

Mennonite Observer

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

I Cor. 2:2

★
YOUR CHRISTIAN
FAMILY WEEKLY

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50th Canadian Mennonite Brethren Conference



Br. C. A. De-Fehr, former treasurer; Rev. D. K. Duerksen, secretary; Rev. D. J. Pankratz, assistant moderator; Rev. F. C. Peters, moderator.

285 delegates, 16 missionaries from foreign fields, and many guests had come to the 50th Canadian M.B. Conference held at Niagara-on-the-Lake, Ont., on July 2-6.

Rev. David Pankratz (Coaldale), moderator, presented the conference message to the brotherhood. Having read Ps. 78:1-4 and Matth. 28:19-20 he spoke on the theme, "Whither and Whence of the M.B.

Church." In the sermon Brother Pankratz stressed the contents, the instructors and the effectiveness of the teaching of the Mennonite Brethren. Speaking on the last of these three points he drew the attention of the Conference to the fact that from 1930-1960 the M.B. Church had increased its membership from 4,000 to 14,075. In the second part of his message Brother Pankratz spoke on the life of the M.B. Church emphasizing especially the source and the expression of the life of the M.B. Church and the regaining of that which was lost in the course of time.

Rev. J. A. Toews, president of the M.B. Bible College reported that a new office, namely, that of a "Christian Service Director" had been created for the supervision of the practical work of the students. Brother Peter Klassen has consented to join the faculty in the Music Department. Registered regular students in 1959-60 were 133. There were about 65 evening

students. Results of negotiations with several universities regarding accreditation of the Liberal Arts courses are modest. The Conference has decided to extend the campus of the Bible College and has decided to purchase several residences which are located in the immediate neighborhood of the College.

Brother C. A. De Fehr, treasurer of the Canadian Conference for many years, resigned from his post
(Continued on page 4-1)

Ground-breaking for New Administration Building

Hepburn, Sask. — An outdoor service on July 11 marked the official beginning of work on the new administration building of the Bethany Bible School. Brother Sam Willems, chairman of the board of directors, led the service. Rev. J. H. Epp, principal, opened the service with Scripture and prayer. A former student and alumni president of the school, Rev. Louis Goertz, of Henderson, Nebr., gave a testimony, stressing the value of a Bible School education in our day.

Faith in God, obedience to His Word, going ahead in spite of seeming difficulties and working for the future generations, are necessary for success in a work for God, such as this school, said Rev. Henry Baerg, Dalmeny, in his message. He brought to mind examples of God's leading in the Old Testament, where these four principles brought success.

A male quartette served with two songs.

At the building site, the brethren J. Wiens, Beechy, and Henry Baerg, Dalmeny, offered dedicatory prayers. Brother L. A. Neufeld, Waldheim, chairman of the building committee, turned the first sod. Rev. J. H. Epp closed the service with prayer.

A lunch was served by staff and board members and their wives. During the refreshments, Rev. Jacob Lepp of Dalmeny, one of the early supporters of Bethany Bible Institute, related some of his experiences in relation to the school, emphasizing the importance of God's Word in our lives.

—Phyllis Siemens.

An Important Study Conference

On June 28 scholars working in Anabaptism met for their annual seminar at Elkhart. Five major papers were read: "Grace in Anabaptist Thought" by Dr. John C. Wenger, "The Place of the Holy Spirit in Anabaptist Theology" by Dr. William Klassen, "Doctrinal Implications of Anabaptist Hymnody" by Dr. Rosella Duerksen, "Henry VIII and the Anabaptists" by Dr. Irvin Horst, "Theological Conflicts between Lutherans and

Anabaptists in Central Germany" by Dr. John Oyer.

The seminar was preceded on June 27 by a meeting of the Institutes of Mennonite Studies Advisory Council. The directors of the Institute, C. J. Dyck and H. S. Bender reported research work on a variety of subjects including an Anabaptist bibliography, capital punishment, the church and mental health, building Mennonite churches in the City, a theology for

Christian social service. Ways and means of coordinating Mennonite research were also discussed, particularly with the Mennonite and representatives on the Advisory Council.

The Institute of Mennonite Studies is the research agency of the Associated Mennonite Seminaries, seeking to promote the life and work of the Church through research in areas calling for special attention and study.



Participants in the Anabaptist Seminar sponsored at Elkhart, Indiana, on June 28, 1960, by the Institute of Mennonite Studies. — FRONT ROW: left to right—Aaron Epp, Reedley, Cal.; Cornelius Krahn, Newton, Kan.; Melvin Gingerich, Goshen, Ind.; John C. Wenger, Goshen, Ind.; C. N. Hostetter, Grantham, Penn.; Harold S. Bender, Goshen, Ind.; J. Winfield Fretz, Newton, Kan.; Guy F. Hershberger, Goshen, Ind.; Paul Peachey, Harrisonburg, Va. — SECOND ROW: William Keeney, Bluffton, Ohio; Rosella Duerksen, Ann Arbor, Mich.; Jacob Friesen, Bluffton, Ohio; Leland Harder, Elkhart, Ind.; John Oyer, Goshen, Ind.; Cornelius Dyck, Elkhart, Ind.; John H. Yoder, Elkhart, Ind.; William Klassen, Elkhart, Ind.; Robert Kreider, Bluffton, Ohio; Erland Waltner, Elkhart, Ind.

EDITORIAL

Make Every Week Water-Safe This Summer

(The Canadian Red Cross Society)

Every year at least 1,000 Canadians lose their lives though drowning. Most drownings are preventable.

There are more drownings caused by boating than from swimming. Boats are overloaded. They take off in uncertain weather. There is too much playing around. Passengers will not wear lifejackets. All these contribute to the high accident rate. When a boat is loaded it should be two thirds above water. A boat that lies too deep in the water is easily swamped by a passing wave or the movements of a too energetic passenger. If you are caught in a storm make for the nearest shore. Do not try to get home. If the boat does capsize never leave it, hang on until help arrives.

Small children can drown in inches of water and minutes of time. They must not be left alone even for a second. Do not rely on them observing the precautions you have taught them. They become excited and they forget. Check around the property for any water holes. They are great potential hazards.

If you go out to beaches, be sure to go to those that are supervised. You will be well protected there. You will know there are no bad drop offs, currents or dangerous undertows. Deep and shallow water will be well marked. If you do get into trouble trained help will be there to come to your rescue. Above all see that your children are taught to swim as quickly as possible.

Keeping water safety rules will not cut down on summer fun only on summer tragedy.

The following are some safety rules:

The most ideal area in which to swim is one supervised by qualified life-guards. Otherwise, use an area you **know** is safe, but don't go alone.

Always swim in water no more than 10 feet deep. Deeper water is dangerous.

If you find yourself swimming in a current, don't struggle against it. You'll exhaust yourself. Swim with the current, and at the same time diagonally towards the shore.

Beware of hidden dangers before using a swimming area. Many serious accidents and drownings have occurred when swimmers have failed to "look before they leap."

Never swim in the dark. Supervised swimming is impossible at night, and motor-boaters can't see you.

Use safe practices when on, in or near the water. You can play safely and still have fun.

Non-swimmers should wear approved lifejackets when on, in or near the water. Make sure the jacket is a proper fit.

Inflated toys, ballons, water wings, inner tubes are great fun, but they can be very dangerous as well. They can carry a non-swimmer into dangerous deep water before he realizes it. Be Water Wise this summer!

The simplest and safest way to save a person from drowning is when the rescuer never leaves the safety of land or boat. This way, the drowning person doesn't get a chance to pull the rescuer under. For information about "reaching assists", see your local Red Cross Branch.

Make your swimming area **safe**. No matter how small it may be, it should be equipped with some rescue aids. At least a piece of rope, a board, a long pole should be on hand.

Over-confidence is the cause of too many swimming and boating accidents. **Know** your limitations and keep within them, always. Just one slip could mean disaster.

Many unnecessary accidents occur every summer because divers have been too anxious to get into the water before checking the area first. Diving's fun! See that yours is **safe** as well.

Children must be watched **constantly** when they are on, in or near the water. Those who are poor swimmers or non-swimmers should wear life-jackets always.

DEVOTIONAL

Christ as the Lamb of God

John 1:36 we read: "Behold the Lamb of God." These words were spoken with reference to the Lord Jesus. In this message we want to

consider Him as the Spotless, Suffering, and Sin-bearing Lamb of God.

1. Christ is the Spotless Lamb of

God. The Israelites had to sacrifice many lambs, but God never accepted them, unless they were without fault. In Exodus 12:5 we read: "Your lamb shall be without blemish." Christ as the Lamb of God was without a single spot of sin. The enemies of the Lord Jesus tried hard to find iniquity in His life but they did not succeed. They demanded Christ's crucifixion, but Pilate, the Roman procurator stated twice in quick succession: "I find no fault, I find no evil with this man" (Luke 23:14-22). In his last public declaration Pilate called Christ a "just person" (Matt. 27:24).

The many enemies did not know Jesus as well as His friends and followers did. One of the latter was Simon Peter. He knew Jesus intimately, because he had been with Him in a very close relationship for more than three years and he called Jesus the Lamb of God without blemish and without spot (1. Pet. 1:19). From the examples, to which we have just referred we conclude, that Jesus was and is the pure and absolutely sinless Lamb of God.

2. He was the Suffering and Submissive Lamb of God. In Isa. 53 we read of Him as follows: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. He was wounded... he was bruised... he was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

This prophecy concerning Christ was literally fulfilled. The substantiation for it is found in the four gospels. There we read that the enemies spat upon Christ; they mocked Him; they put a crown of thorns on His head; they smote Him on the head with a reed; they offered Him vinegar to drink; they drove nails through His pure and undefiled hands, and they peared His side with a spear.

What did Christ do in reply to this ruthless and cruel procedure of these godless men? He prayed for them, saying: "Father, forgive them, for they know not what they do".

3. Was there a purpose in all these sufferings? The answer is evident, and it is expressed in the words of John the Baptist, who said: "Behold the Lamb of God, which taketh away the sin of the world." Thus Jesus is presented to us, as the sin-bearing Lamb of God.

This corresponds with the words of Peter who said of Jesus: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1. Peter 2:24)

Dear reader, this reference is

contained in the Scriptures for you and for me. Even though the human heart is heavy with a great burden of sins, yet there is a possibility of getting rid of them, by casting them upon the Lord Jesus, who is the great Sin-bearer of the world and also your Sin-bearer and mine.

