystery of life but we can achieve the mastery of it.

\* \* \*  
From a sweet fountain of thought we should have sweet waters of talk.

### Otter Road Chapel

(Continued from page 1-3)  
Abbotsford Church looked after the welfare of the adults in worship service, making Brother A. J. Stobbe responsible for these services.

In 1958 Brother Stobbe was asked by the West Coast Children's Mission to look after the spiritual welfare of another station a few miles away, called Patricia Mission. Brother George Konrad took over Brother Stobbe's responsibilities at

Otter Road. Brother Stobbe had already had a vision of enlarged quarters in the chapel. He had drawn up tentative plans for enlargement of the present chapel. However, under the guidance of George Konrad and John Enns the group realized that an addition would not meet the needs of that area, therefore they presented the plan of a new church alongside of the present building. This proposal gained the favour of the congregation at Otter Road and plans were immediately made for a new chapel.

and Rev. Peter Neufeldt, former chairman of the WCCM for many years, offered the dedicatory prayer to the Lord on behalf of the congregation. A hearty Amen from the congregation revealed the unity with which this chapel was dedicated for the services of the Lord. The prayers centred around the plea that the Lord might reveal Himself to everyone entering the doors of the church and that many might come to a saving knowledge of Jesus Christ.

Rev. J. Reimer, field-director of the WCCM, gave a brief history of the work at Otter Road. These various messages and talks alternated with songs sung by the Bible school quartet and the Bible school radio choir. The congregation was thrilled by the beautiful harmony and fitting selection of the songs rendered. Many of the pastors representing the surrounding churches gave words of encouragement to the group and added the prayers for the Lord's blessing of the congregation they represented. Rev. William Neufeld, pastor of the South Abbotsford Church, closed the meeting with prayer. The ladies' aid from the Otter Road chapel served a delightful lunch to all present.

On behalf of the West Coast Children's Mission Board,  
John Reimer.

## Christian Fiction Books for the Young

by Bernard Palmer

These stories are about Danny Orlis, a young fellow who lives at the Angle on the shore of the Lake of the Woods, where Manitoba, Ontario and the United States meet. They are stories which portray what Christ can do in the lives of young people of high school age. Written by an acknowledged first-rate Christian author, they were first read on the "Back to the Bible Broadcast Children's Hour."

For fine Christian fiction for young people of junior high and senior high school age get these books. Even their younger brothers and sisters will enjoy them. Full of quotations from Scripture and instructions on clean-cut, wholesome Christian living, these books will help to give maturity in the Christian life to those who read them. Each has about 120 pages.

Each 39¢

- Danny Orlis and the Point Barrow Mystery
- Danny Orlis Plays Hockey
- Danny Orlis and the Rocks That Talk
- Danny Orlis and His Big Chance
- Danny Orlis and the Hunters
- Danny Orlis and the Contrary Mrs. Forester
- Danny Orlis on the "Valiant"
- Danny Orlis and the Big Indian
- Danny Orlis and Marilyn's Great Trial
- Danny Orlis Makes the Team
- Danny Orlis and the Boys Who Would Not Listen
- Danny Orlis Goes to School
- Danny Orlis Star Back
- Danny Orlis and the Strange Forest Fires
- Danny Orlis Changes Schools
- Danny Orlis on Superstition Mountain
- Danny Orlis and the Wrecked Plane
- Danny Orlis and the Angle Inlet Mystery
- Danny Orlis Big Brother
- Danny Orlis and the Man from the Past

### Six More Captivating Books

by Bernard Palmer

Each 59¢

- The Halliway Boys and the Disappearing Staircase
- The Halliway Boys on a Dangerous Voyage
- The Halliway Boys on Crusade Island
- The Halliway Boys on the Secret Expedition

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- The Orlis Twins and the Secret of the Mountain

### Striking and Appealing Jungle Doctor Stories

Here are the exciting adventures of Dr. Paul White, medical missionary to the jungles of Tanganyika, East Africa. His lovable African converts' native charm and infectious humor help make these stories thrilling and tenderly appealing episodes in today's world missionary enterprise. For boys and girls and older readers, too.

