

Mennonite Observer

Ex. Bethel College
Mennonite Life

"Or I decided to know
something among you
except Jesus Christ
and him crucified."

I Cor. 2:2

★
YOUR CHRISTIAN
FAMILY WEEKLY

July 22, 1960

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. VI, No. 30

Report from Russia



Left to right: H. A. Fast, David B. Wiens, Gerhard Lohrenz, Peter J. Dick, in Leningrad in front of the monument of Peter the Great.

Submitted by H. A. Fast, Gerhard Lohrenz, David B. Wiens and Peter J. Dyck, June 30, 1960).

Traveling as tourists, the four brethren, H. A. Fast, Gerhard Lohrenz, David Wiens and Peter Dyck, arrived by plane in Leningrad the evening of May 26 and left Russia June 16. During these three weeks they visited the four major cities of Leningrad, Moscow, Tashkent and Alma Ata and traveled a distance of about 4,000 miles.

Part of this trip was under the so-called Deluxe Plan, which provides for a car and guide, while part of it was under the Pension Plan which provides for lodging and meals only plus the courtesy of being met at the railroad station or airport upon arrival at each city and taken to the hotel, as well as being seen off again when leaving the city. The Pension arrangement is, of course, the cheaper and if the tourist speaks Russian, it is not a bad arrangement since he is able to get around by himself quite well. Taxis are plentiful, the fare reasonable and the tourist may go anywhere he

likes in the city without having to report on his activity or being shadowed.

Intourist, the Soviet travel agency, is doing a fairly good job on the whole, considering the fact that tourist travel in Russia is relatively new, the number of good hotels limited and the distances enormous. Meals are adequate but after a few days tend to get monotonous. Vegetables and fruits are available in season only. This happened not to be the season of these. On the other hand, most hotel rooms for Intourist tourists are more than adequate in size, carpeted and frequently ornate. Each room is equipped with a radio loudspeaker and telephone, but telephone books are as good as non-existent in Russia and a tourist must not mind being frequently called to his telephone only to discover that after he has answered the call, there is no reply at the other end.

Facade or Fact?

The question every serious-minded tourist in Russia sooner or later asks himself is whether what

he sees and hears is real or rigged, facade or fact. Is one merely on a "museum trail" as someone has called the Intourist-directed tours through Russia or can one believe what he hears and sees?

The Soviets' own answer, after another encouraging word to open your eyes and look around, would be that every nation and family has its living room where things are tidied up for company and its closets where things are not tidied up and which are not for company. Why would a tourist, having only at best four weeks at his disposal, want to spend his precious time prowling around in Russia's back yard when there is so much that is worthwhile to see in the front yard—more than he can see and

photograph in this short time. Lack of adequate hotel accommodations and good roads to remote places is another reason for not taking tourists there.

Some tourists, though believing all this, still suspect that there are other reasons—that there is a "skeleton" in that closed closet.

The population explosion seems also to have hit Russia and finds this vast country woefully unprepared to provide adequate housing for its citizens. Real efforts are being made to solve this problem, but the haste of erecting new apartments is perhaps also in part the reason for unimaginative outward sameness and inferior qual-

(Continued on page 3-1)

Most Recent News About Belgian Congo M. B. Missionaries

Telegram from M. B. Board of Foreign Missions, Hillsboro.

Recent developments have had far reaching effects on our M. B. mission in Belgian Congo. Our mission staff is in Angola. This Board has received reports that our missionaries are on route to North America. On July 19th, we received 2 cables. The first indicated that 31 missionaries and children had left for the U.S.A. The second one said, the rest of our staff is to follow.

More details will be reported after

fuller information has been gained from the returning missionaries. Our special concern at this time rests with our indigenous church and the large program of evangelism in the Congo, which now has been interrupted.

Our last letter from the Harold Fehderaus was dated July 5th, and indicated that they were well and happy among their Congolese friends, among whom they were doing linguistic research.

(Phoned by Marion Kliever, Hillsboro, 12:30 p.m. July 20th,

Whites Suffer in Congo

Whites at Leopoldville airport swarmed around Premier Patrice Lumumba and President Joseph Kasavubu. The Belgians shouted at them, "Break their necks", and "On your knees, murderers" and also, "How would you like it if we raped your wife?"

Lumumba and Belgian commander Gen. Roger Gheysen exchanged bitter words. Lumumba said, "We don't need your protection, we need your honesty." Gheysen replied, "We are here to protect Belgian lives. Belgian women have been raped."

Karl Stragler, a former Belgian officer said that a seven-year-old girl and three nuns had been raped repeatedly and that his wife

Estelle had been raped between 20 and 30 times. These were the reasons for the enraging of the whites.

IF I DO NOT FORGET

In the morning when I rise,
Oh, I have such sleepy eyes!
And sometimes I'm crabby, too,
When one thing I fail to do.

That one thing is kneel and pray,
Asking God with me to stay
All day long and keep me sweet,
Gentle, kind with all I meet.

If I don't forget to pray
First, when I begin the day,
Then there's nothing can annoy,
And my heart is full of joy.

EDITORIAL

Speech by the Honourable George Hees

Minister of Transport, Ottawa.

(At a community picnic at Welland, Ontario, July 1, 1960)

Having made some introductory remarks, the Honourable George Hees spoke to a congregation of Canadian immigrants. The text of his speech shows the warm feeling which the Canadian government has for its citizens. The exact text is as follows:

I am confident you share my optimism, and deep conviction, that Canada today offers the brightest opportunities for success for the individual to be found in any country in the world.

Here, the opportunity to succeed, unhampered by oppression, or fear of dictatorship, exists for every self-reliant man and woman who has the initiative, the vision, and spirit of adventure to take their part in the development of this young country.

Today we no longer think of Canadians only in terms of their Anglo-Saxon and French heritage. We are now a nation composed of people whose ancestors came here from many countries, living and working together as Canadians, with one central objective, namely, to build a better Canada for ourselves and our children.

When I think of the many thousands of people who have come to our shores to live a better life, I also think of the great developments now taking place in our country, from coast to coast.

In our early days, our development was thinly stretched along our southern border, or along water routes where transport facilities made settlement possible.

Our forefathers, assisted by those who came to Canada from many lands, built railways which linked the Atlantic and the Pacific Oceans. This was followed by a network of highways, waterways, and, more recently, modern airplanes, which gave us access to practically every part of our country.

In more recent years, we have greatly accelerated our development of our northern regions, as settlement pushed farther and farther North.

To give you some idea of the speed with which this development is being pushed forward, five years ago my Department carried 8,000 tons of supplies to the Arctic. Last year, this had increased to a figure over 14 times greater, or approximately 116,000 tons.

I mention this to indicate the breadth of the present development program now under way in this country. Today, a greater Canada than we have ever known is in the making.

In the councils of the nations, Canada's voice is heard with respect. From our farms, our mines, and our factories, we are producing, not only more of the essentials of life, but more of the essentials necessary to preserve our way of life.

Our high standard of living, and our great productivity for a nation of 17 million people, has been achieved in an atmosphere of freedom, under a democratic system which we cherish.

The challenge to us is to improve our standard of living for our people, by taking advantage of every opportunity available to us. That challenge faces every one of us as Canadians. To those of you who have come to Canada, we welcome you to this land of opportunity and of freedom, and we look to you to join with us in building a great nation.

We welcome you who have come to our shores, into a democracy where, under law, you became a legal heir to our future, just as effectively as those who are Canadians by natural birth.

We welcome you to a land in which you may worship according to the dictates of your own conscience, and where you need not fear oppression, injustice, or privation, because of any totalitarian concept of the superiority of the State over the rights and freedoms of the individual.

Just this morning, when I left Parliament in Ottawa, our Prime Minister introduced a Bill of Rights for Canada. This measure, which was introduced on the ninety-third anniversary of our birth as a nation, is the outward expression of the inward determination of our people to live and work and prosper, as free citizens, under our democratic system.

This concept of the rights and freedoms of the individual, to which we adhere, carries with it responsibilities which I know you recognize, and which, like your forefathers who came to this land in the past, you are prepared to cherish and maintain against any inroads by those who would force their way of life upon us.

We hope that you, who have come to live with us, will take a keen interest in public affairs, and all worthwhile causes, for the improvement of our country.

In this land of opportunity, there is no law that states one must be born here before one can accept public office, whether in the provincial, municipal, or federal fields of government.

In this land, there exists an equal opportunity for all, and I look forward to the day when our different levels of government will be even more representative than at present, of the various races that make up our population.

As citizens who came from another land, you brought with you skills and crafts which are needed in our great task of nation-building. You have much to contribute, and by so doing, you have much to gain, not only in a happier, fuller, and more prosperous life for yourselves, but as well, in the greater opportunities you will create for your children.

We have in Canada a country endowed, as no other with an abundance of natural resources, the full extent of which have not yet been established. Together, as a people, we are capable of developing and utilizing these resources for the betterment of ourselves and all mankind.

We welcome you, as fellow-Canadians, to share this task with us, and with you I look forward, with confidence, in our ability to create, within our boundaries, a nation that will give our people the highest standard of living yet known to man.

DEVOTIONAL

What is Repentance?

"Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye." Mark 1: 14, 15.

If there is a man or woman who has been trying to live a Christian life and has no joy in it, and no victory in it, and no song in it—I know the reason! It is that you have never repented. You started wrong.

This is the most neglected doctrine in the New Testament, and the most unpopular. You do not often hear preachers speak upon it. You do not like to hear about repentance. And I will tell you something else—it is not an easy subject to preach upon. It is far easier to congratulate than it is to expostulate.

