

Mennonite Observer

May 13, 1960

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Choir Presents Cantata

Strawberry Hill, B.C. — On the evening of April 10, the local choir, under the direction of Brother Albert Willms, gave a very inspiring performance of the cantata, "Immortality," by R. M. Stoltz. Included in the program were many other fine selections telling the Easter story. The soloists were Soprano Olga Willms, Tenor Walter

Epp and Bass Leo Neufeld. Guest pianist was Miss Lydia Dyck of Vancouver, B.C. The chairman of the evening was Brother Jake Unger, our young people's leader.

Many church members had made it a point to invite outsiders of varied faith, in order that they, too, might hear a challenging story. Because of this effort, the church was

filled beyond capacity.

The highlight of the evening came when Rev. N. Willems, our pastor, gave a moving message on "I Know That My Redeemer Liveth." He emphasized the importance of knowing that Christ lives in our lives.

We trust that God will bless our efforts to win people from all walks of life, that they, too, might become "born again."

W. G. Epp

Welcome Home Service for Missionary Katie Siemens

Gem, Alberta. — On Sunday, May 1, the Gem M. B. Church welcomed home their missionary, Miss Katie Siemens, from India. Her parents, Rev. and Mrs. H. Siemens, had motored all the way to Vancouver airport to be the first to greet her and bring her home.

The church was beautifully decorated with the motto, "Great Is Thy Faithfulness," and a large bouquet of carnations. Rev. J. P. Doerksen led the service with the reading of Lam. 3:22-24. With great joy we welcome Miss Siemens back after 6½ years of service on the foreign field. God has been faithful to her there and to us here. Mrs. J. Pankratz then recited a very appropriate poem, telling of the untiring, sacrificial work of the missionaries, who seek only this reward that Christ may be glorified. Then followed greetings from the various departments of the church. Mr. H. Walde on behalf of the Sunday school read I Cor. 3:9: "We are laborers together with God." The children had shown a keen interest in the work both by giving and interceding. Mrs. N. Dueck spoke for the Ladies' Missionary Group. She read the comforting words of Isa. 41:10: "Fear thou not, for I am with thee, be not dismayed, for I am thy God." J. P. Doerksen read Psalm 126:3 and pointed out that this was a joyful day. The young people had always been interested in Miss Siemens' work and would gladly hear more about it now that she was home.

Mr. H. Peters read Mark 14:8: "She hath done what she could. . ." The choir had its own mission fund for the support of the work and had given definite prayer support. During the intervals the choir served with suitable numbers and now sang "Gott ist die Liebe" in German and Telegu.

In response to the greetings, Miss Siemens answered at length. The prayers of the home church had been like an encircling wall about her. She had now come home to tell us about the great things that God had done. Both John 1:16 and James 4:6, which speak of God's abundant grace, had been a source of strength to her. She thanked the home

(Continued on page 4-4)



Picture to your left. From left to right: Mrs. A. A. Wiebe, Rev. A. A. Wiebe, local church leader; Rev. N. Willems, pastor, who gave the Easter message at Strawberry Hill, and Mrs. N. Willems. Picture to your right. Strawberry Hill choir with the conductor, Brother Albert Willms in the extreme upper right.

Baptismal Service at South End

Twenty-three young people were baptized in the South End M. B. church, Winnipeg, on May 1. Many friends had come for this occasion in order to take part in the blessings which the Lord had in store for us.

Rev. G. D. Huebert read I Peter 3:18-22 and spoke on the theme, "Baptism—the Answer of a Good Conscience Toward God" He em-

phasized the following thoughts: Baptism brings that which a Christian does into harmony with that which he believes; it is a public identification with fellow believers; it gives evidence that the believer is a follower of Christ; it proves that the child of God intends to witness to others; it shows that the Christian is guided by the Holy Scriptures; that he is on the path

of obedience, and that he is determined to live a life of victory by applying Christ's resurrection power in his everyday life.

Rev. J. P. Neufeld baptized the 23 young people and also received them as members in the church. The choir served with appropriate songs. The Lord's Supper was observed before the service came to a close.

H. Wiebe



Baptismal Group of the South End M. B. Church, Winnipeg. Back row, left to right: Helmut Mierau, Kurt Sawatzky, John Harms, Henry Dyck, Henry Peters, Jimmy Rempel, Donald Toews.

Middle row, left to right: Rev. J. P. Neufeld, Helga Wiens, Martha Neufeld, Eleanore Dyck, Jake Neufeld, Annie Janzen, Hildegard Foth, Roma Klassen, Jaqualin Klassen, Rev. G. D. Huebert.

Front row, left to right: Hildegard Doerksen, Ella Schellenberg, Mrs. Pauline Seiler, Mr. Helmut Seiler, Mrs. Adina Kasdorf, Mr. Peter Kasdorf, Adeline Falk and Waldina Harms.

EDITORIAL

No Co-Workers Without Co-operation

It is of utmost importance that there be co-operation between young people and the aged. God needs the strength of youth and the wisdom and sound advice of those who have advanced in years. The question is not whether the two age groups should co-operate, but rather, how they can co-operate. A number of conditions must be met to make this possible.

Conditions which the aged must meet. They must love and understand the young. The young people do not necessarily expect of the old that they do the things in which they are indulging, but they appreciate it greatly if the aged take interest in their concerns. Those of age will be slower to condemn and quicker to understand, if they would but remember their own years of youth. Isolation from the old will naturally take place if the aged make no effort and do not intend to understand the young people of our day. Is it fair to draw a halo around the youth head of those who are now well up in years and to produce a gloomy picture of our present-day young people? The answer is evident.

It must be conceded that the days, in which we are living, are trying, and the conditions under which our young people are growing up and are reaching maturity are difficult and often perplexing. In view of this they are in need of the understanding and sound advice of those who can speak from a background of rich experiences.

In order to make co-operation possible, it is also necessary for the older people to be good examples to the young. Consistent, mature Christians can be a real means of encouragement and strength to youth and it will bear fruit for eternity. Youth should sense that there is a depth to the Christian life and consecration of their leaders and that they are yielded to the Holy Spirit and fully devoted to the cause of God and His kingdom. The good example is also being set by allowing young people to work and assume responsibilities. Youth must not feel strained and embarrassed in the presence of experienced Christians when they do something for the Lord. The older Christians must not be critical, but rather helpful and willing to share the responsibilities with those who do not have much experience in Christian service.

Conditions for co-operation which young people must meet. There can be no co-operation unless the divine admonition is followed to respect and honor the aged. The Bible is clear on this point. Some of the things which express this respectful attitude are the following: Using respectful names in referring to seniors; seeking knowledge and understanding from those of greater experience; receiving counsel from them gracefully and with appreciation; and willingness to follow good, practical advice.

Another condition for cooperation is the realization that young people are also doing work which is of vital importance for the purpose of building God's kingdom. Their vision, zeal and energy can help much toward the evangelization of the community and the world, and toward the possibility of establishing churches, where the life of God's children can be edified.

A mind to co-operate discovers ways and means of serving together. Christian co-operation is a path which pleases God, bestows joy upon the persons concerned, strengthens the church, helps to extend the kingdom of God and gives rich rewards. Let us therefore heed the admonition of God's Word and be workers together and faithful servants of Christ (II Cor. 6:1).

G. D. H.

Spontaneous Creativity

By Mrs. Esther Horch

(Continuation from previous issue)

3. b) Encouraging creativity by creating confidence in negating fear of consequences of voicing original ideas

We are ever ready to recognize verbal talent and give capable per-

formers ample opportunity to recite, sing or play an instrument. This is the kind of talent that credits our organization in the eyes of the public. However, some very talented children are incapable of making a credible public performance, nor should we try to pour

them all into the same mould. It might even be embarrassing. However, some children may be able to express themselves creatively. Do we ignore creative talents?

A crippled lad of 13 sent stories to me at CFAM—stories he had written. Garry couldn't talk nor walk and his hands were so crippled that he could only punch the typewriter with one finger, but he had a creative mind. I used his stories on the "Children's Party" program. He couldn't have expressed himself in any other way. Did he deserve an opportunity for expression?

Often children are afraid to show things they have created or to express original ideas, because they don't want to be laughed at, scolded, ridiculed or even ignored. But these ideas are important to them. Are we going to be responsible for their frustrations?

I heard of a little girl who loved to make rhymes and write poems, but she was afraid her mother would catch her at it and chide her for wasting her time, so she wrote her verses secretly and hid them under a large rug. They were eventually discovered, she was encouraged in her talent and became a poet of hymns.

We Mennonites seem to have the impression that the most talented people in the world are dynamic speakers. Whose influence lasts longer and reaches farther, that of an orator who emotes before an audience for an hour or an author or musician whose work influences people for generations?

Parents are too easily shocked by what their children say. Why cannot original, even shocking ideas be encouraged and directed? We all know the familiar "Kind, du bist noch jung" attitude. Our parents or we as parents with superior insight trust the child will soon fall in line and do what the public accepts as conventional.

Creativity has more value in the long-range program than has a creditable public performance. However, it does not make the immediate appeal that we all like so well and that is such a credit to the parent and teacher.

Do you in Sunday school always tell the children what to sing when there is a visitor and you want to impress him with your good teaching? Of course, you want to sing what they perform best, regardless of what it may mean to the child. Suppose you say to the children, even if there is a visitor, "Which prayer song shall we sing this morning?" They may not choose the one that makes the best impression, but maybe it will be sung more sincerely.

Do the children ever get the opportunity to prepare a program? If so, do you feel satisfied or do you change it until it is no longer their idea?

Do we know what children think, or is it a lot easier for us not to know? Maybe we should get on our

toes and be willing to face the challenge by creating confidence and negating fear of consequences for original ideas.

3. c) Encouraging creativity by recognizing and making use of original material.

The great hymn writer, Isaac Watts, whom I mentioned earlier, was encouraged by his mother to write poetry. She even offered prizes for good bits of verse and thus encouraged creative thinking, although Watts hardly needed encouragement. He neglected a lot of other things to write poetry, until one day his father took him to the woodshed to spank some of the poetry out of him. But apparently his mother's encouragement was more potent than his father's punishment, so looking tearfully into the eyes of his father he said, "Dear father, do some pity take, and I will no more verses make."

Fortunately this was a vain promise and when the church recognized his talents he wrote a new hymn for each Sunday, which was always used and sung to a familiar tune. This was enough encouragement for Watts to carry on.

Some time ago I had a letter from a church telling me they had prepared a program made up entirely of original poems, stories and songs by the children. I thought that was wonderful. If there is original material let's find a place for it. It may mean a bit of sacrifice on our part at times but it will be rewarding in the long-range program.

3. d) Encouraging creativity by giving specific assignments to stimulate creative work.

When I was in charge of CFAM's "Children's Party" program I tried a little project that was very revealing. I gave the Fridays' program to the children to make. They chose the music (which was not always to my liking) and they created the stories, poems, games, or anything that appeared on the program. Most of the material was

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Manitoba M. B. Youth Conference at Morden

Report by Frank J. Friesen (Morden, Man.)