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- Jungle Doctor and the Whirlwind
- Jungle Doctor's Enemies
- Jungle Doctor's Case-Book
- Jungle Doctor's Crooked Dealings

### Bracken Book Series

Here are first-class stories for the enjoyment of children. Parents and guardians may know that these stories are wholesome and interesting. They are of a high moral tone and have a clear Christian message for boys and girls of all ages.

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  - Tubby's Dilemma. Ronald Twaites.
  - Elf of Southernwood. Florence Foster.
  - Brought Back. Aubrey Cook.
  - The Unseen Path. B. R. Clark.
  - The Junior Reporter's Rival. E. O. England.
  - Trespasses Will Be Prosecuted. Raymond H. Belton.
- THE CHRISTIAN PRESS Ltd.  
159 Kelvin St., Winnipeg 5, Man.

About one year ago, on February 7, 1959, the sod-turning ceremony took place on the adjacent lot, which had been donated to the mission for the erection of a chapel by the Caesar Anderlinis, local Christians. Through the tireless efforts of Brother Enns, the members of the South Abbotsford and Abbotsford churches, combined with the efforts of the local Christians in the Otter area, work progressed rapidly.

On March 27 of this year the dedication of this beautiful structure took place. The whole day was devoted to this great event. The morning session was dedicated to the Sunday school and the afternoon session to the adult congregation. It was a thrill for the Jake Neufelds, the present missionaries at Otter Road, who took over the leadership in July, 1959. Under his able leadership, the dedication service was a blessing and a challenge to all. Brother Enns, who was responsible for the building of this chapel, gave a very full report as to the progress and financial standing of the building of the chapel. Mr. Poopy, the local reeve of the municipality, gave an encouraging and challenging word to the congregation to reach out with the Word of God to the surrounding area, emphasizing the importance of a church in a community, that no community is complete without one. Rev. George Konrad, principal of the M. B. Bible Institute, and former worker at Otter Road, gave a very challenging and inspiring dedication message. The message emphasized not only the dedication of the building but the importance of the dedication of the individual heart, of oneself and all one possesses unto the Lord. Then only could the dedication of the chapel come to its full meaning and effectiveness.

Following this message, the Rev. Peter Penner, present chairman of the West Coast Children's Mission,

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## OBITUARIES

### Aron Cornelson

**Vancouver, B.C.** — Funeral services for the late Mr. Aron Cornelson were held in the Vancouver M. B. church, 43rd and Prince Edward St., Vancouver, B.C., on Saturday, March 26, at 9 a.m. The officiating brethren were Rev. D. B. Wiens and Rev. Jacob Thiessen.

The latter spoke in German on "The Stilling of the Storm" according to Matt. 8:23-27. He pointed out some of the blessings of storm or tribulation. When these occur in life, they reveal our spiritual stability. They serve as a protection against sin; they produce cleansing and drive us to prayer. It is in times like these that we experience God as Comforter and Sustainer.

Rev. Wiens served with an English message based on Psalm 116:15: "Precious in the sight of the Lord is the death of His saints." Stressing first, that God arranges all details of death, he gave several answers on the "why" of the above text. It is precious because it is a day of victory and a time of gathering.

Songs rendered by the "Volunteers Quartet" were "We'll Never Say Good-Bye in Heaven" and "Nur mit Jesu will ich Pilger wandern." A prayer group quartet from the Vancouver Fraserview Church sang "Am Jordansufer stehe ich."

Mrs. Cornelson, wife of the deceased, was not able to attend her husband's funeral, as she is in the hospital very ill with the flu.