There is far more said in the New Testament about repentance than anybody dreams. You take a good reference Bible and read up on that subject for a month, and see! Why, this Book is a handbook of repentance: it enforces it, it commands it, and it so demands it that there is no substitute that it will accept. Over sixty times the Book enforces it, and all the Epistles are written to show men how to do it, so that you need not be at sea or in a fog as to what it means: yet multitudes of people are.

I am afraid that in our zeal to get people into the Church of God we have allowed them to come in under false pretenses. We have not sufficiently torn the bandage from their moral and spiritual vision.

I have never yet preached an easy religion; I have never yet preached a cheap religion. I have not found one: I do not know one. Jesus never made it easy for people to be saved. He did not say, "Only believe: you have nothing to do." Please remember that! He did not preach to sinners, to begin with, on the love of God. We have preached love till people are love-sick!

Jesus said, "Ye must be born again." He held up no false standards. He deceived nobody, and He would not have them deceived. We have been afraid to hurt people: we have compromised, we have lowered the standard with the hope

(Continued on page 8-1)

Mennonite Observer

Our Christian Family Weekly
for Mennonites of All Age-groups

Telephone LE 3-1487

The MENNONITE OBSERVER
is published every Friday by

The CHRISTIAN PRESS, Ltd.

159 Kelvin St., Winnipeg 5,
Manitoba, Canada

Address all correspondence to
the above address.

Managing Director — H. F. Klassen
Production Manager — J. K. Neufeld

Subscription rate: \$2.25 a year:
payable in advance.

Authorized as Second Class Mail,
Post Office Department, Ottawa

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

Report From Russia

(Continued from page 1-4)

ity and workmanship. Although it was obvious in every city we visited that many people must live in very primitive dwellings for years to come, we did see building crews constantly at work, often including women doing men's work, tearing down the old and erecting the new. And then there are the truly splendid old, and sometimes modern, public buildings, such as the churches (now mostly museums), the impressive Moscow University, the grand palaces of the Czars (now also museums), some hotels, and the like. Russia is rightly proud of these, as well as her enormous public parks and up to the hundred-yards-wide streets.

As one would expect in a socialist state with a controlled and centrally-guided economy there seems to be little if any real unemployment. One had the feeling, however, that not all people were suitable for their jobs nor happy in them. Many women doing manual labor, such as road and house construction, street-sweeping and working on the railroad, appeared to be muscular enough for the rough assignments but one wondered about the feminine touch in the homes and tenderness to husband and children. Perhaps such a combination is possible in Russia, even if rare elsewhere. Wages are generally low, ranging from 400 to 1500 rubles per month (10 rubles equal \$1). Food prices are reasonable but clothing is very expensive and of inferior quality and tailoring.

Religion in Russia

It is common knowledge that religion in Russia is taboo. Most of the Bibles and other Christian literature carried by the brethren were impounded at the border when entering Russia and again returned at the time of departure.

People are not, however, in contrast to former times, imprisoned or exiled for their religious convictions and practices but neither are they free. There are many and varied subtle ways of punishing believers, especially when they are other than old women.

It would appear from the limited contact of the brethren with the Russian Orthodox Church that the few churches still open and used for church services are well attended and the people devout. Services are, of course, highly liturgical, but people enjoy the wonderful Russians singing and find relief and some satisfaction in simply being there, standing in a crowd of believers, repeatedly crossing themselves and thus affirming openly their belief in God.

All one has heard about the crowded Baptist churches is true in the four cities where the brethren

visited, but that is not the whole picture. To interpret this correctly, one needs to take into account the fact that Moscow, for instance, with a population of some seven million people has one evangelical, that is Baptist, church with a membership of 4,500 of which not half can crowd into the church at one time. Still it is a wonder that even these come to church and that a few among them are young people.

The brethren were courteously received by the Baptist leadership and ministers but did not, of course, have the opportunity to speak to the congregations, nor deliver greetings. It was rather obvious that during the two—, and in one instance three—, hour service the place for these foreign visitors was as silent listeners in the pew while before and after the service they belonged in the minister's study or in the church office rather than outside mingling with the people. To have been there helps one to understand why this needs to be so.

Official invitations were extended to the Baptist leaders to the third Peace Conference known as Puidoux (after the Swiss town Puidoux, the place of the first of these peace meetings) to be held this August near Paris, France, and also to the Seventh Mennonite World Conference to be held in Canada in 1962.

Meeting Mennonites

Because Mennonites in Russia are not registered as a Mennonite church, they may not legally conduct their own worship services. Nevertheless, some do meet in private homes, but most of them probably attend the Baptist churches. This is especially true of the Mennonite Brethren. Some also join the Baptists but others, undoubtedly, are not believers though having Mennonite names.

The brethren met a number of Mennonite men and women of both groups, the so-called "Kirchliche" (G.C.) and the Mennonite Brethren. It is difficult to evaluate such contacts, weighing carefully the positive but also the possible negative aspects. The warm hand of friendship, the brief fellowship, the face and voice radiating love and understanding, the word of spiritual counsel and the prayer together were precious experiences and these experiences may, under God, be more far-reaching than we dream.

It had been reported in various letters and the brethren verified the fact that the Baptist church admits to its Communion table only those who have been baptized by immersion. This narrow ruling excludes from the Lord's Supper many Mennonites baptized by application but who are truly born again and who lead sanctified lives. The concern and plea for greater tolerance was laid before the Baptist leadership because in times of stress when those who love the



The University in Moscow with 2,000 professors and 23,000 students with a specially well developed faculty in science and other areas of knowledge. (MCC Photo, taken by Peter Dyck).

Lord Jesus Christ need each other so urgently, quarrels about outer forms are not only tragic but ruinous. All those who love the Lord and lead a life of sanctification should consider each other to be brethren and should treat each other as such.

Humanly speaking, the last chapter of Mennonites in Russia is now being written and will soon be done—but God's arm is not shortened! Many are not believers any more, others join the Baptists and some are going off on spiritual tangents, joining heretical sects or even organizing new groups such as "Gemeinde Gottes," and "Heilige Gemeinde", which among other things teach the Christian's state of perfection, that is of sinlessness. But many others are sincere believers of the true Word, humbly and earnestly trying to live and walk by the Spirit of Christ, as the Apostle Paul admonishes in Galatians 5:25.

Materially the Mennonites are faring quite well. They have their daily bread, clothing and shelter. This is not their chief concern. Some even occupy responsible positions and receive relatively good wages, but for the many broken families the continued separation of loved ones is creating immense hardships and unbelievable trials. It appears that though the reunion of such broken families is not altogether hopeless, the emigration to Canada has increased slightly in the past year; those relatives permitted to leave Russia are, however, almost without exception the old and feeble folk.

The four brethren who spent three weeks in Russia will be reporting to the various congregations about the things heard and seen. Their one concern is that there be much prayer in the brotherhood for Mennonites and all Christians in Russia.



Children in Tashkent who still live in very primitive houses but which the government promises to replace with modern 6 to 10-story apartment houses as soon as possible. (MCC Photo taken by Peter Dyck).

News From Here And There

Dr. Ferdinand Pauls and Mrs. Pauls (nee Ruth Neufeld) were ordained as missionaries in the Southend M. B. church on July 17. Rev. J. P. Neufeld and Rev. G. D. Huebert performed the ordination by the laying on of hands and prayer. The Sunday morning service was at the same time a farewell for Brother and Sister Pauls, who expect to leave for Belgium in the near future, where they will carry on preparatory studies for their future field of service in the Congo.

* * *

Br. and Sister John Baerg, Dalmeny, Sask., observed their silver wedding on July 17. Rev. and Mrs. D. K. Duerksen, Winnipeg, also went there to participate in the blessings of the service there.

* * *

Mr. G. H. Peters, 34 Noble Ave., Winnipeg, is in the Concordia Hospital, since July 13. Mr. Peters had a slight attack, after which his eyesight was somewhat impaired.

* * *

Br. David J. Reimer, Morden, Manitoba, is seriously ill in the Misericordia Hospital in Winnipeg. Mr. Reimer has served for an extensive period of time as public school teacher, S. S. worker, and chairman of the Manitoba M. B. Youth Committee.

* * *

A Mennonite Missionary Conference is to take place in the European Mennonite Bible School at Bienenberg, Liestal, Switzerland, on July 28-31.

The U. S. Democratic Party has nominated Mr. John Kennedy as the candidate for the presidency for the next election to be held in November. Mr. Lyndon Johnson is their vice-president candidate. The Republican Party will make its nominations in Chicago on July 25.

50 in Fernheim Bible School

Fernheim Colony, Paraguay.—An enrollment of about 50 students was expected for the opening of the four-month term at the Mennonite Brethren Bible School here on June 8.

A number of students were expected from other colonies in Paraguay as well as from Brazil.

Instructors include Henry C. Born, principal; Peter Klassen, Heinrich Loewen and Hans Wiens.

Conference of Evangel. Mennonite Mission Church

Winkler, Manitoba. — The Evangelical Mennonite Mission Churches of Manitoba and Saskatchewan, formerly known as the Rudnerweider churches, held their first annual conference here July 3 to 5.

The conference approved a budget of \$36,000, of which about \$25,000 is for mission work. There are 26 missionaries of this group serving in seven countries under seven different mission societies.

Highlight of the conference was the missionary day on Sunday, when Mr. and Mrs. Ernest Litscheid of Winnipeg were ordained for mission service in northern Canada.

The executive committee of the 1600 member conference is comprised of Rev. J. D. Friesen of Saskatoon, Sask., president; Rev. B. W. Sawatzky of Winnipeg, vice-president, and Rev. G. H. Penner of Plum Coulee, Man., secretary.