Some people feel like Cain, who thought that his sin was so great, that it could never be forgiven. Do you feel the same way about your sins? In case you do, I would strongly urge you to read thoughtfully Is. 1:18 where God says: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

True Christians sometimes get into pit-falls of sin. Those who are not saved, are at times almost despondent because of their burden of sin. Whatever iniquity has come into your life, remember that Jesus is the great Sin-bearer. At the foot of His cross you can obtain forgiveness from all your sins. Are you willing to accept it in faith? God grant it.

G. D. H.

Friesland Hospital Gets Surgical Instruments

Asuncion, Paraguay. — The hospital in Friesland colony, east of the Paraguay River, is very much pleased over a shipment of surgical instruments which it has recently received. Another shipment is expected from Germany in the near future.

These instruments have been made possible through the contributions of friends of the institution.

The Friesland hospital, built in 1949, serves not only the Mennonites in the colony but the Paraguayan nationals as well. For some time the number of patients served averaged nearly a thousand a year.

Mennonite Observer

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

Souls Saved and Christians Rededicated

Newton Siding, Man. — We are thankful to God for the blessings he has showered upon us during the week of services held in our church. For some time we had been looking forward to the visit of Rev. Henry Epp, M. B. Conference evangelist. The prayer meetings held during the weeks before the services were a time of preparation for us. We asked God to cleanse our lives of those things that would hinder us in receiving His Word. Through these prayer meetings we felt drawn closer to God and to one another. Thus we entered the week of services assured that God would bless us.

The first evening Rev. Epp spoke on the work of the Holy Spirit in the life of the Christian. He pointed out to us that all the blessings received would be the result of the Holy Spirit's work. The Sunday evening service was directed to the Young People. The topic of the message was, "The Cost of Discipleship." The four costs were: a willing heart, denial of self, a taking up of our cross, and a daily following of Christ. We were reminded of the fact that the cross is some thing we voluntarily

take upon ourselves. During these services, Christians, who had lost their joy and were under the bondage of sin, were invited to seek forgiveness from God. Again and again our attention was drawn to the victorious Christian life which is possible in Christ.

The last evening Rev. Epp spoke on "The Four Appointments in Life." Two appointments that everyone must meet are death and judgment. The other two are voluntary, namely, the appointment at Calvary, and the appointment in glory.

Rev. Epp had something for the children every night. The object lessons and stories were of great interest to the children. The lesson brought out in them were a blessing to the adults as well.

In looking back we cannot help but thank God for the way in which he answered our prayers. He did open the windows of heaven and shower his blessings upon us. We are thankful to God that many Christians rededicated their lives, that battles were fought and won and that souls were saved. For all this we want to give God the glory.
Elfrieda Dueck.

dis, has been active in the camp idea right from the start.

"The camp will be staffed completely by volunteer help with the exception of the year-round camp director," he said. "Some members of the society will give a few days, others a few weeks."

First group which used the camp after the supervisors had their conference was a group of nine and ten year old boys. They were there from July 4-10 and immediately following them was another group of boys age 11-12, and so

it will go on throughout the summer.

Cost of the camp is \$7.50 per week which includes everything.

Classes are being held in religious instruction during the sessions but during their stay the youthful campers also enjoy swimming, water skiing, boating, life saving, first aid, and rafts instruction.

Construction of administrative offices is planned in the future for a staff of about 15.

Field Director Brings Challenging Message

Foam Lake, Sask. — It was our privilege to have our field director Rev. Art Martens in our midst on June 26 for two services. He also made some house visitations in the afternoon.

His morning message was based on 2 Kings 7:1-9. "There was famine in the city of Samaria." Man has a famine of living bread today. He has no time for the things of God. So many are starving spiritually when there is so much to feed upon, but many will not eat and be saved. The four lepers are an example of the unsaved that resist God until near death — then as those that received and went forth to tell others.

Unbelief was the hindrance (V.2) until they started to reason, "Why stay here until we die?" "Why not surrender?" God provides abundantly for those who surrender self as the four lepers found out. God is on our side if we will but depend on Him. He reveals Himself when troubles and trials overtake us. He is never in a corner as we sometimes are.

After they were filled and cleansed and changed raiment, they went forth to tell others. We must do the same, not only sit and be fed but tell others "There is plenty for you in the house of God, bread for all who will come." The miracle of God will open to us as we daily live for others.

Bro. Martens gave a brief report at the evening service on the Sask. M.B. work, telling of the working of God in saving souls at various points, of baptisms and meetings he had attended.

He had as his text Luke 13:22-28 "Strive to enter in at the straight gate." He brought out the thought that we are to see to it that we enter in, not only the next person. Salvation is immediate, not a growing process, as some seem to think. We are either saved or we are not. It is not an "I'm on the way and think I'll make it, affair."

Noah entered immediately into the ark. The Israelites were saved immediately when they looked at the brazen serpent that Moses made. "There is life for a look at the crucified One." Salvation is compared to a city for many reasons: 1) a place of safety, 2) a place to go in sickness and need

3) a place of protection and security. The moment we enter in we are safe from judgment, but the narrow gate necessitates the leaving of some things behind. Are we playing with sin along the way? Are we so near and yet the door will close with us on the outside (V.25)? Or are we fooling away our time until it is too late; almost home, but lost? These closing remarks of Bro. Martens should make us take heed of the way we are living and to change our ways if need be, "for many shall seek to enter in and shall not be able" (V.24). Bro. Martens also had an item for the children.

News Brief at Foam Lake

Mr. and Mrs. Leonard Goosen and daughter Gwendolyn are visiting at his parents home here before leaving for California for further studies. He has just completed a course at M.B. Bible College in Winnipeg.

Rev. and Mrs. J. H. Kehler and family left for Linden, Alberta on June 30, to attend a wedding and to visit relatives there.

Mrs. J. Krause and three children are visiting her parents, Mr. and Mrs. J. Thiessen in B.C. for two weeks.

Mr. Corny Petkau of Calgary visited his parents over the long weekend and took in the annual Sunday School picnic here on July 1.

Mrs. A. Dell.

Readers of the Mennonite Observer

Some-one from Manitoba writes: "We enjoy the Mennonite Observer. It is too good a news-paper to be missed. Wouldn't want to be without it at all.

Wishing you God's richest blessing in your further publication of this fine paper.

* * *

A missionary from a foreign field writes: "I should like to tell you, how much we appreciate the Mennonite Observer here in that it provides us a mirror image of the things going on around home and elsewhere where we have friends and interests.

* * *

A brother from Saskatchewan states: "I like the Mennonite Observer and I want to keep it."

Cultus Lake M. B. Camp

Cultus Lake, B. C. — A permanent summer camp at Cultus Lake that handles more than 80 boys or girls a week was officially opened by the Mennonite Youth Society recently.

A Camp Supervisors' Conference opened the summer-long program planned for the camp, located on a 60-acre site above Lindell Beach.

Construction started last summer when the first stage of a five-year program was completed.

Eleven cabins each giving accommodation to eight persons were constructed and a 200-seat dining hall 68 feet by 40 feet completed.

The dining hall will double as

a chapel until one can be built.

A complete five room house for a permanent Camp Director at the camp was constructed this spring.

Named to the post is Clearbrook Bible Institute teacher, Rev. Nick Willems, who has already taken up residence with his wife and two children.

Other work this year has included installing a water system, painting the cabins, hooking up an electrical power line and other work.

Four Year Plan

This is the second year of the four-year plan. When completed the camp will handle more than 100 young people during the summer months, have an outdoor theatre with seating for about 4,000, a swimming pool and have cost about \$75,000

The Mennonite Youth Society is an organization formed last year expressly for the purpose of establishing a summer camp for the boys and girls attending the Mennonite-sponsored West Coast Children's Mission Sunday Schools.

Students at these schools include whites and Indians. They will come to the camp from throughout B.C.

Membership in the society costs \$100 and about 150 farmers, artisans, business and professional men throughout the province are members.

Building Foreman

President of the group is William Friesen, Vancouver, who is also foreman of the building program.

Local member Peter Koehn, Sar-

A Man Repeats Stealing

Glen Dalton Derksen, 30, of 327 Kennedy Street, who began stealing three days after he was released from Headingley jail was sent to the penitentiary for 30 months some time ago.

Derksen had just completed a 20-month term for forging and uttering. He stole wallets and women's handbags from the Children's Hospital and offices in the Medical Arts Building on three occasions. The loot totalled \$312. He also admitted stealing blank cheques and a rubber stamp from a downtown office.

Derksen was arrested when police questioned him in connection with a disorderly offence and found some of the stolen goods in his possession.



Rev. J. B. Toews, and three missionary candidates: Elsie Kroeker, Viola Janz and Anne Klassen.



Br. Jacob Poetker, Rev. August Ratzlaff, and other delegates registered by Miss Hilda Martens.



FRONT ROW, left to right: Anne Ediger, Katie Siemens, Rev. Abe Esau, little son of the Esaus, Mrs. Abe Esau, Mrs. Hugo Jantz, Rev. Hugo Jantz. SECOND ROW: Anne Klassen, Miss Kroeker, Viola Janz, Unknown. THIRD ROW: J. B. Toews, Lawrence Warkentin, John Esau, Ben Klassen. FOURTH ROW: A. E. Janzen, Geo. Froese, Peter Block. (Pictures by C. J. Rempel).

M. B. Conference

(Continued from page 1-4) and Rev. Geo. Sukkau was elected to fill the vacancy. The budget presented to the Conference last year was \$90,364.71; this year was 120,600. The entire income for the past Conference-year was \$605,425.37 and the expenditure amounted to \$565,239.02.

The Canadian Conference decided to purchase the 3,750 privately owned shares of the Christian Press, Ltd.

It was decided to build a new nurses residence for the Bethesda Institute at Vineland and also to extend the present living quarters for the patients. At present Bethesda has 87 patients of whom 15 are non-Mennonites. In 1959 this Mental Institution had an expenditure of \$131,125.