Mr. Cornelson was laid to rest in Forest Lawn Cemetery, where Rev. Wiens in parting read Rev. 14:13: "Blessed are the dead which die in the Lord." Rev. Henry Classen, city missionary, led in the closing prayer.

A telegram has since been received from Rudy Cornelsons on their way to India with the words of comfort for their bereaved mother as found in Psalm 62:5-8.

\*

Aron Cornelson, son of John and Anna (nee Peters) Cornelson, was born August 21, 1889, in Marion County, Kans., USA. In 1906 his parents with their children moved to Main Centre, Sask., Canada.

In his early youth Mr. Cornelson accepted the Lord as his personal Saviour, and was accepted into the Mennonite Brethren Church through baptism in 1908. On December 5, 1918, he was united in marriage to Anna Dyck. As the Lord withheld from them the blessings of a family, they adopted an orphan boy. Here this boy, Rudy, was nurtured in Christian love and principles, also receiving a good education. Shortly thereafter the Lord called him into the mission field in India. He has often remarked in his reports, "Whatever would have become of me if these my parents had not taken me in."

In 1914, the Cornelsons moved to Vancouver, B.C. Mrs. Cornelson, being a graduate nurse, found much opportunity to serve in that capacity while her husband also worked. Due to an automobile accident last June, Mr. Cornelson spent 16 days in the hospital. He had never been sick before. A few weeks ago he was laid up with the flu. On March 22, he was taken to the hospital and at 4:30 a.m., March 23, death triumphed over his body. But his soul has found

entrance into the pearly gates of heaven where it rests sweetly in Jesus' arms.

Mr. Cornelson was a very quiet man, friendly, content, never complaining. He was pious. He has reached the age of 70 years, 7 months and 2 days.

He leaves to mourn his departure, his wife, his son Rudy and wife Phyllis and four grandchildren, one brother, Abram Cornelson, and one sister, Anna, both of Vancouver, and other relatives and friends.

## About Our Church German Schools

By Harold W. Fehderau

**Palabala, Belgian Congo.** — "Mommy, do I have to go to German school," whines Johnny, as the dreaded Saturday morning class again approaches. It's the same story every week: countless ingenious ways thought up to get out of going, a firm sometimes harsh stand taken by the parents, the last scene before sending him off, and maybe even further disciplining as bad reports of Johnny's behaviour in class filter home.

An extreme case? Perhaps. Many, however, will find painfully familiar situations described, and they could no doubt offer many specific examples. The very fact that such situations do occur, should be reason enough for us to review the matter and seek a solution. Previous discussions on the subject have not been lacking, but they have mainly been of a for-or-against nature.

Two main arguments are offered to prove the necessity and value of a German school. One states that our young people are losing spiritual nurture by not being able to understand German services (where these are still held). The second one makes its appeal to the cultural heritage, both Mennonite and other, which is slipping away from us as the younger generation grows up without a knowledge of German. Other private reasons range from a desire to have the children to be able to speak with grandparents or other German-speaking relatives to the reasoning that a child has everything to gain in learning another language.

Those against such schools point out that a church's main function is to preach and teach God's Word not to further a language which sooner or later is bound to be replaced by the dominant language of the land. Then, also, why try to teach German just so German sermons can be understood, when better results can be achieved in English?

The fact of the matter is that there is no cut and dried answer. Each congregation must face its own situation and choose a realistic course of action—prayerfully, not emotionally, as has often been the case in the past—to ensure a course of action that will truly be of value to the younger generation and not just satisfy some favorite, but impossible ideal.

We feel that the following are the main points which need to be considered in coming to any decision:

1. The air must be cleared of all false notions. A child will, of course, not necessarily be more spiritual for having known German. A look at the "graduates" of our German schools in past years will provide enough evidence. In the past, children are known to have been under the impression that a non-German church service is somehow sinful! Then, too, if the home environment and the daily contacts of the child do not provide him with a knowledge of German so that he can understand simple Bible stories, the language teaching as carried on in our public schools today will not enable the child to grasp a message given in the German language as well as if given in English. Vital contacts with the language would have to be continued through adolescence. Why put up language barriers to the understanding of so vital a message? Let's not lose our children spiritually for the sake of a language. Let us give them steady spiritual nourishment in the language they understand best.