The annual Youth Workers' Conference of the M. B. Churches of Manitoba was held in the Morden M. B. church on Sunday afternoon and evening, May 1. Some 160 youth workers were registered for this one-day conference. The guest speaker for the conference was Rev. Walter Wiebe, instructor at the Ontario M. B. Bible School and co-editor of the "Youth Worker."

To begin the afternoon session, the pastor of the local church, Rev. F. H. Friesen, led in the invocation and welcomed the conference to Morden. Then the chairman of the Manitoba Youth Committee, Brother Wm. Schroeder, took charge, welcomed those present and indicated the program for the day. The choir of the Morden M. B. Church, directed by Brother John Pauls, served with several numbers in song.

For his message, Rev. Wiebe chose the topic, "Your Calling as Youth Worker in Your Local Church," based on I Tim. 4:12-16 and II Tim. 2:15. Rev. Wiebe said that the youth worker might be termed youth sponsor, that he should be a spiritually mature adult, who is established in life, preferably a layman, and who takes the role of a coach rather than a player.

Rev. Wiebe further suggested that a youth worker should have a youthful point of view, an active idealism, an elastic mind, a sense of the heroic, and a sense of calling or dedication to the task.

The youth sponsor is to represent the church to the young people and the young people to the church. Therefore, there must be a very close relationship between youth work and the church and also between the pastor and the youth sponsor. Further, the youth sponsor must have an eye for the individual. His spiritual reward is well worth all the effort he puts into his work.

After the message, the chairman, Brother Schroeder, led a general discussion on the topic. To close the afternoon session, Brother Wm. Klassen, local youth leader, invited all present to participate in the lunch which had been prepared in the church basement and led in closing prayer.

To begin the evening session, Brother Peter Klassen, Boissevain, Man., youth committee member from the Western District, led in the invocation. A ladies' trio from the Lena Church and a solo by Brother John Pauls of Morden were the special numbers in song.

Having as his subject "Building an Effective Youth Program," based on I Cor. 3:6-14, Rev. Wiebe stated that a youth program includes all the work that is done at all levels for the spiritual life of the young

people. He stated that the first purpose of youth work is the salvation of our young people, but it is also concerned with their total life. Our youth program must never aim for shallow fellowship, but must lead to spiritual maturity and discipleship. For the youth program to be effective, those responsible must check with the thinking of the young people. Rev. Wiebe further stated that the youth program should strive for a closer union of the young people with the fellowship of the local church, otherwise outside forces will dominate the young people more than the spiritual forces in the church.

An effective youth program must have a proper perspective and right organization. Rev. Wiebe suggested three areas of emphasis for youth work; the area of worship by which the soul gets in contact with God in a real and vital way, the area of faith and life, and the area of service.

We are indeed grateful to God for this day, when we received new light, new vision and incentives for this great work of building our future church.

Report by P. H. Peters (Elmwood, Winnipeg)

Walter Wiebe, editor of the "Youth Worker" and teacher at the Ontario M. B. Bible School, was guest speaker at the Manitoba Youth Workers' Conference. Youth workers from the various churches of Manitoba found the conference stimulating and inspiring. The role of the youth worker was examined and redefined. Following are some of the highlights that were brought forth during the afternoon message.

To begin with, it was suggested that the youth worker must be a spiritually mature person with a youthful point of view rather than merely a talented young man. He should be both a representative of the young people to the older people, and vice versa. In this connection it was suggested that the youth worker be a youth sponsor. As a youth sponsor he should be well established in his life, neighborhood and vocation. He should be preferably a layman with a sense of calling. The youth sponsor is the one to whom the church has delegated the responsibility of guiding the young people. An awareness of the thinking of the young people is most important in actual task situations. The youth sponsor always works toward the fellowship of all the church members. He guides rather than dominates, and aims to have as many young people as possible involved in the youth program. A youth sponsor will have an enriched life, a sense of joy in sharing in a vital work.

In the evening session, Rev. Wiebe directed our thoughts to **Building an**

Effective Youth Program. It was pointed out that the youth program refers to all the work that is done for the spiritual welfare of the young people. Several keys to effective youth work were presented.

The young people should have a sense of purpose. Our purpose is to have our young people make real commitments to God. We should be careful of what we mean by regeneration, or being born again. Mere verbalisms about salvation, or knowing the way, is not adequate. Our prayer should be that our young people have real experiences with God. Furthermore, our purpose should not be shallow fellowship. Our end goal should be spiritual maturity.

We must seek to build a Christian philosophy of life. Too often our young people display a secular line of thinking in matters of Christianity. Paul speaks of forming the mind of Christ in us. This we have to do in our youth work. In so doing, we will make disciples. Young people must be reminded that the Christian life is something rigorous, that brings forth changes in life and has many challenges.

In our youth work we should strive to foster stronger unity in the church. We find that there are forces outside of the church which dominate our young people more than the spiritual fellowship of the older people.

Finally, to be effective, we must have proper perspectives. We should have the perspective of organization. This involves knowing the work on a local, provincial and general conference level.

Brother Wiebe concluded the message by pointing out three areas of emphasis. These were the areas of worship, study, and service. Young people should have real worshipping experiences, where the soul is brought into contact with God in a vital way. They should also have opportunity for service. Then their lives will be satisfying.

Brother Wm. Schroeder, chairman of the Manitoba Youth Committee, closed the conference by thanking the Morden young people and choir for being fine hosts, and by wishing Brother Wiebe a safe trip home.

Missionary Auxiliary Meets

Herbert, Sask. — On April 27, 1960, the M. B. Missionary Auxiliary of Southern Saskatchewan met at Swift Current, Sask., for a period of fellowship and business.

This meeting proved to be a blessing to many. It showed us that much can be accomplished when we work together for a certain project. The devotional part consisted of items brought by the different churches, some of these which are especially encouraging are the reports of the individual groups. Time and time again, too, we are encouraged and urged to pray for one another and for the missionaries who are out in the

fields. We cannot all go, we cannot all give, but we can all pray, this we want to do more faithfully.

Some of the prayer requests at our missionaries in Africa during this time of stress and turmoil. Then also we reminded ourselves to pray for the missionaries who are at present preparing to go to the fields, the Henry Duecks to Brazil and Sister Viola Janz to India.

We were greatly encouraged in our work of preparing bandages, gowns, baby clothes to send to the hospital and dispensary where Sister Katie Penner is working, when Sister Katie wrote how these parcels had just arrived on time, when their supply was almost gone. God helps and provides for those who put their trust in Him. These parcels did not cost us very much and yet they met a need in their work. We want to praise God for undertaking and seeing to it that these parcels arrived safe and sound at the destination without any trouble.

Although our aim at these meetings is primarily to see how we can help the missionaries on the foreign field, we should never forget to let our lights so shine that those with whom we have daily contact might see and feel that we have something worthwhile and that those at home might have a longing to accept Christ as their personal Saviour because of us.

A Missionary Visit and Pastor Leaving for Russia (43rd and Prince Edward St.)

Vancouver, B.C. — We were privileged to have Miss Mary Toews, missionary to the Belgian Congo, as our guest on Sunday, April 24. She gave an informative report in the morning on conditions as they are among the natives in everyday life. In the evening she continued and also showed some pictures. The political conditions there give rise to much concern, especially in view of the granting of independence to the uncivilized Africans. The doors for the gospel are fast closing, so let us "redeem the time, for the days are evil."

Rev. D. B. Wiens has been granted his visa for the trip to Russia. Together with Rev. Lohrenz of Winnipeg and Dr. Fast from Kansas, USA, he expects to leave New York on May 20. For those who wish to notify their friends and relatives over there by airmail, we include the traveling schedule: Moscow, May 28-31; Alma Ata, June 1-4; Tashkent, June 5-10; Moscow, June 11-22. They expect to be back home for the Canadian conference in July.

Correspondent

Brother and Sister Bob Kroeker and family (Reedley, Calif.) plan to leave Belgium on May 16 and arrive the same day in the Belgian Congo. The Kroekers have been studying in Belgium. In the Congo they will be serving in the Bible school at Kafumba.

Special Services at North Kildonan

Winnipeg, Man. — The North Kildonan Mennonite Brethren Church would like to share the blessings received during two weeks of church services. The Rev. J. J. Toews ministered to us during the first week in preparation for the evangelistic meetings of the second week conducted by Rev. Peter Toews from Vancouver, B.C.

Rev. J. J. Toews spoke of the necessity of a sanctified Christian life. He related this topic to the tabernacle of the children of Israel. Every type of wood and metal used in the tabernacle has a symbolic meaning related to the Christian's life. Every article of furniture incorporates a spiritual truth. In order to make these references more intelligible, Mr. Toews had the tabernacle, the yard and the furniture reproduced in miniature form. The length of the walls and the size of the furniture were built in proportion to the dimensions given in the Bible.

Let us look in greater detail at the significance of the light in the Holy Place. The fact that there are seven candles in the holder, indicates that it is complete and hence could only have proceeded from God. God is the source of all spiritual light, and therefore we can measure ourselves by the amount of darkness in our souls. The light signifies our relationship to God, and in the Holy Place we find a purpose for our lives. If the Light of God shines in and through us every aspect of our lives will have meaning. However, this light is not only for ourselves but should be beneficial to others. In order to reflect God's Light, that which mars a perfect reflection within us must burn and thus be removed. In the Holy of Holies we forget ourselves and our needs and concentrate on Him Who made us.

After this week of blessing and admonition, Rev. Peter Toews began his evangelistic ministry. Much prayer preceded this week and the Lord was faithful in answering our prayers. He spoke of the need for preparing ourselves before God could speak to us. Even though we listen to services and sing and pray, God cannot speak to us if we are not prepared to listen.

The example of Festus was cited. God could not speak to him because he did not make a full commitment. Festus was almost persuaded to follow Christ, but the loss of his position, possible ridicule and persecution from acquaintances kept him from faith in Christ. We say that he had a wrong sense of values, but are we not also unwilling to sacrifice ourselves completely for God's work? Every time that we are afraid to step out on faith we reveal that we do not really trust God.

We thank God and these two brethren for the blessings received.

Some people found peace with God for the first time while others were spiritually strengthened through God's Word.

Velma DeFehr

Rev. Konrad Pastor of Grassy Lake M. B. Church

Grassy Lake, Alta. — Rev. Abe Konrad from Coaldale Alberta took over the duties as pastor of the M. B. Church at Grassy Lake on May 8. Rev. Konrad was teacher at the Coaldale Bible School and is the director of the Gospel Bells Radio Program.

On May 8 a group from the M. B. Church of Calgary visited the M. B. Church at Grassy Lake on behalf of the Alberta M. B. Youth Camp. Mr. Peter Rempel, director of the camp said he hoped that the new camp site seven miles north of Turner Valley would be ready for use this coming summer, the committee was working with this aim in mind. He emphasized the need for consecrated workers for the children's camp.