The Foreign Missions Board presented a report according to which the M.B. Church has over 200 persons on the missionary staff. Eighteen new missionaries — 8 couples

and 2 sisters were added to the missionary personnel recently. The fields in which missionary work is done by the M. B. Conference are: Belgian Congo, Japan, India, Europe, Ecuador, Colombia, Brazil, Paraguay, Mexico and other areas. A sum of \$378,947.43 were used for the cause of Foreign Missions out of the treasury of the Canadian Conference in the past conference year. The annual report of the M.B. Board of Foreign Missions of North America to the Canadian Conference showed a total of U.S.A. and Canadian disbursements amounting to \$551,490.58. The M.B. Conference has 9 mission fields, 38 mission stations, 219 missionaries, 29,000 — 30,000 members, 320 elementary schools, 15 Bible schools and an annual budget of \$600,000.

Important and essential devotional messages were presented during the Conference days which are an expression of the nature, attitude and desire of the Mennonite Brethren Church. The themes of the



Christian Press Book Display at the M. B. Conference. — From left to right: Rev. H. Thielmann, Calgary; Rev. H. Kornelsen, Coaldale, and other customers.

messages were as follows: "How can we produce lasting spiritual Values in the Kingdom of God" (I Cor. 3:5-15) by Rev. J. A. Toews, Winnipeg, Man. "The Responsibility of the M.B. Church within the Church itself" by Rev. Wm. Neufeld, Abbotsford, B.C.; "The Responsibility of the M.B. Church in the Community" (John 4:31-42) by Rev. P. R. Toews, Vancouver, B.C.; "M.B. Foreign Missions in Retrospect", by Rev. John G. Baerg, Virgil, Ont.; "M.B. Missions in Prospect" by Rev. John A. Harder, Black Creek, B.C.; "For our Youth a Fresh Vision and Experience of the Grace of God" (I Cor. 1:3-9;

Ps. 90:14) by Rev. Hugo Jantz; "Education of Our M.B. Youth in the Light of our Mission in the World (II Tim. 2:2, 15) by Rev. F. C. Peters.

The programs in which the many missionaries, singers, students and young people participated were inspirational and edifying. The hospitality of the Ontario churches was greatly appreciated.

The Conference officers elected for the following year are: Rev. Frank C. Peters, Winnipeg, moderator, Rev. David J. Pankratz, Coaldale, assistant, and Rev. D. K. Duerksen, Winnipeg, secretary.

Missionary Family Going to Europe

Brother and Sister John N. Klassen are new workers under the Board of Foreign Missions who have responded to the call of the Lord for missionary service in Europe. The Klasens were born in Russia, experienced difficulties connected with World War II and then came to Canada. The Lord has laid the need in Europe upon their hearts through missionary reports from that field and through the appeals for workers. The Klasens are to be located in Neustadt, Germany, where they are to replace Brother and Sister G. H. Janzen around September 1. May

we pray for the Lord's sustaining grace to be upon the Neustadt work during this transition. May He grant that a strong evangelical testimony be established in that place. The Klasens are members of the Elmwood Church in Winnipeg. Brother Klassen's mother is Mrs. Elizabeth Klassen and Sister Klassen's mother is Mrs. Liese Goerzen. Both reside in Vancouver. Brother Klassen has studied at the Winkler Bible School, was graduated from the Mennonite Brethren Bible College in Winnipeg this spring and is now studying at the University of Manitoba.



Rev. and Mrs. John N. Klassen and their two children John Ruben, 6, and Mary Ruth, 4.

FOREIGN MISSION NEWS

Colombia

Our Colombia Bible School was to have its closing service in our Cali church on Sunday evening, June 26. This service marked the conclusion of the first year of our Bible school program in Colombia which began in January. Concerning the school, Brother Wilmer A. Quiring writes: "These last six months have been a wonderful time of fellowship and experience as we were privileged to teach and counsel our 11 young students in the Word of God. We have noted growth in their Christian lives and definite zeal to serve the Lord. The home

churches of these students are anxiously awaiting their return so they may help in their respective churches."

A national conference of our churches was to be held at LaCumbre, Colombia, from June 30 through July 3. The Bible school students were expected to go to LaCumbre immediately after school closing to join in this conference.

Our missionaries in Colombia were looking forward to meeting of the missionary fellowship from July 4 through 8. Expected to visit our Colombia field and its missionaries at that time were Brother and Sister Eugene Gerbrandt of our Lustre Church in Montana. The Gerbrandts were expected to join our missionaries for these fellowship meetings.

parents who are seeking to bring their children to know the Lord in the face of the materialistic, atheistic indoctrination they receive in the public schools.

—Missionary Mandate.

Our Missionary Staff

Attending the Canadian Conference at Virgil July 2 to 6 were a number of returned and departing missionaries as well as mission board members and secretaries. Expected at the conference were Sisters Anne Ediger and Viola Janz who were to depart for India from the conference, the John Klassens and Lawrence Warkentins to depart for Europe this summer and the following returned missionaries: from Congo, Abe Esaus and John Esaus; from Ecuador HCJB, Hugo Jantzens and from India, G. J. Froese. The Sunday afternoon session of the conference was to be devoted to missions with Brother J. A. Harder, chairman of the Board of Foreign Missions, as one of the speakers. The Monday evening service was to be conducted by Foreign Missions personnel.

Brother A. E. Janzen accompanied Brother George L. Classen of the KMB Foreign Missions Committee on a visit to North Carolina the week of June 27. Brother Classen of Yale, South Dakota, drove to North Carolina to get several ladies from the Bethel KMB Church of Yale who had been teaching Bible school in the KMB church program in that state. The KMB work in North Carolina is among the Negroes and includes a church membership of approximately 150. The trip was an opportunity for Brother Janzen as a representative of our conference to become acquainted with our Negro brethren and sisters and express our interest in them as they become members of our conference through the coming merger.

Brother G. B. Giesbrecht arrived in Hillsboro, Kansas on Sunday, June 26, in time to attend the forenoon services of the Mennonite Brethren Church. Brother Giesbrecht will spend about a month visiting churches in the Southern and Central Districts and then visit the churches in Canada before he proceeds to the Centennial Conference in Reedley in November. He represented the Paraguay mission work at the Canadian Conference at Virgil, Ontario.

Brother Giesbrecht reports that the large baptismal services recently held among the Indians brings the church membership of the Indians now well over 500. For this we praise the Lord and pray that He may keep all of these converts faithful and give them much joy to be a living witness to their own people.

On the Brazil field Brother Kenneth Gerbrandt visited the John J. Klassens in Campinas where they are still in language study. The

following week the Brethren Erven Thiessen and Peter Huebert were to visit the Klassen's to complete plans for the Bible school curriculum and brochure.

Dr. G. J. Froese family was expected to attend the Canadian Conference after which they will visit the churches in Ontario. The Froeses have recently returned from India for their first furlough.

Sister Rosella Toews, now spending her furlough from India with her parents living in Wolf Point, Montana, reports that recently she has served in two camps. She was one of the supervisors and camp nurse at the Central District senior camp and also at the junior camp of the North Dakota churches. It was a joy for her to contact the young people of that district and bring to them reports of the great work the Lord is doing among the Telugus of India.

Summer Bible school has been held around San Miguel, Mexico. A school of about 100 students at San Miguel was concluded around July 1. Thereafter Bible school was to be conducted for the benefit of children in surrounding villages. Serving at San Miguel at this time are Brother Herman Contreras, Brother Alfredo Villarreal and Sister Yolanda Villarreal. May the Lord bless the seed of the Gospel sown in the hearts of the children and also grant that this may be the means of reaching their parents for Christ.

Our missionaries at Lusemvu in the Congo have been transferred as follows because of conditions at that place at this time: William Baergs to Kajiji, Nettie Berg to Kikwit and Anna Goertzen to Matende.

Sister John B. Kliever and sons John, Philip and Lyle arrived in New York on June 21 from Belgium where the Klievers have been studying following a period of service in the Congo. Brother Kliever remained in Belgium to continue studies until the end of July. Sister Kliever and sons are now in California where they are visiting with relatives.

Sister Sarah Peters and Helen Toews have successfully completed the examinations in a medical course in Belgium. Sister Peters will be returning to the homeland for furlough. She served in the Congo before leaving for further study. Sister Toews will be remaining in Belgium until the end of August to fulfill certain requirements. In the Congo she will work at Kafumba with Sister Katherine Wiens who is to return for furlough during the coming year.

"Too many parents expect strict obedience in other people's children."

"Experience teaches that love of flowers and vegetables is not enough to make a man a good gardener. He must also hate weeds."



Mr. and Mrs. Hermann M. Buller and their three daughters Marlene, 7, Joyce Elizabeth, 2, and Carol Grace, 5.

Brother and Sister Herman M. Buller are under appointment for missionary service on our Colombia field where they are to be engaged in evangelism and church work in the LaCumbre area. Before entering the work in Colombia, the Bullers, with several other of our missionaries under appointment to Latin America, are to study Spanish in Costa Rica beginning late in August. Pray that all of the necessary documents may be secured so the Bullers may enter Colombia. The Bullers are members of the Bethany Church in Fresno. Brother Buller is the son of Brother and Sister Jacob P. Buller of San Jose, California, and Sister Buller the daughter of Brother and Sister H. G. Sukkau of Yarrow, B.C. Brother and Sister Buller are graduates of Pacific Bible Institute of Fresno. Previously the Bullers served for five years in Uruguay under the Evangelical Mission to Uruguay and thus bring to our missionary program their experience in serving the Lord among Spanish-speaking people.

Colombia missionaries Brother and Sister Ernest Friesen and fam-

ily and Sister Martha Kroeker are expected to arrive in Wichita on July 13 for a period of furlough in the homeland.

Ecuador

Brother and Sister David Nightingale and family were scheduled to fly from Vancouver, B.C., on June 30 and arrive in Quito, Ecuador, on July 2. The Nightingales returned from their work with HCJB in May, 1959, to seek medical assistance for their son Teddy. During this time they received medical counsel and assistance which has enabled them to return to the ministry at HCJB where their services are urgently needed. The Nightingales will again be serving with Sister Sally Schroeder.

China

News from China of the suffering being endured by many of God's children continues to call for faithful, prevailing prayer. Pray that Chinese Christians may know the sufficiency of God's grace through the poverty, persecution, ostracism, and restriction which have been the lot of many. Pray especially for



Dear Girls and Boys,

How many of my faithful readers were kind to others during this week? After writing to you last week, I re-read the verse, "Be ye kind," I realized it was meant for me as well as for each one of you. An guess what I did? I weeded the flower beds for my neighbor who was away on holidays. But someone else had already hoed the vegetable garden; someone else was living out our verse of kindness.

