

Mennonite Observer

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

I Cor. 2:2

★
YOUR CHRISTIAN
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Annual Bible Conference of Clearbrook Bible Institute



Rev. J. J. Toews, centre, speaker at the Bible Conference; Rev. George Konrad, extreme left, principal of the Bible Institute and three others, whose names were not specified.

Clearbrook, B.C. — The Mennonite Brethren Bible Institute of Clearbrook, B.C., held its annual Bible Conference on October 15, 16 and 17. The visiting speaker was Rev. J. J. Toews, M. B. Bible College, Winnipeg.

Saturday morning the assistant speaker, Rev. I. Tiessen of Chilliwack M. B. Church, spoke. Rev. Toews spoke on "The Source of the Abundant Life." Several numbers in song were rendered by the Institute choir. Saturday night was Youth Night. Former Bible school students gave their testimonies. Rev. Toews directed his message, "Failing Fountains of the Abundant Life," to the youth.

Sunday afternoon the assistant speaker was Rev. A. Wieler of the Abbotsford M. B. Church. Rev. Toews presented his message, "Provisions of the Abundant Life." Sunday evening was the official opening of the Institute. A girls'

double trio, a male quartet, and the school choir sang several songs. The teachers were introduced and a few students gave their testimonies. Rev. Toews spoke on the topic, "Appropriation of the Abundant Life."

On Monday, the last day of the conference, Rev. W. Neufeld of the South Abbotsford M. B. Church, was the assistant speaker. Rev. Toews' theme for this meeting was "Thieves and Robbers of the Abundant Life." The final service was held Monday evening. Rev. Toews stirred the listeners with the topic, "The Implementation of the Abundant Life."

Monday afternoon, the students and teachers gathered at the Institute for an informal service. Rev. Toews again spoke at this occasion, directing the thoughts of the students to the example of Moses.

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Three Special Occasions in Vancouver Church

Thanksgiving and Missions

Vancouver, B.C.: Harvest time is a time of reaping. Likewise this fall month of October has been a time of great spiritual reaping for us.

Thanksgiving Day, October 9 was filled with praises unto God from Whom all blessings flow. In the morning service Rev. P. Esau, missionary from the Congo pointed out, on the basis of Acts 8:1-8, "the neglected field at our doorstep." God prepares this field for us too, and it is absolutely necessary that every believer be a missionary.

The fulness of joy which we have in Christ Jesus should drive us to discharge our responsibility to those at our very doorstep without Christ. If such could become a united effort, we would see a glorious result. Rev. D. B. Wiens continued the service with Psalm 98, stressing several reasons for singing unto the Lord — "because He is so wonderful; because He saves, and because He is the Victor." Attention was drawn to our great privilege of having freedom of religion in school and at home. A still deeper im-

pression was made when the choir sang these wonderful words of this 98th Psalm.

The guest speaker for the afternoon "Missionsfest" was Rev. H. Unruh of Carenport, Sask., who spoke on Gen. 14:21 "The Value of a Soul." We show how much we
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M. B. Centennial Conference

The M. B. Centennial Conference, to be held November 13-16 in Reedley, Calif., will have a commemoration program on Sunday, November 13, 1960.

Special speakers in the Reedley High School auditorium in the morning service (9:45 a.m.) are the brethren R. M. Baerg, Fresno, and J. B. Toews, Hillsboro; in the afternoon (2:30 p.m.) P. R. Toews, Vancouver, and Lando Hiebert, Hillsboro, and in the evening (7:30 p.m.) Frank C. Peters, Winnipeg.

The brethren serving in the large church auditorium in the morning service (9:45 a.m.) are: G. W. Peters, Buhler, and J. A. Toews, Winnipeg; in the afternoon (2:30 p.m.) C. F. Plett, Doland, S.D., and B. J. Braun, Fresno, and in the evening (7:30 p.m.) D. B. Wiens, Vancouver, B.C.

The brethren who will present messages in the old church building in the German language in the morning service (9:45 a.m.) are: G. B. Giesbrecht, Paraguay, A. H. Unruh, Chilliwack, B.C.; in the afternoon (2:30 p.m.) J. J. Toews, Winnipeg, and J. A. Harder, Black Creek, B.C., and in the evening (7:30 p.m.) Wm. Falk, Winnipeg, and I. W. Redekopp, Winnipeg.

In the morning services emphasis will be placed on foreign missions, in the afternoon on foreign relief and in the evening on Christian education.

Special music will be supplied at all the services.

1960 Foreign Missions Report

1. Our World-Wide Gospel Outreach

The Board of Foreign Missions, the missionaries of our Conference, our sister churches from distant lands and the administrative staff rejoice in the fellowship of this Conference and are grateful for the opportunity to present this triennial report of Foreign Missions. We greet you with the word of Holy Scripture as recorded in Romans 1 verses 1 and 5: "... separated unto the gospel of God... for obedience to the faith among all nations for his name."

Two great factors are at the heart of the missionary zeal of Paul the Apostle: The Gospel of God—the Word; and the nations of men—the world. He recognizes that God has not separated him unto the Gospel for its own sake. He is separated unto the Gospel for "obedience of the faith among all nations." It is a separation unto the Word for the sake of the world.

The primary character of the missionary assignment remains unchanged. The purpose of the true Church is separation unto the Word for the sake of the world. The Mennonite Brethren Church from its early history has recognized this

sacred purpose of God in His redemptive provision. We are redeemed so that the Word will be communicated through us to a lost world.

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Dr. H. S. Bender Guest Speaker at Ontario Peace Conference

The 25th session of the Conference of Historic Peace Churches of Ontario was held at Niagara Christian College, Fort Erie, Ontario, on October 29, 1960 with Dr. Harold S. Bender of Goshen, Indiana as guest speaker. Approximately 400 people attended each of the three sessions which marked the annual one day conference of the Conference of Historic Peace Churches which has representation from the various peace churches in Ontario. His three topics were "The Peace Witness and our Foreign Missions", "What Should our Peace Witness be in our Present World Situation?" and "The Lordship of Christ over Church and State."

Additional speakers were Mr. Ed Weber, Kitchener, who recently returned from a three year Pax service in Indonesia. He spoke on the
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EDITORIAL

About Voting

November 8 was election day in the United States. Many other elections will take place in the future in Canada, United States and other democratic countries. This raises a question in the mind of many who are concerned about doing the right thing. The question is: Should a Christian today exercise his franchise, and go to the polls to vote? Is voting inconsistent with the non-resistant position? Is participation in an election a part of a responsible citizen's duty? Does the Bible have any directive for us in these matters?

These questions are being discussed by many. We have no disposition or right to give direction. But it may be helpful to point out a few facts, or what seem to this writer to be facts.

The first is, that the Bible does not tell us whether we should or should not vote. It tells us to render to Caesar the things that are Caesar's, but it is a matter of interpretation whether that includes voting. Probably few New Testament Christians had the right to vote, and so needed no instructions on this point. Paul was a citizen, but we do not know whether he ever voted in any election. It is obvious that he never got much involved in state matters. He did use his citizenship to secure justice in the courts.

It is clear also that Christians are commanded to be prayerfully concerned about the government. The implication may be that our prayers and our law-abiding lives are the greatest influence which we should have in government matters.

The clear inference of the Scriptures is that church and state are strictly separate. The state should not govern the church, and the church as such should not concern itself with state matters. This position was clearly stated by our Anabaptist fathers after centuries of church-state marriage. This separation is one of the chief contributions of the Anabaptists to modern civilization. There are those of our brethren who feel that voting by Christians constitutes a violation of church-state separation.

One of the chief reasons why some of us do not vote is that we feel by our vote we are laying upon others magistrate functions that we could not in conscience carry ourselves. We help to elect the commander-in-chief of the army, but refuse to serve in his army. It does not seem to be true, as some have feared, that we lose our conscientious objector rights if we vote. We published a letter some time ago saying that Vice-President Nixon thought this question is never raised in the United States. In Canada, we believe, it sometimes has been.

One of the complicating factors is that a democratic state such as most of our readers live under did not exist in New Testament times. This raises the question of responsibility. We enjoy our privileges of freedom. Are there not some consequent responsibilities? We seem to recognize these when the unit of government is small, and participation does not involve party politics. Mennonites have usually voted in school board elections, and have often voted in the election of towns where there was a large Mennonite population. In some cases this becomes a practical necessity.

There has been much teaching in our churches against voting, especially in the last seventy-five years. But this has not become prohibition. Through the years many of our people have voted in state and national elections.

This question, then, seems to be one where everyone must be persuaded in his own mind. Some will refrain from voting for conscientious reasons; others will vote, perhaps also for conscientious reasons. We must all recognize that this is a debatable matter, and have a brotherly regard for those who do not agree with us.

We would only urge those who do exercise their franchise to do so on a basis of principle rather than on party lines. Intelligent study of issues and the character of candidates, rather than party labels, should determine our decisions. We should keep free from the mud-slinging that often characterizes "politics." We are Christians and not members of a party.

Guest editorial by Paul Erb,
reprinted from Gospel Herald.

DEVOTIONAL

Marvelous Blessings of the Indwelling Holy Spirit

The Scripture passages which are especially clear on this theme are Rom. 8:11 and 1. Cor. 3:16. There we read as follows: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And again we read: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

According to these two references the Holy Spirit dwells or lives in the heart of the child of God. He, however, does not force His way into the human soul, but if some one believes in God, in Christ, and in the redemptive work of the Savior, then He takes possession of the human heart and imparts to man all the benefits of His indwelling. Let us enumerate some of these blessings.

Firstly: the one who has the Spirit of God living in him and occupying his inner man, has the assurance that he is God's child and that he is saved. We base this statement on Rom. 8:16 where we read: "The Spirit itself beareth witness with our spirit, that we are the children of God."

There are many of those who live in a state of uncertainty. They have a longing for something definite about the condition of their soul. They are good, honest people, and they are anxious to know whether they are saved or not. Are you one of them, that desires to have assurance about the question of your soul's salvation? Paul has an excellent answer on this vital question. In Rom. 8:9 he writes, "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." According to this statement it is clear, that no one is a child of God, no one is saved, unless he has the Holy Spirit in him; he does not belong to the family of God, if he does not have the Holy Ghost dwelling in his heart. Therefore believe in the Lord Jesus, and that he died for you on Calvary in order to redeem you from sin; permit the Holy Spirit to enter into your heart and life and you will receive the assurance of salvation.

