

MennoLife Observer

"For I decided to know
nothing among you
except Jesus Christ
and him crucified."
I Cor. 2:2

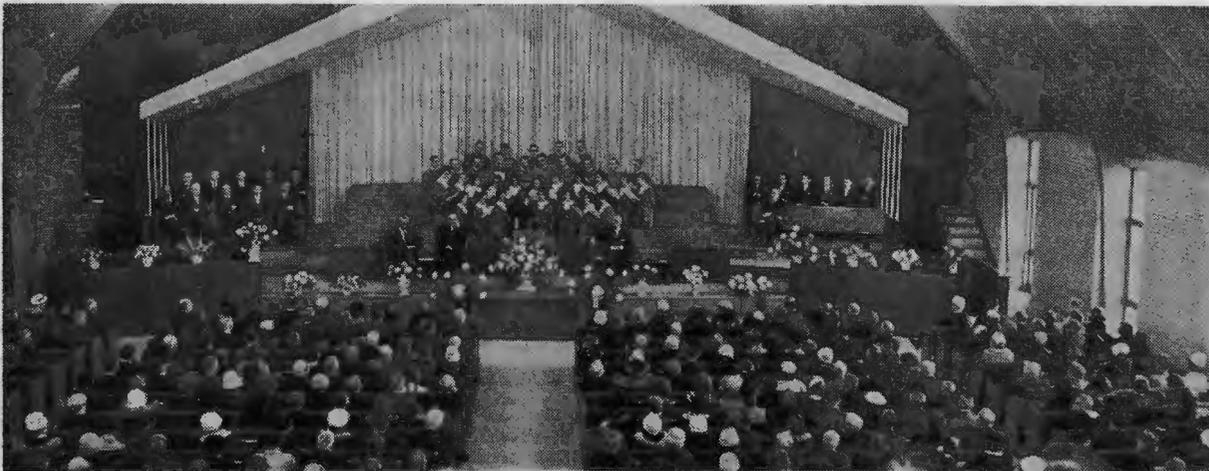
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YOUR CHRISTIAN
FAMILY WEEKLY

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A Milestone in the South End M. B. Church History



The interior of the new sanctuary of the South End M. B. Church at 1420 Portage Ave. and Raglan Road, Winnipeg. This photo shows part of the assembly at the dedication service on Sunday afternoon, November 26. On the platform, are: three ministering brethren, the building and finance committees and the choir.

"Is it time for you, O ye, to dwell in ciled houses and my house lie waste?" (Haggai 1:4).

Milestones mark the course of every nation, group and individual; they also mark the progress of the local church of Jesus Christ. By them the observer may evaluate achievements and plan his own course accordingly. Since man is readily swayed by example it follows that the ones erecting milestones to the glory of God be certain that theirs be worthy examples. It is the sincere wish of the South End Mennonite Brethren congregation that the new edifice

may be a wholesome influence on all who will worship in it.

Sunday, November 26, 1961, was set aside as a special day for dedicating the new sanctuary to God. Members and friends came with anticipation and filled the spacious auditorium to capacity, and for the first time the overflow facilities were used to accommodate the guests. When all were settled, God spoke through His servants.

Whenever God's people are willing to listen to the voice of God, He will not fail to send messengers. Brother H. Lenzmann of Winkler, Man., was the first speak-

er on this day. He brought to the attention of the congregation the fact that with a dedicated house of worship must also go a dedicated people. The church choir affirm-

ed God's Word with such numbers as "Blessed Are the Pure in Heart" and "Der Herr is gross." Brother J. P. Neufeld, pastor of the church, (Continued on page 4-1)

198 Denominations Have Joint Communion

New Delhi — Members of 198 Christian denominations representing some 300,000,000 church members joined in Holy Communion at the World Council of Churches recently.

It was the most variegated congregation of Christians ever to join in the Lord's Supper and was held before a lofty white cross in a giant tent in this Indian capital. Believers of many faiths took part: Baptists, Presbyterians, ancient Catholics, reformed Lutheran, Methodists and others. Officials said that while inter-denominational communions had been celebrated before at council gatherings, never (Continued on page 9-3)

13 Baptized at East Aldergrove

The congregation of the East Aldergrove M. B. Church gathered on Sunday, November 19 to witness the second Coast Children's Mission, delivered by Rev. Herman Voth had baptized the willing to take this step of obedience. For the baptism, Mr. Jake Friedergrove M. B. Church gathered on Sunday, November 19 to witness the second Coast Children's Mission, delivered by Rev. Herman Voth had baptized the willing to take this step of obedience. For the baptism, Mr. Jake Friedergrove M. B. Church gathered on Sunday, November 19 to witness the second Coast Children's Mission, delivered by Rev. Herman Voth had baptized the willing to take this step of obedience.

The church heard the testimonies of the candidates on the previous Friday night. Many stated that they had experienced real joy and trust that others will be willing to peace since they gave their life to follow the Lord through the Christian testimony of these young people. We praise God for the way in which he has answered prayer. We praise God for the way in which he has answered prayer. We praise God for the way in which he has answered prayer.

Result of Important Meeting in Ottawa

Rev. C. C. Penner of Winnipeg, chairman of the Committee for the Reunification of Separated Families, Mr. Gerhard Sawatzky of Winkler, member of the same committee, and Rev. J. J. Thiessen of Saskatoon, chairman of the Canadian Mennonite Relief and Immigration Council, went to Ottawa, where, on November 27, they had an interview with officials of the Department of Citizenship and Immigration and representatives of the Department of Foreign Affairs. The purpose of the interview was to speak in behalf of families which were separated during World War II.

With reference to the important

cause which was brought to the attention of the government officials, the three delegates reported the following:

"The respective officials received us with courtesy and with a sympathetic understanding for the separated families of which we submitted a list to the Department of Foreign Affairs.

"We were informed that diplomatic negotiations would be undertaken with the respective Soviet offices in behalf of the cause which we represented.

"Even after all the humanly possible has been done, we wish to covet the continued prayers of our churches in this important matter. We do depend on the blessings of the Lord, Who is the Bestower of all good gifts."



Front row, left to right: Grace Peters, Linda Martens, Joyce Klassen, Anita Schroeder, Marlene Martens, Lydia Bergen, and Gloria Peters. Second row: Rev. George Warkentin, Harry Unruh, Werner Enns, Art Froese, Ron Sawatzky, Arnold Voth, Larry Woelk, and Rev. Herman Voth.

EDITORIAL

Reading for Pleasure and Profit

There are people who do not like to read. Others find their greatest enjoyment in reading a book, a magazine or even a newspaper. Some people, in their hunger for the printed word, read everything and anything on which they can lay their hands. Others choose what interests them, even though it may not be anything that enriches their mind. There are also people whose taste, education and maturity permits them to read only that which is of spiritual and mental benefit to them.

It is strange that comparatively few people make use of the abundance of good reading material available. Perhaps it is due to lack of interest or ambition. For them it is too much of an effort to secure the books. They may also have the sincere conviction that lack of time does not permit their indulgence in this pleasure. Whatever the reason may be, there is many a good book that remains unread. On the other hand, we all know that one always finds time to do what one really likes to do.

At this point the question might be raised: "How can I distinguish between a good book and one that is questionable?" There is a very reliable rule in this case. Any book which kindles a desire in us to be more loving, more faithful, more true to our convictions—in short, more Christlike—is a good book. On the other hand, any book that appeals to our baser instincts is an undesirable book, even though the writer was awarded the Pulitzer Prize or the Nobel Prize for literature. Emphasis should be placed on the fact that we do not have to make a distinction between Christian and secular literature. Some secular literature is of high moral value and anyone can profit by reading it.

It is a matter of common knowledge that not all books appeal to all people alike. We have to consider the difference in individual taste. Some people like easy reading matter, so as not to tax their intellect. Others prefer reading historical books or biographies, while still others read only devotional books or scientific literature.