Europe

Brother and Sister G. H. Jantzen will transfer to Northern Germany around September 1 where they will begin a ministry under our conference. At the same time Brother Jantzen will assist in the teaching program at a Bible and mission school at Kalkar.

Brother and Sister A. J. Neufeld are located in Berne, Switzerland, where medical service is available to their son Gary. Brother Neufeld will spend a good share of his time away from home in evangelistic work in Austria and Germany.

South Dakota Corn Crop Promising

Sioux Falls, S.D. — South Dakota's 1960 corn crop, estimated at 113,400,000 bushels as of July 1, would be almost one-third more than last year's small crop and slightly higher than the ten-year average, according to figures released today by the state reporting service.

Small grain fields, based on July 1 estimates, would range from two to three times higher than 1959.

Crop Prospects in Prairie Provinces

Prospects are extremely good across the three prairie provinces although drought is plaguing scattered districts in Manitoba and

Southern Alberta. In Manitoba especially, rain is an immediate need in most districts.

To the west, farmers in southern Saskatchewan are forecasting an all-time record wheat yield. Their counterparts in Northern Saskatchewan have planted more rapeseed this year in an effort to get a good cash crop. All three provinces report little damage from wind, hail and insects.

Ontario Wheat Crop Good

Toronto (CP) — The Ontario wheat producers' marketing board said recent farm surveys indicate the 1960 wheat harvest will be about 17,500,000 bushels. Last year's yield was 12,867,000 bushels.

The board warned producers there likely will be a strong demand for wheat for feed, due to lack of a carry-over of wheat from last year and a poor crop of oats and barley. It urged producers to store wheat on the farm, unless the market prices are well above the floor price of \$1.40 a bushel.

4 Camp Boys Drown

Sudbury, Ont. (CP) — Four boys between 12 and 14 attending a Baptist church camp were drowned Tuesday in the Vermilion River 20 miles northwest of here.

Church officials and police said three of the boys were drowned when they went to the assistance of another in difficulty. They were among a party testing a swimming site.

The Berean church, which operated a camp at the same site for the last six years, cancelled this year's camp.



Delegates and guests at the Canadian M. B. Conference, held at Eden Christian College, Niagara-on-the-Lake, Ontario. Picture to left: l. to r.: Gerhard Giesbrecht, missionary among Lengua Indians, Paraguay; G. H. Sukkau, Winnipeg, treasurer of the Canadian M. B. Conference; John Willms, Hepburn; C. C. Wall, Winnipeg. Picture in centre: l. to r.: J. H. Quiring, Winkler; F. C. Peters, Winnipeg, moderator of the Conference; Henry Penner, St. Catharines; A. J. Klassen, Matsqui. Picture to right: l. to r.: C. Braun, Hepburn; Geo. Braun, Saskatoon; Wm. Thiesen, Linden, Alta.



Picture to left: l. to r.: Frank Kroeker, Ontario; Alexander Dirks, N. Kildonan; John Unruh, N. Kildonan; J. P. Epp, Steinbach; A. A. Wiens, Yarrow; C. A. DeFehr, Winnipeg. Picture in centre: l. to r.: Jacob Wall, Culross, Man.; Nick Dick, Elm Creek; David Dick, Niverville; Isaak Goerz, Winnipeg. Picture to right: l. to r.: Gerhard Epp, Vineland; David Neumann, Virgil; H. Friesen, St. Catharines; Wm. Wiebe, Clearbrook. (All these photos by C. J. Rempel).

THE FAITHFUL REMNANT



Left: Brother Lim Khi Thin (center) with his children in front of him and Brother and Sister Herbert Friesen at his right and left. Center picture: One of the churches built up and served by Brother Lim Khi Thin. Picture to the right: A children's service led by a daughter of Lim Khi Thin.

by Herbert Friesen

(Brother Friesen is a member of the Hillsboro Church and brother of India missionary doctor Jake Friesen. As a medical doctor, Herbert Friesen fulfilled his term of U.S. government alternative service in Java by serving in the MCC medical program. While serving in Java, the Friesens visited Brother Lim Khi Thin which led to the writing of "The Faithful Remnant.")

For us as Mennonite Brethren, as well as for a number of other groups, there is an anxiety over the fate of our brethren in China. This vast, populous country, once the object of such tremendous missionary endeavor, has hidden itself from our view behind the Bamboo Curtain of godless Communism.

Communism was gaining a foothold in China for some time, but actually took over in 1948. Missionaries remained as late as 1953, and it is estimated that 7,000 were killed. And only God knows how many thousands of national Christians were either killed or forced to renounce their faith. What is the situation today? What has become of the churches? the Christians? Is Christianity possible in China today?

In our stay in the Far East we have had numerous contacts with the Chinese who pervade every society here. We have repeatedly tried to answer some of the above questions. Although they still remain largely unanswered, one can make some generalizations. For one thing, Christianity is being practiced in China today, but not propagated. The situation, of course, varies from place to place, but apparently the adults, especially the elderly, can assemble. It is felt that not much "damage" can be done by this group anymore. But the children and young people are the targets of the Communists and are kept so busy with their "training programs" that there is little time for anything else. The Communists seem particularly disturbed by the fact that if the Christians have a God in heaven, why do they need a head office in

Texas or a Pope in Rome. "Get a pope in China," they say.

From time to time The Mennonite Observer had carried reports about Rev. Lim Khi Thin of Indonesia. It has long been the desire of our Board of Foreign Missions that someone make contact with him, and as we were located on the same island, it was our privilege to make the 350-mile trip to East Java along with the Herman Tans, former Tabor students.

Rev. Lim (the Chinese always use the family name first) heartily greeted us as we entered the church compound in the village of Genteng. His short frame, balding head and long, shaggy eyebrows portrayed a man of 60 years full of unusual energy and determination. He ushered us into his abode adjoining the handsome, new sanctuary, and offered us a cup of coffee.

Rev. Lim was converted at the age of 16 under the ministry of missionary F. J. Wiens in China. After completion of the Bible school course, he worked for the mission for several years, and then in the latter 1920's, fled to southern China because of the civil war going on at the time. Missionaries J. S. Dick, Paulina Foote and Adelagunda Priebe also fled to South China at the time. Work was begun in the Swatow area, but in 1930 Rev. Lim accompanied Rev. Dick to Borneo in Indonesia. Rev. Dick returned to the States after several months, and Rev. Lim stayed on and continued his ministry there for 20 years with the establishment of two churches. (Just in the past few weeks he received word that one of the churches had been destroyed by fire.) From Borneo he went to the island of Bali and again built a church. In 1952 he felt the call to East Java, and here he has labored faithfully until the present time. A total of six congregations have either been built or built up and two church buildings constructed. The total baptized membership of these groups is about 300. His work is centered in an area heavily Chinese; so much so that mostly the Chinese language is used, and few understand the Indonesian.

Rev. Lim himself preaches only in Chinese, and uses an interpreter into Indonesian. He speaks English reasonably well.

As we were there on a week end we were able to attend a worship service. We anticipated hearing a good sermon, but with true "missionary persistence" he persuaded me to bring the message—which I did in Indonesian with a young lady in turn translating into Chinese. It was interesting to note a distinctive "M.B. atmosphere" about the service—somewhat of a contrast to the more stiffly formal services in most other Indonesian churches affected by European influence.

But there was an almost ominous shadow over the congregation. The group, which only a few months ago numbered more than 150, is down to about 50. There were few

Canadian Lutherans in the Limelight

Canadian congregations of the Lutheran Church — Missouri Synod recently re-affirmed their intention to become a self-governing church in Canada by 1962. Meeting in Winnipeg, the 30 delegates to the Lutheran Church-Canada resolved "to continue plans to organize administratively as a Canadian Church (in the status of a sister church of the Lutheran Church — Missouri Synod)." For two days a group of 60, including President John Behnken and six other executives from the Missouri Synod, explored the many problems of autonomy. Far from hanging on to the 80,000 baptized Canadians, who remit annually nearly \$300,000 to the Synod, Dr. Behnken was "practically pushing us out of the boat," as one spokesman put it. Dr. Behnken likened the Lutheran Church-Canada to a daughter getting married. "She is going out on her own, but she still wants her parents' blessing," he said. "These folks in Canada feel that we (the American body) are foreigners and they naturally want to establish their own administrative household." This conference was held to

smiles as we greeted the members coming from the building. Space does not permit a lengthy explanation, but in brief it is the vigorous antireligion campaign going on in Indonesia, and more specifically aimed at the Chinese. All those who still retain their Chinese citizenship are not permitted to operate businesses in the smaller villages and rural areas. Chinese students, except for a small percentage, are not permitted to attend the universities. These, and other measures by the government, have forced a mass exodus back to Red China, mainly because China offers free passage to them. Also, persistent Communist propaganda in Indonesia coupled with "anti-imperialism" have convinced a good share of them that Communism won't be so bad after all.

In a few months this beautiful church will perhaps be empty. With tears in his eyes Rev. Lim told of his concern for his sheep. "If 10 of them are lost, I feel my work in vain," he said. How can they possibly retain their faith in China?

Where to now? Brother Lim plans to spend several months visiting his children on Borneo, then return to Djember, another city in East Java and await further leading from the Lord. He is discouraged, but not defeated. He also faces the possibility of sending his two youngest children back to China as there is no other possibility of their receiving a higher education in Indonesia.