2. The second blessing of the indwelling Holy Spirit is victory over sin. There are many who are struggling desperately hard against evil, and the various forms of iniquity. Unregenerate men are engaged in this fierce combat. In spite of their strenuous effort, they are not able to achieve victory. They do not have the necessary power to overcome the world, their own flesh, and the vicious attacks of the enemy of their souls. They

cry out with the words of Paul "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). Why can't they gain the mastery? Why is there lack of triumph? The answer is evident: they don't have the indwelling Holy Spirit, who enables them to be victorious in the fierce temptations and severe testings of life.

Paul informs us in Eph. 3:16 that we can be strengthened with might by God's Spirit in the inner man. He also tells us that the Spirit helps us in our infirmities (Rom. 8:26). In Jude 19 we read of people who were sensual, or subject to their own sinful passions and fleshly desires, because they did not have the Holy Spirit.

There is a constant struggle for pre-eminence between the forces of evil and the Spirit from above, even in the life of a child of God; and if victory is to be obtained, we must of necessity follow the instructions and admonitions of the Bible. One of them is contained in Gal. 5:16, where we read, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Another similar exhortation is found in Rom. 8:13. In this passage Paul writes, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." This is the secret of power and victory.

Countless is the number of those who have tried to overcome evil in their own strength, but they have failed miserably. It is the power of the Lord and His Spirit that saves us, that gives us triumph over sin; and it is also the same power which keeps us "unto salvation ready to be revealed in the last time" (1. Peter 1:5).

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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.

CHURCH NEWS

Showers of Blessings from Above

Matsqui, B.C. — On October 9 the Matsqui M. B. Church gathered to celebrate its annual Thanksgiving and Mission Festival. Rev. H. Neufeld, our pastor, reminded us of the spiritual and material blessings that we had received during the year and encouraged us to publicly thank and praise Him for the same.

The guest speakers were Rev. Jacob Thiessen from Vancouver and Rev. David Neumann, teacher at the Mennonite Educational Institute and former principal of Eden Christian High School, Virgil, Ont. Rev. Neumann read Psalm 92: 1-5 and spoke on the origin and reason for thanksgiving and concluded by showing how God's children can thank Him. Rev. Thiessen followed with a message taken from Luke 16:9: "Machet euch Freunde mit eurem Gut."

In the afternoon, Rev. Thiessen used the words of our Lord, "Go ye?" (Mark 16:15) and enunciated the love of God as the compelling force. Who should go? All who would reap. What is the purpose for going? To save and establish men and women. Rev. Neumann continued the missionary theme by reading John 1:35-51. Missions is the greatest business of the church. The secret of missionary success in the early church was that every member was a missionary. May we as Christians continue to appreciate God's blessings through the year and not forget our obligations to the unsaved millions who are unaware of God's redemption in Christ Jesus.

Sunday evening of October 23 our church had the privilege of baptizing and accepting three of our young people as church members. The candidates were John Haak,

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A young man had formed a sinful habit. In his estimation he was a man with character and ability to exercise self-control. He thought he could quit that habitual sin at any time. He tried, and tried again, but very soon realized that he was powerless, and if he wanted to stop this evil habit, he had to submit to God, accept Christ in faith, and permit the Holy Spirit to enter into his heart and life. This he did, with the result of being victorious, even though temptations were severe and trials often. Do you want to follow the example of this young man, by admitting God's Spirit into your soul, in order to have victory over sin?

G. D. H.

(Continued in next issue)

Walter Braun and Elsie Loewen. It certainly is a time of rejoicing when young or older people step out in obedience to God's Word and publicly testify of their faith in the Lord Jesus Christ.

Jake Wall,

Promotion and Thanksgiving Day

Linden, Alta. — Promotion Day for the Sunday school classes was held in the M. B. church on October 2. The congregation sang "Lord, Bless Our Sunday School," while each class, led by its teacher, marched in and took its place in the front of the church. Rev. W. E. Thiessen asked all the teachers to come forward, after which special prayer was made in their behalf. The service closed with a very fitting message by Rev. Thiessen.

The baptismal service of the M. B. Church at Linden was held in the Highland M. B. church, Calgary. The candidate, Miss Susan Ratzlaff, is now attending the Bethany Bible Institute at Hepburn, Sask.

The annual Thanksgiving and Mission Festival was held in the M. B. Church on October 9. Rev. D. J. Pankratz of Coaldale was the guest speaker in the morning as well as in the afternoon. Rev. Abe Toews from Three Hills gave a report on their work in Africa in the afternoon. Dinner and lunch were served for everybody. The collection was approximately \$1,100.

Saskatoon City Mission Chapel Activities

Saskatoon, Sask. — The summer activities are over and we have much to praise the Lord for.

At our recent Missionary Conference we were once more challenged with the need to get the gospel out to those who have never heard. Rev. John Kehler reported on the work at Hague and gave a challenging message. Brother Harold Kruger from the Congo presented the work in his field with slides. Miss Helen Peters reported on the work in Southern Africa among the lepers. She also illustrated her talk with slides. Brother George Brucks spoke on the evangelistic work done in Europe and the need for more workers.

The last evening of the conference, Brother and Sister Loyal Schmidt gave their testimonies as outgoing missionaries to Kenya, Africa. Rev. and Mrs. Roy Martens then presented the work in India.

The Lord has given grace and

much work has been done but much still remains to be done.

We want to pray for these missionaries and also for the native Christians in these lands, that they may stand firm and true to their Redeemer and that the work of the Lord may go forward.

Gratefulness for Jacob Huebner's Recovery

Manitou, Manitoba. We sincerely thank all our dear friends who have prayed for my dear husband during the time of his very severe illness. We have felt the hand of the Lord. He has again manifested His healing power and has restored my husband so that he was able to leave the Winnipeg General Hospital on Tuesday, November 8 and came home.

It is our prayer that we may show ourselves worthy of God's love and kindness. A very special Thank You to all who have interceded in our behalf. May the Lord bless and reward you for what you have done for us.

Mrs. Tina Huebner,
Manitou, Manitoba.

Messages on Missions

Newton Siding, Man. — We are thankful to God for every opportunity He gives us to hear from workers on the mission field. On November 6, we again had this privilege when Dr. and Mrs. George Froese visited our church. This was the day of our annual mission service. Rev. David Ewert also served as guest speaker.

In the forenoon Dr. Froese drew our attention to several reasons why we should work for the Lord, basing them on I Cor. 5. The fact that we must appear before the judgement seat of Christ should stimulate us to work for Him. Our new nature should strive to please God in serving Him. The love of God shed abroad in our hearts should constrain us to serve Him. We are ambassadors for Christ and therefore we must work for Him in bringing the gospel to others.

Following a song by the choir, Rev. Ewert served with a message based on Luke 6:1-13. Through his message we were encouraged to be good stewards of all God has entrusted to us. In all our work we are to keep in mind the future, when we will no longer be able to work. We are not to cling to these earthly goods, but rather have them exchange for heavenly treasures. The use of our earthly goods will determine the spiritual possessions we will have in heaven. Rev. Ewert pointed out that good stewardship is possible only when Christ is Lord of our life.

In the afternoon Mrs. Froese told the children a story about a little girl who had found Christ as her Saviour. Dr. Froese then gave us

a report of their work in India. He pointed out that the work is progressing and the doors are wide open, but there is also much opposition. Rev. Ewert spoke on the ministry of the gospel, basing his message on II Cor. 4. He showed us from this passage that the basis for such a ministry is a personal experience with God. This ministry requires a blameless walk free from all deception or use of false methods. However, this ministry is also limited in that the hearts of men are blinded by Satan. In spite of this it is worth all the effort because of the wonderful message that is proclaimed and the great objective that is set, namely bringing light to sin-darkened hearts.

Looking back over this day, we thank God that we were challenged to properly use all He has entrusted to us and that we were encouraged to be faithful in serving Him where He has placed us.

Peace Conference

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topic "Peace Witness in Indonesia." Mr. Ralph Eames, secretary of the Society of Friends of Ontario, spoke briefly on their activity in the field of peace witness.

Among business items discussed and dealt with was the appointment of Etril Snyder of Kitchener as the unified treasurer, not only for The Conference of Historic Peace Churches but also for other relief and service funds such as the Non-Resistant Relief Organization, Disaster Service and Ailsa Craig. It was felt for a number of years that it would simplify matters if all the funds for these various Ontario organizations could be channelled through one treasurer and this appointment was therefore made in co-operation with the various organizations represented.

The Conference also passed a resolution whereby the tenure of office of each appointment be reviewed in the hope of bringing in a recommendation which will rotate the duties to a greater degree than has been the case in the past. The Conference also passed a resolution whereby the Historic Peace Church Council of Canada is to be asked to make representation to the Canadian Government to again give expression to our position against violence and our concern about the increased possibility of nuclear war.

The election resulted in the following: Moderator — E. J. Swalm, Duntroon, Ont.; Ass't Moderator — Edgar Metzler, Kitchener; Treasurer — Etril Snyder, Kitchener; Secretary — C. J. Rempel, Kitchener; Ass't Secretary — Fred Haslam, Toronto; M.C.C. Representative — J. B. Martin, Waterloo; M.C.C. Peace Section Representative — Edgar Metzler, Kitchener.

C. J. Rempel.

Special Service

(Continued from page 1-3)

value a soul, (1) by giving, (2) by doing, (3) by preaching. Rev. D. B. Wiens then brought a message based on Phil. 2:5. "Jesus Christ our Ideal in Missions." Christ's convictions in regards to missions were revealed in His works and His nature. In His works, that He left heaven and became man, carrying out the plan of Calvary in death and resurrection. In His nature, that He did the will of His Father willingly; in all sobriety, because "the night cometh." He had a warm heart for the lost. "Sowing the Seed" was the number in song rendered by a quartet in closing.