2. With the air thus cleared, we can proceed to place the emphasis more correctly. Of itself, a church language school is not objectionable. If adults want their children to have access to their German heritage or to their German friends and relatives, let them organize a program, thereby taking the burden of instruction off each individual family. Many a child has had his horizon enlarged in future years through even a short exposure to another language.

But why is it that these programs are almost always accompanied by scenes portrayed above? Why does Johnny thoroughly dislike going to German school? Is there no way of establishing a program which is less painful? This article is written to suggest answers to these questions.

We will find the answer by investigating the condition of our past and present classes. The following is typical: The children (eight years or older) are sent off to German school when they are not in public school, or during any other time which the youngsters consider their playtime. The teacher, found after much searching, faces a new sit-

uation, having little or no teaching experience, but willing to do his best for the cause. Armed with his inevitable "Fibel," he disciplines the class for two hours of reading, vocabulary, writing and grammar. With his "free" time lost to the drudgery of a tedious class the value of which he does not realize, is it any wonder that Johnny whines when it is again time for the class?

We are convinced that language classes can be interesting and highly profitable for children of all ages if well-proven teaching methods are heeded. To begin with, it is confusing and discouraging to any child, which is just beginning to read and write and has barely begun the highly technical method of grammatical analysis of the English language, to have to learn the system of reading and writing, not to mention the grammar, of another language, German. If a second language is to be taught to young children, a **non-analytical** method must be adopted. Secondly, the long tedious lessons must be **activated**. Children need frequent changes of subject to hold their attention, and they need an instruction which will give them periods of real activity. Thirdly, the teacher must be a person who is **interested in children**, understands them, is willing to apply this method of teaching, and who knows the language well.

Lastly, it must be recognized that knowing a language has two aspects to it: knowing about a language (its grammar, how to write it, etc.) and knowing how to use the language. If the latter is taught, then we have found a way to apply the first two principles. Analytical work is eliminated, and in its place the child learns to use German in conversation with the teacher, in games he plays, songs he sings during the class period. This approach brings with it the activity which is essential in child instruction. Needless to say, such a program requires the right teacher. Knowledge about the language can come in later years. In the meantime the child will be talking fluently.

Help in setting up such a program is readily available from many elementary schools, throughout the United States and Canada. Modern language departments of nearly all colleges and universities are able to give references for texts which outline in detail how to conduct such language classes for youngsters. There has been a rapid increase in elementary school language teaching in the last ten years. An answer to the church German school question may lie in the public school system: Upon demand from interested citizens, the local school system might adopt a foreign-language program. The principles outlined above have been highly successful in these programs. With this approach, Johnny is more likely to say, with eager anticipation: "Mommy, when may I go to German school again?"

**Let Us Go Forward!**

(Continued from page 3-4)

tion of our Sunday school attendance. We trust that the gospel given to these children during their stay with us will linger with them, that the Holy Spirit may lead many of them to a saving knowledge of Jesus Christ, even in later years.

This move caused the Sunday school attendance to drop to 12 to 18 children and we were faced with making a new beginning. However, with our chapel now being located in a residential area, we were not discouraged, knowing that there were many children in our immediate surroundings who needed the gospel as well. During the course of the past 6 to 8 months, our Sunday school has begun building up again. We now have an enrollment of about 60 and are indeed thankful that the majority of these children attend regularly. Our average per Sunday has been about 50 in the most recent past. We are aware of the great need in this area and our responsibility toward these children. Almost every Sunday there are several new children and we are reminded to "go on" and follow Christ's command to "feed my lambs."