This reminded me of the prophet Jeremiah in the Old Testament. He told the people the message of God and warned them against doing evil. The princes of the land did not like to hear the truth. They seized him and lowered him into a deep, deep, dark dungeon.

So Jeremiah, mired in mud, stood in this dark, gloomy dungeon. There did not seem to be much hope that he would ever be rescued. Must he die here because he wanted to help the people? Was there no one who pitied the prophet?

Yes, there was an officer of the king's court named Ebedmelech who came to the rescue. Boldly he went before the king. He told him that Jeremiah would surely die of hunger if he was left in the lonely dungeon.

The king listened to the officer. He sent thirty men with Ebedmelech. When they reached the dark dungeon, the officer called to Jeremiah and told him they were going to pull him out.

The thirty men drew him up into bright daylight. In all the city of Jerusalem there was at least one man who was kind and thoughtful. It was Ebedmelech, the officer, who saved the life of Jeremiah, the prophet.

Love, Aunt Helen.

Prize Winners

Sally's voice sounded very eager, and David came quickly to look over her shoulder. "A contest on the Nature Page, David" she said. "Let's work it!"

Together they read over the contest questions. They sounded pretty hard—except for a few easy ones. David offered a couple of answers. Sally thought of others. Then Sally began writing the answers in the spaces provided on the Nature Page. David found his own Sunday-school paper and began filling in the blank spaces too.

It was real fun! And long before the time limit for mailing was past the two Nature Pages were tucked safely into an envelope, and sent on their way.

Weeks went by. Sally and David really forgot all about the contest. And then one day when they came home from school, Mother said there was a letter, addressed to both of them.

Excited Youngsters

It's always fun to receive letters. David and Sally reached for it, but Sally's hand shook so with excitement that she could hardly open it. "Here, let me do it," said David.

He opened the envelope along the edge, and pulled out a sheet of paper. They read it together, with Mother peeking over their heads. And they could hardly believe what they read.

They had won the prize!

The letter said that there would be a little package in the mail very soon. The prize was for both,

because their papers were exactly alike; they had worked the answers out together.

Sally giggled and squirmed and hopped around. It was almost more than she could believe. And David—all the rest of the afternoon, and all during supper, he kept saying, "We won! We won! I thought surely we wouldn't, but we did even though we had three wrong!"

The next day they came running into the house after school. Without taking time to say "Hello!" they shouted, "Did it come? Did the package come?"

But, the package had not come. Two, three, four days went by. And then, at last, it was waiting for them when they came home—a tiny package with both their names on it.

David quickly got a knife to cut the string. Sally's shaking fingers tore the paper off and opened the box. Inside was a magnifying glass, safely resting on a bit of cotton batting. The glass was in a frame of white metal, all shiny and bright, and could be unfolded to stand on a little foot. And when you looked through it, the thing you looked at was magnified many times.

And there were so many things to look at!

"Look at the skin of my hand!" said Sally.

How odd it seemed, with big pores, and little silky hairs!

"And look at the table cloth!" said David.

The table cloth looked like coarse linen, and Sally's skirt looked like burlap.

Mother said, "How about looking into the heart of this pretty geranium of mine?"

Mother's geranium stood in the window, with its red blossoms very bright and pretty. David quickly set it up on the table where the light shone on it from the lamp, and each took a turn to look. Mother took her turn, too. Why, who would ever think a geranium so pretty? Especially the centre of it!

David said, "We'd never know how pretty the centre of a geranium blossom is if we didn't have this magnifying glass!"

How Different It Looked

And then the shamrock blossom in the other window—the magnifying glass showed colours that no one ever dreamed were there.

"And when spring comes," said Sally, "with more flowers, and insects, we'll have even more fun with it. We'll look at the wings of a fly and of a butterfly, and at the petals of a violet."

David nodded, his blue eyes shining. "It sure was worth the work," he said. "I'm glad we tried, and won."

That little magnifying glass showed David and Sally things which many people have never seen. I am sure they learned from it the wonder of God's work—how He has made even the tiniest thing beautiful and wonderful indeed.

We become accustomed to seeing wonders all about us, and sometimes forget that there is much which we do not see. We forget to praise our God who created this wonderful world.

Some day when we who love the Lord Jesus live upon the new earth which He shall prepare for us, we shall praise Him fully. But we ought to begin now, praising Him every day for all His wondrous works and His great love for each one of us.

—Marian M. Schoolland,
From Salvation Army's Publication
"The Young Soldier".

Reading of Bible to Public School Pupils Opposed by Rabbis

The Central Conference of American Rabbis, meeting in Detroit, Michigan, voiced its unanimous opposition to the practice of reading the Bible for devotional purposes in public schools. The conference also went on record in opposition to released-time religious instruction. The 500 spiritual leaders of one million Reformed Jews, in an earlier statement reaffirmed the conference's adherence to the principle of the separation of church and state.

Whether mandatory or permissive, whether pupils are required to attend or whether they may be excused on requests by their parents, the practice "clearly constitutes an introduction of religion into state-supported educational institutions," the rabbis declared.

A Girl's Alphabet

Amiable ever, but weak-minded never,
Brave you should strive to be, rather than clever.
Cautious and careful in choosing your friends,
Doing your duty, whatever portends.
Envy not others' possessions or might,
Fear not to do what you know to be right.
Gentle in manner and gracious in speech,
Honour your parents and heed what they teach.
Idleness scorn; let good work fill your hands,
Just in all dealings be, firm in commands.
Kindness and charity show to the poor,
Let not the needy be turned from your door.
Merry at home be, for mirth is a treasure
Not to be wasted in frivolous pleasure.
Obedience, truthfulness, sympathy, love,
Priceless as pearls from God's casket above.
Quarrels! Oh, let not such evils be wrought,
Religion forbids it, yes, even in thought.
Steadfastly seek for the grace to restrain
Tempers unholly which give others pain.
Useful abroad, be more useful at home,
Virtue for service need never far roam.
Womanly women are God's fairest flowers—
eXtra care take, then, that such may be ours.
Young girls be happy and learn to be wise,
Zealously guarding the soul you should prize.

In further explanation, the rabbis said: "to read the Bible without comment, as required by existing law in many states, is to reduce to a mechanical routine what should be a meaningful experience. The reading of any particular Bible translation, even if recited without comment, introduces sectarian interpretation and would violate the religious conscience of some of the children."

Concerning released-time, the rabbis called the custom of permitting public school children to take time off for religious education "a usurpation by the state of a responsibility which only the church, synagogue and home can properly fulfill." Despite the sanction of limited release-time programs by the Supreme Court, the conference asserted that religion as presented under the "aegis" of the public school "cannot be satisfactorily taught."

The statement continued: "At a time when the public school is being seriously challenged to lead its expanding curriculum responsibil-

Fruit For Tomorrow

FRANCENA H. ARNOLD

(30th Instalment)

"All we need now to complete a full and rounded success is to find that elusive maiden Allie May Martin," said Jim. "Any new clues, Sherlock?"

"Not too good," said Steve slowly, "but we know now where they moved from here, and eventually we'll go on from there."

"Allie May, here we come!" said Kurt. "And if we ever catch up with you, look out!"

They sat for an hour talking happily of the miracle of the operation and the coming reunion with their parents.

"Mother has lost about ten pounds," said Jim. "Either she didn't like Mexican food or she worried more than she let us know, but she's so happy now that she'll soon regain it. After she got used to the thought, I think she was rather pleased with the idea of just resting here on the farm."

"Resting?" said Virginia sarcastically "What is rest?"

"Poor old Ginny!" said Kurt, picking up one of her hands and examining it. "When we're all back in the old home rut again we'll give a dinner in your honor."

"Fine. Will you do the dishes, too?"

"Sure thing. Or Jim will. Maybe Steve will help him."

"I surely will if I'm invited—which reminds me—am I invited for lunch today, or did some one just forget to mention it?"

"Considering the fact that you shot the bear we're serving, you may stay," said Sherry from the doorway. "Come on in. We've stretched the table and there's room for all."

"I gather we're getting one of the hams from Aunt Molly's smokehouse. Bear meat can't touch it."

Throughout the meal Jim gave his attention to Don at his side, glancing often to Sherry just beyond him. Sherry herself was unusually quiet, as a reaction, probably, to the emotional heights that the day had brought. Kurt, across

ities, objections have been raised to the use of public-school time for religious education. By insisting that school time be made available for religious instruction, the proponents of released time would appear to be enlisting the support of the state. In our judgment, religious groups are well advised to forgo the dubious benefits of state support and to conduct their religious education programs through the church, or synagogue and the home. Where released-time programs are now in operation, we counsel our members not to participate."

the table from her, wondered at the transformation from his tomboyish pal of a few months ago to this radiant young woman.

Later they all gathered in the parlor again to listen to a concert that Kit presented. As they left the dining room Sherry whispered to Steve. "Don't run out on us yet. I have to say something that you ought to hear."

They all sang, and when they tired of that, they rested and talked. They could not help talking about Dad. It was thrilling just to know he was getting well.

"We stayed behind a screen when he was coming out of ether," Jim told them. "He kept saying 'In the brief case; in the brief case, over and over. Guess he must have had his brief case and its contents on his mind when the crash came.' Aunt Molly's ball of yarn dropped to the floor. Sherry and Don dived for it, bumped heads and came up laughing. Jim looked at them and started to speak, but Aunt Molly was ahead of him.

"That reminds me of when Fred Martin was sick. He never really come to himself after Joe found him by the shed. I come over an' helped take care of him, and' all that night he kep' sayin' 'in the post office; in the post office.' We thought later—"

Her voice was drowned in a sharp exclamation from Jim. He was staring more intently at Sherry, and she had risen to her feet and faced him with wide-open startled eyes. Suddenly he laughed, a great shout of laughter, and crossed the room at one stride to grab her by the shoulders and say, with a chuckle, "Oh oh! What a banty you turned out to be!"

While the others sat in stunned silence she started back, then, as if waking from a dream, cried, "Jimmy! Come on!"

Hand in hand they darted from the room. Across the driveway and over the fence they went, not bothering to open the gate. Don grabbed his leather jacket and started after them, saying, "She'll catch cold."