Having an abundance of good books at our disposal, one might ask: "How shall I go about this pleasurable task of reading to get the greatest benefit from it? Reading for pleasure is different from reading for retention in a course of study. In such a case one must analyse the book and make it a part of himself. I do not think that we need to be concerned about someone who reads this way. The one who reads for pleasure, however, is our chief concern. We read because we cannot help but do so; we read because we are compulsive readers.

Let us consider a biography. It does not have to be the story of a world-famous person. It may be the story of an ordinary man or woman living under modest circumstances, whose life speaks of love, meekness and sacrifice. Having "seen their good works and glorified their Father in heaven," we are filled with the desire of following them. Our hearts and minds are enriched by the experience of reading about them.

If our interest lies in the field of good fiction, who will hold that against us? We know people who scoff at all fiction. Their high moral sense of truth is offended by these stories. But then, as the old adage has it: "Is not truth stranger than fiction?" Sometime, somewhere, someone has perhaps experienced the very thing we have read about and has triumphed over all the perplexing conditions and trials. The avid reader will not be left uninfluenced by this type of reading material.

There is another kind of book which will help us in our quest for spiritual and mental enrichment. It is not fiction or biography, but it is devotional in nature. As we read such books we have to seek quietness of spirit and calmness of mind. Here God speaks to us and we must be willing to listen. Often, very often, our hearts fail us in the quiet hour and we have to confess with St. Paul: "Not as though I had already attained, but I press on . . ."

It is also possible that a reader becomes so enamoured with his own intelligence that he tries to read a book which is beyond his mental ability, but since it is highly praised by critics, "one must read it." In that case the words of our Lord Jesus seem appropriate: "They have their reward."

Considering the reward to be reaped by the reader and the pitfalls to be avoided, it is perhaps not so much a question of how much we read, but rather of how and what we read. If,

in selecting a book, we keep in mind that it will not only enrich our mind and heart but also supply a most pleasurable need, we will find it a friend and confidante. Many books are read again and again and at each new reading better understanding of the author's aim is gained.

Being lovers of books makes us treat them with due respect. We will avoid soiling or tearing them, and an accident of this nature may perhaps upset us. We will teach small children that our books are out of bounds for them, but then, they should also have books of their own. And thus we shall treat books, especially if they are borrowed, with due care, knowing that they are of great value.

So, may good books bring much joy and happiness into the life of the Christian and help him to a fuller understanding of God's grace.

Guest Editorial by Mrs. L. Peters

DEVOTIONAL

The Holy Remnant of the Church in the End-Time

(Continued from previous issue)

(By the late Dr. A. H. Unruh, published by his permission. Translated by the Rev. A. P. Dirks, North Kildonan, Man.)

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:20-22).

Do we hear the voice of Jesus today, or are we influenced by voices that reach our ear out of the world. The Lord exhorted His disciples: "And ye yourselves are like unto men that wait for the Lord when He will return from the wedding; that when he cometh and knocketh, they may open to Him immediately" (Luke 12:36). To open the door means to let Him enter. We have no difficulty in arising and opening the door when we hear a knock. The passage we are considering here deals with believers who ask the Lord to come quickly. We read about it in Rev. 22:20: "I come quickly. Even so come, Lord Jesus." Have we ever witnessed that a whole congregation was earnestly praying upon its knees that Jesus should come? We may think of such congregations in the remote forests of Russia where our brethren suffer, where they lift up their eyes to heaven and beseech the Lord to come. It is necessary today that the Lord reign in individual hearts and in the church. If that were so in Laodicea (which means government by the people), then human opinions would not be decisive, but rather the Spirit of God. Let us open the door now!

In this attitude to the Lord, the believer has to face many tribulations, for all ungodliness must be forsaken. First of all we experience a particular conflict between the spirit and the flesh. The world de-

mands adaptability of the children of God; it expects them to indulge in the things of the world. Many victories have to be won along this line. The Apostle Peter states: "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (II Peter 4:4). And John writes: "Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12). Similarly, Jesus said, "Because ye are not of this world, but I have selected you from this world, therefore the world hates you." With His prophetic view of the future of the church, Jesus said, "Time will come when they who kill you will believe to do a service to God." Under such circumstances the church is fervently praying: "Even so, come, Lord Jesus." Having faith in Him they will overcome. A lukewarm, professing Christian will not overcome because he has no part in the struggles of the holy remnant. He thinks it strange that Paul strove to attain to the resurrection of the dead. He is not hastening to the coming of Christ as Peter did. Think of the disciples in the Garden of Gethsemane. By sleeping they did not

(Continued on page 3-3)

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CHURCH NEWS

Willingdon M. B. Church Hears Challenging Talks

Vancouver, B.C. — It was our privilege to have Brother Jake Friesen, field director of the West Coast Children's Mission, as our guest speaker for the Peace Sunday worship service. As Brother Friesen has worked at Terrace for the past two years, he gave us a very informative report on the mission work there. It is an open field for service; the harvest is ripe, but where are the reapers?

In the morning, Brother Friesen spoke about "Our Love to God," using Jonah chapter 4 as his text. Jonah had a negative attitude toward the Ninevites, who repented and turned to God after hearing the message of judgment preached by himself. When God let the gourd wither and die, Jonah was wrath. He had pity on the plant but not on the dying souls around him.

How often we are like Jonah, having no concern for those who are going to a lost eternity. Our love to God seems very small.

I trust that we will search our hearts before God and learn to love Him more. Then we will do more for those about us who need to be brought into the fold of God's love.

Martha Braun

Important Services at Gnadenu

Flowing Well, Sask. — On September 15, the Gnadenu Ladies' Aid rendered their annual missionary program. The ladies had a well planned program with all items centering around the theme of missions. As guest speakers they had invited the missionaries, Mr. and Mrs. Art Redekop, Main Centre. Brother Redekop spoke on the cost of missions. We pray that the Lord will bless their efforts to the salvation of souls.

We are also happy to report that our senior, Brother Unger, is home from the hospital and is improving favourably. Having visited the hospital, one cannot help but be thankful to the Lord for good health. Let us remember those who are ill.

On November 6, two workers of the Saskatchewan M. B. Mission visited us. They were Brother G. Reimer from Pierceland and Brother Gerhard Reimer from Foam Lake. These brethren gave fine messages and reports of the work in their fields in Northern Saskatchewan. We were again reminded to pray for our mission workers.

On November 8 to 10 we had Deeper Life services. The brethren E. Lautermilch and Ernie Isaac from Swift Current and J. Thiessen from Herbert served us at the

time. May the Lord give us grace that we may not only be hearers but also doers of His Word.

Ed. Loewen

Ordination Service Held

Morden, Man. — Sunday afternoon, November 19, marked another milestone in the history of the Morden M. B. Church, when Brother Henry Boldt was ordained as a deacon in the church. Serving as guest speakers for the occasion were: Rev. J. H. Quiring, pastor of the Winkler M. B. Church and moderator of the Canadian M. B. Conference, and Rev. I. W. Redekopp, pastor of the Elmwood M. B. Church.

Our pastor, Rev. F. H. Friesen, welcomed the many friends who had come to share the blessings with the church. Rev. Quiring had a message on "The Duties and Obligations of a Deacon," based on Acts 6:3,4 and I Tim. 3:8-12. He stated that the deacon has a three-fold duty to perform. His is the duty to be careful of himself, to be careful of his own household, and finally to be careful of the church.

Rev. Redekopp spoke on "The Attitudes of the Church Towards the Deacon." Basing his message on I Thess. 5:12-14, he said that the church must first realize the need for a servant. Then it must recognize the individual who is willing to serve. After the need is realized and the individual is called to the task, it is the duty of the church to love and respect its servant. Rev. Redekopp gave some principles which govern the attitude of the church in its relationship to the deacon when he warns the unruly, comforts and supports the weak and practices patience.