The evening reached the climax of the day, as the choir, under the direction of Bill KJassen, served with a program of song and praise. After Jake Friesen read Psalm 72: 16-19, he posed the question, "Have we expressed our gratitude for choir directors?" The songs that followed were songs of praise and adoration, challenge and invitation, victory and triumph, lifting us as it were into higher realms. A ladies trio and testimony were included in the program. Rev. Wiens had a brief message of invitation to join the throng that will take part in the "Song of Heaven." All that was left for us to say at the end of a day like that was: "And all the people said "Amen"!"

October 16 was marked with a baptismal service in the evening. Six souls followed the Lord in the waters of baptism. They were, Annie Dueck, Ingrid Schmidt, Frieda Voth, Helen Zacharias, Mrs. Emma Meisner and Mrs. Tina Walde. Two of these candidates had a catholic background, one having been a Catholic for 60 years. Again we see the wonder working power of God through His Word, for "It giveth Light". Rev. Jacob Thiessen served with the message taken from 2 Cor. 13:5. "Characteristics of a child of God." A child of God does not live in sin, he loves the brethren, cleanses himself when he falls into sin and loves God's Word and reads it. Rev. Wiens performed the baptismal ceremony. The Lord's supper was then observed and the new members welcomed into the fellowship of the church, each given a special verse of Scripture.

Ordination Service

The ordination of Brother and Sister C. Langemann into the office of deacon, took place in the afternoon of October 23. Bouquets of large white, and soft mauve chrysanthemums added a touch of purity to the already reverent atmosphere. The choir lifted their voices in solemn pleading to God, on behalf of the couple, with the song "With Thy Spirit fill me." Several appointed brethren then led out in

prayer. Rev. H. Classen, city missionary, spoke on I Tim. 3 — "The servant of God." Chosen of God, he must have this conviction in his heart that he is called by men and inspired by the Holy Ghost. The servant must then be outfitted in the practical, moral, spiritual and secular aspects. The practical service of the servant must reveal itself in dying to self and making the most out of every opportunity, governed by the Word of God. Upon this the choir sang, "Teach me Thy Will O Lord." After Rev. Wiens had read Acts 6:1-7 and placed the required questions before the couple and those present, the choir sang, "O leg aufs Haupt mir Deine Segenshände." Prayers of dedication were offered up by Rev. Wiens and Rev. P. Langemann. The couple was given opportunity for prayer, and in closing, the choir sang, "Must Jesus bear the Cross alone?"

S.S. Workers' Rally

A rally of the Sunday School workers of our church was scheduled for 5. p.m. of the same afternoon at Burrard Inlet Bible Camp. A goodly number turned up. After enjoying a tasty, hot supper, prepared by the Tabaea Sewing Circle, we gathered in the adjoining chapel where a blazing fireplace warmly welcomed us. A program of song and testimony followed, with Brother Herb Brandt as guest speaker. Since our chosen theme for the evening was "Faithfulness," he based his sermon on that according to I Cor. 4:2. A real challenge faced us, and spurred us on to greater zeal in this important task of leading those, whom parents have entrusted unto us, into the fold of our Redeemer. In the evening of the same day the Vancouver Fraserview M.B. Church choir, under the direction of Jake Derksen, rendered a program in our church. After Scripture reading and prayer by Bill Klassen, our choir director, the service was turned over to our guests. Praise and adoration harmoniously sounded forth from the voices of the large choir. New songs mingled with the old, and the old took on new meaning. A duet and musical number were included in the program. Henry Regehr served with a short message based on Psalm 146, accenting on the theme "Worship". After a word of thanks and appreciation from our choir director for this fine presentation, Rev. Wiens closed the service in prayer. A few moments of further fellowship were enjoyed around a cup of tea in the downstairs auditorium of the church.

And so the month of October has not only been a harvest of material things, but an exceedingly abundant reaping of spiritual blessings. The horn of plenty has overflowed and is still full. We are the recipients. Are we selfishly keeping it to ourselves, or does it overflow into the hearts of our unsaved neighbors and further? Let us remember that we

dare not shrink from God's command: "Ye shall be my witnesses" Acts 1:8.

Correspondent.

Vancouver M.B. Church
43rd and Prince Edward.

Foreign Missions

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The Foreign Missions report at the centennial conference of the Church is an occasion of thanksgiving and praise for the privilege extended to us in such a holy purpose. This occasion also requires us to examine our past and present relationship to the most sacred charge committed to us by our crucified and risen Lord "to preach the gospel to all nations."

The knowledge of personal salvation, the fellowship of the redeemed in a church of born-again believers and the responsibility for those who know not Christ constituted the heartthrob of the early Mennonite Brethren Church, and these convictions found expression in an intensive missionary outreach. "Bring the gospel to the millions who are lost" was the watchword that called our churches to the responsibility of foreign missions. From the initial mission concept—to save lives—we have followed the leadership of the Holy Spirit and established churches. At this centennial observance we are meeting together with representatives of the Mennonite Brethren churches in India, Japan, South America and Mexico declaring the "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" (Ephesians 1:19). The historic gathering of this centennial observance constitutes a milestone in the missionary assignment of the Mennonite Brethren Church. Representatives are here from peoples whose cry out of the darkness touched the hearts of our forefathers.

Changes of method and relationship in our missionary program found expression in the document, "Effects of the Changes of Our Age on the World-Wide Missionary Assignment" adopted at the 1957 Yarrow General Conference. Today we face our missionary responsibility not only as an assignment in which the Mennonite Brethren Church reaches out from North America, but as a partnership in which we work shoulder-to-shoulder together with Mennonite Brethren Churches of other lands. India, Europe, Japan, Congo and Colombia have formed national Mennonite Brethren Conferences. Brazil, Mexico, Texas and Paraguay are in the process of forming organizations of national conferences. The merger of the M.B. and K.M.B. Conferences brings into our fellowship our Negro brethren in North America represented by seven churches in North Carolina. The status of this world-wide Mennonite Brethren fellow-

ship creates a new era in the mission program of our Conference. We have passed from a mission-centered program of world evangelism to an international church-fellowship program in which we in North America work together with our fellow brethren in various parts of the world to extend the Gospel and evangelize the areas not yet "filled with the message of the cross." The emphasis falls not on the individual missionary and his labors, but on the younger churches and our relationship to them. The responsibilities for unreached areas and tribes of the world must also be viewed as a cooperative assignment into which we move together with the younger churches in fellowship, consecration and sacrifice.

The new relationship of the Mennonite Brethren Church in North America to the sister churches in other lands requires changes in the organization and function of the foreign missions program. During the past triennium the Board of Foreign Missions has labored diligently to effect the necessary changes. The principles of our mission philosophy have been revised and the policies of mission relationship and operation modified.

The basic premises of the relationship express a larger brotherhood fellowship. The church reaches out into areas where Christ is not known. The preaching of the Word resulting in the conversion of souls leads to the organization of a church. From this point the missionary arm of the M.B. Conference becomes an agency to assist the national church to evangelize the people of its own country. The Board of Foreign Missions and the missionary staff stand ready to assist and advise the national church in its evangelistic and training program. A helping hand is extended to provide medical service where such provisions are lacking. We become "laborers together with God" and with our national brethren.

This relationship does not decrease, but rather multiplies our missionary opportunity and responsibility. Demands in mission personnel and financial resources increase in proportion to the widening open doors which are ours in the fellowship of a world-wide gospel ministry.

LIFE, ACCIDENT and HEALTH
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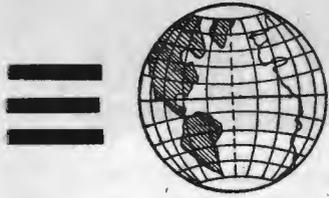
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The Cause of Foreign Missions

Leper Mission in Paraguay

By Mrs. A. C. Klassen

My husband, the doctor, made a trip into the country to visit patients suffering from leprosy. Mr. Gerhard Pries, one of the two ambulatory workers at the station, was to act as guide and interpreter. Since the weather had been so pleasant, Mrs. Pries and I decided to accompany them.

We left by station wagon at 6 a.m. The first 15 kilometers we travelled along the main highway, then we turned off onto a typical Paraguayan road. These are trails which frequently have ruts cut so deep by ox-carts that a motor vehicle has to drive on the ridges in the center and on the edge of the trail.

At the first home where we stopped, we were told that the patient

was not at home. This was repeated at the next two homes. Apparently that is no uncommon occurrence when the ambulatory men drive out to bring the patients their medicines, and it can prove to be very frustrating. However, at the fourth house the patient was at home and we went into the yard. Here in Paraguay, visitors announce their arrival by clapping their hands at the gate. If the host is at home, he comes out and welcomes the guests.

The Paraguayans are extremely friendly and hospitable. As soon as they saw Mrs. Pries and me with the men, they chased the chickens off the chairs, cleaned the chairs and asked us to sit down. Since the patients had used them, we refused



Baptismal candidates at Km. 81 Leprosy Mission, Paraguay. Missionary workers shown are Rev. Hans Regehr, at extreme right, and Ernst Wiens, student from Montevideo Mennonite Seminary, at present completing his year of "practical service" at Km. 81, shown at the extreme left. The four candidates in the second row are leprosy patients, and two of the women in the front row are wives of leprosy patients. The other two women are a mother and daughter from a neighboring village. These two women, shown on the right side front row, have endured much hardship and received many threats from their family because of their Christian position. On the morning of the baptismal service, the father declared that he was no longer going to provide food for them, and the brother threatened to kill the girl.

to sit down, because we tried to avoid all contact if possible. When they drank "Mate," the native Paraguayan tea, they promptly offered us a drink. This also we had to refuse, because they drink the tea out of a common vessel, usually a gourd, by means of a silver straw called "bombilla."

The typical rural Paraguayan house is extremely simple. It usually consists of a roof supported by poles and only one side closed with a mud or brick wall. The enclosed part is used for sleeping and storing their meagre possessions. After looking into several of these homes one is astonished with how little these people are satisfied. One rarely sees more than one bed in a home. Blankets and sheets are usually lacking. Cupboards are not

necessary because the beams which support the roof make excellent cupboards for their possessions. The open part is used for cooking, visiting, eating and drinking mate. Here one usually sees a fire in the centre of three long logs placed like the spokes of a wheel. When the fire is low the logs are pushed farther towards the centre and thus kept burning. A pot of manioc is hung over the open fire. However, not once during the two days that I accompanied my husband did I see a Paraguayan family sit together eating a meal. That is an unfamiliar custom to them. They do not practice any regular eating habits. The open living area is usually fairly crowded, for here one sees not only human beings, but the owner's pigs, chickens, goats, dogs and cats. They seem to exercise just as much right as the members of the family and show displeasure if they are disturbed.