Another important aspect of our work with the children at this time is the Christian Growing Club, where a group of 15 to 20 young people, ranging in age from 10 to 15 years, gather weekly. After a period of singing under the direction of Mr. and Mrs. Eugene Piques, Rev. Unger conducts a period of Bible study with them. It is indeed a challenge to note the interest and participation in the studies and discussions. Following this a period of craft work is enjoyed by both boys and girls. Mrs. Piques instructs the girls while Paul Schmor assists with the boys. We also receive other outside help from brethren who assist in specific projects with the boys. At present the boys are completing some shoe-shine boxes while the girls are all taken in with their embroidery work.

In conjunction with the young people's work, the Piques are also busy organizing the Junior choir. This is a tremendous challenge and the interest and participation of the children is wonderful. They practise on Tuesdays and frequently serve in the Sunday morning services. It is our desire and prayer to establish these young lives in the faith of our Lord and instruct them in the ways of God. Since they are in the choir these children also remain for the worship service where they further hear God's Word. Otherwise many of these children would return home after the Sunday school hour.

We are not only interested in reaching the children but also the homes. It is our endeavour to reach the parents and bring them under the sound of the gospel as well. What better way to reach them than to contact the mothers through



Hamilton group of Sunday school pupils during song service on Sunday morning.



Class of beginner pupils in Hamilton.



Boys' craft class with Paul Schmor (extreme left) looking on.



Junior choir at anniversary service. Mr. and Mrs. Piques back row, right.

their children? The ladies of our chapel have now organized the ladies mission group with Mrs. John Schmor as our president. It is challenging to see many others attend these meetings who would other-

wise not come out. Before long we can welcome them to our regular Sunday services as well. In the recent past we have been privileged to have guest speakers from different organizations and institutions

with us, giving us informative and inspirational talks with regard to what part we as a group can have in alleviating the suffering of so many at home and abroad. The group has shown a keen interest, and plans are being made towards supporting the Christmas bundle program of the MCC as well as maintaining personal contacts with several patients at the Bethesda Home for mentally ill in Vineland. However, we do consider the needs of our city and are presently preparing pillow cases for use at the Harbour Rescue Mission, where homeless men and women are given shelter and daily brought under the sound of the gospel.

Besides these services a weekly Bible study and prayers service is conducted by the pastor, where the Gospel of St. John is being studied at this time. Though the Wednesday night group is only small, the Lord has revealed Himself and many blessings have been received through the study of His Word.

The Sunday morning worship services are also showing steady increase in attendance. It is indeed an answer to prayer and the working of His Spirit that so many who have not darkened a church door in many, many years come to the services, not only once or twice but regularly from week to week. A group of 40 to 60 gather weekly to hear the Word preached and to worship Him. The participation of the junior choir in our regular services also keeps the older children for these services. An evening service at 7 p.m. is also included in our Sunday planning. Though the group may not be as large as the one in the morning, we feel it plays a vital part in our witness in the community. With the modern trend to "shift work" for factory labourers, many are able to come to an evening service whereas they are not able to attend in the morning. As a result many of our evening congregation do not regularly attend the morning service. At these evening services we are often privileged in having various groups of young people, singing groups, high school or Bible school groups, etc., visit us and render inspirational programs.

Has the Lord led us on in this the first year of services in the Mennonite Brethren Christian Fellowship Chapel in Hamilton? Truly we can say the Lord's ways are wonderful. May the Lord forgive our lack of faith at the beginning of this first year of services. The Lord has revealed Himself to us in a marvellous way and it is our prayer that we might continue to witness in our community and city.

Is Hamilton still carrying out its great commission to reach others for Him? Let us go on never growing weary of serving Him with all we are and have.

The Mennonite Brethren Christian Fellowship Chapel, Hamilton, Ont., is sponsored by the Home Mission Board of the Mennonite Brethren Conference of Ontario.