Rev. Quiring, Rev. Redekopp and Rev. Friesen participated in dedicatory prayers. Then Mr. Boldt gave a short testimony and opportunity was given to extend well-wishes to Mr. and Mrs. Boldt. The local church choir rendered several fitting songs for the occasion.

The church is grateful to God for this day and for the additional servant in its midst.

Frank J. Friesen

World Conference Hymn Sing Held in Kitchener

A pre-world conference hymn sing was held at the Mennonite Brethren church in Kitchener, Ont., on Sunday evening, November 19, 1961, sponsored by the Kitchener-Waterloo Mennonite Ministerial Fellowship. Much interest was shown in the evening. The participating Mennonite churches, Erb Street, George Street United, First Mennonite, Stirling Ave. and Men-

nonite Brethren, all cancelled their evening services for the occasion.

Doris Good and Abner Martin led the congregation in the singing of hymns and the senior choirs of the George Street United Mennonite Church, Waterloo, and the Mennonite Brethren Church of Kitchener and the junior choir of Stirling Ave. Mennonite Church contributed special choral numbers. The host pastor, Rev. William Schmidt, welcomed the capacity audience and J. B. Martin, chairman of the local committee on arrangements, led in the invocation. Rev. Edgar Metzler of the First Mennonite Church of Kitchener gave a brief message on the topic, "Worshipping God." Rev. Wilfred Ulrich of Stirling Ave. Mennonite Church, Kitchener, was chairman.

This was the first of a series of meetings sponsored by the Mennonite Ministerial Fellowship to make our community world-conference conscious.

C. J. Rempel

Educational Building Dedicated

Virgil, Ont. — On November 5, the Virgil M. B. Church dedicated its newly-erected educational building. The congregation was welcomed by the pastor, Rev. John G. Baerg, who opened the meeting with prayer. The church choir sang "Herr dein Wort die edle Gabe." This was followed by a song from the junior and intermediate Sunday school departments: "There Shall be Showers of Blessing."

Rev. F. Wiens spoke on the dedication of Solomon's temple (I Kings 8:62-66). The Sunday school pupils sang, "My Hope is Built."

Mr. W. Warkentin, Sunday school superintendent, pointed out how grateful we are to the Lord and to the church members who have contributed to the fine educational building. That was followed by a report by Mr. A. Willms, chairman of the building committee, and by a few words by our builder, George Rempel. The choir then sang a fitting number. In his message (Hosea 4:1-6), Rev. Baerg stressed the value of the building as preparing us to live, to serve and to die.

The building was dedicated by prayers spoken by Rev. Wiens and Rev. Baerg. The ribbon was then cut and the people were invited to view our new building.

Linda Willms

The Holy Remnant

(Continued from page 2-4)

share in Christ's suffering and hence were not prepared when their own time of suffering came.

The Lord has no promises for the lukewarm Christians; the overcoming ones have the promising assurance that they will inherit everything. They overcome lukewarmness by the use of the means

which Jesus offers. Having been restored they overcome the lust of the flesh and the world. They have this glorious power of overcoming because they have been made strong by the grace of Jesus. In this power they "do not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful." The holy remnant consists of separated people who in their lives practice the principles of Jesus. At no time in the history of the church is the word of the apostle to be taken as seriously as in the end-time. The word of Paul to the Corinthians has come true: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

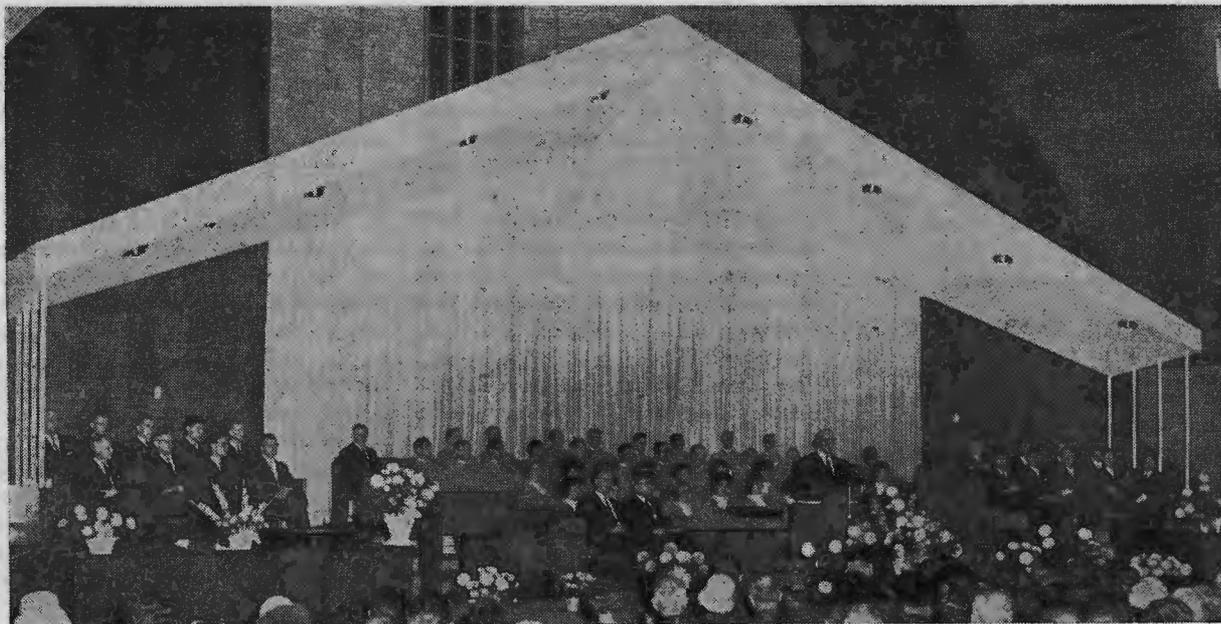
This remnant, which is waiting for the Lord's return, will be caught up from the world at an unspecified time. We have turned from idols to expect the Son from heaven. He will come again and take us unto Himself that we may be where He is. The entire Book of Revelation is dominated by the thought of the second coming of the Lord Jesus. It is incorrect to think that the waiting for the Antichrist is an impediment to the joyous waiting for the glorious appearance of the Lord.

Our text contains a wonderful message for the church: "I will come in to him." That means sweet fellowship with the Saviour. Although the Lord is concerned about the whole company of the saved, He speaks in a way as though He were coming to the individual. Every believer has the consciousness that the Lord will come to him. While the world cries in agony, "Ye mountains, cover us, and ye hills, fall on us" (Hos. 10:8; Luke 23:30), believers lift their heads and rejoice in the assurance that Jesus comes to them personally. They do not fear His eyes of flaming fire and countenance like the rays of the sun. On the contrary, they anticipate a glorious victory over the world. To behold His countenance shall be the greatest joy of the saved in the consummation. Believers know that Jesus pays attention to them personally. They experience what a son experiences when he looks at his mother's portrait; she is always looking at him. In connection with this great coming event, the Old Testament statement, "Thou God seest me," receives new significance.

(To be continued)

New Vatican Service

Vatican City — Pope John inaugurated daily Vatican radio broadcasts to the people of Africa recently. They were made possible by a 100,000-watt transmitter given to the Vatican radio station by Roman Catholics of Cologne, West Germany.



The new edifice of the South End M. B. Church. Rev. J. P. Neufeld is seen behind the pulpit. Others on the platform are: Rev. J. J. Neufeld, Rev. J. M. Schmidt, members of the building and finance committees and the choir. This photo shows the evening service held on November 26.