The evangelistic services planned for the Grassy Lake M. B. Church, to be conducted by Rev. H. Epp, have been postponed indefinitely due to sickness in Rev. Epp's family.

Henry Willms

Fort Rouge M. B. Church Holds Second Baptism

Winnipeg, Man. — "The Lord hath been mindful of us. He will bless us. He will bless them that fear the Lord both small and great. The Lord shall increase you more and more, you and your children" (Psalm 115:12-14). We of the Fort Rouge Church rejoice that the above Scripture has been made manifest to us in a special way in recent weeks. The Lord has surely been mindful of us and we thank Him for it. Not only has He cared tenderly and lovingly for His plant, but has guarded and protected it from outside harm in order that it might grow. These are His blessings indeed!

On Sunday, May 1, we were privileged to hold our second baptism, on which occasion eleven new members were welcomed into our fellowship. "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23).

Since the Fort Rouge Church does not have the necessary baptismal facilities, the Elmwood M. B. Church offered the use of their building for the evening's service. Their kindness in this regard was gratefully accepted and it was a real joy to share the evening with them in this manner.

Rev. D. Nickel, pastor of the Fort Rouge Church, delivered the message. His text was taken from Acts 16 where we find recorded the

baptism of Lydia, the seller of purple, and that of the Philippian jailer. Musical numbers were rendered by the Elmwood choir and a male duet from Fort Rouge.

After the message, baptismal rites were performed for twelve candidates (one from Elmwood and eleven from Fort Rouge) by Rev. I. W. Redekopp of Elmwood and Rev. D. Nickel of Fort Rouge.

Following the baptism, the congregation of believers, together with the newly-baptized members, gathered about the Lord's Table for Holy Communion. Rev. John Schmidt, director of the Gospel Light Hour, officiated at this service. The evening's offering was given toward a common cause, the M. B. Bible College of Winnipeg.

It is the sincere wish and prayer of us all at Fort Rouge that the Lord will continue to "increase us more and more" and that this will be not only a numerical increase in the church, but also a spiritual increase in the lives of each of the members. What He has promised He will also surely do!

Mrs. David Durksen

Eden Christian College

Easter holidays with their varied activities are over once more. Upon our arrival at school after this brief respite from our school activities, we were surprised to hear that Mr. John Klassen, our janitor and bus driver, had undergone an operation. The operation was a success, for which we thank the Lord.

During the holidays our locker rooms have undergone a face-lifting. The walls have been plastered, thus improving appearances considerably.

The week following the holidays was very busy for the choirs and the conductor, Mr. P. Dick. Extra practices were held during every noon recess and at every other available time. On April 28, our choirs competed in several classes in the Music Festival and were highly praised by the adjudicator. Five first and two second prizes were brought home, including two silver trophies won by the Senior Ladies' Choir and the grade eleven double trio.

Then, on April 30, an excited group of fifty grade 11 and 12 students left for Leamington to present a program there in the M. B. church. The trip by bus took somewhat longer than we had expected because of motor trouble, but the Lord protected us and brought us there safely. The church was filled Saturday evening. The program consisted of singing by the senior choir, testimonies and readings, and a message by Dr. John Wiebe, chairman of the school board. Our appreciative audience became our hospitable hosts later, when they took us into their homes for the night. The weekend was very enjoyably spent.

The Yearbook Committee has also been active and is now prepared to take orders for the yearbook.

Anyone interested in obtaining one is requested to write to: Mr. Corny Durksen, R.R. 2, Beamsville, Ont. The cost per copy is \$1.00.

We have also been informed of a change in next year's staff. Rev. D. H. Neumann, who has been principal in Eden for ten years, is leaving our community to take up a teaching position in the MEL, Clearbrook, B.C. We are very sorry that he is leaving, because we have all come to appreciate his services in the school as well as in the community. Also leaving Eden are Rev. H. Voth and Mr. M. Harms. We wish them God's blessing in the work which they will undertake next year. To replace these teachers several new ones have been appointed. Mr. R. Bartel will be principal. Mr. H. Esau, Mr. P. Wiebe and Mr. H. Fast will be the new additions. We wish them also the Lord's blessing in their future work.

Anne Wiebe

Welcome Home Service

(Continued from page 1-4)

church for the faithful prayers. God had done great things. If He has us, then our work will be His. She brought greetings from the M. B. Conference in India through Rev. A. A. Unruh. "We still see the Lord. Pray for us." The Hindu churches and fellow teachers also sent greetings. On her way home she had stopped in Japan and they, too, sent greetings.

Rev. J. Pankratz brought the welcoming message based on I Thess. 5:23,24. Even today God can sanctify His children wholly, if they surrender completely for His service. He will protect them if they are in His sacred will, but they must trust God. In our willing service we will be sanctified.

Little Lillian Plett, niece of Miss Siemens, now presented the bouquet. Rev. H. Siemens closed the meeting with a heart warming prayer.

It was indeed a special Sunday among the many rich blessings we have enjoyed lately. On April 10, Rev. E. Ratzlaff, returned missionary from Ethiopia, gave us a challenging message, wherein he emphasized that the sole purpose of every Christian is to bring lost souls to Christ. Easter Sunday the combined choirs Rosemary Mennonite Church and Gem Mennonite Brethren Church sang the cantata, "My Redeemer Liveth." Easter Monday the Ladies' Missionary Group had their annual mission sale, which the Lord blessed beyond expectation. Indeed, the Lord hath done great things for us, whereof we are glad. May it not be in vain.

M. Willms

CHOIR GOWNS

Western Canada's leading manufacturer of gowns, collars, caps, stoles, etc. for choirs and choral groups. Samples sent without obligation if requested on church stationery.

MALLABAR
375 Hargrave St. Winnipeg, Man.

Pray for the Belgian Congo

Letter from Missionary Harold Kruger

Dear friends of the Kafumba missionaries, Greetings in our Lord's precious name!

The following is a report regarding the cult, Simon Kibanguism, and its activities in our immediate area.

Simon Kibanguism is spreading throughout many sections of the Congo. It varies drastically as to form and doctrine, but its followers claim to belong to the god of Simon Kibangu, a certain man who lived in lower Congo. Here it is a spiritist movement coupled with phony teachings regarding independence and heathenism.

About three weeks ago in Kimbengi, a nearby village, a fellow by the name of Masini and his wife fell into a trance. Having given themselves over to the evil spirits they became possessed by them. In this condition they walked to one of the great prophets of this movement, about 85 miles away, for baptism and commissioning. Upon returning they began commanding people to get rid of their fetishes, evil medicines and magic. After having communed with spirits of the dead these cult leaders are supposed to be able to detect evil and "filth." They go so far as to include shoes, belts, glasses, watches, hats and keys as evil things. Having communed with the dead they are also supposed to be able to tell who has killed someone and in which pot he has been cooked. Following a visit to a cemetery they begin extracting from accused murderers, by force if necessary, names and details of supposed killings.

Masini, the leader here, has his helpers. Actually he has quite an organization. He has a secretary to write down the names of converts as well as of those who need to be tormented. There are also his so-called policemen, the fellows who do the dirty work of catching and tormenting people to induce confessions. He also has a few lesser prophets and those under the influence of evil spirits.

One reason why this false teaching spreads so rapidly is because it has an aspect of material gain which is related to independence. Here it is in a few words: The white man has held them down and deprived them of wealth, but with independence coming, their buried relatives will be resurrected from the dead and bring with them truckloads of untold wealth. They will then have what has been held from them all these years. They believe this is the way all countries receive independence. Who would refuse all this wealth? This nonsense is dry kindling for the spreading fire of Kibanguism.

On March 30 one of our missionaries from Kipungu station, Rev. Les Ortman, was here with one of the evangelists, Elia, who comes

from the village of Kimbengi. Naturally he went home to his village to visit his people. While there, the leader of the cult commanded him to take off his shoes. Elia refused. The "policemen" were called and he was shaken up and his shoes removed. Then they let him go.

Later on, about 5 p.m., when Elia was at a friend's house, they sent him a message calling for him. He said he didn't want to go. They called him again. So he and his friends left for the mission, realizing they were in danger, having formerly been threatened. As they approached the driveway to the mission a mob rushed upon them and threw Elia down. His friends tried to protect him, but it was impossible. The mob told them that if they would get in the way they would be next on the list to be tied up. So Elia was at the mercy of the mob and the so-called policemen. He gave a good testimony telling them to do as they wished but to let his friends go. He was accused of accepting money from the white man to put a frog at the end of their village thus stopping the dead from coming with the riches. (To them the frog is one of the lowest forms of life and they refuse to touch it.)

They took Elia, threw him down and began tying him up as they do animals in a certain type of palm branch, which has very rough leaves and spikes. Around this they put a mat. There he was tightly tied from head to toe with his arms folded so that his hands were under his chin. I might just mention here that a second pair of shoes, his belt, his glasses, shirt and leather bag containing some books and about 15 dollars were taken from him.

Elia was beaten and kicked while lying thus on the ground and then roughly hauled to the graveyard. There the dead were to take over the tormenting until Elia had confessed that he had accepted the money from the missionaries.

It was now about 6:30 or 7 o'clock and darkness had closed in. Elia's son, a student in the Bible school, wanted to rescue his father. That would have meant nothing short of war, as the mob was beyond the reasoning stage. Later we heard that if our station pastor or any white man had tried to intervene they had vowed to kill him.

This was Wednesday evening when the church has its regular prayer meeting. It was one of our better prayer meetings, being reminded of how the church prayed for the deliverance of the apostle Peter. In answer to prayer Elia was released about 8:30 that night. Our doctor examined him and found no open wounds only bruises, swellings and abrasions. We praised the Lord for this deliverance!

The following morning Elia was able to go back to Kipungu with Rev. Ortman. He was sore in body

but rejoicing in the Lord. Most of the people from Kimbengi, however, were in the mood for war. It was the Christian population that was making it impossible for their riches to arrive! Several working men had been warned that they were going to be taken and tied up. Rumor had it that at 2 o'clock that afternoon there would be war with the mission people.

As the 2 o'clock bell rang, two women prophets, who were under the influence of evil spirits, came to the station. Approaching the medical camp, they demanded that Antoine, an evangelist for the sick, come home to Kimbengi—the cult leader was calling him. He refused to go. The women began making a nuisance of themselves, pushing over furniture and causing the sick to flee. They went as far as to tell our doctor to take off his shoes and when he would not oblige they struck him several times. When a mal nurse, also a fellow from Kimbengi, saw this, he struck the women and with the help of a few others they were chased off the mission compound.