These people are poor and consequently their clothes are very shabby. Frequently young children run about in their birthday suits. Shoes are financially out of bounds for many of these country folk.

As the day progressed we came up to a swampy area beyond which a patient lived. He had no medicine left, therefore he had to be visited. The only way to get to his house was by walking. We took off our shoes and socks and waded through knee-deep water. Then we dried our feet, put on our footwear and walked to the home. At the gate we clapped our hands, but nobody came to greet us. We waited for a while, hoping that all our efforts would not be in vain. Then we saw the man's wife coming home from the field and so we were able to leave the medicine with her and ask her to make sure her husband took it. However, that meant that this

(Continued on page 12-1)



Scene of baptismal service held at Km. 81 leprosy station on August 28, 1960. Shown here are four leprosy patients who have accepted Christ as their Saviour, and requested to be baptized. Rev. Hans Regehr, resident missionary at the station, officiated at the service, which was held in a small stream on the station property.



Photo on the left: A Paraguayan leprosy patient and his wife in front of their modest home. This patient instinctively hides his hands while being photographed as they are badly deformed by the disease. Otherwise he is strong and able to work, and is grateful for the medical help he is receiving. Photo on the right: Dr. Arthur Klassen examining a leprosy patient in front of the patient's house. This old man has severe ulcers on both feet. He has no family or friends, and is dependent on his neighbors for occasional scraps of food. Several weeks after this picture was taken, his house was taken from him and he was expelled from the neighborhood because of his disease.





THE Young Observers



Hello, Girls and Boys

"The Lord is my Shepherd; I shall not want." This is a wonderful verse for us to remember. How many girls and boys can find it in the Bible? Perhaps you bigger ones could memorize the whole psalm. Mother will help you to find it.

To-day is Remembrance Day. It is a sad day for all those who have lost some relative or friend during the war. It is a sad day when we think of the many people who were killed. Yes, it is sad to think of fighting and killing. We are thankful that we are at peace now.

On such a day as this, I am especially thankful for the peace we can have in our hearts. If we have given our hearts to Him, we have perfect peace. We can even be peaceful and calm and happy during troubled times, if we have peace within. How I wish that all you boys and girls would spend your lives spreading the peace of God. Surely, God does not want us to destroy and kill.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me, beside the still waters. - He restoreth my soul."

What a wonderful Shepherd we have! What a glorious peace He can give!

Love, Aunt Helen.

God's Helper

By Osie Ziegler

"What can I do, Mother?" asked Danny, giving his covers a kick.

"Why don't you play with your little truck and feed bags a while?" suggested Mother. She brought them to Danny, then went back to her washing.

Danny's cousin had given him the little truck and feed bags. Danny liked to play with them better than any of his other toys, but today he didn't want to play inside. Outside the snow was softly falling. He could hear Kathy and Betty laughing and shouting and he knew they were having fun in the snow. He thought about his own little sled hanging in the shop.

But Danny couldn't go out in the snow. He had been very sick with the measles. The fever was all gone now. The red spots were all gone, too, but when he asked to get out of bed the doctor said, "No," and Mother said, "No."

"Wish I didn't have old measles," he pouted. He picked up one of his little feed bags and threw it across the bed. A shiny yellow grain of corn slipped out of a hole in the corner. He threw it again and two more grains slipped out. He was just getting ready to throw it again when he heard a sudden "Chirp! Chirp!"

Danny glanced out the window. There on the fence sat the brightest red cardinal he had ever seen. Then Danny had an idea. He opened the window just a tiny crack and slipped the bright yellow grains of corn out onto the window sill. Then

he shut the window and waited. He hid behind the thin curtain so Mr. Cardinal could not see him.

"Chirp, chirp," called Mr. Cardinal from the fence.

"Chirp, chirp," answered a voice from the evergreen right beside Danny's window.

Mr. Cardinal flew to the window sill. He picked up one shiny grain in his bill and flew back to the fence. Then Mrs. Cardinal, who had been watching from the evergreen bush, flew to the window sill. She picked up a shiny grain of corn but didn't fly away. Danny could see her strong yellow bill as she cracked the grain of corn into tiny pieces and then ate them. Mr. Cardinal flew back to the window sill, and together Mr. and Mrs. Cardinal cracked and ate the last yellow grain of corn. Then they flew to the fence and chirped for more.

Danny was squeezing more yellow grains of corn out of his little feed bag when Mother came into the room. He told her about the cardinals.

"I'll tell you what we'll do," she said. "Since it has snowed the birds can't find the seeds and berries that grow for them. We can be God's helpers and feed them. I will put a tray on your window sill and you can keep it filled with food for the birds."

"That will be fun," said Danny.

Every day he squeezed more grains of corn out of his little feed bags, and every day he broke up bits

of bread and cut up apples for the tray.

Every day Mr. and Mrs. Cardinal came to the tray for food. They must have told their friends about it, too, for soon busy little sparrows, saucy blue jays, and one big silent mockingbird came, too. Danny was not lonesome any more, for he always liked to watch his little friends who came to lunch.

Wembo's Trust

Esther Miller Payler

"Trust in the Lord," Wembo kept saying over and over as he ran to the missionary's house. "Trust in the Lord" is my Bible verse. It helps me now."

Wembo kept wondering how Lusa, his little sister, was getting along. He had carried her to Mama Jenkins, the missionary, when a bug bit her and made her leg swell.

Mama Jenkins came to the door. She was not smiling as usual. Wembo ran to her and held her hand.

"Wembo," said Mrs. Jenkins, "will you go to the hospital and get some medicine we need?"

"Yes," whispered Wembo. He glanced fearfully about and knew he could not be back before dark. He was afraid of the dark and remembered all the horrible things the old witch-doctor had said about it.

"Take the bicycle and go as fast as you can, Wembo. Give the doctor the paper, and he will give you medicine to help Lusa. I cannot leave her, and the other missionaries are in the village. It will be too late when they get back, so you are the only one that can go."

"Trust in the Lord," said Wembo. "That is my verse. I take it with me."

"Remember, you are not alone. Jesus, the Light of the world, is with you, and He is stronger than any darkness. He will protect you."

Wembo liked to ride the bicycle. He did not get to do it often. But now he thought only about Lusa and her cries of pain, and the darkness which would soon be about him like a thick cloak.

"Trust in the Lord," Wembo said over and over as he rode as fast as he could. When he went into the jungle, it was already dark, and the light on the bicycle was such a tiny one. "Jesus is the Light of the world, He is with me and I will not be afraid," he said out loud.

Even when Wembo came out of the trees it was dark, "I'm going back," he said. "I'm afraid to go on."

He turned the bicycle around and began to pedal as fast as he could back to the mission. Then he remembered his verse, "Trust in the Lord."

He said it aloud three times. He got off his bicycle, turned it around and went on. "I am not afraid," he shouted. "Jesus, the Light of the world is with me."

He kept saying this as he rode



faster and faster. Soon he saw the lights of the hospital, and a few minutes later he was safely inside.

While the doctor was getting the medicine, a nurse gave him some fruit. "Did you come alone?" she asked as he hungrily ate the large, juicy fruit.

"No," said Wembo, "Jesus, the Light of the world, was with me to take away fear of darkness."

Wembo kept saying his verse all the way back through the dark.

Finally he saw the lights of Mama Jenkins' cottage. "Thank you, Jesus," said Wembo, as he leaned his bicycle against the porch.

He gave the medicine to Mrs. Jenkins. "Thank you," she said. "I knew Jesus would go with you."

The next day Wembo went to pay his sister a visit. Mrs. Jenkins came out of Lusa's room smiling. "You may see Lusa now. She is better already."

Wembo looked at Lusa and held her hand. He said, "Do not thank me, Lusa. Thank Jesus, the Light of the world. He went with me, and so did my verse, 'Trust in the Lord.'"

(Both stories reprinted from the Salvation Army publication, "The Young Soldier")

Lamps of the Heart

Tradition tells of a great cathedral, built by a nobleman in the south of Europe, which had no hanging lamp or any other kind attached to the building. Instead an individual lamp was given to each member of the parish, and each was expected to bring it to divine worship so that the house of God might be lighted.

What is the "lamp" that we are to carry into the "cathedral" of humanity? It is none other than the Word of God. The Word in our hearts gives us continual instruction and assurance. The Psalmist says, "Thy Word is a lamp unto my feet and a light unto my path."

Taking the Bumps

If you were walking from the well carrying a bucket of water and someone jostled you, there could be spilled from the bucket only that which it contained.

As you walk along the way of life people are constantly bumping into you. If your life is full of ill-nature, bad temper and ugly disposition, those things will be spilled from it. If it is full of Christian spirit, you will spill a smile or some pleasant remark. You can spill from your bucket, only that which it contains.

Strait is the Gate

By MARJORIE BUCKINGHAM

(11th Instalment)

"There's no telling where it would end!"

Usually Maxwell Brandon found his wife's enthusiasm very contagious, but in spite of her eagerness now he still looked serious and thoughtful.

"I am afraid," he said, slowly, "that she wouldn't find it an easy path."

Margaret Brandon looked at her husband in some surprise. "But the Christian way is never easy, dear," she reminded him. "That's what you preached on this morning—the strait and narrow way—"

"I know, Margaret." He spoke very deliberately. "It's a strait gate and a narrow way—the way of personal consecration and true Christian service. But for some it seems to be harder than for others."

"You mean that it would be more difficult for Nancy—?" There was a new note of anxiety in Margaret Brandon's voice.

Her husband sighed. "I fear so, Margaret. Not that she can't—and won't—triumph in spite of everything," he hastened to add, "for the Lord is able to make all grace abound towards us, but we shall have to pray her through, Margaret—I'm certain of that."

"Why, dear? What makes you say that?" she asked, curiously. "It all looks so straightforward to me—I can't see any real difficulties at all. Her parents are Christians—"

"Yes, but from what I have seen of them today, I would say that Mr. and Mrs. Norwood have their own ideas of the meaning of Christian discipleship."