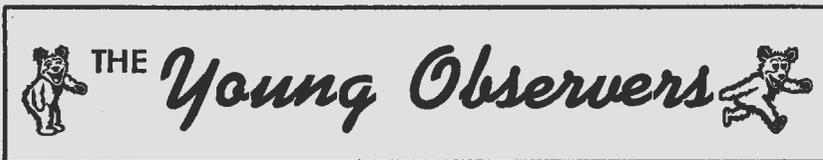
Certainly all has not been lost. Although the remnant may be small, it has been a faithful one.

discuss "how and when" the ultimate separation of the two churches will be carried out, he said.

A self-governing Canadian Church could not hope to be self-supporting, if the present rate of expansion is to continue, a committee had reported. Both Dr. Behnken and Dr. C. T. Spitz, the Synod's Mission Board chairman, supported the view that independence should not wait until the Canadian Church could support itself. The most important consideration should be what is best for the Kingdom of God in Canada. Accordingly, the Lutheran Church-Canada resolved "to request the Lutheran Church — Missouri Synod for such aid as may be required, in higher education, foreign missions, etc."

Merger into one Lutheran Church in Canada has been discussed at meetings held annually for six years, by representatives of all Canadian Lutherans. Similar meetings, designed to show doctrinal agreement, are planned for September 6 and 7 in Winnipeg.

He who is not liberal with what he has, deceives himself when he thinks that he would be more liberal if he had more. —C. S. Plumer



Dear Girls and Boys,

Are you all enjoying this warm, balmy weather? I hope you are having a nice time at work, as well as at play. No doubt you are outdoors most of the time. Be sure to share and take turns at your games, even if Mother and Dad aren't watching. You know there is One who watches, and cares whether you play fair.

Jean and Dick were playing in the sand. Jean wanted to build a castle, but Dick wanted to make a tunnel. They sprinkled the sand with water until it was just right for building. Dick took a stick and drew a line right down the middle of the pile.

"You can build your castle on this side," he said, "and I'll build my tunnel over there." So they shared without any quarreling.

Both children began to work busily. Dick piled the sand into a big round hill. He patted it and patted it, until it was firm and hard. Then he began to dig the tunnel. He scooped the sand out carefully because he did not want the hill to cave in.

"This is going to be the best tunnel I've ever built," he said proudly.

"My castle is going to be good, too", replied his sister. "It is almost finished."

She stood up to move around to the other side. She didn't know how it happened but her foot slipped, and she sat down, plop, right on top of Dick's tunnel.

"Oh, Jean, you've spoiled my tunnel," he cried angrily.

"Oh, Dick, I am so sorry," pleaded Jean. "I didn't mean to spoil it. I'll help you build it again."

"It's all right," responded her brother. "I was angry at first and wanted to hit you. That would not have helped any. You looked so funny when you sat down on the tunnel. I'll forgive you, and we can have a good laugh about it."

Now, girls and boys, you will agree with me that it was much better for them to forgive instead of shouting or crying or hitting. So be ready to forgive.

Love, Aunt Helen.

HOW DOES YOUR GARDEN GROW?

I Corinthians 3:1-9

"I have planted, Apollos watered; but God gave the increase." — I Corinthians 3:6.

"Wherever do you buy your seeds and plants?" asked Mary of her uncle as they walked in her uncle's lovely garden. "Your flowers are always big and flourishing, while mine are often tiny and sometimes fail to come up at all."

"May seeds are bought at the same shop as yours," said Mary's uncle. "Would you like to know my secret for having good blooms all the season through?"

"Please tell me," urged Mary, and her uncle led her past the greenhouse to a refuse heap in a corner which Mary had always thought rather ugly.

"In that heap," began her uncle, "are all the leaves which died last autumn, all the dead flowers, all the decaying garden refuse. Soon I shall be digging it into the soil again, for it contains the food which the flowers and vegetables of last year took from the ground. A well-manured garden is the secret of good crops. Only through the sacrifice of other years can this year's plants flourish."

What Mary's uncle said about his garden is true also of our lives. "You are God's garden," wrote Paul (1 Corinthians 3: 9), by which he meant that in the soil of our hearts could grow lovely flowers like love, joy, peace, patience . . . but look up Galatians 5:22 for the full list yourself.

Many people have helped to prepare the soil of our hearts. Our mothers and fathers, school teachers, company guards, Salvation Army officers and a host of Christian friends have enriched us by their example and by spending their lives for our sake. Then there is the heritage of two thousand years of Christian living, the martyrs and teachers who have given us the Church in which we have grown up.

Most of all we owe to Jesus, who not only showed us how to live but "died that we might be forgiven."

Mary's uncle had something more to tell his niece. "Your garden is too crowded, Mary. Plants need room to grow." Mary thought of the weeds in her garden. They were choking her plants. And Mary thought of the weeds in her

heart; bad habits, ugly thoughts, unpleasant actions that choked all the good in her heart.

Mary's uncle was not only thinking of weeds. "You see," he was exclaiming, "you cannot grow everything in your garden. If you want to grow sweet peas, there will not be room for pyrethrums, and while you are growing geraniums you may not be able to grow roses. You must choose between the better and the best. Always remember that the best plants take the most trouble to grow."

Mary stored it for her memory, not only for her garden, but also for her heart. Some things may be quite allowable, but if she wanted to grow the kind of flowers which would brighten the world and give glory to God, she would not have time for certain pleasures.

"There is always something to be done in a garden, Mary," her uncle was saying, "for there is always something one can grow. In the spring you can start with crocuses and snowdrops, then there are daffodils and tulips, sweet peas and violets. In the summer there are flowers in abundance till you come to the asters and late chrysanthemums. If you are a really good gardener you can have blooms even until the snow flies.

Mary's uncle looked at the girl with a smile. Then he put both hands on Mary's shoulders and, looking her straight in the eye, he said: "That's how it must be in life, my child. At every age you can show some new Christian grace which will bring joy to all around and most of all to Jesus your Master."

Mary knew what qualities she wanted to grow and made an inward resolve that she would sow them at once.

From Salvation Army's publication "The Young Soldier."

Janie's Verse

Janie read the words on the paper, then she read them again. She put the paper down, and looked away. She could still say the words!

Janie called to her brother Jim. "I know my verse!" she said.

Jim smiled. "Let me hear it," he said.

Janie smiled, too. She liked to say Bible verses. "God loveth a cheerful giver," she replied.

"Very good!" praised Jim. "Now you are ready for Sunday."

Janie shook her red hair. "Not quite yet," she told him. "I have to know the verse, but that is not all. I must be a cheerful giver, too. I must tell my Sunday school class what I gave."

Janie did not know what to give. She thought and thought. She went to see her friend Betty. "What are you giving?" she asked.

A Special Gift

Betty put her hand in her pocket. She pulled out a bright new dime. "I will give this," said Betty. "My Aunt Kate sent it to me. I will take it to Sunday school and put it in the basket for collection. I am glad I can give this dime."

Janie did not have a dime. She still did not know what to give.

Then she met her friend Grace. "What are you giving?" she asked.

"My mother made some jelly today, I helped her. I will give a glass of jelly to my grandmother. She will like the jelly. I am glad I can give her the jelly."

Janie did not have any jelly. So she still did not know what to give.

Then Janie went home. Baby Pat smiled. He was glad to see Janie. He wanted her to play with him.

Soon Betty came over. "Come to my house," she invited. "We will read and play games."

Janie wanted to go. But Pat wanted her to play with him. She shook her red head. "Thank you," she said, "some other time. Now I must play with Pat."

The next day Janie started to read a book. She had just taken it out of the library. Just then Grace came over.

"You Print So Nicely"

"Will you help me fix my scrapbook?" asked Grace. "I want you to print some words in it. You print so nicely."

Janie wanted to read her book. But she nodded her head. "I can help you right now," she told her friend.

Sunday morning came.

"Say your verse again," suggested brother Jim.

"God loveth a cheerful giver," replied Janie. But Janie herself wasn't very cheerful. She had found nothing to give.

At Sunday school the children told about their gifts.

Betty said, "I am giving my dime."

Grace said, "I have a glass of jelly."

Janie was very unhappy. "I did not give anything," she confessed.

Then Betty said, "You did give something. You played with Pat. You gave your time."

Grace said, "You wanted to read your book. Instead, you gave me help."

Janie smiled. She had given and given gladly! She had been a cheerful giver.

By Tara Teagan from the paper "The Young Soldier."

It is a worthier thing to deserve honour than to possess it.

—Thomas Fuller

* * *

The greatest pleasure I know is to do a good act by stealth and have it found out by accident. —Lamb

Fruit For Tomorrow

FRANCENA H. ARNOLD

(31st Instalment)

"I hid in the upstairs until Jim and Steve left. I intended to catch the four-thirty train to the city, for your coming had spoiled my plans to search the house. But you almost caught me in the hall and I didn't have a chance to get away until after the train had gone. So I stayed all night. I had to get away before light so I slipped down the back stairs about four o'clock. I felt half starved so I took a bowl of cereal. I was going to wash my bowl and put things away and leave a dime on the table, but you got up for something and I had to leave on the double-quick. I walked over to Grandpa Neil's old granary and hid there until after train time. Then I presented myself at Steve's office. By that time I had recovered my determination to search the house and I intended to find some way to stay here. Steve thought of me only as his cousin's runaway wife, and never realized that the idea of staying with you was being planted in his dear head. I planted it and watered it until it brought forth the desired fruit, and he never once suspected that he was being managed."

Everyone laughed, and Jim said, with a pitying look at Don, "Quite a job you have ahead of you, Mr. Carlson! Being the husband of Allie May is bound to be an interesting vocation."