Kurt and Steve were at his heels, and Virginia and Kit and Aunt Molly hesitated only long enough to get their coats before they, too, hurried across the field. The two ahead had gone to the tree by the creek, and when Virginia came up she could see that Jim, on his knees, was reaching under the bridge. Sherry was standing over him and shaking so violently that Don could scarcely get the coat around her shoulders. Jim was reaching and grunting with the exertion, and it seemed a long time before

he drew himself back onto the bank. In his hand was a glass jar so covered with dirt that its contents were not discernible. He tried to open it but the lid was too rusted to turn. Sherry was whimpering against Don's shoulder and now she gasped, "Break it, Jimmy! Break it!"

Jim swung it against the tree and the glass shattered at their feet. Sherry darted forward and picked up the dark object that fell to the ground. Opening it with shaking fingers, she turned toward the others and took a few steps in their direction, crying, "It's there! It is! Oh, Don!"

Before Don could catch her she had fallen white and inert at his feet. Quickly he raised her while Steve and Virginia rubbed her hands and Jim brought his handkerchief, dripping with the cold water of the creek. In a few minutes her eyes opened.

"What's the matter?" she asked, trying to struggle to her feet.

"You blacked out," said Don, "and I'm carrying you to the house right now."

"Oh—I—can walk."

"No, you can't," put in Steve. "Don and I are going to carry you." "Pretty silly. I can walk."

Nevertheless they did carry her and placed her between them again on the davenport. By that time she was sobbing and it was sometime before she became quiet. When she did, Kurt burst out, "I haven't the foggiest idea what this is all about."

"You tell 'em, Jimmy," said Sherry weakly.

"Well, I hardly know where to begin. The last summer that Ginny and I were here at the farm, Allie May and I had a violent love affair. We wrote love letters to each other and hid them in a niche under the root of the elm tree ran under the bridge. I don't know why we hid them, but we hid them in a glass jar that we pushed into that niche. We didn't think anyone except ourselves knew about it, but I guess Uncle Fred did. And when he got sick that day he put the money in there for safekeeping. I imagine he had seen those tramps about and didn't dare leave it on his person. He knew he was liable to become unconscious.

"Ever since I came here today, Sherry's looks have been bothering me. I thought she must be some girl I met in college. Then when she lost her ribbon and looked so like a cocker spaniel I knew who she looked like, but I wasn't sure until she looked so startled when Aunt Molly told that story about the post office. Then I knew she was really Banty."

"The cocker spaniel turned into a gray-hound, Ginny. Didn't I say so?" Sherry laughed shakily.

"But how come Martin has changed to Carlson?" asked Kurt. "The whole thing is as clear as mud to me."

"Simple matter," said Sherry. "I just married this handsome Swede. It's sometimes done, you know!"

They stared in amazement at her. In the excitement of the last half-hour, Virginia had tried to think of some explanation for the change from Allie May Martin to Sherry Carlson, but the simple solution of marriage hadn't occurred to her. Kit was still not satisfied.

"But folks don't change their first names when they get married. If you're Sherry, you can't be Allie May."

Sherry looked up at Don and laughed as she said, "I can explain that, too."

His face flushed and he laughed in embarrassment.

"You see," she said, "my Swede fancies himself a linguist. That is his pronunciation of cherie. The day he took me home to his parents (it was a surprise to them) they heard him call me that and thought it was my name. It amused us and we let it stand. Steve visited us that summer and he thought likewise. Allie May hadn't been a very happy girl and I was rather glad to forget her. By the way, that was when Allie May kissed you, Steve."

She laughed at Steve's red face, and continued. "When I went A.W.O.L. and came here to Steve, he introduced me that way, and I let it stand because my real name would have betrayed me, so Sherry I became."

"Well, what does cherie mean?" asked Kit.

"In this case it means 'all the world done up in one beautiful bundle,'" said Don, with unexpected fluency.

"What does it mean, Ginny?"

"It's French for 'my dear.'"

"Why, I think that's a lovely name. Lots better than Allie May."

"It couldn't be worse," said Sherry. "Don't you remember I said once that Allie May was a silly name?"

"Yes, you did! Did you know all the time—oh, of course you did. You are Allie May". Kit was so confused that she could hardly talk.

"What I want to know is this," said Virginia suddenly, "were you in this house that first night we came here?"

"I certainly was. I didn't know you were coming, and I was going to hunt for the money. If you hadn't come, Steve would never have known I was here. But when you turned up I had to have a place to stay, so I hunted up my dear cousin."

"Were you in the house when we came?"

"Yes, but I didn't know you at first. I was peeking out of the south bedroom window when you unloaded. I didn't know you, but I recognized Jim."

"Of course," put in Jim. "No gal ever forgets her first love."

(To be continued)

Dr. Dick Reports on Leprosy Mission

Banmethuot, Vietnam (MCC) — For nearly a year John Dick, M.D., and his family, from Steinbach, Man., have been in Vietnam where Dr. Dick has been helping at the Banmethuot Leprosarium. Dr. Dick writes:

"We have spent ten months at an evangelical leprosarium among the friendly but superstitious tribes people. It has been a rewarding experience. There are about 80 lepers in an in-patient clinic on the mission compound. Most of these lepers are troubled with large, gaping ulcers on their feet. It is our constant concern to teach these people how to take care of minor injuries. They are a cheerful lot, despite their many bedridden years.

Since 1956, MCC has been serving at the Leprosarium in cooperation with Christian and Missionary Alliance Missionaries.

At a recent conference of Vietnam Christian and Missionary Alliance missionaries an appreciative review was read of MCC's service:

"We greatly appreciate the continued cooperation and assistance of the Mennonite Central Committee. Their personnel living at the Leprosarium, consisting of a doctor and his family, two nurses, three Pax boys and a matron, have made an immeasurable contribution to our work. The medical personnel have given unstintingly of their time and energies and have displayed a sincere concern for the spiritual welfare of the people. The three Pax boys have worked untiringly in the building of the two lovely hospital wings. One-third of the cost of these buildings was contributed by the Mennonite Central Committee and another one-third came from the American Leprosy Mission. In addition, the Mennonite Central Committee has contributed many medicines and a great deal in the way of relief goods."

Describing some of the incidents he has experienced, Mr. Dick continues,

"Some months ago a man in a village sustained a severe leg infection. Several sacrifices were offered—these usually consisted of a cow, buffalo or a chicken. But his leg would not heal. Finally, after much bickering with his fellow villagers, the man came to the leprosarium. After about two weeks in the hospital the man walked home. At his next visit to the clinic his face lit up in a bright smile as he eagerly told us that through contact with Christians and through the daily devotional periods at the clinic he had found Christ.

"It is amazing to see the zeal of these lepers in the devotional periods provided daily in a small chapel near the hospital. Often we have witnessed their hearty singing and have observed the spiritual

enthusiasm of these people whose bodies are sick and deformed."

The Bible Today

In the area of Malaya, Singapore and North Borneo the National Bible Society of Scotland reports that the circulation of Scriptures increased in 1959 to 14,017 Bibles, 7,538 New Testaments, and 88,395 Portions.

The United Bible Societies, in the world report on Scripture translation for 1959, states that some part of the Bible has now been translated into 1151 languages (an increase of 15 over 1958). The whole Bible has been published in 219 languages; the New Testament in 271 and at least a Gospel or some other book in 661 tongues.

The membership of the United Bible Societies and Committees is as follows: American Bible Society, Austrian Bible Committee, Belgian Bible Society, Bible Society of India and Ceylon, Bible Society of Brazil; British and Foreign Bible Society, British and Foreign Bible Society in Australia, British and Foreign Bible Society in New Zealand, Canadian Bible Society, Danish Bible Society, Finnish Bible Society, French Bible Committee, Icelandic Bible Society, Icelandic

Bible Society, Indonesian Bible Society, Japanese Bible Society, Korean Bible Society, National Bible Society of Scotland; Netherlands Bible Society, Norwegian Bible Society; Swedish Bible Society, Swiss Bible Society, Union of Evangelical Bible Societies in Germany. Sharing of many fields of work and full co-operation in all fields are the marks of the United Bible Societies' activity throughout the world.

MCC News Briefs

Mennonite Greets Baptist World Congress — Greetings to the 10th Baptist World Congress meeting in Rio de Janeiro, Brazil, were expressed on June 30 by Peter Epp, Wheatly, Ont., MCC worker in Asuncion, Paraguay. Also attending the Baptist convention was Peter Derksen, Oberschultze of Neuland colony. Neuland—the newest of the Paraguayan colonies—was organized in 1947 by 299 Mennonites who had fled from Russia during World War II to Germany and Poland. A meeting arranged by the Rev. Adolph Klaupiks, coordinator for Baptist World Alliance relief in Washington, D.C., and the MCC Executive Office also enabled Epp and Derksen to speak with the Russian Baptists delegation in Rio.

Lord Jesus Christ."

In issuing the invitation, the two leaders declared: "Because our churches and resources were destroyed during the war the last decade of our first century was consumed in re-establishing our churches and rebuilding our congregations. Much of our strength has been used to attain our present level of growth, but we are anxious to press forward to greater victories. The church in Japan is ready for aggressive evangelism.

"As our first step in the new century we desire to re-emphasize our obedience to the Great Commission which Christ gave to His disciples. We, the National Christian Council and the Fukuin Remmei, representing the majority of the Protestant churches in Japan welcome you and World Vision's many supporters around the world to join with us in sponsoring a Greater Tokyo Christian Crusade. We pledge the full cooperation of our churches and laymen toward making this the greatest Asian evangelistic campaign ever held."

It is expected that this Crusade in the world's largest city will be marked by unusual radio and television impact throughout the nation. Team members will be announced, Pierce says, in the near future.

Pierce Analyzes Japan Crisis; Accepts Tokyo Crusade Invitation

Just returned from Japan, where he saw multiplied thousands of zig-zagging students in anti-Eisenhower demonstrations, Missionary-Evangelist Bob Pierce has analyzed the reasons for the crisis in that tension-torn land — and has announced his acceptance of an invitation to conduct a month-long Tokyo Crusade in May, 1961.

What triggered the current political crisis in Japan? Pierce, who is president of World Vision, Inc., cites one reason of which the American public in general may be unaware: "For the past seven years, the youth of Japan have been largely taught by Leftist teachers."

The Communists unionized the teachers, he points out. They provided better teaching facilities, better salaries — and the result is that, while actual Communists represent a small minority of the Japanese population, the schools of Japan have been largely Leftist-dominated.

"The population of Japan is less than one per cent Communist," Pierce reminds, "and yet this one per cent of the population was able to put from 250,000 to 300,000 students on the streets of one city at one time — while the other 99 per cent of the population couldn't muster 1,000 to protest."