"Oh, but Maxwell—"

"They are very determined people, I think, with a very keen interest in their daughter's future."

"But surely if she used her voice to win souls for Christ, her parents would be happy!"

Maxwell Brandon gave a quizzical smile. "They ought to be, but it's this way, dear—there's no guarantee of fame and fortune in the Lord's service. Our reward is laid up for us in heaven, and I shouldn't imagine that would appeal to Mr. and Mrs. Norwood. They seem to have set their hearts on a brilliant career for their talented daughter."

"But you don't think they would raise any real opposition, Maxwell?" She sounded apprehensive.

"I may be wrong—" Maxwell Brandon's voice was grave, "but I would say that if Nancy Norwood consecrates her voice to the Lord, the greatest obstacles she will have to meet will be in her own home and family!"

Margaret was silent for a moment. Then her face suddenly lit

up. "Well, we'll have to pray for her parents, too, dear."

"Bless you darling!" Her husband smiled as he put out a hand and drew her closer to him. "You've certainly got something there—we'll have to pray for Mr. and Mrs. Norwood!"

"They could be a big help in the work, you know."

"Yes, they could—and they could also be a hindrance, I'm afraid," he added, rather grimly.

"Don't you think they like us, dear?" Margaret Brandon lowered her voice as she put the question.

Her husband shook his head. "Oh, I wouldn't go so far as to say that," he demurred, "but I think Charles Norwood is 'sizing me up' just the same, and watching me very suspiciously in the meantime."

"Mr. Norwood is a deacon—"

"That's right. But he's the type of person who could make a very staunch friend or a very bitter enemy."

"But we're not going to make an enemy of him, dear!" Margaret Brandon's light tone of voice was calculated to rally her husband's sober spirits, but it did not appear to have much effect.

"I hope not, dear," he said, with a sigh, "but I don't seem to have made a very good start. I'm on the wrong side of Mrs. Norwood already."

"Mrs. Norwood?" echoed Margaret, in surprise. "She was quite friendly when she was talking to me!"

"She's not very pleased because I didn't announce her card afternoon from the pulpit."

"She noticed the omission, then?"

"Oh, yes! She spoke to me about it."

"I see." Margaret Brandon made no further comment, but waited for her husband to finish the story.

There was a short silence while he looked up and made a critical survey of the cracked and distempered ceiling and the faded old wallpaper that lined the room.

"You may have to put up with the Manse just as it is for a long while, Margaret," he observed, dryly.

At a loss to understand the sudden change of subject, Margaret Brandon leaned her head against her husband's shoulder. "Why, dear?" she asked, patiently.

He laughed. "Because Mrs. Norwood tells me that the money for the Manse improvement fund is raised by the Women's Guild by means of card parties and little 'afternoons', as she calls them, at which they have various money-making devices."

"And you told her that we didn't believe in that sort of thing?"

Maxwell Brandon drew a deep breath. "I told her that we wouldn't accept any improvements to the Manse that were to be paid for by money raised from such sources."

"And what did she say to that?"

"Oh, lots of things!" he answered, vaguely. "But she seemed to think that you would have something to say about it—because it's the woman who has to live in the place, she told me."

Margaret Brandon kissed her husband affectionately on the cheek. "I'm afraid Mrs. Norwood doesn't know the woman who lives in this house, dear!" she said, lightly.

Maxwell Brandon looked up with a smile that seemed to have dispelled all the care and anxiety from his face. "The most wonderful, woman in the world!" he said, with simple sincerity.

She took the tray with its now empty glass and placed it on the small occasional table that was within her reach, then turned back to her husband with a laughing reproach. "Now, Maxwell—"

"I mean it, dear!" he reiterated, emphatically. "I sometimes think you must have been born to be a minister's wife—you're really wonderful, you know!"

"But Maxwell, I do so little!" she protested, touched by the warmth of his words.

"But it means so much!" he returned, appreciatively. "Now, our little fellowship tonight—you made that possible, dear, and I'm sure it was a memorable experience for those young people."

Margaret Brandon smiled. "For all except Trevor, I should think."

"Trevor?" echoed her husband, in surprise.

She nodded. "Yes, I thought Trevor was the only one who didn't appear to be really enjoying the fellowship."

"Well, of course, he only came under protest," he reminded her. "It was really Nancy who persuaded him to come."

"Yes." Margaret Brandon looked thoughtful. "I wonder if he will follow her lead in everything—?"

"I doubt it," said her husband, seriously. "From the few words I had with him, I would say that he isn't particularly interested in spiritual things."

"Well, at least he's a member of the church, dear!"

But Maxwell Brandon shook his head. "I'm afraid that doesn't mean much to some people," he said, regretfully. "They seem to think that Christianity is something you put on on Sunday, and put away for the rest of the week."

"Is that Trevor's idea?"

"I don't know, really. But I don't think he would have had any share in Nancy's experience today—I'm afraid he wouldn't even understand."

"But the change in Nancy's life is bound to have an influence on him—when they're such friends," ventured Margaret, hopefully.

"I wonder just how serious their friendship is?" mused her husband.

Margaret smiled. "According to what Mrs. Norwood says, everything is practically settled between them."

Maxwell Brandon looked dubious. "Well, for all that, I think there are some problems ahead for that young couple. I can't see how the new Nancy and the old Trevor are going to find much common ground."

"We'll just have to wait and see, dear, but unless I'm very much mistaken, Nancy will set out to win him for the Lord right away."

"No doubt she will. But whether he will yield himself to the Lord is another matter. He seems a very self-opinionated young man, and they take a lot of convincing as a rule."

"He may have a few hard lessons to learn—but he will come right in the end, dear," declared Margaret, confidently. "We will have to put him on our prayer list."

Maxwell Brandon sighed. "I'm afraid we're going to have a very long prayer-list here at Southdown Grove, Margaret—there are so many problems!"

She nodded. "Yes, dear. But we've had problems before, haven't we?" she reminded him.

"Oh, yes!" he admitted. "But this place just seems to bristle with problems!"

He sounded worried, and she felt concerned. She knew he was tired and was naturally feeling a reaction to the strain of the day, but she could not bear to see him discouraged. Leaning her head against his shoulder, she said in her quiet, convincing way, "Prayer has always solved our problems, dear—and prayer will solve them now, you know."

"Ah, Margaret—!" He held her hand in a warm expressive grip while his face relaxed into a smile. Once again she had strengthened his grip on the Unseen... "If ever I forget that 'prayer changes things', you will remind me, won't you?"

Her face was radiant as she said in a soft, but certain, voice, "You could never forget, Maxwell—and neither could I. We have never prayed in vain, have we?"

"No—no!" he said, fervently. "The Lord has been wonderfully good to us—far more than we could ever deserve!"

"Yes, dear," she echoed, with equal fervour.

A silence fell between them as they contemplated with thankful hearts the wonder of the Divine Love that had enveloped their lives—a silence that was broken suddenly by the cry of a child from an adjoining room.

Margaret Brandon leapt to her feet. "That's David!" she exclaimed, hurrying towards the door. "There's something wrong—he's calling!"

(To be continued)

MCC News & Notes

Progress and Development of Vietnam

By Glen Stoltzfus

(Glen Stoltzfus, former MCC country director, and his wife returned to the United States in May after serving in Vietnam for three years. The article is a condensation of a chapel address.)

Vietnam — Several months ago my wife and I, as guests of the government, attended the fourth anniversary of the independence of Vietnam. This was a very colorful and impressive celebration. As we sat in the grandstand, observing the long columns of marching men and military equipment move by, we had much time to think about the progress and development of Vietnam in the past few years.

Although we speak of Vietnam as a young nation, its history goes back some 4000 years. The Vietnamese civilization began in the Red River Valley near Hanoi in what is now North Vietnam as a predominantly agrarian rice community. For the first 2000 years, it was in the process of becoming a civilization and at the time of Christ a recognizable Vietnamese civilization had emerged.

Chinese Domination

For the first 1000 years after Christ this civilization was dominated by China. The Vietnamese have always resisted foreign occupation but at the same time have adopted much from the nations who occupied their land. From the Chinese they have adopted Buddhism; today perhaps 90 per cent of the population hold to a "watered down" Buddhism of some kind. They also adopted the Confucian culture with its emphasis on the family, the scholar and the teacher, which is important throughout the Far East and in Vietnamese civilization particularly.

Southern Expansion

This agrarian civilization under foreign domination gradually developed into a self-reliant Vietnamese society which by 1000 A.D. resisted Chinese domination and emerged as an independent nation. The second phase of Vietnam's development is called by historians the "March to the South," when this civilization expanded southward along the coast. As rice farmers, the people of Vietnam preferred to live in the lowlands along the river and the sea coast rather than in inland mountain regions. As they moved southward they encountered a number of civilizations which were eventually overcome, and by 1850

their geographical area was that of present-day Vietnam.

French Intervention

The coming of the French in the middle of the 19th century marked the third major phase in Vietnamese development. France, an active colonial power in Indo-China from 1850 to 1950, used the protection of church and business interests as an excuse of their colonial ambitions. Catholicism entered Vietnam during the 17th century. One of the greatest personalities in Roman Catholic history, Alexander of Rhodes, was instrumental in establishing the church in Vietnam by selecting and training native clergy. Today there are one and one half million Catholics in South Vietnam, out of a total population of about 13 million. They are extremely influential in government and have a unique position in the activity and life of the nation.

Geneva Division

The French tried to keep the Vietnamese in subjection. This fostered discontent and was a deciding factor in preparing the way for the coming of Communism. Guerilla fighting in Indo-China between 1945 and 1954 also caused widespread devastation in Vietnam. The Geneva Agreement, July, 1954, which ended this savage war, divided present-day Vietnam into two almost equal parts at the 17th parallel.