Realizing that this might be the beginning of terror for our workmen, Christians and unsaved alike, we thought it advisable to ask the state for protection. We sent the chauffeur to town with a letter and two fellows whom the spiritists were hunting. They returned about 8 o'clock that night and 1½ hours later four trucks came on the station, with police and equipment including a 2-way radio, tear gas, grenades, etc. They stayed on the place getting testimonies regarding the whole affair and after contacting the state office in Kikwit decided to arrest several members of the cult. At 3 o'clock Sunday morning they surrounded the section of the village where these people live, arrested ten of them and sent them to jail.

At this moment, things are quiet. However, fires of unrest are spreading quite rapidly throughout this part of Congo. Do uphold the Congo Church before Almighty God, that He might over-rule and bring glory to His Name. Pray that our African Christians may be steadfast and not fall prey to this false cult, as some already have. "If my people, which are called by my name, shall humble themselves, and pray and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land" (II Chron. 7:14). This verse, we believe, is the only formula to revival and salvation of these people. God bless you.

On behalf of the Kafumba staff,
Harold Kruger

Another Missionary Letter

Dear loved ones. Greetings in Jesus' Name!

This evening I must add a few lines to this letter. We have been busy in the medical work. We are now set up to do surgery twice a

week. We are thankful that the Lord has sent Dr. and Mrs. Vogt and family to help here.

We wish we could tell you something definite about the developments in the Congo. But as yet we cannot tell which way things will turn. The Congo is rising and is searching for a new way of life. Please pray that they will turn in a great way towards the Lord.

I will write again after independence has been declared.

Joyfully in His service,
Katherine Wiens

Preparation for City-Wide Evangelistic Campaign

Kelowna, B.C. — Nineteen churches of Kelowna and district are cooperating in an evangelistic campaign under Evangelist Peter Wittenberg. For years individuals have prayed for a city-wide campaign. Now these prayers are about to be answered. The Ministerial Association of Kelowna has in the last few years been concerned about evangelism. It has made efforts to bring about such a campaign.

Last year a campaign was planned with Jim Vaus. Jim Vaus, however, was unable to come at the time planned. This year several evangelists were contacted and it was decided that Evangelist Peter Wittenberg be invited for a campaign from May 1 to May 15.

Rev. A. J. Sawatsky of the Mennonite Brethren Church found he had a great deal of work to do when the Ministerial Association elected him to chair the campaign committee. A suitable place had to be found for the large tent that Rev. P. Wittenberg was bringing. God seemed to direct to the McFall cabins just north of Gyro Park. This parking area was obtained at \$10.00 per night. Committees had to be organized to look after the advertising, to put up the tent, to look after parking, to take care of first aid, to do the personal work, to organize prayer meetings, and to do the follow-up work. The ministers of the cooperating churches were asked to chair the committees.

The pre-campaign prayer sessions were well attended. The cooperating churches had cottage prayer meetings every night. Here it was evident that God was already beginning to work. During the campaign it was planned to continue praying through the night in relays, also early morning prayer meetings and prayer sessions before the services.

The advertising was a good deal of work in itself. Posters were put up in the stores and in the centre of Kelowna's main street. Rev. A. J. Sawatsky drove through the city and district for several days with a loudspeaker. Telephone lists were prepared with the hopes of reaching the whole district by telephone. Christians were challenged to invite people through personal contact.

"Mercy drops round us are falling, now for the showers we plead."

G. G. Fast



THE Young Observers



Let's Visit a Minute

Hello, Boys and Girls!

It's time again for our visit. How are you keeping? Are you still all busy trying to do your best at all times? Will you be among the winners when the final reports come out? See if you will, you still have some time to go!

You all know that spring-time is garden-time, I am sure. What are you planting in your garden? "Oh, but I am making no garden!" you say. Just a minute! Are you sure you aren't?

Many times it is being said that our heart is like a garden, into which we plant all the words and deeds and thoughts of our everyday lives! Now, what are you having in your garden? Do you want to look and see? If you are one that has asked the Lord Jesus into his heart, you will be particularly interested in what you have in your heart. I am thinking of two groups of "plants" which you will not want to miss: Peas and Lettuce.

You will want to have plenty of P's of Prayerfulness, praying for yourself and others; P's of Politeness, real hearty kindness that seeks to do good to the other one; P's of Promptness, doing what you ought to do when you ought to do it, not waiting to be told many times; P's of Preparedness, ready to do things, and P's of Peaceableness, that as far as is in you there will be peace where you are.

Besides the P's you will want to have a goodly supply of Lettuce: "Let us" love one another as He has loved us, is always a good one to fill our heart's garden with; "Let us" forgive one another, is another good plant to grow; "Let us" be patient and kind with the younger and weaker one, is one that will help you in many a hard situation; and one more that should be in every garden is the "Let us" of being true. Be true to God, to your family, to your friends, to your teacher, and to yourself. This will certainly make you strong for the tests later on.

So, boys and girls, if you did not think of making a garden before, perhaps you will now, and ask the Lord to help you implant each and every one of these P's and "Let us's" into your heart and life!

Love, Aunt Anne

When Sally Was Afraid

Sally put up her mouth for a good-by kiss before she left for school. Her mother held her tightly as she kissed her. Sally's mouth turned down at the corners. "Mother, will you still love me if I make bad grades?"

Sally's mother looked surprised. "I always love you, Sally. Don't feel afraid about your grades, or you won't be able to do your best." She was quiet for a minute, then she added, "You can show me you love me by doing your best."

Sally went slowly out the door. She sighed. It was hard to make good grades. Miss Morris didn't seem to like her. She hardly ever smiled at her, as she did at some of the other girls and boys.

Sally's dog, Mac, sat on the walk. He wagged his tail when Sally patted him, then started to follow her. "Stay, Mac. You can't go to school with me," said Sally.

Mac sat down quickly as he had been taught. When Sally looked back, Mac wiggled his ears and wagged his tail. "He loves me," Sally thought.

Down the street was a beautiful garden. Sally stopped to look at the

bright flowers and to listen to a robin singing in a tree. God loved people enough to give them this wonderful world! Sally remembered a verse from the Bible she had learned, so she said it right out loud. "We love . . . because He first loved us."

A little, white-haired man straightened up from behind a bush. "Eh, what's that?" he asked.

Sally's cheeks grew pink. Then bravely she said it again. "We love . . . because He first loved us."

"That's right," said the little man. "It makes you want to do something nice for somebody, doesn't it? How would you like some flowers?"

He clipped off several gay blossoms with long stems and gave them to Sally.

"Thank you," Sally said, her eyes shining.

As Sally hurried along she thought, "It does make you feel that way. I'll give these flowers to Miss Morris." She was so surprised at herself that she laughed. She could hardly wait to get up the steps and into the second class room.

"Here!" Sally put the flowers into her teacher's hands. "A man gave them to me, but I want you to have them." She watched Miss Morris anxiously.

A quick smile spread over her teacher's grave face. "Thank you, Sally. How thoughtful you are!" Miss Morris kept on smiling while she smelled the flowers.

That day whenever Miss Morris looked at Sally or the flowers she smiled. Sally was no longer afraid. It wasn't so hard to be friends with Miss Morris.

When it came time to go out to the playground, Sally went out with the others. Sometimes Sally felt that the other boys and girls did not want to play with her, and it made her unhappy. But today Sally didn't think about this. Instead, she noticed a new girl who stood alone. Her dark eyes looked sad.

Sally walked right up to her. "Wont' you come play with me?" she asked. The girl nodded and her eyes shone as she took Sally's hand. Before Sally knew it, they were joining in a game with the others.

When Sally skipped home that evening, Mac came to meet her, barking joyously. Sally patted him again and again. "Mother, Mother," she shouted. "I know I can make good grades now!"

"Why are you so sure now?" her mother asked.

"Because when you show love to people it makes everything so much easier," Sally said with a happy laugh.

Then Sally told her mother all that had happened that day. Her mother nodded wisely. "When we live, we are not afraid," she said.

By Bertha C. Anderson

(In Salvation Army's paper, The Young Soldier.)

He is Coming Soon

There was once a gentleman who had two fine houses, one in the city and one in the country. When he and his family were in the city they left the country house in charge of some of the servants. When the time came round for them to go back to the country for a while, they would send a message to the servants, saying:

"We are coming back on such and such a day; get the house ready."

When the servants received this message they began to bustle about and to get everything clean and nice. They were so busy that even the dogs about the place got to know that the master was coming.

The Lord Jesus Christ has sent a message from heaven to His servants telling them that He is soon coming again. He says, "Surely, I come quickly." Rev. 22:20

He wants us to do all we can to prepare for His return by letting others know about it, and by telling them the story of salvation. If we are earnest and active in doing



Come to Me

Jesus calls to little children—
And His words are words of love,
"Come to Me, receive My blessing,
Come to Me, and live above."

"But," you say, "He lives in heaven,
How can I approach Him there?"
Listen, then, to what He utters,
Thus His gracious words declare:—

"Though in glory I am seated,
E'en the softest word I hear,
And the voice of little children
Soundeth sweetly in Mine ear.

"For My love to ruined sinners
To this wretched world I came;
Here I died to make atonement,
Justice now no more can claim.

"Sinners now in Me believing,
Everlasting life receive;
Come in faith to Me for pardon—
I have died that thou may'st live."

this, poor unsaved people will get to know that something is going to happen, and that they had better get ready for it, even if they do not understand that the Lord Jesus Himself is coming again.

If we always bear in mind that the Lord is coming soon, it will make a great difference to us in any place where we should not like our lives. We shall not wish to go to Him to find us when He comes. We shall not read any book that we should not like Him to find us reading. We shall not keep any company that would not please Him. In all our ways we shall try to serve and honor Him, and thus show that we are really expecting Him from heaven.

There is a very sad verse that says, "Without are dogs" (Rev. 22:15). When the Lord Jesus comes and shuts the door of salvation those who have trusted in Him will be inside rejoicing in being with their Saviour. Outside will be those called "dogs," those who have never been cleansed from their sins, those who are rejecters of Christ. God grant that none of my young friends may be among them in that day.

Come to the Lord Jesus Christ now, take Him as your Saviour, and make Him your best Friend, then you will be ready to meet Him when He comes—perhaps today.

"For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37

Fruit For Tomorrow

FRANCENA H. ARNOLD

(21st Installment)

"Yes," said Virginia, "she came home in a fury. She said she thought us all cruel to force ourselves on a poor girl who asked nothing but to be left alone."

"That's one side of it," said Jim in his deliberate way. "If I thought Allie May knew we were hunting her and really didn't want to be found, I'd quit the search right now. But she may be homesick and lonesome and needing us. Or she may need money. Aunt Alice may be dead, too, and Banty would be all alone, in that case. Neil Ormand had plenty of money to leave her, but it may have been lost in some wild speculation. Until we know that Allie May doesn't need us we must keep on hunting."

"That's the way I feel," Virginia sighed. "And I was so hopeful that we could find her for Daddy before he comes back."

"We'll keep on trying," Steve assured her. "If any of you has any bright ideas I'll gladly receive them."