Says Pierce: "Christians in Japan constitute a tiny majority — less

than one half of one per cent — but now they are on trial for the whole Christian Church throughout the world."

In explanation, he points out: "Throughout the world, two powerful ideologies are in headlong conflict. Communism focuses attention on the mass — the individual is regarded as of little importance. But Christianity sees the individual as all-important, and says the world can only be changed as the individual is changed."

For this reason, he says, "The Christian church in Japan must speak up today with a new emphasis of the value of the individual in the sight of God."

How can this be done? The churches of Tokyo feel they have at least one answer. Over 90 per cent of them have joined in an invitation to Pierce to lead a month-long Tokyo Crusade in May, 1961.

The invitation is unprecedented, it is pointed out, in that it was jointly signed by the Rev. Ken Muto, Moderator of the National Christian Council and the Rev. Akitsugu Kurumada, Moderator of the Evangelical Federation. Says Dr. Pierce: "We thank God for this unusual opportunity. They know that we are forthrightly evangelical, and they want us to come and present the message of salvation through saving faith in the

29 New Manitoba High Schools Worth \$17 Millions

Hon. Stewart E. McLean, minister of education, has announced that building plans have been approved for the construction of 1,144 classrooms in 77 new high schools to be built throughout the province.

Money-by-laws have been passed and work is already underway on 29 new high schools to contain some 500 classroom equivalents, the minister said.

Provincial government secondary school construction grants range from 50.5 per cent to 75 per cent, depending on the number of classrooms per school. The approvals to date are nearly all in the 75 per cent category. It means the government will cover approximately \$13 million of the \$17 million tab.

Payment of these grants, based on a construction cost of \$15,000 per classroom, is made over a period of 20 years, Mr. McLean said.

Mr. McLean said that Manitoba's high school population increased about 11 per cent with the beginning of the 1959-60 term. He noted that students attended classes in rented classrooms during the school year just passed.

Building programmes for new public schools are examined by a five-member inter-departmental committee prior to the minister's approval. The committee has met 55 times since its formation in March of this year.

Ministerial Conference in Saskatoon

Saskatoon, Sask. — Ministers of the Evangelical Mennonite Mission Church and Evangelical Mennonite Church of Saskatoon met for a joint ministerial conference in the EMM Church in Saskatoon on June 22, 23. Rev. John D. Friesen, pastor of the EMM Church in Saskatoon was chairman of the conference.

Lectures on the Deeper Life and Minister-Church relationship were given by Rev. Ben W. Sawatzky, pastor of Gospel Mennonite Church, Winnipeg. Topics in Homiletics were given by Rev. Arnold Fast, pastor of the EMC, Chortitz, Sask. Reverend Jake Hoppner, missionary at Kamsack, Saskatchewan, gave some lectures on the minister's visitation program. One lecture on Evangelism was given by Rev. B. Friesen of Wynyard, Sask. The evening meetings were open to the public with Rev. Ben Sawatzky as the guest speaker.

It was unanimously decided by the group that these conferences

be continued, and that they be held annually.

All those present termed the conference a tremendous success and blessing. It was the third of its kind.

Ex-president and Acting President Honored

A recognition dinner honoring Dr. J. Winfield Fretz, acting president of Bethel College for the school year 1959-60, and Dr. Vernon Neufeld, who assumed the presidency of the college July 1, was held recently in Newton, hosts being members of the college board of directors and their wives. Present were also Mrs. Fretz and Mrs. Neufeld.

Dr. Fretz and Dr. Neufeld gave brief talks concerning the work and responsibilities of a college president and specifically as this concerns the future of Bethel College.

Dr. Fretz stressed the need for giving teachers opportunity for periodic research and study in or-

der that they might remain efficient and effective in their teaching and avoid premature "obsolescence." A check of \$100 was presented to him by Dr. J. O. Schrag, MsPherson, board secretary, in appreciation of outstanding service as administrative head of the school this past year.

Dr. Neufeld, using as "text" the Scripture passage "Enlarge the place of thy tent . . . lengthen thy cords, and strengthen thy stakes," (Isa. 54:2) pointed out that the present outlook is for an enrollment at Bethel of 1,000 students or more by 1970. This means that the school must "lengthen its cords" administratively, as well as in teaching staff and physical facilities. At the same time it needs to "strengthen its stakes" by building on a truly Christian foundation, avoiding narrow "sectarianism," yet dedicated to the service of the Mennonite constituency which gave it birth and from which it receives its chief support.

Menno Schrag, chairman of the board, presided.

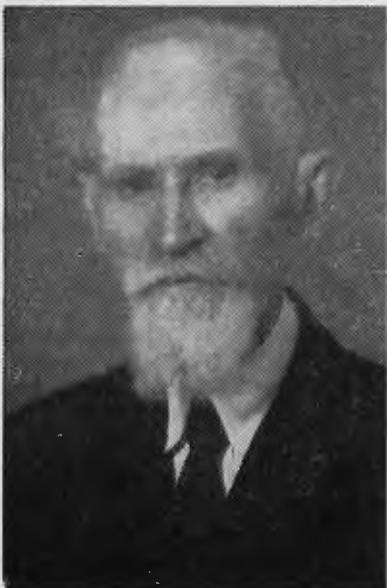
Winkler Building Permit Runs High

Winkler, Man. — At the end of May, permits worth \$120,000 had been issued. Up to July 6th only five additional permits had been issued, two for homes and three for alterations to bring the total up to \$144,000. Of the total \$108,000 worth of permit have been issued for 11 new homes.

The building of a new garment factory, 64 x 130 feet, will give a substantial boost to construction activity. The contract for the garment plant will be let very shortly according to announcements.

Two new homes are being built in the Winkler suburbs which do not come under the permit system. Two potato warehouses adjacent

Br. Herman Riesen †



A letter received from Mrs. Agneta Riesen, Omsk, U.S.S.R., writing about the passing of her husband, Brother Herman Riesen, 77, formerly from Altsamara, U.S.S.R. Dear sister Stobbe,

We have to thank you for your very kind letter, received on February 6, 1960. You will surely excuse the long silence, as my dear husband took ill on Feb. 14, and kept his bed until May 23, when our dear Lord took him away from all sorrow and suffering in this world to the brightness of His presence. We laid him to rest till the resurrection day by the side of his first wife here near by on May 26. Some 300 persons, relatives, friends and acquaintances were present. Some from far away. The sorrow, the loss to us remaining is great, but he has gone to Him Whom he loved since his youth. He chose the text for his burial — Phil. 1:21. A couple of hours be-

fore his going away, as I noticed that the end was not far off, I asked him, "Papa, have you not something to say to us remaining." Besides his second daughter Irma, in whose old cottage we live, I was the only one at home. He said, "take some paper and pencil and write down, you will find it afterwards in the Bible." So he left some words to each one of his children as well as their husbands or wives. His nephew got the first text: "Seek ye the Lord while He may be found," and so to each one until he left 2 texts with everybody of relatives and brethren in the Lord (1 Cor. 15:58 and Heb. 3:6). The Lord in His great mercy relieved his child of severe pain, as some suffer under a like illness, namely cancer of the stomach. But after telling me what to write down, he began shuddering and shivering and feeling great pain. After taking a dose of medicine he quietened down and said he was hot, felt sleepy and said, "I want to sleep, don't trouble me." And so he slept in Jesus to awaken no more on this side of Jordan. It is empty and lonesome without him, but dare we wish him to remain in this world of so much unrest?

Not long before his disease he asked me to write to you, which I have done. Kindly forgive that it is in English, as I cannot very well do it in German. May God bless you and your dear children with their families. Don't forget us in your prayers that those who have not yet decided for Christ may do so.

With much love and greetings, yours in Christ,
sister Agneta Riesen.

(This letter was sent in by Mrs. A. Stobbe, 518 Boissevain, Man.)

to town are being rushed to completion for the 1960 crop year, one owned by Kroecker Seeds Ltd., and the other by Alvin Wiebe, Klaas, Dave and Harry Friesen.

Bible Study Books

by Dr. Ironside

H. A. Ironside, internationally beloved Bible teacher and preacher, has written more than 60 volumes, pamphlets and articles on Bible subjects. Thousands of readers testify to Dr. Ironside's ability of getting to the heart of any Scripture and of his clear easily grasped outlines of even the most complex passages which makes it easier to understand the deep truths of God's Word. For 18 of his 50 years of ministry, Dr. Ironside was pastor of the famous Moody Memorial Church in Chicago. He went home to be with the Lord on January 15, 1951.

Here follows a list of books written by him:

Matthew. 407 pages	\$3.50
Mark. 251 pages	2.50
Luke. 723 pages	4.50
John. 892 pages	5.00
Acts. 651 pages	4.00
Romans. 176 pages	2.00
I Corinthians. 564 pages	3.75
II Corinthians. 292 pages	2.50
Galatians. 235 pages	2.50
In the Heavens	
(Ephesians) 341 pp.	2.75
Philippians. 126 pages	2.00
Colossians. 186 pages	2.25
I and II Thessalonians	
121 pages	2.25
Timothy, Titus and	
Philemon. 288 pages	2.50
Hebrews and Titus.	
274 pages	2.25
James and Peter. 103 pages	2.00
John and Jude. 235 and	
61 pages	2.75
Revelation. 366 pages	3.00
Joshua. 142 pages	1.75
Ezra, Nehemiah and	
Esther. 350 pages	2.50
Proverbs. 485 pages	3.25
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Isaiah. 384 pages	3.00
Lamentations and	
Jeremiah. 358 pages	3.50
Ezekiel. 336 pages	3.00
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104 pages	1.50
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True. 142 pages	2.00
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Our Missionary Children's School in the Belgian Congo

Ecole Belle Vue. — Beautifully situated among tall lovely eucalyptus trees, overlooking an inspiring scene of tree-covered hills and valleys lies Ecole Belle Vue. The sound of English-speaking voices and the sight of happy white faces indicate that it is a school for missionary children. Situated near the large Mennonite Brethren mission station of Kajiji, Ecole Belle Vue lies in southwestern Congo, 600 miles south and east of Leopoldville.

Cooler climate and few mosquitos on the Congo's southern plain, a running water system and a productive gardening area have combined to make an ideal location for this institution. Without question, it is God's provision for an urgent need for missions working in the Kwango district of southwestern Congo.