"Not from now on," said Sherry soberly. "I'm going home to Mother and Dad Carlson and I'm going to show them that I am truly a 'new creation in Christ.' That's all I want to do. It's been lots of fun getting acquainted with you all, and someday I hope you'll all visit us and let me show you what a model wife and housekeeper I can be."

Then she added hastily, "But don't come right away. I want to practice first!"

"One of the funniest sights you ever saw must have been the sight of me chasing Allie May Martin when I had her in my grasp!" said Steve.

"You were a funny old lamb," she said, patting his arm.

"Thanks. That will help a lot to soothe my injured pride. You certainly took me for a ride, but I wasn't completely stupid. I never suspected that Don's wife was Allie May, but I knew you had decided on the Martin farm as your place of residence as soon as you mentioned 'that old gray house out on the highway beyond the creek.' I thought you liked it because of its isolation. But what I want to

know now is how you eluded me. Were you at State U. when that chap said you were?"

"Yes, but not as a student. I was working in the office while Don did some postgrad work. But I was not Alice May Martin then. I was Mrs. Alice Carlson. Don and I had finished at Bayside, a little college that Steve failed to investigate, the year before, and he wanted to get in a year at State. So we were married that summer and lived in a trailer. It was fun, wasn't it, Don? You can be very sure that I was careful to avoid Dick Baines after I found out he was there. I had burned all my bridges and I didn't want anyone to remind me of them—at least, not until I found that money and told the world about it!"

"How did you send that letter I got? It was postmarked in a little town in Texas. I almost decided to go down there and look for you. Then I figured you'd play some trick on me."

"I sent it to a friend whose husband is a traveling man. He mailed it for me."

"Why didn't you want us to find you?" reproached Virginia. "We all felt terrible, and Daddy was heartbroken."

"Poor Uncle Lee! He was always so good to me. I guess I wasn't thinking about how bad anyone else felt. I had too much trouble of my own."

"But no one believed—"

Sherry's face was sober and her chin quivered as she spoke again. "I'd better tell it all and get it over with. I don't remember everything. Mother tried to make me forget it. I heard all the awful things that my grandfathers said to each other. It was a terrible thing for a child to go through. It seemed to change them from the grandpas I had loved into fearful old ogres. I wish I had understood them how sorry they both would be afterward. I had thought they were almost perfect, and to see them change so frightened me almost to death. In the years that followed I couldn't forget it.

"Aunt Molly's stories about Grandpa have helped a lot to take that sting away. She helped me to see that even strong Christians like Grandpa and Grandpa Neil were can fall into sin and that God can forgive and restore them to Himself. From what she said about Grandpa and how he grieved I know that Grandpa Neil was doing the same. We heard that Grandpa was dead, and after that, Grandpa Neil was so quiet and sad that we thought he was sick.

Both he and Grandma died when I was about fourteen. I am so glad that Aunt Molly told those stories because ever since then I've been remembering my grandfathers as they used to be on these farms. And those stories gave me hope that God might forgive me, too. But it was Ginny's love that broke me all up in little pieces!"

She stopped for a minute and wiped her eyes with Don's handkerchief. Then she continued, shakily.

"My mother died the year I was a freshman at Bayside and I felt awfully alone. I wanted to come back and be a Martin again, but I had resolved not to do it until I found the money. I didn't need the money for I have all of Grandpa Neil's property, but I did need to clear up the misunderstanding. I knew that money was on this farm somewhere! I think I would have quit college, much as I loved it, except that Don came along that year and I sort of forgot everything else.

"But last fall when I went clear off the beam, I decided to come here and try again. I didn't tell Don where I was going and I wouldn't let Steve tell him where I was. I was furiously angry and hurt and I was sure that even Don couldn't love such a person as I knew myself to be. It's awful to think how downright ornery a person can get when he's running from God.

"Steve knew I was here and Don knew I was Allie May and if they'd ever gotten together my goose would have been cooked! The time Steve came home and said he'd seen the folks I was scared stiff! But Steve didn't tell where I was and Don kept my secret, though I was doing my best to break his heart. He's — oh, Don you're a honey. She pulled his head down and kissed him full on the mouth, to his delighted embarrassment.

Kit's eyes had filled with sympathetic tears during this recital, but she was not yet completely satisfied.

"What about your little ring, Sherry—Allie May?" She corrected herself.

"Let it go at 'Sherry'. We're all used to that now. When Uncle Lee gets well I want to come back and see him and be Allie May for awhile. But you folks were mighty good to Sherry, and Don loves her, though I don't see how he can, so I'll be Sherry if you don't mind. Oh—the ring! That was silly. I lost it before Daddy died. Then, when we were hunting for the money, I found it in a crack in a dresser drawer, and lost it again that very day before I could put it away. I knew it was in the bedroom but Ginny wouldn't go away and give me a chance to retrieve it, and Kit found it. May I please have it, Ginny?"

When it was brought she hand-

led it lovelingly. It was too small for her to wear so she gave it to Don to keep for her.

"I'll get you a watch and chain when you get to be an alderman or something," she promised, "and you can hang that ring where a Phi Beta Kappa key would hang if either of us had ever had such a thing."

The afternoon was growing late and Jim and Kurt began to talk of leaving. That reminded Sherry and Don of their own departure.

"When do we start for home, Don? Can I drive the Yellow Peril?"

"You can if you won't go too fast. I'd like to start now for the folks will be anxious till we get there. But I drove all night and I need some sleep. I've never figured out how to sleep comfortable in a jeep, especially with you driving."

Sherry stared at him in amazement. "Why, you poor dear! Where were you?"

"I was over three hundred miles from here. Dad was so excited when you called last night that he couldn't sleep until he had located me. He knew approximately where I was, so he kept calling hotels until he found me. I started at once. That's all."

"Well, I'm taking you upstairs and putting you to bed. You need a nap before supper. I'm going to sit by your side and just gloat over you!"

They started from the room, but Sherry ran back to where Aunt Molly was sitting in the rocker, her old face almost transfigured with joy.

"I've got to give you one big hug and kiss and call you lil Aunt Mauwy' like I used to. It's been on my lips a thousand times." Then, looking around the circle, she cried, "I'm going to kiss every one of you. It's been so long since I had any folks of my own!" She kissed Ginny last. "I've saved you till last because you're the one who said she'd be willing to die herself if she could lead me to Christ. You'll always have a special place in my heart. That was what made me realize a little bit of what Christ's love is."

Sherry stood for a moment looking at them, her eyes shining and a smile on her lips. Then she turned to Don, and with his arm about her they went up the stairs.

(To be continued)

A Morning Prayer

Jesus, gentle Shepherd,
Bless thy lamb today;
Keep me in thy footsteps,
Never let me stray;
Guard me through the daytime,
Every hour, I pray;
And keep my feet from straying
From the narrow way. —Amen.

What Is Repentance?

(Continued from page 2-4)

of winning, but you do not win anybody except by being faithful. Men despise you for your trimming; they despise you for lowering the standard or widening the pathway in order to win them. They know in their hearts—and you know—that nothing is going to help you to God except absolute obedience to the Divine will.

I would rather keep the standard up, although I never reached it, and lost my soul in its height, than I would lose my soul lowering the standard to suit my miserable, contemptible experience. It is your business and mine to keep it up. Do not foreclose your religious life by saying "Attained" before you have begun. Please do not misquote me: Jesus on Calvary is not the Substitute for the life He means you to live; Jesus on Calvary is the means by which you get the power to live the life. There is a good deal for you to do. I know "Love's redeeming work is done," but your work is not done. The work the Holy Ghost demands you shall do, the work God the Father demands you shall do, the work Jesus Christ demands you shall do, and the work your own enlightened conscience demands you shall do, is not done; that is for you to do.

They put John in gaol for preaching repentance, they got so mad at him.

A spurious repentance means a spurious Christian life; and the reason lots of you, although you are church members, have no joy and no peace in the Holy Ghost is because you never obeyed the Divine Word. You must repent if you want salvation. You may say, "What is repentance?" Well, first of all it is not conviction of sin.

Light is not life. It is one thing to be called tomorrow morning at five o'clock; it is another thing to get up. It is one thing to know what you ought to do; it is another thing to do it.

Conviction is not Repentance.

It is not enough to be convicted. Conviction is an element of repentance, but you can be convicted without repenting. Nobody repents till he is convicted, but all the people who are convicted do not repent and men know that is true. You, were once convicted, but you did not repent.

Conviction is not enough: it is not repentance. Is sorrow repentance? No. It is not enough to be sorry: something more than tears is needed.

What is repentance? It is not conviction and it is not sorrow: what is it? Is it promising to be better? No! Some of you have been doing that until you are old and worn out, and you are further from God now than ever. What is repentance, then? Is it going to

meetings? No! Is it hearing preachers? No. Is it reading the Bible, or praying? No. What is it? Excitement? No. Fanaticism? No; it is the sanest thing in God's world, and one of the most beautiful. What is it to repent?

It is turning from sin to God: that is the journey. Do not talk about the Communion: do not talk about church membership. Do not insult God and your own soul by any such subterfuge. Repentance is turning from sin to God, getting hold of that which is your curse by the hair of its head and tearing it out by the roots. Pride is one thing. Pride can be as damning as drunkenness, and is. There is pride of face, pride of place, pride of grace, and pride of race.

You need saving from your good self as much as from your bad self. The devil is very subtle, and if he cannot hinder some of you by your badness, he will hinder you by your goodness. If he cannot hinder you by your depths, he will hinder you by your heights; if he cannot alienate you from God by sin, he will hinder you by your righteousness, if you do not mind, for he will come to you as an angel of light. Pride, self-righteousness, drunkenness, lying, sham, fraud, hypocrisy, lust, duplicity—it is the one thing in your life, my brother, my sister, before which you fall down a slave, which masters you, which dominates you, enslaves you.