But no one could offer suggestions, and the talk drifted to the matter of bringing Dad back to the States.

"Mr. Hudson talked to the mission doctor when he was in Texas last week. A telephone call isn't too satisfactory but it's better than a letter. The doc thinks Dad can be taken down the mountain in about six weeks. Said the road had been washed out by heavy rains and they'd have to wait until it was fixed. Dr. Sawyer has made the arrangements with the hospital and surgeon in New York, so when I get the word I'll go on to meet Mother."

Jim's voice was brisk and cheerful, and Kit gave Kurt's hand a squeeze. Mother and Daddy were coming home! The world would be all right again. But Virginia, looking into Jim's eyes, read the doubt and concern there and felt a sick fear clutch her heart.

In the late afternoon Jim started back to the city, promising to let them know at once if he received news. Hardly had he gone when Sherry appeared downstairs, "clothed and in her usual mind" as Steve expressed it. When Aunt Molly voiced concern, she laughed and said, "I am afraid I'm going to recover. In fact, I don't think I ever was sick. I just thought I might be!"

She sat down at the old organ and began to play. Soon they were laughing at her imitations of well-known singers. After all, one might

as well laugh at Sherry. She couldn't be understood, so why try?

"There! That's better," she said whirling around on the stool. "What a bunch of sourpusses you were when I came in. You must have been discussing Allie May. Let's forget that black sheep for awhile and do something stimulating. I know a new way to play charades. Kit and Kurt and I will play Steve and Ginny and lick them black and blue."

She soon explained her game and had them playing with zest. All thought of Allie May was banished and the day had a happy ending in spite of the shadows that lurked around the corner.

CHAPTER XV

It was three days later that the letter came from Allie May. Sherry had met Steve as he left the post office, and when he told her about it she insisted that he go out to the farm at once to let Virginia know. After the years of fruitless searching it was almost unbelievable that at last they had a letter from her. But the missive itself was small comfort.

Dear Mr. Barrett:

I have seen your advertisement in several papers. Won't you please quit hunting and forget about me? I don't think you will ever find me. I will do all I can to prevent it. I have put all that life behind me and am trying to forget it.

If the money should ever be found, I would like to come back. It would be nice to see Jim and Ginny again. But Grandpa and Grandpa Neil said things to each other that I can never forget. As long as folks think that my daddy or Grandpa Neil stole that money I don't want to belong to the Martin family. Mother and both of my grandparents are gone. I am alone and am sufficient for myself.

I know how hard you are hunting for me. I know lots of things that would startle you if I told them. I have been so close to you at times that I could touch you. You did not know me then, and I don't think you ever will. Let's call it quits. Take the farm and all that's in the house. I have plenty of money of my own.

Allie May

P.S. Tell Ginny I meant to wash my cereal bowl that night but she almost caught me.

P.P.S. I kissed you once, Mr. Barrett. Don't you remember?

They looked at each other in amazement. Kurt was the first to speak. "What does she mean about a cereal dish?"

Virginia told them of that first night in the farmhouse, and of the

signs she discovered which indicated another occupant.

"I even saw her! In the dim light I thought it was my own reflection in the hall mirror. When I realized that the supposed reflection had on a white blouse while my dress was dark, I almost died of fright. And when I went to the kitchen at two in the morning and found a hot lamp chimney I thought I couldn't stay here. I locked Kit and myself in our bedroom and lay frozen with fear the rest of the night. The next morning I found a cereal dish in the sink, and some of the milk in the bottle had been used. Do you wonder that I received Sherry with open arms when Steve brought her here?"

"You're a swell sport to go through that and not run out on the game," said Kurt approvingly. "And to think that Allie May has been here, right in the house!"

"She's some gal." Sherry chuckled. "And she kissed Steve! How gay!"

She sat on the floor with her arms clasped around her knees and rocked with laughter.

"Oh, Stevy, Stevy! Why didn't you tell us? A woman in your life! Where have you hidden her?"

"I haven't hidden her and I didn't kiss her!" he protested.

"She didn't say you did. She said that she kissed you," said the literal Kit.

"I wish she weren't so stubborn," wailed Kit. "I want to see her worse than anything. It is wrong for me to pray that we'll find her, Ginny?"

"Of course not, dear. It's never wrong to pray for what we need."

"Then why don't we pray? Why don't we all pray?"

She looked about at the others but no one answered.

"Don't the rest of you like to pray, too? Why don't we pray together? I get lonesome praying alone. Mother and I pray together when she's home. I want us all to pray."

Steve looked at Virginia inquiringly. Her face flushed but she looked gravely back at him. Aunt Molly's voice broke the silence.

"That's the most sensible suggestion anybody's made yet. If you children'll join with me, we'll just lay all this affair in the lap of the Lord right now."

Kit began to pray with a jumble of childish words that told how this desire had lain on her heart. Her plea was a mixture of petitions that Allie May might be discovered and that their parents might return soon. As they listened, both Virginia and Kurt realized how the little girl's heart had ached for her parents during the hard months past, and each resolved to do more to help her. Kurt prayed in a few short boyish sentences. Virginia had not heard him pray since he was a small boy, and in that minute she felt closer to her brother than she had been in years. She wondered how Sherry felt about

this. She tried to think how she would word her own prayer. She wanted Sherry to feel the full impact of such a witness. But when Steve's short prayer was finished there was a silence and she knew they were waiting for her. She began, but the smooth phrases she had planned would not come, and she found herself stammering a maze of disjointed sentences. She realized that she had asked that her parents might be discovered and that Allie May might be healed and returned home. In confusion she closed her petition and waited with the rest while Aunt Molly poured out her soul before the throne. There were no smooth phrasings, no trite terms. She was just a child, troubled and needy, baring her heart to the Father. As they listened, all felt the presence of the Spirit who could bring peace and quiet into their disturbed lives. Burdens rolled away. Heartaches were soothed, strength and wisdom for their needs were assured.

When they rose from their knees, Virginia noticed that Sherry was not in the room. She had not expected her to pray, but she had hoped that she would kneel with them, and she felt a sense of disappointment that she had not done so.

As Kurt helped Kit to rise he gathered her close for a minute and whispered something that brought a quick smile to her face. Virginia wanted to fold them in her arms and hold them securely against the buffetings that life was sure to bring.

"I must be getting back to town," said Steve. "I left a lot of work undone when I found that letter in my box. Don't you want to walk out to my car with me, Virginia? It's at the gate. That thaw today made the lane too slippery for traffic. Come on. You need fresh air."

As they made their way along the gravel path by the driveway, Steve spoke once more of his perplexing problem with Sherry.

"I feel like a cur to refuse to tell the folks where she is. I had a desperate letter from Don yesterday. Aunt is ill and he thinks it's grief that caused it. That letter Sherry burned up was an apology from her mother and a plea from Don for her to come back and talk with them. When Aunt heard that Sherry wouldn't read it, she became ill. They think I'm at fault because I've kept her confidence. But I don't dare betray her presence here. They'd come and try to take her back and she'd do something desperate. Yet I feel like a heel to let you be saddled with her for so long. She's nobody's ray of sunshine."

"We like to have her—really we do. Please don't worry about that one minute. But I wish I could help her. If she would confide in us, Aunt Molly or I might help. But you can't work to any advantage in utter darkness."

(To be continued)

Voluntary Service for California Indian Reservation

Akron, Pa. (MCC) — A new voluntary service project on the Hoopa Indian Reservation in California is scheduled to begin operation shortly after July 1. Six people will help in the medical and teaching needs of the reservation as well as in the maintenance of the VS unit. Service on this Indian reservation has been established in connection with the Community Health Association.

With the government closing out its Public Health Service program on Indian reservations, the necessity of assistance has come to light. According to the MCC Voluntary Service Director's report, "public pressure is forcing the government to withdraw preferred treatment in the form of special schools and special medical programs to Indians on reservations; although it is premature and unrealistic, the federal government is rapidly withdrawing all assistance to Indian reservations and insisting that the Indians receive the same treatment as other citizens."

Before the government withdrew its medical staff and financial assistance in 1959 from the Hoopa Indian Reservation, it contributed to the construction of a clinic and community hospital. The hospital which will be the primary setting of the MCC VS project will have 16 beds; a complete operating room, delivery room, laboratory, X-ray and physical therapy rooms will be included. There will be a dental suite and examination rooms for three doctors. Twenty-four hour emergency service will be available. Dr. James Delp (Lititz, Pa.), who is with the Lancaster General Hospital, has been appointed by MCC to serve as one of the three doctors at the reservation hospital.

The Hoopa Indian Reservation is one of 117 reservations in California. From a one-time count of 150,000 Indians, the Indian population in California has been steadily declining until 11,000 remain. Many small reservations have been abandoned. The influx of white people has continued to displace these 11,000 remaining on 525,000 acres of reservation property. The Hoopa reservation, with 87,000 acres, has a population of approximately 7,000, of which 1,500 are native Indians. Only two reservations in California have more than 500, one of these is the Hoopa Indian reservation.

Economic conditions on the reservation are poor. Only about one-tenth of the reservation proper is

tillable. Industry is limited and underdeveloped. The majority of the Indians live on a small commission the reservation receives from the lumbering industry. And because of the potential of the lumbering industry, many white people have moved in to capitalize on the resources.

A review of personal needs of the Hoopa Indian Reservation project points out that a medical doctor is the most urgent and first requirement. In addition to a doctor, VS project plans for the medical work call for an orderly. A cook's assistance in the kitchen, a maintenance man, a housekeeper for the unit and a teacher for a reservation school will also become a part of the service project in the California Indian Reservation.

Japan

Our Bible school in Japan was to begin a new term on April 19. The new school year was opened with a Bible emphasis week. Morning services were held in the Ishibashi church and the evening services in a hall near Osaka station, so many of the folks from the other churches could also attend. The speaker was Mr. Joseph Carroll of Tokyo. Five new students have enrolled for the first-year course. One student has enrolled for the second-year course who is a transfer student from Japan Christian College. Our missionaries request our prayers as they begin another year of training Christian workers for our churches in Japan.

Another of our churches in Japan is making preparations to build its own house of worship. The believers at Nagase are in the process of becoming a church and are searching for a lot on which to erect a church building. Needed in the Japan missionary program at this time is a vehicle.

Spontaneous Creativity

(Continued from page 2-4)

good enough to use, some of it wasn't too good (I used that, too), some of it was average, some above average, and some of it showed unusual talent in creativity. I promised the children I would put this material all into a booklet which they could have. I did this and now have the booklet, which is a home product and contains over 300 items of creative work by children, "Children's Party Book." This book is basically secular and some things in it are quite humorous.

I also had some special contests in creativity. Mr. Walter Kroeker suggested the topic, "What Does Christmas Mean to Me," to be put into poetry, essay or story form. A little prize was offered for the 3 best entries in the contest. There were nearly 100 entries and some were excellent. One 10-year-old girl even wrote a song, music and words.