Milestone at South End

(Continued from page 1-4)

augmented this with special emphasis on creating an atmosphere of worship in God's house. Again the choir responded with, "Heilig, heilig ist der Herr." Then the congregation rose and the three brethren, H. Lenzmann, Jacob Wiens, a deacon of our church, and J. P. Neufeld dedicated the new edifice to the Lord in prayer. After this the assembly disbanded with thankful hearts.

During the afternoon and evening sessions reports were heard by Mr. Walter Voth, chairman of the building committee, and Mr. George Fast, chairman of the finance committee. The building, designed by Herman and St. Lawrence, architects, has a seating capacity for 860 persons with an overflow accommodation for another 330. There is room for 500 children in Sunday school. The church lot has parking space for 150 cars. Beside the work of the contractors, 11,000 hours of voluntary work was contributed.

Greetings were conveyed by representatives of other churches and conferences. Brother G. D. Huebert served with a message on "The Spiritual House of the Lord" (I Peter 2:1-10).

In the evening, Brother J. M. Schmidt of the Gospel Light Hour addressed the congregation. His theme was, "Turning the Kingdom unto the Lord" (I Chron. 12).

During intermissions the ladies served lunch and the men exhibited equal friendliness by showing the various facilities of the house to the guests.

For the first time in the history of the South End M. B. Church the Sunday school has adequate facilities to operate more conveniently. After years of overcrowding, now every department has its own assembly room and every class a separate room with actual walls in-

stead of curtains. All this helps to create a favourable setting for the teaching of God's Word. The last of the furnishings are in the process of being installed.

The actual moving date was October 26. Since the upper auditorium was still receiving finishing touches, the first two Sundays the worship services were held in the basement auditorium. The John Epp family were the ones to initiate the main hall; the occasion was their twenty-fifth anniversary. Since then two other events have taken place: the silver wedding anniversary of Mr. and Mrs. Abram Penner and the wedding of Mr. and Mrs. Stanley Dubas. On November 19, the church had its thanksgiving and Mission festival. The funeral services for Mrs. Sara Powch were held on Tuesday, Nov. 1.

As a congregation we realize that God expects more from us now because of the greater opportunities the new house affords. We are concerned about serving the community with the gospel and furnishing a spiritual home for those who have none.

The milestone was placed, which we consider of historical significance. How it will affect our future we do not know, but our prayer is that God be glorified. J. Froese

Bienenberg Choir Expresses Thanks

Liestal, Switzerland. — The singers from the Bienenberg Bible School, who visited some 60 Mennonite churches in North America during August, September and October, arrived in Europe safely.

"The visit to the churches in the USA and Canada was for all of us who took part an unforgettable experience. It became for us an experience with determining influence in our spiritual life and our future service to the Lord.

"We praise the Lord for His wonderful leading and protection on

our long journey. We wish to heartily thank MCC and all who co-operated to make the tour possible . . .

"We also give most hearty

thanks to the churches for their fine hospitality which we were everywhere permitted to enjoy . . . It was especially valuable for our young people to be continually entertained in the homes of our brethren and sisters. It often came out in casual conversation how deep an impression the spiritual life of many families had made on the young people from Europe.

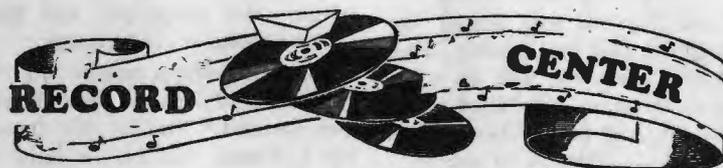
"We hope and pray that our testimony may have left a clear imprint in many places. Even though we could only spend a short time in every place, yet the congregations in USA and Canada have become dear and precious to us. We pray that the Lord will bless them and cause them to grow.

On behalf of the Bienenberg choir,
Samuel Gerber

Future Subscribers

Born to Bill and Erna Gobbett (nee Mueller) of North Vancouver, B.C., a baby girl, Sheryl Lynn, on November 6. She is a sister to Brian.

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The Cause of Foreign Missions

Evangelizing the San Juan River Region

Following the Choco regional convention, Herman Buller, Ebner Friesen and Wilmer Quiring made a two-day survey trip from Istmia along the San Juan River and to Cali by land.

We were accompanied by the mission launch driver and embarked on Thursday morning, October 19. Along the way we stopped at various preaching centers such as Bebedo and San Miguel and arrived at Noanama in the early afternoon. Here we met for a gospel service with the believers at 7 p.m.

On Friday morning, Oct. 20, we continued down the river in a heavy downpour—real Choco rain. After turning, swaying and dodging debris on the river for five hours, we arrived at Palestina. What a relief to get out of the cramped seats to stretch and dry our clothes. Our objective for Friday was to reach La Colonia on the Calima River. After three more hours up river, we finally reached our destination. The river is just beautiful with deep green foliage on both banks. The town of La Colonia is only one year old.

The road which connects La Col-

onia with the seaport of Buenaventura was just opened up. Although there are scattered homes in the area, the town itself is the centre of a new lumber industry, which is the reason for the construction of the road. La Colonia presents a real opportunity for evangelism since there is no church here and the people are open to the gospel. It is expected that this area will become densely populated. We ask the churches at home to pray fervently with us that the Lord may provide a worker for this place.

We as missionaries made this reconnaissance trip to explore the possibilities of entering the Choco mission area by land. By taking a bus from La Colonia to Buenaventura, we are in direct contact with Cali both by rail and highway.

Our concern as missionaries is that the Lord will be able to edify and multiply the believers in the different little towns along the San Juan River, and that the new area around La Colonia will be evangelized so that there would be a number of congregations along the land route to the Choco. That

would connect the two regions, the Valle and the Choco, and strengthen the spiritual bond of love and unity for the gospel's sake.

Pray for the missionaries, the

national leaders and the churches so that God's kingdom may be enlarged in a great measure in Colombia during these crisis days.

Wilmer Quiring

Opportunities for Evangelism in Colombia Today



A market scene in Dagua where a Gospel witness is being established

Opportunities for evangelism in Colombia today abound. In fact, at times they are literally thrust upon us. Macedonian calls come to us from many different points of the field which God has entrusted to us. We pray earnestly that our faith and vision may be commensurate with the doors that are opening before us.

There are many who have long since ceased to trust in the empty religious cisterns. Added to that is the fact that the gospel is being demonstrated in the lives of increasing numbers. Therefore more and more Colombians are giving serious consideration to God's message of salvation.

Our hearts rejoiced some weeks ago as we attended a meeting in the city of Cali, capital of the prosperous and populous Valle area. At the meeting, 25 evangelical leaders laid plans for an eight-day mass evangelistic campaign with the Billy Graham team to be held at the end of January, 1962. In addition to reaching the entire Valle area, it is expected that hundreds from other departments will be effectively reached with the gospel. This will be the greatest effort yet to evangelize this region cooperatively. Cali itself has a number of large and densely populated suburbs which still await an effective and permanent gospel witness. Many of the traditional religious citadels throughout the land are gradually yielding to the positive march of the truth of God.

Recently God has given us the opportunity of establishing a witness in the factory town of Yumbo, 10 miles north of Cali and inhabited mostly by working people. Here we have prospects of establishing a church in a district covering 89 square miles, which has a population of 10,460. The town Yumbo itself has a population of about 2,500. A home has been offered as a preaching center to student

worker Eliberto Lasso. He is assisted from time to time by brethren from the Cali Church. We earnestly beg our home churches to pray much for a mighty demonstration of the Spirit of God in this new field.