Have You Really Repented?

What is repentance, then? It is the moral response of the awakened soul to the call of God, the Home of the soul. Have you repented like that? A man had been at my meetings for seven weeks and at the close of a particular service he remained in his seat at the back when the people had dispersed. I went up to him—he was a fine, handsome man—and said, "My brother, you are interested." He said, "I am." I replied, "I know. I have watched you." "Yes," he said, "I know you have watched me. I cannot keep away." I said, "Well, you know what you ought to do." (I found he was a Scotsman.) "Yes, I know." He knew his Bible—the average Scotsman does, and he only wants firing. I said, "You know, don't you?" He said, "Yes." "Well, for God's sake, for your family's sake and your own, obey the heavenly vision."

At that moment a gentleman appeared who had evidently been watching. He had a Bible in his hand, and he said, "Brother Smith, may I speak to this friend?" I said, "Yes." He read John 3: 16, and said, "You believe this?" The Scotsman replied, "Of course I do." Then he turned to Rom. 10: 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "You be-



Upper: A. A. Wiens, Yarrow; P. P. Doerksen, Calgary; George Reimer, Ontario; D. D. Derksen, Boissevain; Dr. A. Dick, Saskatoon, and Gerhard Epp, Ontario, during Conference time. — Lower: Visitors and delegates at the Canadian M. B. Conference in Ontario, overflow of large auditorium.



Two pictures with teachers, students, former students and prospective students of the M. B. Bible College at the Ontario Conference. (Pictures by C. J. Rempel).

lieve that?" "Yes." Then he turned to John 3: 16, "He that believeth on the Son hath everlasting life." He said, "You believe that?" "Yes, I do." "Well, you believe Christ died for you?" "Yes." "And that He rose again for your justification?" "Yes." "You believe He is able to save you now?" "Yes." "You know nobody else can save you?" "Yes." "You believe He is willing to save you?" "Yes." "Then you are saved." "No," replied the Scotsman, "I am not. Read one passage for me, and for yourself; it's time you read it! Read Isa. 55: 7. Read it slowly, and pause when I tell you."

That Scotsman knew his Bible!

The other read, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord." "Stop," said the Scotsman. "I am the wicked man; I am the unrighteous; and I have to return; and when I am willing to take those steps I know God will abundantly pardon. My head believes all those things, and my heart assents in a way, but my heart is hugging a sin, and no man can hug sin and trust Jesus Christ as his Saviour." That is the whole thing in a nutshell. If you want to hug Jesus as your Saviour, turn from sin to God, and He will save you.

By Gipsy Smith, from a tract.

Some Aspects of Change Among Mennonites

Harry Loewen, Winnipeg
(Continued from last issue)

Changing Attitude Toward the State

Another change has occurred in the Mennonite attitude toward the state. A leading historian (R. H. Bainton) observes that the Mennonites "were able to survive only by accommodation of migration, or perhaps both, . . ." With regard to church and state relationship the former course has often been followed. The early Mennonites were against all participation in the state for two reasons: First, they learned from the Word of God that the church must be separate from the state, and, secondly, since the states of the 16th century were hostile toward all Anabaptists, participation was a practical impossibility. When Holland proclaimed religious liberty toward the end of the 16th century and later was followed by Switzerland and Germany, Mennonites began to occupy important state positions. With participation the principle of non-resistance was dropped as well. In Holland a member of the Mennonite church became a minister of the navy.

Some groups, however, in order to avoid a compromise in this respect, migrated from Prussia to Russia and later to America. In these new localities they established their own governments on the basis of representation. Theoretically and functionally church and state were kept independent of each other, yet practically they were united in that the same people served in both. When it came to punishment of offenders, the command of Christ, "resist no evil," was sometimes difficult to observe.

In North America most of the groups still oppose participation in government (other than voting) in principle, but since these governments have increasingly become welfare states, it has become more difficult to maintain a sharp line of demarcation. Various governmental agencies have found most Mennonite farmers cooperating and well disposed towards them. Many have borrowed money from these agencies, and found themselves quite at ease in doing so. Professor H. S. Bender of Goshen College comments (*Menn. Encyclopedia*, II, 309): "Amish farmers who have resisted mechanization and electrification and have frequently refused AAA subsidies, have maintained a clearer witness than other Mennonites in this respect."

Mennonites and Amusements.

The Mennonites throughout their history have been known for their disapproval of "worldly amusements." Bullinger wrote concerning the Anabaptists: "They de-

nounced covetousness, pride, profanity, the lewd conversation and immorality of the world, drinking and gluttony." All amusements that appealed to the gratification of the flesh, such as circuses, the theatre, gambling resorts, moving pictures, dances, card playing, popular swimming resorts, were frowned upon by the more conscientious groups. Traditionally the amusements of the Mennonites consisted in mutual work and fellowship. "Rasing a barn for a neighbor, plowing the fields of a sick brother, joining in a quilting party, canning meat for foreign relief, preparing food and clothing for the needy in the city and rural missions, and many other brotherhood activities brought young and old together in work, play and worship." (*Menn. Encyclop.* I, 113).

A change of attitude soon became evident. Some Dutch Mennonite groups of the more liberal side gave up their opposition to the theatre. Individuals began to write dramas and numerous members participated freely in them. One Jan Theunis as early as the 17th century "kept a kind of amusement place, a combination of museum, theatre and wine shops, which was frequented by many Mennonites." (*Menn. Encyclop.* I, 112). In Northwest Germany the opposition to the theatre disappeared in the 19th century and in West Prussia a gradual change in attitude took place during the 20th century. The Swiss and Russian Mennonites have retained their aversion to all worldly indulgences to the present day. There is, however, even among these groups (including the North American Mennonites) evidence of participation in general secular amusements and recreations, such as school athletics, theatres and motion pictures. Attendance at so-called "classical" performances, including the Shakespearean Festival in Ontario, has become common among members of traditionally conservative groups.

(To be continued)

OBITUARIES

Former Tabor Professor Dies

Hillsboro, Kan. — Word was received at Tabor College of the passing of Prof. John P. Rogalsky, 73, who headed the German department at Tabor for a number of years following World War II.

In recent years he had made his home in California, where he died on June 24. Funeral services were conducted at the Dinuba Mennonite Brethren church on June 27.

Born and educated in Russia, Prof. Rogalsky migrated to the



Jacob J. Fast †

Chilliwack, B. C.—Funeral services for Br. Jacob J. Fast, who died suddenly in his own home on June 30, were held in the East Chilliwack M. B. church, on July 4. Rev. P. S. Thiessen officiated, assisted by Rev. J. Penner.

Mr. Fast was born in Russia in the year 1900. He was a farmer and has resided in this district for 14 years.

He has left to mourn his wife Tina; four daughters, Neta, Marina, Nellie and Alice, who are all at home; four sons; three grandchildren; his mother, two sisters and three brothers in South America, and one sister and two brothers in Canada, and many relatives and friends.

John J. Enns †

Greendale, B. C.—Funeral service was held July 5 in the Mennonite Brethren church, Greendale, for John J. Enns, Sardis, who passed away July 1. Mr. Enns was born in South Russia in 1900 and had resided in the district for 26 years. He was a farmer.

He is survived by three brothers, Jacob, Julius and George, all of Greendale; three sisters, Mrs. John Sawatzky and Mrs. H. Krahn of Greendale; Mrs. Peter Bartsch, Saskatchewan.

Jacob Wiens †

Br. Jakob Wiens, 50, of 49 Noble Ave., Winnipeg, died after an operation in the Concordia Hospital, on July 9. Funeral services were held from the Sargent Mennonite church on July 12. Before coming to Canada, Mr. Wiens resided at Wiesendorf, South Russia. Mourning over the early death of Br. Wiens are his wife, three children and many relatives and friends.

Fire Kills 200 in Asylum

Guatemala (AP) — Fire in the Guatemala City insane asylum killed more than 200 persons recently. About 60 others suffered burns.

The blaze trapped 600 of the 1,400 persons in the inner part of the building. Many of those burned to death were locked in cells.

Inmates screamed in terror as flames swept the interior. Some refused to be brought out and had to be overpowered. Many of the criminally insane escaped during the rescue operation.

The children's wards were all evacuated by the time the blaze reached them. Part of an adjacent hospital also had to be evacuated.

President Miguel Ydigoras led firemen, policemen and volunteers in fighting the blaze and directing the rescue operation.

Authorities said the fire probably was caused by a short circuit.

CHOIR GOWNS

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

MALLARAR
375 Hargrave St. Winnipeg, Man.

LORNE A. WOLCH

B.Sc., R.O., O.D.

Optometrist and Optician
Eyes Examined

272 Kelvin St., Elmwood
Phone: LE 3-1177

FOR ALL YOUR ELECTRICAL REPAIRS AND INSTALLATIONS

call

Kildonan Electric Ltd.

Mgr. J. P. Jantzen

EDison 4-7743

853 Henderson Hwy., Winnipeg

OAKLAND SERVICE



Oakland Ave., Henderson Hwy.,
EAST KILDONAN

For Expert Service, Expert Advice,
Expert Workmanship

Prop.: Henry J. Epp

Phone ED 4-3253

Variety of Good Practical Books

Davis Dictionary of the Bible

By John D. Davis. 840 pp.

A dictionary of the Bible is one of the most important reference books for the Christian home and the Bible student's library. This book is truly a dictionary of the Bible. It is written by a man who had the deepest reverence for the Bible as the Word of God.