You may say, "How can we apply a program of creativity in the Sunday school?" I think it could be very interesting. Suppose you make a hymn-writing project on a given subject. Write a poem on the subject, pick the best poems and have the Sunday school sing them to familiar tunes. Let me illustrate. Take your hymnary. Here is a poem written by Fauna Dueck from Giroux, Man., 13 years old.

"Our Father, God, is great indeed
To give us all the things we need;
Food, shelter, a nice home and love,
Are all good gifts from Him above.

Our Lord and King, we praise Thy
Name!
May earth ring with Thy holy fame.
We praise the mighty works of
Thine,
For all the things are truly fine.

Tho' we have sorrow very oft'
Yet we remember we were taught
To trust Thee, for all it would cost,
No heed of earthly things were lost.

And now, O Lord, we just thank
Thee,
That through Thy Son we are made
free.
We now can give, and pray, and
go,
And everywhere Thy true seed sow."

In your hymnary find any familiar hymn tune with what is called a Tang meter (8888) like "Sweet Hour of Prayer." Without difficulty you can sing these words to that tune.

I have in this book an excellent Christmas poem created by David Toews of Winnipeg, age 10. This poem can be sung to a tune with a common meter (8686) like in the hymn, "Thy Word Is Like a Garden, Lord." Why not encourage the writing of hymn poetry and have the Sunday school sing these verses to familiar tunes? It will certainly encourage a child to hear the poem sung.

Poems can also be recited and stories told or read. Certainly there will be unlimited interest in using the material created by the children themselves. Maybe the best of these stories and poems could be published in the Sunday School Instructor.

Of course, there are other avenues of creativity that I haven't enlarged on simply because I don't know too much about them, but we do have experts in these fields who could give valuable assistance, say, in the realm of painting and drawing, which is certainly a creative art. The Mennonites attach very little importance to this art, I'm afraid, but some children might be able to express themselves best in this way. Recently a United Church minister told me how their church had conducted an activity in which they acquainted the children with the church building and all the things pertaining to worship, such as the pulpit, communion table, hymn

books, etc., explaining the reason for each. After the study each child expressed himself by either a poem, story or picture to illustrate what he had learned.

The Old Mennonite Church publishes an excellent magazine called "Christian Living," from time to time including creative work by children. They have encouraged creative activity to such an extent that all the stories and poems in the magazine have Mennonite authors, and they are excellent.

What are we doing? Will the people in our church who have creative talents have to go elsewhere to be recognized? Our church could benefit greatly by making use of this wonderful talent and in turn bless the world by letting it flow out from us to others.

Let me show you what Lucelle Kroeker, a grade 5 girl from Winkler, conceived in her mind. She sent it to me for "Children's Party."

Thoughts

If I could think of everything
I wonder what I'd think of.
I'd think of every brave fought
fight
And also of each gallant knight.
I'd think of many poems and songs
And possibly of many wrongs,
And while my hair is being curled
I'd think of countries of the world.
I'd think of birds in all the trees
And of the shapes of different keys.
I'd think of courts of all the kings
While all the earth around me sings;
Or while I roamed the garden fair
I'd smell the fragrance of the air,
And see every different kind of fruit
Or hear the nightingale sing like
a flute.
I'd know the whisper of the breeze
Slipping out beneath the trees.
I'd think of all the different lands
And all the different old tin cans.
And I can't imagine the wonderful
glee
Of seeing each thing without climb-
ing a tree,
Nor thinking of everything great
and small
From a little worm to a large gar-
den wall.

In conclusion let me give you a boy's thoughts of spring. Laurel Putt of Morden, aged 10, says, "I Love Spring," and creates the following impressions:

I love the birds of pure delight,
As they come back to me.
And ring their voices loud and clear
Throughout the apple tree.

I love the time when grasses brown
Turn every blade to green,
And that is quite a lovely sight,
That you have surely seen.

I love the time when daddy plants,
The garden black and bare,
With tiny seeds, and then
I hope it will look pretty there.

I love every moment
Of spring, of course, you know
That is when God meant
Everything to grow.



Peter P. Bergen †



Winnipeg, Man. Mr. Peter Bergen, 74, went home to be with the Lord on April 7 of this year. The funeral service was held from the Elmwood M.B. Church on April 12.

The introductory message, based on Rev. 7:9, 13, was given by Brother John Wiens, formerly of Osborne, Man. Brother Victor Martens of the M.B.B.C. sang "Auf ewig bei dem Herrn" and "Es ist hier nichts auf dieser Welt." Rev. D. K. Duerksen spoke on Rom. 8: 28-30 and Psalm 39:5 and Rev. I. W. Redekopp, pastor, on Rom 8:31f.

Mr. Bergen was born in Orloff, Sagradowka, South Russia, on Nov. 12, 1885. His parents were Peter Bergen, and Maria Bergen (nee Martens). He accepted Christ as his Savior at the age of 18 and he was married to Elisabeth Isaak in 1906. Seven years he was in the forestry and other state services. In 1926 the Bergen family came to Canada. Here they first resided in Sask., then at Springstein, Man., and since 1944 in Winnipeg.

Mr. and Mrs. Bergen observed their Golden Wedding anniversary in 1956, soon after which Mr. Bergen had a stroke, from which he has never recovered. The last four years have been years of suffering. On April 7th his earthly life came to a close.

Brother Bergen has left to mourn his departure: his wife Elisabeth Bergen; three sons, Peter, Heinrich and Jakob; three married daughters, Maria (Mrs. George Martens);

Elisabeth (Mrs. Isaak Bergen), and Sara (Mrs. Jakob Janzen); 18 grandchildren; six great grandchildren, one brother Franz Bergen, Winnipeg, and one sister, Katharina (Mrs. Aron Regehr) Russia.

Harold Thiessen Run Over by Truck

Horndean, Man. — Harold Victor Thiessen, 3½, son of Mr. and Mrs. Peter Thiessen, was killed instantly when he was run over by a light truck on his father's yard, about 2½ miles southwest of Horndean. RCMP stated that little Harold was playing on the yard and climbed on the running board of a truck belonging to a neighbor, Frank Friesen. His father was a passenger in the truck. The child was not noticed by the driver when he backed up the truck and the child fell beneath the wheels and was crushed. No inquest was held.

Funeral services were held from the Grossweide M. B. Church. Speakers were Rev. P. W. Martens of the Gospel Light Mission, Rev. P. P. Heinrichs of Lowe Farm and Rev. Abe Quiring of Carman. A group of primary and junior children sang "Asleep in Jesus." The Gospel Light Mission choir sang several selections, including "Tis So Sweet to Trust in Jesus" and "In Times Like These," requested by the family.

Future Subscribers

Mr. and Mrs. John Penner of Port Rowan are proud to announce the birth of a daughter, Marjorie Lorraine, on April 14. Marjorie is a new sister for Florence and Freddie.

Mr. and Mrs. Henry Klassen of Port Rowan are the proud parents of another son, Dennis William, born to them on March 28. Dennis is a brother to Alvin, Pamela and Linda.

Born to Mr. and Mrs. Henry Visch of Winnipeg, Man., on May 5, a daughter, Carol Ada.

Mr. and Mrs. Vernon Schmidt of Waldheim, Sask., are happy to announce the arrival of Lanny Dean on April 19, a brother for Larry and Loretta.

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New Splendid Books

The Mark of the Beast
By Sydney Watson.

"After the Lord's second coming and the raptured saints have been caught up to meet Him in the air, what will happen to those left behind? What will the Tribulation period be like? What will happen during the reign of the Anti-Christ? What is the mark of the Beast?" These and other questions are answered in this 245 page book. \$2.25

In the Twinkling of an Eye
By Sydney Watson.

"Here is a story so well written that the reader will never forget it — an imaginative and dramatic, yet true-to-Scripture account of what will transpire on this earth at the coming of the Lord. It is written in a style so fascinating that young and old will read it with almost breathless interest from start to finish. It has 250 pages \$2.25

Strait is the Gate
By Marjorie Buckingham.

In her own inimitable way, the author tells the story of Nancy Norwood, who is the daughter of worldly-minded, church-going parents. Nancy experiences conversion and immediately there is conflict between love for her parents, and loyalty to the Lord. This is a book which is a real inspiration to those who find themselves faced with the subtle choice between the good and the best. 224 pages \$1.50

A Voice from Heaven
By Ralph W. Neighbour.

Lorraine Vandergrift could not understand how her sister, Gloria, could 'throw her life away' by going to Haiti as a missionary doctor. Only when Lorraine's world crashed around her did she realize that there was no stability in money and fame and that a life without God was meaningless. This is a fascinating 182-page fiction book \$2.50

The Children's Pilgrim's Progress

Adapted by L. J. Caunter from the classic by John Bunyan.

For children to fully understand and appreciate Pilgrim's Progress they can do no better than read this simplified version which is specially edited for children and leaves the reader with a clear idea of the book in its original form. \$2.50

Harvest Moon on the Amazon

By Rosemary Cunningham.

The Cunninghams went to the Amazon region, armed with the

light of the Gospel of Christ. Mrs. Cunningham gives an account of their experiences and observations there in a breathtaking way. Her story is gripping and powerful. At times you will shudder with horror, be warmed with touches of humor and be inspired as you read in each chapter about the Scriptural applications in the most adverse circumstances. — \$2.50

The Household of God
By Lesslie Newbigin.

This 178-page book discusses the nature of the church. The first chapter sketches the biblical meaning of the word "Church". The next three chapters examine the Protestant, Catholic, and Pentecostal concept of the church. The last two chapters argue that the Church is only to be understood in a perspective which is at once eschatological and missionary. \$2.75

Captives of the Mighty
By Dorothy Pape.

Protestant Christianity did not reach Japan until 1859 and during these 100 years the progress of the church has been comparatively slow. There are even now only about a quarter of a million converts in a population of over 90 million. This 303-page book seeks to explain many of the peculiar difficulties created by a unique and mystifying culture, which face the missionary and Japanese Christian there. \$3.50

The Christian's Secret of a Happy Life
By Hannah Whitall Smith.

This 248-page book is not a hastily written treatise. This is truth and proof of truth, as the author found it and lived it. She took her Bible promises literally, applied them to her daily experience and found them true as tested steel. She shows us how we may do it. \$1.79

Jungle Doctor's Tug-of-War by Paul White. 72 pages 70¢

Jungle Doctor's Monkey Tales by Paul White. 73 pages. 70¢

A Light to Shine, by Robert Withers. 120 pages. \$1.00

Alison of Noggarth Hall, by Glynn Mills. 120 pages. \$1.00

Study Thirteen at Westmore, by Edward O. England. 120 pages. \$1.00

Dan and Jack Find a Pal, by Brenda Cannon. 127 pp. 39¢

One Hundred Basic Bible Questions Answered, by Nathan Stone. 64 pages. 50¢

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

Port Rowan Events

It was our privilege to have the Ontario M. B. Bible School choir and teachers in our midst on April 3, and to hear these young people happily proclaiming God's Word in song and testimony. Rev. W. Kornelson, principal, was the Saturday evening speaker, with Rev. W. Wiebe, teacher, acting as chairman for the program.