The rapid expansion of missionary activity in the Belgian Congo brought in a large number of missionary families. Faced with tremendous adjustments, children were suddenly thrust into the difficult position of learning to live in two worlds. To aid them in this adjustment of growing up in a foreign land and eventually returning to life in the homeland, the Lord led to the establishment of Ecole Belle Vue in 1950. The school has grown from a small beginning of six children, living and taught in mud dwellings, to nearly 60 children, housed and instructed in permanent facilities.

Sponsorship — Ecole Belle Vue missionary children's school is sponsored by the Mennonite Brethren Board of Foreign Missions and the Congo Inland Mission. Operational costs and staffing of the school are shared by the two missions. A board consisting of missionary representatives of the two participating missions guides the staff in the operation of the institution.

Course of Study — The school is operated on the American pattern so the children may adjust more readily to the American way of life. A unique feature of the curriculum is daily Bible instruction for all classes. In addition to regular elementary and secondary subjects, the school offers such extras as piano lessons, singing in musical groups, crafts, home economics and work assignments.

Spiritual Emphasis — A major objective of Ecole Belle Vue is the spiritual growth of its students. The spiritual welfare of the children is sought by the staff in numerous ways. Each morning before breakfast a time is reserved for private devotions. Older children designated as "big brother" or "big sister" help younger children in their quiet time. At the breakfast table there is "family" Bible reading and prayer. Each evening

children and house-parents in the various dormitories conclude the day with a period of singing, devotions and prayer. Many answers to prayer have been experienced as a result of these periods. The spiritual welfare of the children is also sought as staff members and students meet to discuss and pray about personal needs and problems and also through the daily Bible instruction in the classrooms. Sunday services include Sunday School and worship in the morning and varied devotional services in the evening. As much as possible, the students are given opportunity to assume responsibility in these services. Another means of spiritual impact is the yearly Bible conference which has had a very positive effect upon the lives of the children.

Enrollment — Enrollment has been growing with the years. Attending during the 1959-1960 school year were 55 students in grades 3 to 12. Nineteen students were from the Congo Inland Mission, 17 from the Mennonite Brethren Mission and the remainder from other missions. It appears as if the enrollment will continue to grow in the years ahead and require some additional classroom facilities and personnel.

Staff — the staff consists of about eight American workers supplied by the Mennonite Brethren Board of Foreign Missions and the Congo Inland Mission whose terms of service vary in length. These Christian workers serve in the administration of the school, as teachers, house-parents, spiritual counselors and dormitory supervisors.

Other staff members include about 15 Congolese nationals who assist in the maintenance and operation of the school in such capacities as caretakers, kitchen and laundry helpers, gardeners and hunters.

Social Life — Life at Ecole Belle Vue is conducted as much as possible on the family basis. Staff members seek to provide loving and personal consideration for each child. Children live together in dormitories with house-parents as supervisors and spiritual counselors. Activities are arranged to give the children outlet and experience in social activity and expression. These include Friday evening recreational nights, hikes parties, sports days and special meals.

Work Program — To teach the children the importance of accepting the responsibilities of life, the school has a work program for all students. It is the policy of the school to have at least one hour of meaningful work for each student per day, such as general clean up on the grounds, garden work, laundry work, cleaning rooms, janitorial work, feeding rabbits.

Facilities — The campus of Ecole Belle Vue includes a classroom building, other classroom facilities, a dormitory with separate facilities for high school boys and girls, a dormitory with separate facilities for grade school boys and girls, kitchen and dining hall facilities and several quarters and residences for staff members. A building is being planned to replace the old chapel which had to be dismantled. For the future it will be necessary to provide additional classroom facilities.

Study Conference on "Unity in Faith and Witness"

Donnellson, Iowa. — Approximately 100 representatives from various parts of the U. S. and Canada met here June 20 to 23, in the Zion Mennonite Church and the Donnellson high school for the Study Conference on "Unity in Faith and Witness and observance of the 100th anniversary of the founding of the General Conference Mennonite Church.

Iowa History

Speakers at the first public service were Rev. H. E. Nunemaker, a former Donnellson pastor, Dr. Melvin Gingerich, Goshen, Ind., who spoke on "The Mennonites in Southeast Iowa," and Dr. Howard Raid, Bluffton, Ohio, who reviewed "A Century in the Donnellson Community."

"Judging from the records now available, the John Carl Krehbiel family, who came on Nov. 1, 1839, was the first Mennonite family to arrive in Iowa," said Dr. Gingerich. It was the Krehbiel's grandson, Dr.

A. E. Hertzler of Halstead, Kan., who became the famous "Horse and Buggy Doctor." The so-called "Bush Church," built in 1850, was the first Mennonite church in Iowa.

Dedication of the Centennial Marker was in charge of Rev. Erwin C. Goering, Dr. Cornelius Krahn and Dr. Raid. Ceremonies at the Community Marker dedication in Donnellson were arranged by Dr. Raid and Dr. Gingerich, with the Donnellson mayor, Loren Simmons, among those participating.

Papers on Conference Theme

The remainder of the day and evening sessions were devoted to the theme of the conference. Papers presented were "The Biblical Basis of the Unity of the Church," by Dr. Vernon Neufeld, North Newton, Kan., "The General Conference Mennonite Church: Past, Pre-Krehbiel, Freeman, S. D.," "Our Apostleship of Reconciliation," Dr. Erland Waltner, Elkhart, Ind.; "Unity and Disunity Among the

Mennonites," Dr. Wm. Keeney, Bluffton, Ohio; "The Problem of Unity in the General Conference," Dr. E. G. Kaufman, North Newton, Kan.; "The Future of Inter-Mennonite Cooperation," Dr. Wm. Klassen, Elkhart; "The Contemporary Ecumenical Movements," Rev. Russel L. Mast, North Newton; and "The Mennonites and the Ecumenical Movements," Dr. John Howard Yoder, Elkhart.

Each address was followed by a response, after which the assembly divided into discussion groups.

Among the fraternal delegates present were Rev. and Mrs. Waldo Hiebert, Fresno, Calif., of the Mennonite Brethren Conference, Rev. Paul Erb, editor of The Gospel Herald, Scottdale, Pa., Dr. Melvin Gingerich, Goshen, Ind., and Dr. John Howard Yoder, all representing the (Old) Mennonites Church.

WEDDINGS

Wiebe — Penner

Miss Marie Elizabeth Penner, daughter of Rev. and Mrs. Peter C. Penner, Abbotsford, B.C., and Mr. Menno Martin Wiebe, son of Rev. and Mrs. Paul J. Wiebe, Vancouver, B. C., were married in the Arnold M. B. church on June 24, 1960.

Rev. Peter Penner, father of the bride, officiated, assisted by Rev. Paul Wiebe, father of the groom.

Wiebe — Krause

Miss Agnes Krause, daughter of Mr. and Mrs. Jacob Krause, Dalmeny, Sask., and Mr. Donald Wiebe, son of Mr. and Mrs. Corny Wiebe, Main Centre, Sask., were married in the Dalmeny M. B. church on June 11, 1960. Rev. Geo. Braun of Saskatoon officiated.

The wedding took place in the evening. The church was decorated beautifully with fern and lilacs. The young couple are making their home at 204 — 25th St. W., Saskatoon.

Wall — Friesen

Miss Tena Friesen, daughter of Mr. and Mrs. Jacob Friesen of Rhineland, Sask., and Mr. John Wall, son of Mr. and Mrs. Ted Wall of Swift Current, Sask., were married in the Rhineland Christian Fellowship Church, on July 2, 1960.

Rev. Jacob Friesen, father of the bride, officiated, assisted by Mr. Harold Thiessen. The soloist was Miss Helen Hildebrandt, the bridesmaid — Mary Anne Friesen, and the best man — Ed. Wall. The reception was held in the basement. After a wedding trip to British Columbia, the young couple will reside on a farm, 11 miles south east of Swift Current.

Some Aspects of Change Among the Mennonites

Harry Loewen, Winnipeg, Man.

"You cannot step twice into the same river." This statement by a Greek philosopher suggests flux, inconstancy and change. There seems to be nothing permanent in this world; all is subject to alteration. This is not only true in the realm of matter, but also with regards to groups of people as well as religious and cultural movements. Even the Mennonites, who are regarded by some as "changeless", have changed through the centuries. This does not imply that all change is bad; on the contrary, a change in the right direction is commendable. The Anabaptists, for example, changed the course of history by changing their own course from conformity to the state, the state church and accepted practices, to primitive or biblical Christianity. Yet it must be conceded that our spiritual forefathers did not recreate (which is historically impossible) original Christianity. They practised their faith within the context of their own social and political circumstances, and according to their own interpretation of biblical truths. Thus the present change among the Mennonites had its beginning in the Anabaptist movement.

In a denominational group of people external as well as internal changes are possible. It is often difficult to draw the line between the two. This article is an inquiry into both within the Mennonite Brotherhood. In view of a topic such as this, generalizations and over simplifications cannot be avoided. It must also be borne in mind that this is an interpretative study and not "objective truth."

Change from Country to City

The most spectacular change within the last three or four decades, has been the movement of Mennonites (at least in North America) from the farm to the city. Several country churches have been closed down and city churches have been accepted into the conferences. We tend to identify the Mennonites with agriculture. In Prussia, Russia and to a large extent in the Americas, the Mennonites have been farmers, but it must not be forgotten that the Swiss Anabaptists and the early Mennonites in the Netherlands came from urban centres. It was persecution that often drove them into isolation in the mountains or to the soil. Later on favourable circumstances such as the productive Steppes of the Ukraine and the wide prairies in North America, attracted the Mennonites to the farm. These possibilities have vanished. The Bible thus becomes increasingly separated from the plow, and becomes attached to the hammer of a carpenter, the brief case

of a teacher, or even the account books of a business man.

This movement to the cities presents a challenge as well as countless possibilities. Before this the Mennonites were isolated to a large degree and their missionary activities were restricted to their own folk; now it is possible to reach out and to present the gospel to others. Several groups avail themselves of this opportunity. City churches have also better opportunities for closer fellowship and more intensive church work. But there are drawbacks and certain dangers that face our city people. The strong community feeling which was once ours, has been lost in many instances; our family life and ties are weakening considerably; our denominational peculiarity in many cases disappears; and we tend to adapt ourselves, outwardly as well as inwardly, to the new surrounding.