**Future Subscribers**

Mr. and Mrs. Peter Pauls of Glenbush, Sask., were blessed with a baby girl on March 21. The little girl, named Violet Elizabeth, is a sister for Walter and Marjorie.

**Student Bursaries 1960-61**

The Canadian Mennonite Brethren Youth Committee herewith announces its bursary plans for the academic year 1960-61.

**Purpose:** Two bursaries valued at \$250.00 each will be given this year. The purpose of these bursaries is to aid promising young men and women to undertake studies in the Mennonite Brethren Bible College. Upon completion of their courses it is hoped that they will serve our Canadian brotherhood in its churches, mission fields, or educational program.

**Award:** All applicants are requested to send in their application material not later than July 15, 1960. Each applicant will be notified by September 1, 1960, whether or not he or she has been successful. The successful candidate will be given a bursary of \$250.00 to be applied to tuition, room and board, etc. at the Mennonite Brethren Bible College for the current academic year. The recipient is not under any direct further obligation, except that he or she plan to serve our Canadian brotherhood upon completion of his or her studies. Selections will be made by the Selection Committee appointed by the faculty of the College.

**Eligibility:** Any young person desiring to continue his or her studies at the Mennonite Brethren Bible College is eligible, providing he or she meets the entrance requirements of the College. Applicants must be members of the Mennonite Brethren Church.

**Procedure:** Applicants are requested to follow the following procedure:

1. Write a letter of application

stating why you desire the bursary.

2. Obtain two letters of reference to accompany your application, one from the provincial youth leader and one from the local pastor.
3. Send in transcripts of credits of studies previously undertaken.
4. Send all application materials to:

The Selection Committee  
M. B. Bible College  
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**ON THE HORIZON**

**April 3-10.** — Evangelistic meetings with Rev. Art Martens, conducted in the M. B. church, Laird, Sask.

**April 10-15.** — Meetings, sponsor-

ed by all the Mennonite churches of Winnipeg are to be held every evening in the auditorium of the Mennonite Brethren Collegiate Institute, 173 Talbot Ave., Winnipeg. Choirs from various churches are to serve. Messages on the events of Passion Week will be presented in the German and English languages.

**April 19-22.** — Canadian M. B. Conductors' Conference to be held at the M. B. Bible College, 77 Kelvin St., Winnipeg 5, Man.

**April 22-24.** — Canadian M. B. Sunday School Convention in the North Kildonan M. B. church, Winnipeg.

**April 24 to May 1.** — Evangelistic meetings to be held in Panzi via Kenge, Belgian Congo. Rev. H. D. Derksen (Boissevain) is to be the evangelist. Brother Derksen is asking for intercessory prayer of our home churches.

**May 8-22.** — Evangelistic meetings to be conducted in Neustadt, Germany. The speaker is to be Rev. H. H. Janzen and the gospel singers, Mr. and Mrs. C. L. Balzer. Special prayer is requested of the home churches.

**May 22.** — Centennial services of the Manitoba M. B. churches to be held in the Winnipeg Civic Auditorium at 10:00 a.m., 3:00 p.m. and 7:00 p.m.

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1860—1960  
Civic Auditorium, Winnipeg, Man.**

**MAY 22, 1960**

**MORNING SERVICE — 10 a.m.**

**Missions Emphasis**

Speakers: Rev. J. H. Quiring, Pastor, Winkler M. B. Church.  
Rev. G. W. Peters, Pastor, Buhler M. B. Church.

**AFTERNOON SERVICE — 3 p.m.**

**Historical Emphasis**

Speakers: Rev. J. A. Toews, President of M. B. Bible College.  
Rev. H. S. Bender, Dean of Goshen College.

**EVENING SERVICE — 7 p.m.**

**Youth Emphasis**

Speakers: Rev. H. Lenzmann, Instructor at Winkler Bible School.  
Rev. Frank C. Peters, Instructor at M. B. Bible College,  
Moderator of Manitoba M. B. Conference.

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