The same choir also sang during our Sunday morning service with

Rev. Wiebe speaking to us from the Word of God.

Young people's evening, Wednesday, April 13, was concluded by the showing of the film, "The Red River of Life." This is a Moody Science film on the human blood system. The film shows clearly that only God could have made such an intricate system. A fitting application is made of Christ's blood shed on Calvary.

On May 1 the M. B. Church was

again visited by a choir, this time the M. B. Church choir from Kitchener. The program of songs sung by the choir, soloists and trio was divided into two parts. The first part consisted of the Passion story and resurrection of Christ. The second part was the application of these events to our lives.

The evening of music was appreciated by all and it was agreed that the exchange visits by the choirs of the M. B. churches in Ontario is

a favorable idea.

May 8 was a memorable day for our mothers. It was a joy to see a choir of about eighty Sunday school children, ranging in age from 4 to 14, each with a red flower, the red flower meaning that these children were all fortunate to still have their mothers with them. The M. B. church was well filled for the morning service, and the mothers definitely appreciated the children's songs and poems. Mrs. L. Penner

PROGRAM

for the 50th Canadian M. B. Conference

JULY 2-6, 1960, AT VIRGIL, ONT.

Sessions of the Committee of Reference and Counsel, of the M. B. Bible College and other committees are to take place on July 1.

Devotional Services

1. Saturday morning: Conference message, "Teaching and Life in the M. B. Church."
2. Saturday evening: Program by the M. B. Bible College.
3. Sunday: The main theme of the devotional messages is, "Mennonite Brethren Church, Whence and Whither?" (Psalm 78:2-4)
 - a) In the morning: "The Task of the M. B. Church."
 - i. Within the Church; ii. Outside of the Church.
 - b) In the afternoon: "The Task of the M. B. Church."
 - i. Retrospect; ii. Prospect.
 - c) In the evening: Youth and song service. (Youth and Music committees are responsible for it.)

Message: "The Training of M. B. Youth in View of Our Responsibility."

Attention! Offerings are to be taken in all local M. B. Churches for the missionary cause to be sent to the provincial treasurers who will forward the collections.

4. Monday morning: "The Development of the Canadian M. B. Church."
5. Tuesday morning: "Personal Witnessing in the M. B. Church."
6. Wednesday morning: Memorial Service and Communion (20 minutes).
7. Monday evening, 7:30 to 9:00 p.m.: Foreign Missions. Reports from missionaries. The Mission Board will organize and lead the meeting.
8. Tuesday evening, 7:30 to 9:00 p.m.: Education.

The host churches are responsible for the music, not only in the evenings, but also during business sessions, wherever they fit in.

Business Sessions

Beginning: Saturday, July 2, 10 a.m. (DST)

1. Invocation, Welcome and Prayer Session.
2. Conference message: Rev. D. J. Pankratz.
3. Appointment of Assistant Secretaries: a) German, b) English c) devotional.
4. Appointment of Committees: a) Balloting Committee, b) Resolutions Committee, c) Fact Finding Committee (Beschlusskomitee).
5. Time Schedule for Sessions (Local suggestions).
6. a) Acceptance of New Churches, b) Dissolution of Churches.
7. Rules Governing Conference Sessions.
8. Tuesday evening, 7:30 to 9:00 p.m. The Cause of Education. (The Education Committee bears the responsibility for it.)
9. Announcement of the Conference Sunday's Schedule.
10. Questions Submitted to the Conference.
11. Announcements: a) Registration, b) A word of welcome and greeting to missionaries and non-Canadian members will be extended in the afternoon, c) Moderators of the Provincial Conferences are requested to hand in the names of persons to whom conference greetings should be sent by the Resolutions Committee.
12. M. B. Bible College: a) Report from the Committee, b) Report from the College President, c) Recommendations, d) Budget, e) Elections. Term of office expires for the following brethren: David Neumann, Ontario; H. P. Toews, Manitoba; Alex Neumann, Alberta; Herman J. Dick, Manitoba (changed his residence). Candidates for election are presented by the Provinces.
13. Committee of Reference and Counsel: a) Report from the Committee, b) Recommendations, c) Elections. Term of office expires for the following brethren: A. H. Unruh, Manitoba; H. A. Willms, Hepburn; H. Thielmann, Calgary; P. R. Toews, Vancouver; J. G. Baerg, Virgil. Candidates for election are presented by the Provinces.
14. Conference Treasury: Report from the Treasurer (Budget later).
15. "Dienst am Evangelium": a) Report, b) Recommendations.
16. Canada Inland Mission: a) Report from the Committee, b) Recom-

mendations, c) Budget, d) Elections. Term of office for Brother H. Warkentin, Ontario, expires. Members of the committee are the chairmen of the Provincial Mission Committees.

17. Foreign Missions. Since the missionary reports will be given in fall at the General Conference, they will not be read at the Canadian Conference, but they will appear in the yearbook of the Canadian Conference.
18. Publication of the General M. B. Conference. The report will also be given in fall at the General Conference, but will likewise appear in the yearbook of the Canadian Conference.
19. Publication: a) Report from the Committee and from the Christian Press, Ltd., b) Recommendations, c) Elections. Term of office expires for the following brethren: C. Braun, Saskatchewan; H. F. Klassen, Manitoba; P. R. Toews, British Columbia. Candidates for election are presented by the Provinces.
20. Bethesda: a) Report from the Committee, b) Recommendations, c) Elections. Term of office expires for the following brethren: B. F. Redekopp, Saskatchewan; G. Reimer, Ontario. Candidates for election are presented by the Provinces.
21. Evangelism: a) Report from the Committee, b) Report from the Evangelists, c) Recommendations, d) Elections. The chairman is to be elected by the Conference. Term of office expires for all members of the committee. (Conference Year Book, page 231) Two candidates for election are presented by each Province.
22. Sunday School: a) Report, b) Recommendations, c) Election. The chairman only is to be elected. Term of office expires for Brother Abe Regier. The other members of the committee are the chairmen of the provincial Sunday school committees.
23. Youth Work: a) Report, b) Recommendations, c) Election. The chairman only is to be elected. Term of office for Brother G. Braun expires. Members of the committee are the chairmen of the provincial youth committees.
24. Music: a) Report from the Music Committee, b) Recommendations, c) Report from the Songbook Committee, d) Recommendations, e) Election of both committees. Both committees were elected for an indefinite period of time. (See Conference Year Book 1957, page 100)
25. Education Committee: a) Report, b) Recommendations. No provision for the election of an Educational Committee has been made.
26. Board of Trustees of the Canadian Conference: a) Report, b) Recommendations, c) Elections. Term of office expires for the following brethren: H. Wichert, Ontario; Wm. Dyck, Manitoba; John C. Willms, N. Saskatchewan; David Rempel, British Columbia. Candidates for election are presented by the Provinces.
27. The Budget of the Conference.
28. Election of Treasurer.
29. Relief (Hilfeleistung): a) Report, b) Elections. Term of office expires for all members of this committee: G. Friesen, Ontario; C. A. DeFehr, Manitoba; F. P. Kroeker, N. Saskatchewan; Peter Martens, S. Saskatchewan; H. Kornelsen, Alberta; A. A. Wiens, British Columbia. Each province presents two candidates for election.
30. Peace Committee: a) Report, b) Recommendations, c) Election not necessary because the members were elected for an indefinite time.
31. German Language: a) Brief Report, b) Recommendations. No provisions made for an election.
32. Statistics.
33. Invitation for next conference.
34. Election of Conference Officers: a) Moderator, b) Assistant Moderator, c) Secretary.
35. Report from the Fact Finding Committee.
36. Conclusion.

Attention!

1. On Tuesday, July 5, between the afternoon and evening sessions, the meeting of the shareholders of the Christian Press, Ltd., is to take place. The shareholders are urgently requested to take part in this meeting.

2. On Saturday, July 2, at 10 a.m. (Daylight Saving Time), the regular sessions are to begin, and in the afternoon they are to continue. We are therefore asking all delegates to be on time.

D. K. Duerksen, Conference Secretary.

The Story of Our Hymns

By Mrs. Esther Horch

(Taken from The Story of Our Hymns. Program broadcast over CFAM Sunday, May 22, at 9:15 a.m. Standard Time)

Since the Mennonite Brethren Church is celebrating its centenary as a denomination this year, and with a special service in the Winnipeg Civic Auditorium today, I would like to devote this program in the Story of Our Hymns series to the hymns that have been and still are today a part of the Mennonite Brethren tradition.

Many of the hymns used by this denomination are in common use and are embodied in most standard hymnals. Although the Mennonite Brethren have not until recently edited hymn books, there have been certain hymns that have become a part of the tradition of the Mennonite Brethren Church. In the past many of these hymns, referred to as "Kern Lieder," were not embodied in a hymn book but were passed from one generation to the next by rote. However, some of the best-loved of these "Kern Lieder" are now embodied in the Mennonite Brethren "Gesangbuch" which was edited in 1952. This was the first hymn book ever published by the Mennonite Brethren Conference. Until this time all hymn books used by the brotherhood were publications from other denominations, organizations, or individuals.

The fact that Mennonite groups, that is, certain branches of the Mennonites, sing in unrehearsed four-part harmony has always interested other denominations. It has stimulated interest in hymn singing and made the congregational singing much less dependent on an instrument for support. In fact, Mennonite congregations also sing well unaccompanied. The use of the German chorale gives testimony of this. But there is another song or hymn, probably best referred to as a gospel song, which is characteristic of Mennonite Brethren singing and which has a very interesting and rather obscure origin. These "Kern Lieder" seem to have a folk-song idiom, have apparently been translated into German from the English many years ago, taken to Russia, and then brought to Canada and the United States by immigrating Mennonite Brethren.

There is something very appealing about these gospel songs and they have been handed down by several generations, not only as a devotional expression in the church service but also as a part of the family altar in the home. To these may also be added the grace sung before meals.

It is interesting, too, that many of these so-called "Kern Lieder" cannot be traced to their origin nor found in other hymnaries in their English original. To publish

some of these songs in the "Gesangbuch" it was necessary to note them from an oral performance and supply the harmonies as they had been sung in Russia. This distinguishes the "Kern Lieder" as religious folk songs. If these songs had not been published in the "Gesangbuch" they might have been lost to posterity.

In an attempt at reviving these cherished songs and preserving them for future generations, Mennonite Brethren educators are including them in the educational worship programs of many churches and Sunday schools, and the response of the young people is gratifying. Both old and young feel a kinship when a well-trained children's choir sings—

"Der Himmel steht offen,
Herz, weisst du, warum?
Weil Jesus gekämpft und geblutet,
darum."