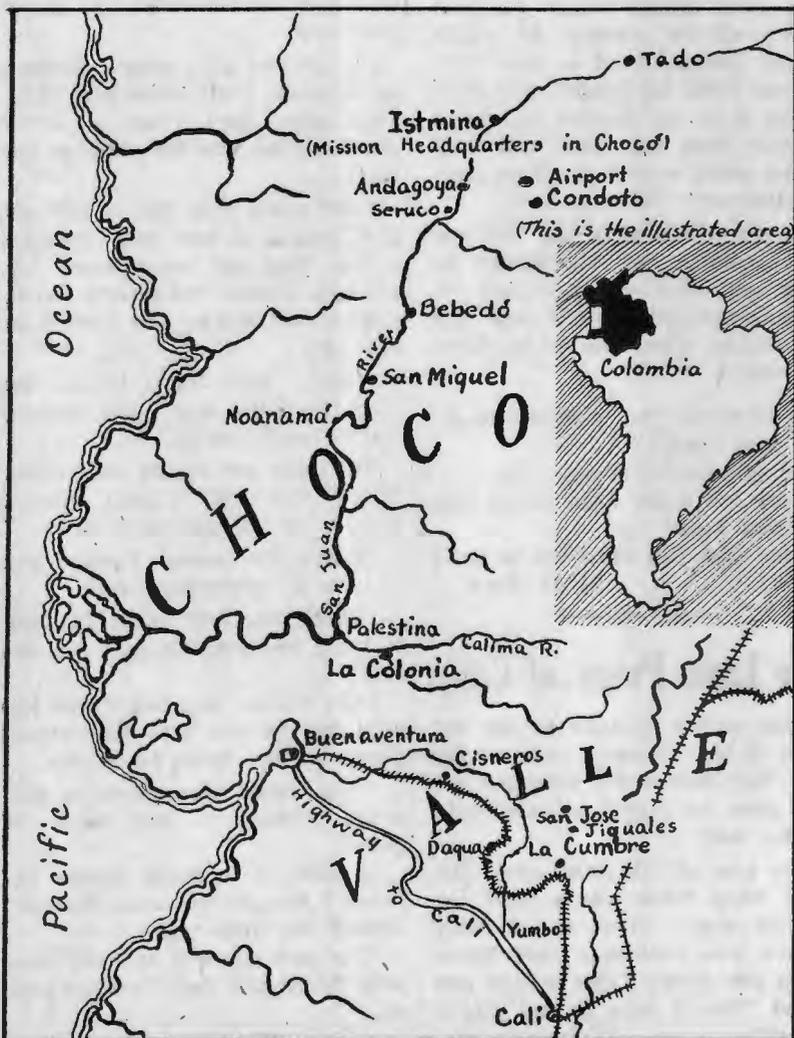
Another recent development in the work is the establishment of a gospel witness in the town of Dagua half-way between Cali and the seaport of Buenaventura. Dagua is the seat of a municipality with a population of nearly 30,000. The regional committee has appointed Herman Buller and student worker Vicente Castillo to labor in this new field. At present the work is centered at the home of Belisario Garcia, father of a believing family. We find a receptive attitude toward the gospel in Dagua. So far we have sensed no opposition. Already the Lord has given us some precious souls. One of them is Gabriel Arias, a lad of 17 years. He is very happy in his new-found Savior and enthusiastic in his testimony to others.

One of the most effective ways of making new contacts is through the personal witness of new converts. As an example we cite a recent case. The 15-year-old son of Belisario Garcia accepted Christ in a recent evangelistic campaign in the Cali church. A few days later he witnessed to a near relative

(Continued on page 8-3)



Bible school student worker Vicente Castillo (left) with Gabriel Arias, who is very happy in his new-found Savior.



THE Young Observers

Hello, Girls and Boys,

Far, far away in India lives little Preeta. She has brown skin and shiny brown eyes. She wears a long shirt of bright blue and over her shoulders she wears a red scarf. Her name means "love," but she does not know that God is love. She has no Bible, and has never heard about Jesus.

Preeta enjoys going to the potter's house. She watches him make pots from clay. As the big wheel goes faster and faster, his hands shape each lump of clay into a big pot or jug. He is like a potter of whom we read in our Bible. But Preeta has never heard about that.

She plays in the village and in the bushes. She sees monkeys in the trees, big black crows and parrots with bright green feathers. She is happy when she finds pretty flowers. She likes to wear a flower necklace. But dear little Preeta does not know that God made the flowers and birds and trees.

On Sunday Preeta goes to market with her mother. They buy food for the family, and sometimes her mother buys a tiny piece of candy from the candyman who sits at the roadside. No one has told Preeta and her mother that Sunday is the Lord's Day. They do not know their best friend, Jesus.

Join me next week to see what happens to little Preeta.

Love, Aunt Helen

Five Reasons Why a Boy Should Be a Christian

"A boy will hunt and a boy will fish,
Or play base-ball all day;
But a boy won't think and a boy won't work,
Because he's not made that way."

Whoever wrote that did not really understand boys, for I know and you know that a boy does think. I am going to ask you to do a little thinking here and now, as we consider some reasons why a boy should be a Christian.

Reason one: You need the help of Christ. You are in the world and you must pass through it. There will be questions to settle which you cannot settle alone. You will be tempted to do wrong. You will have trouble again and again, and no one can help you in all these things as well as Jesus Christ.

Besides, you have a character to form. Life is not all fun, even for boys. Jesus is the only one who ever lived a perfect life. Therefore, He is the best teacher you can have. More than that, He will come into your heart and live with you if you will let Him. He says, "Behold, I stand at the door and knock; if any man (or boy) hear my voice, and open the door, I will come in to him." You know how it is when you are with a very good man. You begin to think as he does, and do as he does; it is easy to be good in his presence. Much more will you find it easy to be good if you will let Christ come into your heart and direct your life.

Above all, Jesus is the only one who can forgive sin, and, my dear boy, you are a sinner, for the Bible says so, and you know it. Therefore you need a Saviour.

Reason two: Jesus needs your help. He has a place for you in His kingdom and a work for you to do. He needs you in school and on the playground to show how brave and manly and true a Christian boy can be. He needs you in your home to brighten it by a happy life, as He brightened His home when He was a boy. He needs you everywhere, to live for Him, and to win other boys to Himself; for God wants the boys.

What a grand thing it is that Jesus needs you. You would be sorry to think that He had no use for you and that the world would go on just as well without you. You need not think so, for there is plenty of work that will not be done unless you do it. He is calling you. Respond to His call. Come to His help as a good soldier of Jesus Christ.

Reason three: His requirements are reasonable. All that He asks of you is to do right. He does not expect you to be a Christian man but a Christian boy, with all of a boy's love of fun and frolic. He expects you to run and romp, and shout as loud as ever, but never to forget that you are one of Christ's boys. Christianity does not consist of sermons and prayer meetings, but of "righteousness, peace and joy in the Holy Ghost." It is doing right because it pleases Jesus, be-

ing happy because you are doing right, and living at peace with all around you. Boys sometimes think that they can "sow wild oats" for a few years and repent later, but they forget that a life once stained with sin may be forgiven, but the scar will remain forever. Whoever sows wild oats will reap his own harvest, for God has said, "Whoever sows wild oats will reap his own harvest, for God has said, 'Whatsoever a man soweth, that shall he also reap.'" He Who made you knows what will make you the happiest.

Reason four: You need Christ in death. As we think about the future, the outlook is very bright for a Christian boy. The same Jesus whom he has loved and served in life will be with him in the hour of death and will usher him into the gates of the Eternal City. Eternity is a long time, my boy, an awful long time if spent apart from Jesus, but a blessed long time if spent in His company. He who can say, "For me to live is Christ," can also say, "To die is gain."

Reason five: You ought to be a Christian and know it. Christ died for you. He loves you and longs for your love, and it is a burning shame for you not to love Him and try to please Him. Won't you begin today, my boy, by asking Him to forgive your sins and enroll you as one of His followers? The manliest thing a boy can do is to stand up for Jesus. When President Garfield was a boy at Williams College he climbed Mt. Greylock one day with a lot of his companions and spent the night on the mountain. Seated around the camp-fire they sang college songs and told stories all the evening. At length young Garfield took a New Testament from his pocket and said, "Boys, it is my custom to read a chapter from the Bible and pray before going to bed. Shall we have it together?" They did.