John R. Mumaw, Eastern Mennonite College, testifies: "The DAVIS DICTIONARY is the most satisfactory Bible dictionary for evangelical students and Christian workers." \$5.95

The Bible in World Evangelism.

By A. M. Chirgwin. 162 pp.

Because of our emphasis on the Bible this book is invaluable. It briefly describes the place of the Bible in the early church, the Reformation, the Puritan and Pietist movements, the Evangelical Revival and today. Then the author relates some of the achievements, or results, of the distribution and reading of Scripture. Finally, he fascinatingly describes how the Scriptures can be spread by the individual and the church. It is a truly fascinating and stimulating book 95¢

Physician, Heal Thyself

By Dorothy Dennison

Neither Barbara nor Jim Harcourt, M.D., could have explained satisfactorily exactly why their marriage seemed to have failed. But some people, especially Miss Burnett, the oldest friend of them both, recognized some of the symptoms.

And then strange news reached the country town—news of peculiar happenings in London, of vast crowds filling a huge auditorium night after night, just to listen to some sort of preaching. The ultimate effect of these meetings by Dr. Billy Graham was the conversion and reconciliation of James Harcourt and his wife. It is a fascinating story of what happened at Harringay.

Price: \$1.75

Spurgeon's Morning and Evening

By Charles H. Spurgeon. 744 pp.

This is the complete and unabridged text of Spurgeon's classic of daily devotional readings—available for the first time in large, readable type. These pungent paragraphs of devotional meditation, one for the morning and one for the evening of every day in the year, 732 in all, are perfect guides for family devotions, individual private devotions, etc. \$3.95

Baffled to Fight Better

By Oswald Chambers. 110pp.

The story of Job has an abiding significance. Many in our time feeling baffled by circumstances, are turning to it with fresh interest. The author writes: "I feel growingly sure that Job is the book of consolation for the sorrow-tossed and bereaved." This book will help many who have been baffled in life's conflict to fight on, and to fight better.

Price: \$1.20

Light in the West

By F. F. Bruce, M.A., 160 pp.

The first half of this book surveys the fortunes of Christianity in the Roman Empire from the reign of Constantine onwards, with special reference to the period of imperial decline in the west; the second half traces the rise and progress of Christianity in the British Isles from the days of Roman provincial government to the ultimate conversion of the English. The book is written in a delightfully fresh and easy style. \$1.35

Feed My Lambs

By H. T. Vriesen. 386 pp.

Feed My Lambs is dedicated to "all parents that love their children and are concerned about their eternal welfare." This is a book with daily devotional readings for the whole family, yet the language is so simple that the children will easily understand it. Actually, the readings contain large portions of Scripture selected to instruct and ground children upon the Rock of Ages \$3.00

The Cost of Discipleship

Dietrich Bonhöffer demonstrated in his own life that discipleship costs—it cost him his life at the hands of the Gestapo a few days before the allied forces overran the concentration camp he was in. He lived as he died—in radical opposition to cheap religion and anti-God political philosophies.

A professor of theology at the age of 24 Bonhöffer reveals that knowledge of Christ's command to follow Him which is so needed today. He writes:

"Cheap grace is the preaching of forgiveness without requiring repentance, baptism without Church discipline, Communion without confession, absolution without contrition. Cheap grace

is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

Rev. F. C. Peters once commented that, next to the Bible, this book has given him the greatest challenge in his Christian life. It is a book that will transform our Christian ideals if we read it prayerfully.

Only \$3.75

Christian Minister's Manual

By J. DeForest Murch. 240 pp.

This handy book can render invaluable aid to young ministers and to those who are performing ministerial duties in English for the first time. Recommended highly by Rev. I. W. Redekopp, the book treats first the ministry: personal fitness, daily devotions, pulpit decorum, pastoral duties, ministerial relations, advice to others. The author discusses visitation of the sick, of the bereaved, and the ministry to the troubled, including and quoting suitable passages. Then various aspects of a minister's duty are discussed, such as worship services, communion, baptism, marriage, funerals, consecrations and administration. Frequent quotation of helpful passages of Scripture enhances the value of this book.

Price: \$2.50

The Star Book for Ministers

By Edward T. Hiscox. 271 pp.

This handy book, again recommended by Rev. I. W. Redekopp, contains suggestions to ministers for weddings, funerals, visitation of the sick, councils, ordinations, dedications. It also has selections from the Bible for use on various occasions of religious service, both public and private. Then the author presents suggestive thoughts for burial services, forms of marriage service, regulations for business sessions, ecclesiastical forms and blanks, and tables of biblical facts and figures (exceedingly handy for quick reference).

Price: \$1.50

White Queen, the Story of Mary Slessor

By Donald McFarlan. 95 pp.

Already as a child Mary Slessor dreamed of going to Africa. But she had to help support the family. Undaunted, she began a Sunday school in the slums of Dundee. The death of Livingstone challenged her and she went to Africa, to Calabar, where she worked for 40 years. Also in large type 80¢

Each 90¢

James Chalmers

By P. M. Stevenson. 95 pp.

Adventure, excitement and trouble followed in his steps as a boy. The sea fascinated him, at college it was one of the sights to see Chalmers manoeuvring his homemade raft on the waters.

The South Seas... New Guinea... inhabited by cannibals, was where he laboured.

Each 90¢

Never a Dull Moment

By Eugenia Price. 121 pp.

This book consists of "honest questions, by teen-agers with honest answers" by Eugenia Price. She answers questions such as: Why Bother About God? What's Right and What's Wrong? Is Sincerity Enough? Do I Have to Go to Church? How Can I Ever Like to Read the Bible? How Can I Love Someone I Can't See? Why is Sex Wrong If God Made It? Why Do We Have to Suffer If God Loves Us? How Can I Become a Christian?

In her Preface she writes: "All of us need to know that it is not a matter of our preference whether or not we agree with Jesus Christ. God has already decided this for us. After all, He is God. We are not. But those of us who have tried it know that He decided it all the right way. The only way that works."

Price \$2.00

What's Cooking?

By Jane Kirk. 383 pp.

This book is especially designed for those who must do quantity cooking. There are nearly five hundred tested menus and recipes adaptable to all types of gatherings, regardless of size. Under eleven distinct groupings, the book features a wide variety of menus and recipes for suppers, "covered dish" affairs, smorgasbord, and luncheons. Entire sections are devoted to desserts, outdoor cookery, foreign cookery, and salad dressings, sauces, and gravies. Jane Kirk gives many helpful suggestions for food preparation, table arrangements, methods of serving large groups, etc. Included are large-quantity buying guides and a table of weights and measures \$3.95

ORDER FROM:

The Christian Press, Limited

159 KELVIN STREET

WINNIPEG 5, MAN.

Report of Director of Religion and German

REPORT ON WORK IN MANITOBA MENNONITE SCHOOLS DURING 1959-60.

In this report I want to emphasize briefly the following points:

I — Purpose of the appointment of the Director of Religion and German.

The Mennonite Educational Committee, consisting of 7 teachers, 7 trustees, and 7 ministers, appointed the Director for the following reasons:

1. The Director should visit those schools, that join the project, twice a year.

2. The purpose of the visits should be:

a) To create and further the right attitude towards the study of a second language, in this case, the German language.

b) To assist and counsel the teachers, in order that German could be taught even in such schools, which so far did very little or no teaching in German.

c) To strive for a unified program in Religion and German in our schools and to set up an acceptable standard for these subjects.

d) To create interest and enthusiasm for a second language.

3. To interest parents, trustees, and churches in this project.

II — The Attitude of Educational Authorities in this Project.

1. The project has been presented and explained to the Minister of Education of Manitoba. He was favorable inclined towards our efforts in this field.

2. The Inspectors of Schools in areas, where most of the participating schools are located, realize the importance of the project and do not impede the work of the Director of Religion and German on the contrary, they show good will and kind understanding.

III—Reaction of Teachers and Pupils.

1. The principals of larger schools have actively supported the project.

2. The teachers were friendly and judicious. I appreciate their work in Religion and German and their sound attitude towards teaching and learning a second language very much. At this point I should like to stress the fact that our schools have intelligent, industrious, and efficient teachers.

3. It has been a pleasure for me to learn to know the pupils of the various schools. The following statements are answers of the pupils to the question: "Why do you learn German?"

a) To know more than one language.

b) To be able to speak to people that know only the German language.

c) It will be very helpful when travelling abroad.

d) Because we are German people.

e) To be able to speak to grandmother. This is true in many cases.

f) Because you have to study a second language in high school.

g) Because you cannot attend university without knowing a second language.

h) Because the German language is one of the important world languages.

i) Because we have to learn German for our parents want us to. — Even this is a good reason because parents usually know what is good for their children.

j) One class said: "It will be fun to learn German."

k) Because their services in church and their Sunday schools are conducted in German, and they want to know what is being preached and taught. This does not apply to all district, to others partially.

l) Like all other languages the German language is given by God and therefore it is as good as any other language.

m) Because you are considerably richer with two languages.

These and other statements convince children, and they know exactly what they are doing when they learn the second language. It is the duty of the parents, the teachers, the trustees, and the churches to help them.

IV—Growth of the Project during the First Year.

1. Number of teachers and classes that have been visited. The first time the Director visited 117 classes and 5 church schools. — The second time the same church schools were visited and 114 classes in public schools.

2. Time of Instruction.

Many schools teach German from 8:30 a.m. to 9:00 a.m. and Religion from 3:30 to 4:00 p.m.; about as many schools teach Religion and German from 3:00 to 4:00 p.m.