It will depend entirely on those who have the leadership to retain for future generations the hymns, chorales and "Kern Lieder" that the forefathers held so dear and to add to them hymns worthy to stand shoulder to shoulder with these hymns of the past. Although many church musicians do not approve of congregational part singing, the Mennonites have developed this faculty to such a degree that it would be a pity to lose this part-song participation and sincerity that have contributed to beauty of tone.

The Mennonite Brethren Church music committee has worked hard and long to retain and even revive many of these songs used by the early founders of the brotherhood. The motive for embodying these in the "Gesangbuch" was the desire to promote the faith and comfort of sincere Christians and it was also intended as a monument to perpetuate the remembrance of the "Kern Lieder," that have so long proved a spiritual inspiration to Mennonite Brethren Churches in Europe and America.

Today the Mennonite Brethren Church in Canada is facing the problem of changing from German to English in their worship services. What is going to determine the hymn singing in the Mennonite Brethren Church with this transition? Will there be an acceptance of an English hymnal which ignores the "Kern Lieder Schatz" of the past?

Translations, even at their best, are rarely as good as the originals. Nevertheless, an attempt is being made to preserve the past in the form of a translation of the whole "Gesangbuch." Many of these gospel songs referred to "Kern Lieder" need only to be sung in their original English version. Many more had to be retranslated because the original English version was lost.

For the chorale there are many fine English translations available and in use in standard English hymnaries.

In the translation of the Mennonite Brethren "Gesangbuch" an attempt is being made to preserve that which is worthwhile from the past in Mennonite Brethren hymnody. This is a unique project and probably the first hymn book of its kind.

In conclusion I would like to pass on to you the preface to the translation of the Mennonite Brethren Hymnal and also one of the "Kern Lieder" in its original English version.

The following is the preface to the new hymnal.

"From the historic creation of the first 'Gesangbuch' for the Mennonite Brethren Churches of Canada in 1952, the Conference Hymnbook Committee, after labouring diligently for nearly seven years over the great task of compiling, arranging and selecting the material we have all come to know and love so well in our congregations—this same committee, after only a few years, is now commissioned to recreate the 'Gesangbuch' into an English language parallel.

"Since the Mennonite Brethren fellowship felt as a whole that the matter of creating an English language parallel should not be left until spiritual, sociological and ethnic considerations create a situation of urgency, it seemed reasonable to assume on the basis of a recognized bi-lingual status quo already evident in most of our churches throughout Canada, that the recognition of an immediate co-existence of two languages would 1) afford the best opportunity for adopting into another language the spiritual heritage of the congregational song which our forefathers called 'Kern Lieder'; 2) assure the present time as most favorable for the retention of just such a bi-lingual position indefinitely; 3) preserve the unifying influence of a 'one hymnbook' congregation regardless of changing language problems.

"The actual matter of creating this new English language parallel was the basic problem of translating, which is to recreate the original spiritual setting in which the songs were born. Musical considerations heightened the difficulties a great deal in terms of fixed melodies, fixed harmonies and especially fixed rhythmic patterns.

"The Hymnbook Committee acknowledges with deep gratitude the contributions of a host of talented individuals who helped in the task of such a literary metamorphosis of spiritual values. Housewives, schoolteachers, farmers, musicians, preachers and others—all showed a rare measure of poetic skill, sympathy and spiritual understanding without inflexible adherence to literary ultimates. These have to be modified by what the German term 'Volkstümliche Umarbeitung' ex-

presses. With this in mind it is fair to assume that literary judgment will be tempered by the realization that the transferring of spiritual values had to remain uppermost in the minds of all those assisting in this great task.

"Special reference should be made to the guiding spirit of the original German compilation, the late Rev. F. C. Thiessen. His choice of song material for the 'Gesangbuch' is reflected fully in this new English parallel. The Hymnbook Committee again gratefully acknowledges a service that now links the history of our European past with that of our present North American domicile. The gift of "Kern Lieder" brought to us from distant shores, linked as they are now with those from the New World, were then as now, a strong motivating force for "seeking that which was lost" and the building of the kingdom of God.

"It is the prayer and hope of the Mennonite Brethren Conference Hymnbook Committee that through the medium of the English language our Hymnbook prove just as effective in conveying those spiritual values which characterized the "faith of our fathers."

The Hymnbook Committee

While My Redeemer's Near

(Solang mein Jesus lebt)

(Scripture: The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. Psalm 23:1,2)

S. M.

While my Redeemer's near,
My Shepherd and my Guide,
I bid farewell to anxious fear:
My wants are all supplied.

To everfragrant meads,
Where rich abundance grows,
His gracious hand indulgent leads,
And guards my sweet repose.

Dear Shepherd, if I stray,
My wandering feet restore;
To thy fair pastures guide my way,
And let me rove no more.

Unworthy, as I am,
Of Thy protecting care,
Jesus, I plead Thy gracious Name,
For all my hopes are there.



Special Announcement

Beginning May 2 we will have the stock for **Christmas Bundles** ready and you may make your purchases at your convenience. Remember to purchase early.

Cut Garments: Baby gowns, baby jackets, baby vests, girls' dresses, girls' nightgowns, boys' shirts, women's nightgowns.

Ready-Made Garments: Sweaters for girls and boys, winter underwear for boys and girls, lined jeans, unlined jeans, boys' shirts.

Materials: Flanelette sheeting, single width; cotton sheeting, single and double width; Unbleached cotton; coloured broadcloth, and white crinkle crepe for light night wear; wool materials for Korean Sewing Project; yarn for socks and sweaters; baby blue and pink yarn.

For more information please write to MCC Canadian Headquarters, 10 Union St. E, Waterloo, Ont.

An Urgent Request

The Institute of Mennonite Studies recently received a grant of \$1,250 for part of the publication expense of a comprehensive Anabaptist Bibliography. The Foundation for Reformation Research in St. Louis, which made the grant available, had earlier given \$3,000 from the Foundation towards the compilation of this bibliography. The author of the bibliography is Dr. Hans Hildebrand in collabora-

tion with Dean, Harold Bender of Goshen.

Among other studies carried on by the Institute is an investigation into the nature of Christian responsibility in society; a study of capital punishment; a study of the relationship of the Mennonite doctrine of the church and mental health; a study of the problems of city mission work, etc. Among the conferences sponsored by the Institute this summer will be one in June on the Anabaptist-Wesleyan tradition.

Dr. Frank C. Peters is the representative of the Mennonite Brethren research interest on the Institute Advisory Council.

One of the projects in process at present is the compilation of a bibliography of materials relating to all Mennonite groups. This research seeks to compile all material by and about Mennonites from 1630 to the present. Since this is the Brethren Church, this section of the centennial year of the Mennonite bibliography is being compiled first. Abram J. Klassen of Abbotsford, B.C., a member of the Mennonite Brethren Church and a student at the Associated Mennonite Biblical Seminaries this year, has been given this assignment.

One of the problems facing Mr. Klassen is the securing of information about those things which have been published privately and are not generally known. Also he needs information about unpublished masters and doctors theses written by Mennonite Brethren students in Graduate Schools. To help him in his search for these titles and information, the Institute is hereby appealing to authors of privately published books and booklets, or unpublished dissertations, to report these to him together with the place of publication, the date of publication, the number of pages, and the name of the author as it appears on the work. Undoubtedly there will be some authors who will be modestly reluctant to report on their own work. The Institute, however, feels that everything is important if the bibliography is to be accurate and complete, and therefore pleads for full cooperation to

assure a good bibliography at the end. In cases where the author may be deceased the Institute urges relatives and friends to report. Please address all communications concerning this Mennonite Brethren bibliography to Mr. A. J. Klassen, Goshen College, Goshen, Ind.

Invitation

to the **CLOSING EXERCISES** of the Mennonite Brethren Bible College

To all friends of the college we extend a cordial invitation to share with us the blessings of the following programs and services:

1. Baccalaureate Service

Place: Auditorium of the College
Time: Thursday, May 26, 8 p.m.

2. Program of Graduating Class

Place: Auditorium of the College
Time: Saturday, May 28, 8 p.m.

3. Commencement Exercises

Place: Auditorium of MBCI (High School), 173 Talbot Ave., Elmwd.
Time: Sunday, May 29, 7 p.m.

"The Lord hath done great things for us, whereof we are glad." Come and join us in praise and thanksgiving for His gracious leading in the past, and for a renewal of our dedication to the great task of training workers for His kingdom.

Please take note that these services are held according to Daylight Saving Time.

J. A. Toews, president

Invitation to Graduation

Graduation exercises of the Ontario Mennonite Brethren Bible School is taking place, the Lord willing, on May 29, at 7 p.m. in the Mennonite Brethren church of Kitchener.

Brother Herb Swartz of the Toronto M. B. Mission will be the guest speaker. The program will include musical selections rendered by the Bible school choir under the direction of Brother Henry Esau. Seven students who have completed the two-year, six-term course of the school will be graduating.

All friends and supporters of the Bible school are cordially invited to attend this occasion.

The Faculty of the Bible school
W. Kornelson, principal

M. B. Bible Institute Commencement Exercises

The commencement exercises will take place on May 15, 1960, at 2:30 p.m., in the auditorium of the MEI at Clearbrook. Commencement speaker will be the Rev. P. R. Toews. There are 26 graduates—the largest graduating class in the history of the school. We are looking to the Lord for His guidance and blessing.

Geo Konrad, principal

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May 14. — Haydn's "Creation" to be presented in the M. B. Collegiate Institute auditorium, 173 Talbot Ave., Winnipeg, by the Altona Community Choir under the direction of Ben Horch.

May 15. — Senior Sunday School Class of South End M.B. Church, corner of William and Juno will present the declamation "Die Hochzeit des Lammes" on Sunday at 7 p.m. (Daylight Saving Time).

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 20. — M. B. Collegiate Institute Graduation Exercises on Friday at 8 p.m. (Daylight Saving Time) in the M.B.C.I. auditorium, 173 Talbot Ave., Winnipeg.

May 22. — May Day Rally of the Bethany Bible Institute Alumni Association in the M. B. auditorium at Hepburn, 2:30 and 7:30 p.m. (MDT) with Rev. J. M. Schmidt, Winnipeg, as special speaker.

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.

May 29. — Mennonite Brethren Bible College Graduation exercises to be held in the auditorium of the M.B. Collegiate Institute, 173 Talbot Ave., Winnipeg, at 7 p.m. Daylight Saving Time. Graduation speaker Rev. J. H. Epp, Hepburn, Sask.

May 29. — "Schluss" of the Mennonite Brethren Collegiate Institute on Sunday at 2:30 p.m. (Daylight Saving Time) in the M.B.C.I. auditorium, 173 Talbot Ave., Winnipeg.

June 11. — Semi-annual M. B. Conference of British Columbia in the Greendale M. B. church.

July 2 to 6. — The annual Canadian M. B. Conference at Virgil, Ont.

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