Since about 1930 there have occurred changes in attitude toward farming. Until then farming was taken for granted by the Mennonites. With the shift to the cities, however, farming came to be looked upon as among the less desirable occupations. The city people soon felt to be higher in social rank than their country brothers. As a result the Mennonite farmer developed an inferiority complex. The difficult economic circumstances of the 1930's no doubt added to this feeling. When the lot of the farmer improved after 1940, his social status improved as well, but the city churches continue to exert, for better or for worse, the greater influences in the conferences.

Agricultural Changes

The Mennonites who remain on the farm have also changed and are still in the process of changing. Among most of the groups the tractor has replaced the horse; the automobile the buggy; the electricity the kerosene; and the methods of tilling the soil and reaping the harvest improve with breath taking speed. Within the span of less than a life-time, four different methods of harvesting have been observed — the sickle, the binder, the pull-type combine, and the self-propelled combine. The one time isolation has also disappeared; the car enables the farmer to be "in town" quite frequently; and in the size and comfort of his dwelling, the farmer emulates his city brother.

Theory and Practice

Although the Mennonites have been as a rule conscientious with regards to their walk of life, there exists an interesting contradiction among their agricultural and busi-

ness practises. Some groups, for example, are hostile to smoking and drinking, but due to the highly profitable nature of tobacco and hop raising, several Mennonites in Pennsylvania, Ontario and British Columbia have gone into this business. Others may be accused of raising malting barley and grapes. Closely related to this is the change in attitude toward usury (the taking of interest). The early Mennonites objected to this practise on the basis of biblical principles. Needy members were assisted by the community and some Anabaptist groups (Hutterites) even held all goods in common. Today high interest is often taken from fellow members without the least scruples. In the realm of profit and finance, adaptation appears to be least objectionable.

(Continued in next issue)

Leader Cites World-Wide Betrayal of Youth

A world youth leader warned recently that Christian civilization faced collapse because modern youths were "being betrayed by powerful and sinister forces." Edwin L. Minchin of Washington, associate director of the Seventh-Day Adventist Church's Youth Department, said that far from being prepared to meet the perils of the times, young men and women were being "brainwashed and conditioned for godless, lawless living." He told 6,000 delegates and guests attending the North American Youth Congress sponsored by his church that 15,000,000 copies of filth magazines were sold each month, mostly to readers of college age and below.

"A massive assault is being made in a thousand fields upon the integrity of our young people," Mr. Minchin said, "and a spirit of lawlessness is sweeping the earth — the tide of youthful crime is mounting." He cited reports indicating that a million teen-agers would be arrested in the United States this year. In Africa, Turkey, Japan and South America," he added, "hordes of students and teen-agers and others are terrorizing and overthrowing governments. Prophecies in the Scriptures, he said, "should bring a sense of urgency to Christian youths who have a message of warning and hope for the world."

A 3,000-Year-Old Tomb Found

The unearthing of a 3,000-year-old tomb on the site of the ancient city of Dothan in Jordan has been reported by the Wheaton College archaeological team. The team, under the leadership of Dr. Joseph P. Free, returned to the U.S. late in June. Along with them they brought 50 cases of relics found in the tomb which is thought to date from between 1400 and 1100 B.C.,

or about 200 years before the days of King Solomon.

The tomb contained 989 objects, including pottery, weapons, lamps, copper bowls and eighty-four skeletons. The presence of such a large number of skeletons, Dr. Free believes, gave rise to the belief that it was a family tomb. A bronze lamp, he added, tended to indicate that it was the grave of a wealthy warrior family, since clay lamps were used predominantly in that period.

Dothan is located about 60 miles north of Jerusalem. It is estimated to have been settled about 5,000 years ago. The city is mentioned in the Bible in the book of Genesis as the place where Joseph was sold into slavery by his brothers. The tomb was discovered last year, but excavation had to wait this year because of weather conditions. To reach the tomb, the archaeologists had to dig down 25 feet through various strata to cultural remains. This took two months.

67th U.S. Northern District Conference

Henderson, Neb. — Approval of an expanded budget of \$18,890 and the decision to work toward the establishment of a new church at Minneapolis, Minn., were among the highlights of the 67th session of the Northern District conference, held June 16 to 19 at the Bethesda Mennonite church.

About 230 delegates and many guests attended the sessions. Rev. Waldo D. Hiebert, professor at Mennonite Brethren Biblical seminary, Fresno, Calif., was guest speaker. Dr. and Mrs. P. J. Pankratz, recently returned from Taiwan, gave a message on missions.

Largest Mission Program

Agreeing to undertake the largest mission program in its history, the conference resolved to make increased efforts to meet its enlarged budget. Work toward forming a new congregation in Minneapolis is to be assisted by Frank H. Epp, presently in graduate study at the University of Minnesota.

The conference has also unwritten the payments on a \$25,000 loan from Church Extension services to the Good Shepherd Mennonite church, Sioux Falls, S.D., where the erection of a church will begin soon.

Reports of the district conference schools stressed the importance of training ministers and other full-time church workers to supply needs of established churches and to begin new congregations.

Men Pledge \$3,000

The Mennonite Men pledged \$3,000 for the purchase of a tractor for the MCC agriculture project in Mexico. Elected as officers of the organization were Willard Friesen, Butterfield, Minn., president; Clarence Peters, Henderson, Neb., vice-president; Edwin P. Graber, Freeman, S.D., secretary-treasurer.

Invitation to the Manitoba M. B. Sunday School Convention at Camp Arnes

God willing, the Provincial Sunday School Convention of the M. B. Churches of Manitoba will be held at Camp Arnes from July 29 to July 31.

All S. S. workers are cordially invited to attend. Our guest speaker is Rev. A. P. Regier, editor of our new S. S. material. He will speak especially on the new junior and Intermediate material.

We begin Friday, July 29 at 8 p.m. (D.S.T.)

The program will be sent to the S. S. Superintendent of your church.

The Manitoba M. B. Sunday School Committee.

Canadian Mennonite Church Women Have A Conference

Steinbach, Man. — The Canadian Women's Conference was held on July 5 in the Conference Mennonite Church in Steinbach. Mrs. Schaefer, president of the conference, greeted the congregation of women with Eph. 4:15 "But speaking the truth in love, may grow up into him in all things which is the head, even Christ."

A short memorial service was conducted by Mrs. Marie Siemens who reported that approximately 40 women had passed away during the past year.

Miss Anne Penner, missionary on furlough from India spoke earnestly to us, placing Mark 16:15-20 "Go ye into all the world," as basis for her talk.

She briefly reported on her trip homeward during which she had visited 21 cities in 10 different countries.

She drew attention to the pov-

erty-stricken refugees of Hong Kong, to a number of faithful witnesses of various countries, to the problems among the women in India, particularly, and to the pressing need of further education, especially among the women.

She closed with the remark: "Educate a boy and you have a man; educate a girl and you educate a family."

Mrs. Peter Derksen, Japan, once more touched our hearts in her farewell appeal to pray and give to missions and to undergird them in their work.

A panel discussion consisting of six members representing the different provinces followed. A lively discussion on vital subjects, such as, "How can we stimulate mission interest in mission societies."

What do we think of mission sales, bake sales, fowl suppers, etc., in the church for the purpose of raising money? Different viewpoints were voiced and it became apparent that we were not all agreed on our mode of giving.

The thought was expressed that we reexamine ourselves as to our stand to Christian stewardship and our love to missions and to the Lord.

Since Mrs. Schaefer resigned from her post as president, the congregation elected Miss Katie Hooze, Saskatoon, as president for a 3-year term.

85,500 Persons Won For Christ

A total of 85,543 "decisions for Christ" were recorded last year by the 272 units of the International Union of Gospel Missions in the U.S. and 17 other countries, it was reported at the group's annual meeting in Charleston, West Virginia. C. E. Gregory, president of the International Union, and superintendent of the City Mission, Cleveland, Ohio, reported that the total number included men, women and children. The 272 gospel missions served 7,366,116 meals during the year, furnished beds for 2,190,198 persons and assisted 21,628 families. In addition they conducted 66,264 religious services that



This picture shows Edén Christian College, Niagara-on-the-Lake, where the Canadian M. B. Conference was held July 2-6.

were attended by 3,298,780 persons, Gregory said. He added that the Charleston mission, located in the economically hard-hit coal-mining region, is now one of the largest units, second in size only to the gospel mission in Los Angeles.

The Alberta M. B. Conference

Linden, Alta. — The Alberta M. B. Conference met at Linden this year on June 11-13. Rev. J. J. Siemens of Coaldale was the Conference moderator. He is succeeded by Rev. Abe Regier of Calgary. Seventy-two delegates represented the approximately 1,100 members from the nine congregations comprising the Alberta Conference.

The secretary, Br. J. P. Dueck of Coaldale is succeeded by Br. Ernest Ratzlaff of Calgary.

Mr. and Mrs. Herman Buhler of Yarrow, B.C., gave us a report on their work in Uruguay, South America, on June 1,

Mr. and Mrs. Henry Dueck visited our church on June 15.

August 10-19. — Mission Camp at Arnes.

August 14. — A reunion of all who have been Pniel students, teachers or board members (as well as wives or husbands of same) is to take place at the Winkler Bible Camp (Burwalde) at 2 p.m. (CST)

August 17-21 — Annual Evangelical Mennonite Brethren conference in Grace church, Abbotsford, B.C.

August 19-21. — Youth Camp at Arnes.

August 22 - Sept. 5. — Open House Camping at Arnes.

October 22-25. — The M.B. Pacific District Conference is to take place in the Dinuba M.B. church, California.

November 10 and 11. — The United States M.B. Conference is to be held in the Shafter M.B. church.

November 13-16. — The General North American M.B. Conference is to be held in the Reedley M.B. church, California.

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ON THE HORIZON

Every Sunday. — German School Program of Manitoba Mennonite Schools over radio station CFAM from 6:30 to 7:00 p.m. (CST).

July 17-26. — Second Children's Camp at Arnes.

July 20-29: evangelistic services in the Linden M. B. church, Alberta. The evangelist is Rev. H. H. Epp. Every one welcome.

July 29-31. — Sunday School Convention at Arnes.

August 1-7. — Family Camp at Arnes.

Future Subscribers

Mr. and Mrs. John Born of Swift Current, Sask., are happy to announce the birth of a daughter, Brenda Doris, who arrived on July 2, 1960.

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