That is the kind of boy that you and I admire—one who serves the Lord and isn't afraid to say so. That is the kind of boy I hope that you will be; a boy who can say from his heart:

"I'll go where you want me to go,
dear Lord,
Over mountain or plain or sea;
I'll say what you want me to say,
dear Lord;
I'll be what you want me to be."

H. W. Pope

The Last Piece of Cake

June looked hungrily at the last piece of big, chocolate cake on the tray. Her mother had promised her that piece for supper, and she could hardly wait.

She was still thinking about the cake when there was a light tap on the door. There stood Dolly Brown, who lived in a small house down the street. Dolly smiled and asked, "May I come in and play a while?"



"Yes, come in. I'm very glad to see you." June helped Dolly take off her thin winter coat and noticed that there was a neat patch on the sleeve. June smiled as she said, "I'll get my dolls and we can play in the living room."

Soon the two little girls were having a fine time in the cozy front room. Dolly had only one doll of her own, and to be able to play with the many that belonged to June seemed almost too good to be true. All too soon the children had to stop, for Dolly knew it was time for her to go home.

"Why do you have to leave so soon?" asked June a little curiously.

"My mother is sick and I must help my sister cook supper," was Dolly's reply as she slipped into her coat. She decided to go through the back door as her house was closer that way.

As the two girls passed through the kitchen, Dolly exclaimed, "My! That must have been a lovely cake," as she saw the piece on the tray.

June stood still for a moment and thought of how good the cake tasted. Then she remembered that she had already had several pieces, while Dolly seldom had goodies of any kind.

"Here," said June, taking the piece from the tray, "you take it, Dolly. You'll like it."

The other girl stared and stared. Finally she said, "I don't think I should. It's the last piece and . . ."

"That's the reason I want you to have it," interrupted June.

"Thank you very much. I'll take it home and share it with my sister."

Dolly smiled very happily as she left. Just as the back door closed June's mother came downstairs.

"Why June," she asked in surprise, "where is that piece of cake?"

"I gave it to Dolly Brown because I thought she would like it," replied the little girl.

"I'm sure she will and you were very thoughtful, dear," mother added.

"The Young Soldier"

ANTONIA

written by Jean A. Rees

(18th Installment)

I thought that perhaps the excitement of the wedding and everything like that had just gone to his head and, being a young man, he had possibly drunk a little more than he was accustomed to. I decided to be patient.

David, himself, the following day was utterly contrite and kept on abusing himself, getting quite maudlin, as these alcoholics do after a drinking bout. Such a thing would never happen again, he said, and even then I didn't realize that this was not just an isolated incident. The honeymoon passed off very happily. David kept away from the bar. I think the first night had given him a terrible fright, and we really had quite an idyllic time. Then we had to come back and start life with the in-laws. I wasn't very keen on living with them, but it was to be such a temporary measure that it wasn't any use making a fuss about it, and David, working with his father, was dependent on him. So we settled down in our own rooms and had meals with the family. I thought they asked rather anxiously how things had gone on the honeymoon, but naturally I said nothing about the first night and just said what a wonderful time we'd had. They both seemed tremendously relieved and vaguely surprised.

"It was unfortunate that David had some rather wild friends. I discovered afterwards that the whole thing started when he went to the University. He'd been in with these wild friends and they had all of them been drinking to excess. In their cases I suppose it didn't matter, but later, when the whole thing came out, I discovered that there was a streak in the family, a hereditary streak, and David's uncle had died at an early age of alcoholic poisoning. You would think that from an early age the parents would have been more careful. But not at all. They considered that David should control himself—that he should drink in moderation when they had sherry parties—that he should be able to hold his drink like a man. There was always wine on the table and I have seen poor David trying desperately to control himself when the sight of the wine only made him completely beside himself with temptation. In the weeks that followed I slowly discovered what I had married. Half the time I was married to a beast. It was extraordinary what the effects of drink-

ing could do to David. The appealing, fascinating young man would leave me in the early evening to join his friends and would come back an absolute brute. Sometimes I would lock my bedroom door against him in utter horror. Mr. and Mrs. Westbrook were not slow in telling me that I was failing as a wife. Oh, we had some bitter words together. I told them what I thought of them for letting me in for this; for not telling me beforehand. They were rather guilty about this and said:

"But you were in love with him, weren't you?" I said:

"Yes, I was in love with David, but not with the beast that I've married now."

"But between times he was so contrite and so delightful. Every single time it was never going to happen again. This was the last time and he couldn't say how sorry he was, and I took him back and how I loved him."

She sat looking into the fire with those black eyes of hers going quite soft and making her look a different person altogether.

"Of course, David wasn't able to do a proper job of work. The people at the office all knew about him. For weeks together he would be unable to go. He would be belligerent, he would be difficult. When he went out with his friends I sometimes tried to go with him, but they made me feel I wasn't wanted. They would greet him with, 'Oh, you've brought your keeper tonight, have you?' Men and women amongst his friends made me feel like an utter interloper who had come to spoil the fun. I suppose I had, in a sense. Not that it was any use at all. I could do nothing to prevent David when he once got started. I thought many times I would leave him but, whenever I thought that, David would become sober and would plead with me. It's a terrible thing, how a man ties you to him. The thought of going away from him was utter desolation. The thought of staying with him in that state was an absolute horror. I was caught in a cleft stick. I didn't know what to do.

"One day, in one of his more serious attacks, I tried to prevent him from taking any more and for the first time in our married life, David struck me. It was such a shock that I felt I could go on no longer. I went out of the room straight downstairs to the Westbrooks and told them about it and said this was the end. I had taken all I could and I was going.

"What are you going to do?" they said anxiously.

"I don't know, but I'm going. I'll take a job and fend for myself," I said, "you let me in for this, without telling me, and I'm going." I didn't go that night. The next morning I started packing my things and then, of course, David started to plead with me to stay. Then he made the suggestion that he should go to this place in Austria and have a complete cure and after that, he said, everything would be right.

"We'll have a happy little home together and a family."

"No," I said, "we'll never have children with this hereditary streak in your family. That's one thing I will not have." He didn't argue about that, but he said if only I would consider not leaving him he would make arrangements at once to go into this Home. It seemed the best idea, in fact it seemed the only possible idea, so he made all his plans, but I decided I could not stay with the Westbrooks. At first I had got on quite well with them but, for some reason, the blame they might have attached to David for these lapses, they seemed now to give me. It was always my fault, I'd upset him in some way; I hadn't humoured him, I'd not made myself agreeable to him, I'd driven him out to other company. I must admit that I had got rather bitter and found it difficult to be the pliable, sweet, loving wife they expected, or that I was, at first. I got all the blame and I decided I could not stay on with them. So, having a little capital, I decided to start in business in this gift shop.

"You didn't go back to nursing?" I asked.

"No, I felt somehow or other I couldn't go back to nursing. I felt I must do something entirely different. I have a friend who has a business like this and I'd stayed with her a number of times. She'd told me all about it and I thought that perhaps I might be able to do something in this line as I've always been quite business-like. I heard of this place being vacant and I'm renting it on a three-year lease, hoping that when David comes back he will be cured and that we can set up a home together here."

Before I could make any real comment on the story I had heard, there was a tap on my door and in came Felicity Stevens.

"Oh, I'm sorry Margaret, I didn't know you had someone with you. Am I interrupting?"

"No, come in," I said, "do you two know each other?"