One of the terms of the Geneva Accord gave the population freedom to choose their location, which resulted in about one million refugees coming from North Vietnam to South Vietnam. These refugees were predominantly Catholic, about 800,000 Catholics moved south in parish units with the priest both as ecclesiastical and political head of the parish. This unified procedure greatly facilitated the assimilation of the refugees into the South Vietnamese economy, so that the refugee situation is no longer a problem. This is partly attributable to the rule of President Ngo Dinh Diem, but more to the Catholic Relief Services with their multi-million dollar program. The Diem government has received much aid from friendly nations. The United States is daily contributing a million dollars for South Vietnamese economic and military recovery. West Germany, France, Philippines, Japan and other countries have an important share in providing resources to South Vietnam. The Diem regime has initiated many reforms but has unfortunately been quite autocratic and dictatorial and does not have the total support of the public.

One of the most successful programs of the Diem regime is that of land development, by which Vietnamese are moved from the depleted areas along the coast into the rich and fertile highlands farther inland. Roads are being built into the highlands and administrative centers and towns are emerging out of the virgin jungle. If this program is continued much will be accomplished.

Protestant Extension

The history of Protestantism in Vietnam is very short, since Christian missionary activity has been predominantly Catholic for centuries. The Protestants were discouraged in their attempts to establish missions in Vietnam both by the Catholic leaders and by the French political regime, and were unsuccessful until the 20th century. Although various Protestant missions have sought to gain a foothold in Vietnam, in 1911 the only evangelical mission was that of the Christian and Missionary Alliance. Today their churches are all independent, that is no longer operated by the mission, and have a baptized membership of about 35,000. In 1953 there were 265 national workers

serving 342 groups in Indo-China.

The Evangelical Church of South Vietnam has a baptized membership of 27,000. This young church pays great attention to evangelism (15 missionary couples were sent into the tribal areas of Vietnam), but the social aspects of the gospel have not been emphasized. The church is seeking active fellowship with other Christian groups. Dr. Vondelier, a Dutch lawyer representing the World Council of Churches has been active in Vietnam for the past three years under the sponsorship of the Evangelical Church of Vietnam. Since 1954 a number of new mission groups have entered Vietnam, among them the Eastern Mennonite Board of Missions and Charities (1957). With the exception of the Mennonites and the Southern Baptists, most of the new groups are affiliated with the national church.

The James Stauffers and the Everett Metzlers, Mennonite missionary couples in Saigon, will work in the capital city and attempt to establish groups of believers there. They plan to offer English classes as a means of contact in their witness to the middle and upper classes.

Reconstruction in Tolten, Chile



Chile. Jacob Reimer standing in crack at port where earth gave way. Photo taken by Frank Wiens.

Early in September, 1960, a four-man team of three Paraguayan Mennonites and one Paxman began work on a construction project at Tolten, Chile, a town severely damaged by the earthquake and tidal wave of May 21 and 22.

Tolten, formerly a coastal town of about 1100 persons, was completely evacuated after the earthquake. The surface of the land fell about 10 feet and a protecting sand bank

disappeared, necessitating the removal of Tolten to higher ground. The Chilean government has planned for a new Tolten to be built nine kilometers inland.

The Mennonite team is working in the area with the Soldiers and Gospel Mission, known in Chile as **Centros Biblicos**. In Tolten, **Centros Biblicos** carried on mission work and had a congregation of about 300 members. Property of the mission included a large church, a residence and a two-story school building. These buildings were well-built on a high level section of the town, so their damage was relatively small, but they must be moved to a new site along with the rest of the town. Plans call for moving the church to the nearby town of Pitrufulquen, where many of the Tolten refugees have gone, and the other buildings to the new Tolten site.

The first assignment for the Mennonite team is that of dismantling the large wooden church building, transporting the lumber to the new location and rebuilding a church there. Members of the congregation are working with the Mennonite team in this project.

The necessary tools and building materials for the project, along with food, shelter and transportation for the team, are being supplied by the Soldiers and Gospel Mission. MCC and the Paraguayan Mennonites are providing personal allowances and medical expenses.

Members of a German evangelical colony near Tolten, the **Deutsche Missionsbund**, invited the team into their homes for the weekends.

(Continued on page 10-4)

NEWS from HERE and THERE

United Nations, N.Y. — The Soviet Union's Communist party has revived the anti-semitic "blood libel" of the Middle Ages in an attempt to destroy the last refuge of 11,000 "Mountain Jews" in the Soviet Caucasus, according to evidence received here Thursday.

The anti-semitic campaign, which has been spreading through the Soviet Union during the past few years, has now reached Buinaksk, the third largest city of the autonomous Soviet republic of Daghhestan, in the Caucasus mountains. (By Joseph Newman from Winnipeg Free Press)

Ancient City, Amman. — The discovery of the earliest city gate ever unearthed in Palestine was announced recently by a Jordanian archaeologist. The site, Telol-Farah on the west bank of the River Jordan, was originally a large village which became a strong, walled Canaanite city which lasted for several centuries from 3000 B.C.

Ottawa, Ont. — Arnold C. Smith, 45, Canadian ambassador to the United Arab Republic, has been appointed ambassador to Russia, External Affairs Minister Green announced recently.

A native of Toronto, Mr. Smith has long been a student of Soviet affairs. He also has the advantage of having a good knowledge of the Russian language. Mr. Smith succeeds D. M. Johnson, who has held the Moscow post since July, 1956.

Ottawa, Ont. — Aid to Western farmers under the Prairie Farm Assistance Act totalled \$20,429,462 for the crop year ending last July 31, the agriculture department announced. There were 68,427 claimants.

There were 42,404 Saskatchewan claimants who drew \$13,652,058 and 15,624 in Alberta drawing \$4,624,600. In Manitoba 9,233 farmers received \$1,875,916. British Columbia's 1,166 claimants got \$276,877.

Victoria, B. C. — Russian has become an essential language for science students, says Professor John Wood of Victoria College's department of modern languages.

Many important scientific technical papers are Russian, and are not officially translated for perhaps three years, he said. Because of this Russian would have a "scarcity value" for the next few years until it is taught in high schools.

"The ability to read a technical paper with at least enough understanding to know what part is vitally important, and should be translated in detail, may be a decisive factor in the future of any student now at university," he said.

Catholics Will Double in 30 Years

A Notre Dame University Sociologist, Dr. Donald N. Barrett, predicted that, proceeding at its current rate, the Roman Catholic population in the United States would double to more than 86,000,000 within three decades. In an analysis of the changing composition of American Catholics, he told the American Catholic Sociological Society at Fordham University that it could be concluded that "the Catholic population of the United States is growing minimally twice as fast as the general population."

According to Dr. Barrett, there are now an estimated 43,650,000 American Catholics—about 25 per cent of the total population. In the years between 1950 and 1959, with birth rates higher and death rates generally lower, the number of Catholics increased by 10,180,000 or 35.8 per cent. By contrast, the general population increased in the same period approximately 16.6 per cent, or 24,761,000, he said.

Soaring Canadian Population

Despite a drop in the flow of immigrants to Canada in the first six months of the fiscal year (immigrants totalled only 58,041), Canada's population has been increasing—thanks to a consistently high birth rate. Figures for last year show that population here has increased 2.7 per cent, compared to a 1.7 increase for the United States. In fact, the Canadian birth rate is the highest in the Western world. Its rate of 28.6 per 1,000 is also higher than that of all nations of western Europe.

Quebec. — The Municipal Council of Vaudreuil, Quebec, which is entirely Roman Catholic, has levied a 765-dollar tax bill on the Protestant Christian Homes for Children, and advertised that it will sell the homes by auction if the tax is not paid. Last summer 135 were converted in the summer camps there, about 60 were Roman Catholics.

Jerusalem (AP) — A royal citadel of the Judean kings, almost 3,000 years old, has been unearthed three miles south of Jerusalem, a leading Israeli archaeologist announced recently.

Dr. Oohanan Aharoni, of the government's antiquities department who directed the diggings, said the citadel was unearthed on a hill at Ramat Rachel, an Israeli settlement on the way to Bethlehem.

That it was a citadel of the kings of the Judean monarchy, Dr. Aharoni said, was shown by analysis of pottery and other artifacts.

Rome — A woman in Naples will have to serve 15 days in jail for having interrupted the sermon of

a parish priest. She interrupted the priest when he mentioned the fact that her family had not paid the rent for some farm land belonging to the parish. When arrested for the offense, she fought the case through the courts, but Italy's highest judiciary court refused to revoke her sentence, saying that sermons by parish priests should not be interrupted under any circumstances.

M.B. Board of General Welfare

The Mennonite Brethren Church in Neuland Colony in the Paraguayan Chaco has begun the construction of a new church building. This structure will be in Neu-Halbstadt, which is centrally situated in the colony. This will enable the members of the church to assemble more easily for service than was possible heretofore when their church building was more to the side of the colony. This new location will also facilitate their outreach in the colony. The dimensions of the building are 8 by 18

meters (approximately 26 by 59 feet). The seating capacity will be 350. The total cost of the building will be slightly more than \$3,000. The Neuland church is being assisted in its building through the general treasury and budget of the Board of General Welfare (Dienst am Evangelium).

Erich Giesbrecht left Hillsboro on October 4 for his home in Fernheim, Paraguay, after six years of study in North America. He was scheduled to fly from Miami, Florida, on October 8 and spend a few days visiting our missionaries in Cali, Colombia, and Quito, Ecuador. Brother Giesbrecht is returning to teach in the Zentralschule (high school) in Volendam Colony and to assist in the work of the Mennonite Brethren Church in the colony.

The churches of the Choco district in Colombia planned to meet for their conference at Istmina October 20 to 23 with Rev. Ruperto Velez, pastor of the Gospel Missionary Union church in Cali, as special speaker.