3. Standard of Teaching Religion and German in Schools.

a) Most of the schools teach Religion. Many teach it in the German, about as many in both languages, a few in English only. About seven schools do not teach Religion. The amount of material covered varies considerably.

b) Most of the schools have always taught German with more or less success, some have taught very little or no German.

c) Generally the pupils understand the high German fairly well but many are reluctant to speak it because they have had little opportunity to speak it.

d) To help the children speak the German language, it is necessary to teach conversational German in schools. — Attempts in this respect have been made during the last school year. Gratifying results of the work in this

field were observed during my second visit, but in reality only a beginning has been made in this area of teaching.

e) Until now mostly Reading, Writing, and Translations have been taught.

4. The respective School Boards and the Educational Committee receive a detailed report of the visits made by the Director.

V—Special Projects which have been introduced during the School Year.

1. Language lessons which emphasize conversational German and a simple German Grammar.

2. German radio programs by various schools. These broadcasts can be heard on Sundays from 6:30—7:00 p.m. (C.S.T.) over radio station CFAM, Altona, Man. 42 programs have been recorded during the school year 1959-60 and have been prepared until October 9, 1960.

We are very grateful to radio station CFAM for granting us the time and for regarding our programs as a public service.

It became necessary to purchase a good Ampex recorder. We express here our sincere thanks to all who helped to pay for this machine.

What is the purpose of these radio programs?

a) The school children learn many German songs, which they perhaps would not learn so well, if it were not for the programs.

b) They learn to recite and read well.

c) By listening to other programs, they are urged to do their best when their turn comes to be heard over the air.

d) When the programs are recorded, concentration and self-control are required, qualities so important for life.

e) The pupils find an important and practical use for the German language.

f) The programs create interest and proper understanding for the project in Mennonite circles.

VI—Outlook into the near Future.

1. Material for Religion and German.

a) Textbooks listed in the Program of Studies. (Lehrplan).

b) 20 spelling exercises for the grades III to VIII. — Each pupil gets a copy.

c) Two series of German language exercises, each series containing 20 exercises. These exercises will further conversational German. The easier parts can be used for the lower grades also. — All students from grade V — VIII get a copy.

d) A short and simple grammar for grades V — VIII. It contains the basic rules and exercises of the parts of speech and the syntax. This grammar could also be used in the grades IX and X.

2. Mailing the material to the

participating School Boards.

It is planned to mail the material in the third week of August to the respective schools. — In order to give the Director of Religion and German the opportunity to make the necessary preparations, it would be recommendable that the trustees mail the questionnaire, which they received, to the Educational Committee, Box 60, Winkler, Man. — This would ensure early delivery of the material and enable the teachers to start the prescribed course in Religion and German in the beginning of the school year.

In closing this report, I want to thank the Educational Committee, the teachers, the pupils, the parents and the churches for the confidence and the support they gave me during the past year in this work.

Sincerely,

D. K. DUERKSEN,
Director of Religion and German.

MCC News Briefs

36 Participate in Commissioning

—Thirty-six volunteers completing orientation for MCC assignments were commissioned in a special service at the Crossroads Brethren in Christ Church, Mt. Joy, Pa., on July 10. Dr. C. N. Hostetter, Jr., MCC Chairman and past president of Messiah College, presented the commissioning message on "The Christian's Obligation to the Suffering." Testimonies were given by six outgoing workers. One of them was Dr. Arthur Klassen, Winnipeg, who is to serve in Paraguay.

Paraguayan Ambassador Visits Headquarters—Dr. Juan Platte, ambassador from Paraguay to the U.S.A., was a guest of the MCC headquarters staff on July 9-10. His visit, along with two of his teen-aged children, enabled mutual acquaintance for the ambassador and the seven MCC workers who were in orientation before leaving for Paraguay. The visitors participated in a Sunday noon fellowship picnic planned by a local Mennonite church.

Poultry Project and Rice Planting in Korean Vocational School

At the Mennonite Vocational School for Boys, in Kyong San, Korea, a hatching and poultry project was begun in April with approximately 60 duck and 60 goose eggs. In addition to the ducks and geese incubated, 370 four- and seven-week-old chicks were purchased to add to the farm poultry flock, reported Paxman Allen Litwiller, Delavan, Illinois.

Rice planting began June 20. Allen Litwiller and Elton Sutter served as leaders for groups of the Mennonite Vocational School's 185 orphan boys during the planting. They rolled up their pants and waded into the mud and water along with the boys to help transplant rice seedlings from the seed beds to flooded pads.



Ontario delegates at the Canadian Mennonite Brethren Conference

Brave Mother Rescues Son

Fort William (CP).—A mother at Lakehead smashed a window and handed her 18-month-old son out to a neighbor before escaping from her burning home.

Police said Mrs. David Ginter suffered a cut hand and burns when she rescued her son, Derrick. The child was sleeping in a front bedroom when the blaze started and Mrs. Ginter ran through dense smoke and flames to reach him.

She smashed the window with a lamp and handed the boy out.

A Mother Swept to Death

Pittsburgh (AP)—A mother of four was swept to her death when a reservoir wall burst and sent a 30-foot wave of water past her home. Mrs. Jean Aber, 39, was caught up in the surging water while working in her yard. The torrent of water carried her several hundred yards down a ravine.

Activities in the Kitchener M. B. Church

Kitchener, Ont. — A baptismal service and the Lord's Supper were observed on July 10. The following received baptism and church membership: Helen Wiebe, Leona Schmidt, Arthur Goertz, Arthur Rempel and Paul Thiessen. It was an evening of great importance to our church.

Summer is here and with it many changes. Picnics, trips, wiener roasts and other outside activities

are a vital part of summer and are enjoyed by young and old of the Kitchener M.B. Church. A fact remarked on by all was the exceptionally large number of people that turned out for our annual Sunday School picnic. The Mission Gift Circle, the Ladies' Aid, Young Married Couples, as well as other organizations have enjoyed outings. The young people are looking forward to a summer of outside activities, too.

Schools and colleges have again closed their doors for the summer and sent their students home or to some place of work. Thus quite a turn-over occurred in Kitchener—students of the Bible School and Waterloo College have left us and our students from Winnipeg and other places have returned.

A new young people's executive has been elected. Its members are Rainer Wohlgemut (president), Ron Matthies, Peter Klassen, Gertie Wohlgemut, Eleanor Dick, and Anne Wiebe. This group, together with the old executive, will plan the summer program and in fall the new executive will accept full leadership.

We have also been privileged to have the following speakers with us — the missionaries A. J. Esaus and the John Esaus, Dr. F. C. Peters, Mr. J. J. Toews, Mr. H. Thielman, Mr. D. B. Wiens, as well as many visitors, who stopped in from the Canadian Conference.

Erica Jantzen.

B. Foths in Car Accident

Benjamin Foth, 74, and wife, Rebekka, 65, nee Schwieger of Portland, Oregon, U.S.A., had an

accident on their visiting tour to Bernhard Foth, Calgary, Alberta, at 6 p.m. on July 15.

The Foths emigrated from Poland before World War I. Albert Foth, a brother to Mr. B. Foth, resides at Olds, Alberta.

The world looks at ministers out of the pulpit to know what they mean when in it. —Cecil

Self-trust is the first secret of success. —Emerson

WEDDINGS

Fast — Reimer

Miss Holda Frieda Reimer, daughter of Mr. and Mrs. George J. Reimer, Yarrow, B. C., and Mr. Ernst Fast, son of Mr. and Mrs. John J. Fast, St. Catharines, Ont., were married in the Yarrow M. B. church on June 26, 1960. Rev. C. D. Toews officiated.

In summer the young couple will reside at 317 Spruce St., Cultus Lake and in fall they will move to Vancouver.

Dirks — Dick

Miss Martha Dick, daughter of Mr. and Mrs. J. P. Dick, Chilliwack, B. C., and Mr. Victor E. Dirks, son of Mr. and Mrs. Nick Dirks, Sardis, B. C., were married in the Chilliwack M. B. church. Rev. I. H. Tiessen officiated, assisted by Rev. R. Janzen.

The young couple went to Portland, Oregon, for a honeymoon trip, after which they will reside at 856 South Sumas road, Sardis, B. C.

Clearbrook Bible School Rally

The annual Bible School Rally of the M.B. Bible Institute of Clearbrook, B.C. will convene on Aug. 7, 1960 at 2:30 p.m. at Clearbrook.

All Bible Institute friends, alumnae, ex-students, and prospective students, are heartily invited to attend. Watch for program announcements!

G. G. Konrad, Principal.

Change of Address

Mr. and Mrs. Cornelius Balzer: Former address: Elisabeth Str. 69, Detmold, Germany;

New address: Wiedbach Str. 11, Neuwied/Rhein, Germany.

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. — Manitoba M. B. Sunday School Convention at Camp Arnes for all Sunday school workers, beginning July 29 at 8 p.m. (D.S.T.) Rev. A. P. Regier will speak on new Junior and Intermediate Sunday School Material.

August 1-7. — Family Camp at Arnes.

August 7. — Clearbrook M. B. Bible Institute Rally to be held at Clearbrook, B.C. at 2:30 p.m. for all friends, alumnae, ex-students and prospective students.

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.

ORDER FORM for the MENNONITE OBSERVER

Subscription rate: \$2.25 per year.
The Christian Press, Ltd.
159 Kelvin St.,
Winnipeg 5, Manitoba.

Please mail me the MENNONITE OBSERVER until I ask it to be discontinued.

New Subscriber Renewal

Enclosed please find \$..... in
(Postal money order or bank cheque, including exchange.)

Name:
(Please print)

Address:
(Sample copies mailed free upon request.)

WANTED capable, qualified person for senior position in English-German Christian book store.

Apply by letter or in person at

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