"Yes, we do," said Mrs. Westbrook, "Mrs. Stevens has been a Good Samaritan to me. Only the other day she came and found me in the shop, sitting on the floor, having twisted my ankle falling off a ladder. In no time she admin-

istered first aid and had my ankle bound up. But for her prompt action I might only be hobbling about now, with a stick."

"Of course, as you're both nurses, you can get together," I said. Felicity Stevens looked at Mrs. Westbrook curiously.

"You never told me that you were a nurse," she said.

"No," said Mrs. Westbrook, "when I first came here my main desire was not to tell anybody anything." I think perhaps Chloe Westbrook had found it such a relief to tell her story to me that she was in an expansive mood.

"I might as well tell you, too, something about myself," she said.

Felicity sat down wondering what was coming next and very briefly, without any of the detail that she had told me, Chloe Westbrook made Felicity acquainted with the facts of the case and of the treatment her husband was undergoing. They talked together about it in rather a technical way, using words I'd never heard of, such as autabuse treatment, the use of apomorphine, curethyl methods and something else they seemed to call an aversion method. I forget which Mrs. Westbrook told Felicity they were trying out on her husband. It seemed to be a mixture of a number of treatments tried out over a long period.

"They try to help them to live a normal life for a while," she said, "and let them go out into the village. They do say it works. I wonder, though, if there is a real cure," she said, looking into the fire.

"Oh, yes, there is a real cure," said Felicity, "I should know."

We both looked at her in surprise.

"How do you mean, you should know?" I asked. "Have you come across this sort of thing in your work?" Felicity looked at me with rather a strange expression on her face.

"Do you mean to tell me, Margaret," she said, "that you never knew?"

"Never knew what?" I asked.

"Well," she said, "I was cleverer than I thought." We were both looking at her now, in surprise. She said:

"All those first years when I was here as a district nurse, I was a secret drinker, but I managed to keep it hidden. I had my troubles, Mrs. Westbrook. I was engaged to someone once and then he turned religious and I broke it off."

"I don't wonder," said Mrs. Westbrook, feelingly, "having lived with so-called religious people, I don't wonder at anybody breaking off their engagement." Felicity didn't answer that for the moment, but went on:

(To be continued)



Markerere College

By Robert Kreider
(Fifth in a series)

I am writing this article in my room in the Imperial Hotel of Kampala, Uganda. A few years ago when the white men ruled Africa, this hotel was the symbol of colonial authority. Only white men of means and status—colonial and army officials—were permitted to enter its aristocratic lounge and dining rooms. In the good old colonial days every provincial city had its hotel where people of some distinction congregated. In Cairo it was Shepherds, in Dar-es-Salaam it was the New Africa Hotel, in Nairobi, the New Stanley Hotel. This Imperial Hotel, with its comfortable old grandeur, suggests the bygone age of men wearing pith helmets, white safari shorts and jackets, with swagger stick under one arm and a monocle clamped over one eye.

All that has changed. One evening I had as my guest in the lounge a young African professor from Markerere College. No one took particular notice of him. A few years ago he would have been escorted to the door by the management and left on the street.

There is another story to be told of African contrasts. At two o'clock one morning I boarded an African bus in the Kenya highlands bound for Uganda. It was packed with Indians, Africans, a few Sikhs and one "European" — myself. Cleanliness and comfort the bus did not have, but speed it did have. Six hours later I arrived in Kampala, feeling rather soggy, because the roof leaked and rain dripped down upon me and my Indian seat companion.

The world in which I moved this evening was far removed from that of the battered African bus. I was guest at a dinner given by the warden of Northcote Hall, one of the residence halls of Markerere College. The students present were the cream of East African youth—students at perhaps the most distinguished college in all Africa. Markerere was established in the tradition of Oxford and Cambridge. It is one of three institutions comprising the University College of East Africa, the other being the new University of Tanganyika (law) and the Royal College in Nairobi (science and engineering).

My African friend, Albert Malèche, a research fellow and professor, had arranged for me to be present at this festive occasion at Northcote Hall. The newly-elected

student president and secretary were to be honored and given a place at the warden's table on a raised platform at the end of the dining hall. The warden, Hugh Dinwiddy, who is British, had his handsome French wife on hand for the occasion. He and all the other dons wore black academic robes and the undergraduates wore scarlet robes. We, who sat at the high table, were the last to enter and were greeted with cheers. Grace was spoken. A six-course dinner was served by African servants dressed in white gowns with red sashes at the waist. These traditions were transplanted from Balliol or Magdalene College in Oxford, only the faces were mostly black. Markerere has high admission requirements. Here young Africans receive a first-rate education in an atmosphere thoroughly saturated with British traditions.

The huge murals on the walls of the dome-shaped dining hall caught my interest. They were the work of Sam Nitro, who has left the life of an artist to prepare for diplomatic service for his native Tanganyika. On four great panels, the artist portrays the life of his fellow Ghagga tribesmen who live on the slopes of Mt. Kilimanjaro. There are scenes of the hunt, the market, the pounding and cooking of millet, and a tribal drinking festival. He is an African Peter Breugel.

After dinner, the warden invited the four African students, Mr. Malèche and me to join him and his wife for coffee in the faculty common room. Our conversation ranged over many fields. The boys were good conversationalists. One boy, who lives on the side of Mt. Kilimanjaro, confessed he had never climbed the 19,000-foot peak. He is studying agriculture. Another, a Kikuyu, majors in English. He vividly remembers how he moved high up on Mount Kenya with his family during the Mau-Mau terror. He yearns to write a novel about his experiences during the Mau-Mau uprising. He calls it "the period of the emergency."

They talked of how difficult it is to be a good student while living in an African home. They must study in the large common room surrounded by family activity and chatter. Neighbors and guests are continually coming in and out in an African home. It is expected of the son that he come and talk with his father's guests. A son who stays in another room reading a book is viewed as a proud and dis-

obedient son. Hence, boarding schools are a necessity in Africa.

My friend, the African don, drove me back to the hotel in his English Ford. He has studied four years at Cambridge University and one year at Ohio State. He is a good friend of Gideon Masingila, a student at Bluffton. Their world is far, far different from that of the passengers on that African bus.

Board of Mission News

Sylvester Dirks, Peru missionary concentrating on the translation of the Scriptures into the Campa Indian language, reports that he and his Indian co-worker have completed a first draft of the first seven chapters of the Gospel of John. Recently he checked a translation of the Gospel of Mark with a representative of Wycliff Bible translators.

Our Peru staff desires our prayers for Christian men from among the Campa Indians to enroll in a teacher-training course from January to March, 1962. Indian villages are asking for school teachers. These teachers are the evangelists and pastors in the villages.

Our mission in Japan anticipates publishing *The Perfect Will of God* by G. Christian Weiss in Japanese before the end of the year. The staff is prayerfully concerned that the publication of this book on consecration will lead many Christians in Japan to fuller consecration as full-time and lay workers in the churches.

The Campa Indian school year on our Peru field has terminated. Paul Friesen is now concentrating on Campa language study and will appreciate our prayers for wisdom for this difficult task.

Evangelism in Colombia

(Continued from page 5-4)

of the family, who was a fanatical follower of his religion. From that moment on this man, Guillermo, felt deeply troubled in his soul. After attending his first gospel service a couple of weeks ago, he confessed a desire for real and lasting peace. Then and there we had the joy of leading him to a personal acceptance of Jesus Christ as his Savior.

Calls keep coming to us from nearby villages to visit them and preach the gospel. There is a ready response in these rural areas, which have been almost completely neglected due to the shortage of workers. Converts from Dagua are now responding to these calls.

The vacation Bible schools offer a splendid opportunity to reach the children with the gospel message. In Dagua the VBS had a total enrollment of 70 children.

Earlier this month we were called upon to lead a three-day series of gospel services in Jiguales,

a short distance from La Cumbre, where we have an organized and growing church. At that time nine souls responded to the gospel invitation. On Sunday morning it was our joy to baptize seven believers and later lead a service in which 17 children were dedicated to the Lord.