Books of Special Interest to You

- | | |
|------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| The Growth of Foreign Missions in the Mennonite Brethren Church. Gerhard Wilhelm Peters. 327 pages. \$2.50 | John Horsch. 54 pages. 25¢ |
| The Mennonite Brethren Church. J. H. Lohrenz. 335 pp. \$2.50 | Should Christians Fight? I. C. Wellcome. 53 pages. 25¢ |
| The Mennonite Brethren Churches of North America. Henry J. Wiens. 192 pages. \$2.50 | Must Christians Fight? Edward Yoder. 69 pages. 25¢ |
| The Doctrines of the Mennonites. John C. Wenger. 163 pages. \$1.75 | A Brief Outline Study of the Seven Churches. Henry H. Janzen. 32 pages. 35¢ |
| In Search of Utopia. E. K. Francis. 294 pages. \$6.00 | Your Church and You. Frank C. Peters. 40 pages. 35¢ |
| Henry's Red Sea. Barbara Smucker. 108 pages. \$1.65 | Missionary Life and Work. Harold R. Cook. 382 pages. \$5.00 |
| Smith's Story of the Mennonites. C. Henry Smith. 856 pp. \$4.50 | William Carey. F. Deaville Walker. 256 pages. \$2.95 |
| War, Peace and Nonresistance. Guy Franklin Herschberger. 375 pages. \$3.50 | The Dayuma Story. Ethel Emily Wallis. 287 pages. \$3.95 |
| Alternative Service in Canada During World War II. J. A. Toews. 127 pages. \$2.75 | Personal Soul-Winning. William Evans. 192 pages. \$2.50 |
| The New Testament Basis of Pacifism. G. H. C. Macgregor. 176 pages. \$1.40 | Here's How to Succeed With Your Money. George M. Bowman. 191 pages. \$3.00 |
| The Christian and Conscription. Edward Yoder and Don Smucker. 124 pages. 25¢ | The Wallpaper That Talked. (Missionary Stories) Margaret Jean Tuininga. 64 pages. .. 50¢ |
| Studies in Nonresistance. John Lapp. 35 pages. 25¢ | Latin American Missionary Stories. Aunt Theresa. 64 pages. 50¢ |
| Compromise With War. Edward Yoder. 14 pages. 10¢ | No-Hand Sam and other Missionary Stories. Margaret Epp. 64 pages. 50¢ |
| Youth and Nonresistance. Stanley C. Shank. 63 pages. 30¢ | Uncle Al's Missionary Adventures in Africa. Aunt Theresa. 64 pages. 50¢ |
| The Principle of Nonresistance. | Missionary Stories told by Aunt Theresa. 64 pages. 50¢ |
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He Accepted a Dare— and Died for it

Some time ago, the city of Charleston, West Virginia, was shocked at the news that a sixteen-year-old high school football player had died from the effects of accepting a dare.

According to the doctor's report, the boy died from the effects of drinking a half cup of motor oil with a chaser of antifreeze.

A hospital official reported that the student drank the motor oil first, then followed it with about eight ounces of antifreeze solution because schoolmates had dared him to do it.

This lad was no different from thousands of people the world over who do silly and sometimes fatal things upon dares. Many of these are hidden secrets which never come to light until their dreadful results are known. Some never are revealed, while others openly accept dares and perform them for the sheer thrill of doing the unusual.

There is something in most people, especially young people, that thrills to a challenge. In itself this trait is not essentially bad. It is when one allows it to be put to wrong purposes that it becomes a hazard or even wrong.

The song writer, P. B. Bliss, gave us a good illustration of a spiritual dare which all of us may well emulate when he set to music the lines: "Standing by a purpose true, Heeding God's command, Honour them, the faithful few! All hail to Daniel's band.

Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!"

The world is full of opportunities to enlist all the courage, strength, and manhood youth has today in many of the most noble enterprises. The ministry is calling, the mission fields are challenging, the teaching profession is ever increasing in demands; doctors, dentists, nurses are needed to minister to the needs of millions the world over, and the ever-increasing public demands a new host of all types of Christian writers, broadcasters, and distributors of the Word of Life in every possible form.

God has a place for every young person with sanctified ability in some satisfying and beneficial work. Pray for the victory, train your mind and body well, then plunge into the work with all you have!

—The Sunday School Messenger

"Unto the Least of These"

A committee of prominent Chicago citizens waited in one of the city's railroad stations. They were to welcome one of the greatest men in the world. He arrived and greeted them in three languages. He was a giant of a man, six feet four inches tall with bushy hair and a walrus

YOUTH IN ACTION

mustache. The reception committee stood talking about how honoured they were to meet him and how the important people of the city were waiting to entertain him. Reporters took down his every word. Flash cameras were busy taking his picture.

Suddenly the giant of a man, asked to be excused. He walked rapidly through the crowd on to the station platform. Coming to an old woman who was struggling with heavy suitcases, he scooped up her bags with his great hands. Then he told her to follow him.

He worked his way through the throng and took the woman to her coach. After wishing her a good journey, he returned to the committee.

"Sorry to have kept you waiting, gentlemen," he said to the astonished group. "I was just having my daily fun."

The distinguished visitor was Albert Schweitzer, famous philosopher - musician - doctor - missionary. "First time I ever saw a sermon walking," said one of the reporters.

Reprinted from "The Young Soldier"

Youth Conference Highlights

The annual Youth Conference of the Mennonite Brethren churches of Manitoba took place on Saturday afternoon and evening, and Sunday afternoon and evening, October 29 and 30, in the Mennonite Brethren Collegiate Institute auditorium. The theme of the conference was "The Challenge of the Centennial," based on Hebrews 12: 1-2. The speakers for the Conference were Rev. I. W. Redekopp, pastor of the Elmwood M. B. Church, and Dr. F. C. Peters, instructor at the M. B. Bible College.

The chairman of the Manitoba Youth Committee, Mr. Wm. Schroeder, opened the first meeting of the Conference on Saturday afternoon, and led in the invocation. A feature of the afternoon meeting was a panel discussion on the topic, "Is Prosperity Good for Christianity?" The panelists were from the staff of the M. B. Collegiate Institute, under the chairmanship of Mr. John Regehr. Using the motto of the Conference as the basis for his first message, Rev. Redekopp spoke on the subject, "The Challenge of the Centennial in Our Personal Life." As Christians, Rev. Redekopp stated, we have to run the race as set before us, which has a definite aim. This race has its limits, but it gives dignity to the Christian life. There are perils in this race which must be overcome. But the incentives, the cloud of witness and Jesus, encourage us to run "this race that is set before us." Also featured during the afternoon service was the Girls' Choir of the M. B. Collegiate, directed by Mr. John Thiessen.

"The Challenge to Missions in our Centennial Year," was the topic for the Saturday evening service. Basing his message on Isa. 54:2-3 and Acts 1:8, Rev. Peters, after giving a brief history of the M. B. Missions, challenged the audience to re-evaluate this great field of missions. Rev. Peters stated there were three issues of the challenge

which confronted us: 1) Motivation, 2) Obligation, 3) Implementation. The demands of the challenge are 1) a balanced program of action and 2) a proper channeling through the church. Serving in the invocation for the evening service, was Mr. Peter Isaac, youth leader of the North Kildonan M. B. Church. Mr. Peter Koslowsky rendered two solos, while Martha and Wanda Konrad played two violin duets. Mr. Siegfried Epp, recently returned missionary from the Congo, gave a talk on the conditions and the people of the Congo.

A Bible quiz, led by Mr. Peter Enns, youth leader of the Elmwood M. B. Church, featuring the country versus city, proved very enjoyable during the Sunday afternoon meeting. Also serving in music and song was the quartet and choir of the Gospel Light Hour, and a string quartet from the Winkler Bible School. The invocation for the afternoon meeting was made by Mr. Peter Klassen, youth leader of the Boissevain M. B. Church. Speaking on the topic, "The Challenge of the Centennial in Our Church Life," based on I Peter 2:4-12, Rev. Peters stated that the church was, first the body of Christ, second, a body of witness, thirdly, a body of brethren, and fourth, a body of pilgrims.

The a cappella choir of the M. B. Bible College was featured for the final service of the Youth Conference. The invocation was made by Herman Rempel of Domain. Dr. George Froese, medical missionary on furlough from India, gave a talk on his calling to foreign missions. Another feature of the evening service was the presentation of the Manitoba youth bursaries to College and Bible school students. In his final message, Rev. Redekopp spoke on Matt. 4:2-11, "The Challenge of the Centennial in Our Home Life." He particularly stressed that Christ and the Word of

God must be central for a happy and God-honouring home.

We are grateful to God for giving us these days of spiritual refreshing, of new insights and new visions. May we be found faithful in our calling as Christians, and accept the challenge of the Centennial to "lay aside," "run the race," and "look to Jesus."

Frank J. Friesen

Correction

Last week's issue of the Mennonite Observer stated that Rev. John G. Baerg was one of the speakers of the Conference and that Mr. Jake Dueck led in a debate. This was according to the original plan. Changes were made, however, and instead Rev. I. W. Redekopp and Rev. Frank C. Peters brought two messages and Rev. John Regehr led in a panel-discussion. (Ed.)

Forgiveness

Forgiveness is the most beautiful word in the Bible because it kindles the most beautiful light in the fact of God or in the countenance of man. It is the most beautiful word because it is the costliest word. Before God would pronounce it, Christ had to die on the Cross.

It is the word that is dearest to every true believer. It is the word that will awaken the music of the redeemed in heaven, for that is what they sing about there—the forgiveness of God.

A Young Convert Preaching

A young convert tried to preach in the open air. He could not preach very well, but he did the best he could. Someone interrupted him and said, "Young man, you cannot preach, you ought to be ashamed of yourself."

Said the young man, "So I am, but I am not ashamed of my Lord."
—Moody

Tolten, Chile

(Continued from page 8-4)

The three Mennonite team members from the Menno, Fernheim and Neuland colonies in the Chaco are Abram Rempel, Bernhard Toews and Abram Gooszen. All three are skilled carpenters. Paxman Marvin Klaassen from Mountain Lake, Minn., was transferred to Chile from the Trans-Chaco Roadway project.

Robert W. Miller, MCC Relief Director, visited the Chile project during his recent South American trip and reports that the Soldiers and Gospel Mission is very pleased with the Mennonite workers. Miller conferred with William Strong, a leader of the mission, and government housing authorities about the possibility of the team's working on houses for the new Tolten after the church building is completed. It appears very likely that this will be the next project for the team.

EDUCATION

SCHOOLS and COLLEGES

Mennonite Brethren Bible College

Practical Work Program Launched

A brief service of dedication on October 24 marked the official inauguration of this year's practical work program. Faculty and students participated in the service which included brief remarks by Rev. J. J. Toews, Director of the Practical Work, in which he stressed the importance of prayerful participation by the students. "Practical work should not be a chore," said Mr. Toews, "it is a valuable expression of our concern for lost souls." Assisting the Director in the service were the President and Dean of the College.

Students will participate in various projects. Some will teach in Good News Clubs held in various homes of the city. Others serve in Hobby Clubs held for Jewish children and in various mission centers of Winnipeg. Singing groups will serve in hospitals. Every Wednesday night male students do personal work at the Union Gospel Mission on Main Street. A ministry to transient men, this work has been carried on for several years. A number of students are engaged in teaching religious education in the public schools of St. Boniface, a Catholic city near Winnipeg. Since the Catholic children receive religious instructions from priests and nuns, the Protestant children are taught during this time by College students.

A new project has been added this year. Students will assist some of the rural Mennonite Brethren Churches in making a community appeal through the avenue of the local church. The students will canvas the community and invite the people to services at which the College students will preach and sing. The Domain Mennonite Brethren Church has already opened its doors for this ministry.

Each student at the College is required to serve in some department of the practical work program. The chairman of the Home Missions Committee is George Dirks of Nakamā, Alberta. All work is directed by Rev. J. J. Toews.

Registrar attends Accreditation Meeting

The annual meeting of the Accrediting Association of Bible Col-

leges and Institutes took place in Chicago, October 26-28. The Registrar, Rev. David Ewert, represented the College and took part in the sessions. The Mennonite Brethren Bible College has been an accredited member of this Association since 1950. Last winter the Association undertook a re-examination of the College. The work was not entirely completed. The business and financial aspect of the College was examined for the Association by L. E. Johnson of Moody Bible Institute. This winter the re-examination will be completed in which the program of instruction, staff, library and teaching procedures will be reviewed by a committee appointed by the Association for this purpose.

Returning to the campus, Mr. Ewert gave a report of his impressions of the meeting. There has been a phenomenal growth of Bible Schools and Bible Colleges in the last thirty years. Today there are over 250 such schools in America. The major emphasis of the curriculum of the Bible College is on Bible, General Education and Communication.

"The great challenge to the Bible College movement," said Mr. Ewert, "is to transform lives." Although the enrollment in Bible Colleges in America is but a small fraction of the total enrollment in theological schools, yet more than one-half of the missionaries come from the Bible Colleges.

President and Family Celebrate Silver Wedding

Rev. and Mrs. J. A. Toews celebrated their silver wedding anniversary on October 29, in the Elmwood Mennonite Brethren Church. The a cappella choir served and several of the teachers took part in the program. Rev. Ewert spoke as a representative of the College Faculty and Rev. J. J. Toews led the program.

Rev. Toews has served the College for a period of fourteen years. He became president in 1956 when Rev. H. H. Janzen resigned to go to Europe.

J. J. Toews in Steinbach

Rev. J. J. Toews conducted a week of Bible lectures in the Evangelical Mennonite Church in Steinbach. His topics were developed around the Old Testament tabernacle as a type of Christ. The services were well attended and the messages were given in the German language.

Rev. Toews will be leaving the campus shortly to attend the sessions of the Education Committee meeting prior to the days of the U.S. Area Conference.

Dr. Trueblood's Vital Statements

North Newton, Kan. — The future vitality and growth of Christianity depends on little redemptive fellowship not on mass evangelism campaigns, said Dr. Elton Trueblood, this year's Menno Simons lecturer at Bethel College, in eight discourses on "The Fellowship of the Concerned."

"Christians," he said, "must go beyond the conventional, the mild, and the popular in their commitment. We will never be saved by wild religion. If our Christianity is not costly and if it does not make a real difference to us, it is worthless."

"A survey has shown that 96 per cent of the U.S. population claims some affiliation with a church or synagogue, but we know perfectly well that far more than four per cent of the people in our land are not living godly lives. Knowing this, we must agree that the only conceivable evangelism has to be carried on within the church."

"The committed Christian's whole relationship with the world centers around the paradox of being separate from the world as well as be-

ing reunited with it. Separation does not refer to externals, such as garb or mode of baptism, but it does mean maintaining a standard of thought, action, and devotion which is so striking that it shows there is a difference. It also means that we accept unlimited liability for one another."

"A Christian's reunion with the world means that he takes his vitality and puts it into the world. It is primarily a reunion with life." Specific things the speaker mentioned with which Christians could identify themselves were: labor movement, government, and colleges.

Fellowship

"Young people who revolt against a trivial 'Sunday morning' religion are justified in their revolting."

"A fresh look at the New Testament will reveal that the emphasis is primarily on small groups. Christ put His time mostly at the disposal of twelve insignificant men. But these men changed the world. They were a fellowship of the concerned—small, vigorous, redemptive group. The only test laid down for orthodoxy by Christ was: 'If you love one another.'"



Mennonite Brethren Bible Institute building at Clearbrook, B.C.

CBI Bible Conference

(Continued from page 1-2)

Student Organization

Student elections were held on Friday, October 7. The student council executive consists of the president, Herb Voth, a senior; the vice-president, Ed Wiens, a junior; and the secretary, Irma Suderman, a senior. These, with the committee chairmen, make up the student council. The committee chairmen and sponsors are: radio, Herman Driediger, chairman, Rev. G. Konrad, sponsor; missions, Ernie Schmidt, chairman, Rev. H. Nikkel, sponsor; devotions, George Friesen, chairman, Rev. H. Nikkel, sponsor; publications, Gilbert Brandt, chairman, Mr. H. Neufeldt, sponsor; yearbook, Marie Rempel, chairman, Rev. N. Willems, sponsor; library, Susan Braun, chairman, Rev. J. Epp, sponsor; recreation, Jake

Suderman, chairman, Rev. N. Willems, sponsor; music, Harry Toews, chairman, Mr. H. Neufeldt, sponsor. Each committee has four or five members.

Statistics from the Registrar

The number of students enrolled this year is 89. We have 47 female and 42 male students. There are 30 freshmen, 35 juniors and 24 seniors. The average age is 19 years and 5 months. Areas are represented as follows: Clearbrook 15, Yarrow 13, South Abbotsford 8, Arnold 11, Greendale 8, East Aldergrave 6, East Chilliwack 6, Black Creek 4, Matsqui 4, Chilliwack 4, Kennedy Heights 3, Kelowna 2, Abbotsford 2, West Abbotsford 1, Terrace 1, Vancouver 1, Langley 1, Gem, Alta. 1, Swift Current, Sask. 1.

The students and staff are looking forward to a blessed time of studies and fellowship during the coming winter.

Leper Mission

Continued from page 5-3)

trip would have to be repeated another day.

Many of the patients living in the country are thankful and appreciate the help they receive. They accept the tracts which we give them and promise to read them. If neighbors happen to be close by, they are a little more wary of our visit. They realize the social stigma which is attached to leprosy and are afraid that the neighbors will find out. This creates a problem. In order to thoroughly examine a patient and the ones he comes in contact with, good light is essential. But, although their homes are dark and without windows, the back of the house usually has to serve as the examining room. They do not want to be examined outside when there are neighbors living close by. They try to hustle the doctor inside and quickly close the doors so that no one will see them being examined.

The time passed very rapidly. Suddenly we were all very hungry, and it was 12:30 p.m. We looked for



Paraguayan Young People's Group presenting a program at the Km. 81 Leprosy Station. These young people live in a town about 5 miles from the station, called Itacurubi, and are reached through regular Sunday services in this town, as well as special young people's meetings at the station. These mission activities are a further means of reaching the Paraguayan people with the message of Jesus Christ. On this occasion they presented the Spanish version of the Prodigal Son for the benefit of the patients in the hospital and the staff. The mission program of the station attempts to reach not only the leprous patients for whom we are responsible but also the people in the neighboring towns and villages. Missionary workers shown are Rev. H. Regehr, extreme left, Hilda Polnau, second from the right, and Ernst Wiens, second row third from left.

a creek in which to wash our hands before eating lunch. Mrs. Pries knew where to find such a spot and before long we had our bread, sardines, water and, because the ladies were there, some cake. Having eaten well, we continued our journey.

We were more fortunate in the afternoon and found most of the patients at home. However, we were delayed by another experience. The trails were covered with considerable underbrush which concealed the stumps. Suddenly our vehicle hit a stump and stopped. By means of a jack we were able to free it and in about 45 minutes were on our way again.

When we arrived home at 7 p.m. it was already dark. Despite the fact that we had been out from 6 a.m. to 7 p.m., we had visited only 13 patients. We were reminded of Christ's command, "Go out into the highways and hedges and compel them to come in..." (Luke 14:23)

dergrove M.B. church with Evangelist Henry Epp.

December 1 and 2. — The M.B.C.I. Alumni Asociación, Winnipeg, presents the 3-act play *The Tinker* at 8 p.m. in the school auditorium, 173 Talbot Ave. Regarding tickets see advertisement on this page.

December 3. — The Oratorio Choir of the M.B. Bible College will present "The Messiah" in the M.B. Collegiate Institute auditorium, 172 Talbot Ave., Winnipeg 5.

Books of Value to All Believers

- The Victory Life in Psalm 119.** S. Franklin Logsdon. 127 pp. 39¢
 - Psalms. Volume 1.** Walter C. Wright. 126 pages. 39¢
 - Psalms. Volume 2.** Walter C. Wright. 128 pages. 39¢
 - First Corinthians.** G. Coleman Lock. 128 pages. 39¢
 - Second Corinthians.** G. Coleman Luck. 125 pages. 39¢
 - Galatians and You.** C. Norman Bartlett. 128 pages. 39¢
 - Ephesians.** Walter C. Wright. 128 pages. 39¢
 - First and Second Thessalonians.** Charles Caldwell Pyrie. 127 pages. 39¢
 - First Timothy.** D. Edmond Hiebert. 125 pages. 39¢
 - Second Timothy.** D. Edmond Hiebert. 128 pages. 39¢
 - Titus and Philemon.** D. Edmond Hiebert. 128 pages. 39¢
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ON THE HORIZON

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

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

November 20-29. — Evangelistic services to be held in the East Al-

EDEN CHRISTIAN COLLEGE

presents the first **Literary Programme**

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Tickets will be available at the door. Proceeds go for the school. The programme is to consist of various musical numbers from student groups, a glimpse at the United Nations and how it works and a portrayal of recent political developments in the United States. Everyone is welcome.

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