During the week of October 15, Wilmer Quiring visited the Choco with the Billy Graham film, *Battle-ground Europe*, featuring the Graham ministry in Europe. On October 15 the film was shown in the town of Andagoya. The largest gathering at an evangelical meeting on record in this town was registered with an estimated attendance of 300 people. The local mining company kindly supplied the electrical current as well as the projector.

The following evening the same film was shown in the city of Istmina. Some had asked that the film be shown in a place other than the church so that they might see it too. So it was arranged to show it on the street, projecting it against a wall opposite the dispensary. Some children had previously suffered severe ostracism after they had been seen inside the evangelical church. We estimated that some 400 people jammed the narrow street to see the film. We were amazed at the orderliness and attention of the crowd. There was no disturbance or evidence of opposition. After the film showing we presented the challenge of the gospel with liberty, and the people manifested respect and attention. We feel that the film showing has contributed a great deal toward breaking down long-standing and strong opposition to the gospel in Istmina. How we wish we had some good gospel films at our disposal. A film showing is always advantageous in reaching the masses with the gospel.

The trends in the world today remind us that now is God's accepted time to reach the tens, hundreds and millions on the earth. While the time of divine judgment draws ever closer, we find that there are unprecedented opportunities to warn the unbelieving and untaught to flee from the wrath to come. May you and I "occupy faithfully" until the King returns.

Herman M. Buller

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Midweek Prayer Requests

M. B. Board of General Welfare

Week of December 6

A total of 150 young people from our churches in Canada and United States are representing our churches and giving a witness for Christ in conference and government service.

Pray that:

1. Our conference young people in service will be positive witnesses for Christ at every opportunity.

2. Our churches at home will prepare their young people for effective Christian witness.

Week of December 13

The Bible schools for young people in Brazil, Paraguay and Uruguay and the conference Theological Institute at Curitiba, Brazil, are of major importance in our South American M. B. work. Only as young people are taught the Word and ministers and Christian workers prepared for the Lord's service will our South American M. B. churches grow and evangelize their unsaved neighbors.

Pray for:

1. Instructors to teach the Word and train Christian workers in the Bible schools and Conference Theological Institute in South America.

2. Students to obey the call of God to study the Word and to prepare for the Lord's service.

Week of December 20

This week children with outstretched arms are receiving the Christmas bundles we prepared earlier. These young lives have been broken and wounded by war and other disasters.

Pray that:

1. The recipients of Christmas bundles will experience the warmth of the love of Christ.

2. These children will recognize that Christ was born in Bethlehem to be the Savior of the world.

3. They and their parents will read the enclosed New Testament and receive its message.

Radio Group Presents a Program

Arnold, B.C. — On Sunday evening, November 26, the radio group from the M. B. Bible Institute, Clearbrook, B.C., visited the Arnold M. B. Church.

The choir sang very well chosen numbers. Hedy Sawatzky played a violin solo: "I Would be True," and Evelyn Neufeld, Chilliwack, gave a testimony. Rev. Nick Willems,

instructor at MBBI, based his sermon on Psalm 23.

There are 90 students enrolled at the Bible Institute this year. From them forty have been selected for the radio choir. Mr. Helmut Janzen, a graduate of Tabor College, is the director of the music department and the conductor of the radio choir.

Mrs. A. D. Schmidt

Brief News Items

Mr. Jacob Wiens, 81, deacon of the Coaldale M. B. Church, went home to be with the Lord on November 24. Funeral services were held on Wednesday, November 29.

Mr. Edwin Reimer (teacher) and his wife Elfrieda (R.N.) were on highway No. 3, on their way from Leamington to Windsor, when they had a very serious car accident on November 4. A young man, 16 years of age, drove his car across the highway at full speed without heeding any road signs. He struck the car of Mr. and Mrs. Reimer. The Reimers were taken to the Leamington Hospital in an

unconscious state. God was gracious and spared their lives; both of them are now on their way to recovery.

198 Denominations

(Continued from page 1-4)

before had such a diversified body of Christians from such a range of traditions and customs participated.

The service was conducted in a giant tent with chairs for pews. The music was supplied by a choir of Indian girls in white saris accompanied by oriental instruments — flutes, sitars, tabla drums and bells.

In the front row a score of bearded Eastern Orthodox bishops with black robes joined in prayers, creeds and hymns. But they did not receive communion. They explained earlier that they felt there should not be a mutual sharing of the holy meal until the churches were united in common convictions.

Contrasts in church manners were evident in that worshippers variously stood, sat or knelt at different points in the service.

Winnipeg Free Press

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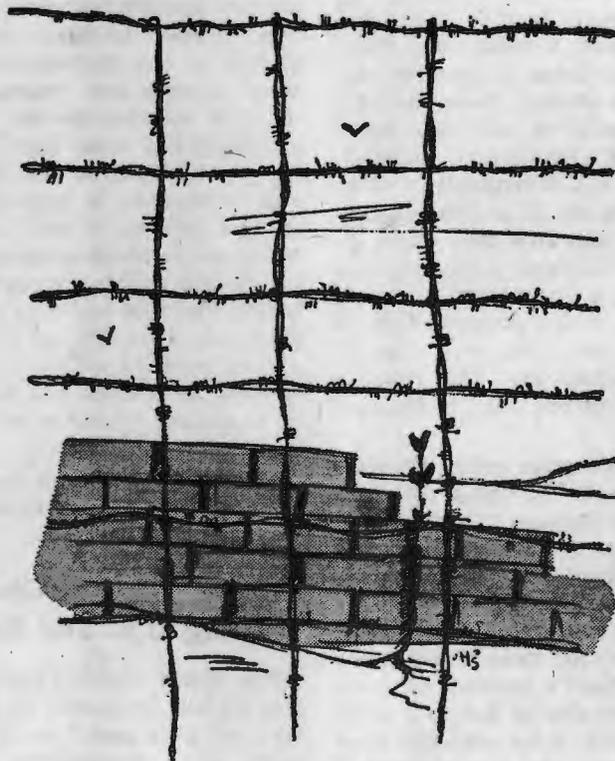
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and the faces lined with despair. But through the barbed wire, Christians give materials to form a new life with new bricks for building, seeds for planting.



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mends the broken in spirit.
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revive to pick up the hoe,
to lay mud brick,
to become creative again.

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to share, to offer hope
through the hands of
relief workers of the
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in proportion to the Christians'
response to relief needs.
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YOUTH IN ACTION

Acceptance or Rejection?

In an article entitled, "The Pastor and the Burdened Soul," in the book, *The Pastor at Work*, E. C. Merger, in discussing personality, lists as the first two basic needs of personality—security and satisfaction. He goes on to say:

"The third basic need is that of acceptance. This is the desire for recognition, for love, for affection, for being wanted, for position . . . So man is, in relation to others, a social being. He needs to act and to be acted upon. He needs to love and to be loved; he needs to share and to be shared; he needs to honor and be honored. Herein lie the roots of crime and delinquency, success and ambition, as well as frustration and feelings of inferiority. Combined with the desire for security, this need, because of the perversion of the sense of relatedness, takes on the aspect of dominance and of pride."

Our recognition of the existence of the need for acceptance in ourselves and in others should lead us all automatically to accept others. That we have not always found acceptance or extended acceptance to others is ample evidence that it does not come automatically. Our particular concern in this article is the acceptance or rejection of a relatively recent newcomer to the Canadian Mennonite scene, namely, the Christian university student or graduate.

The following statements arise on the basis of the assumption, which in turn is based on the experience of university students across the nation, that said students have not found a ready acceptance in our Mennonite communities or churches in the past.

In seeking reasons for this reluctant acceptance, we should first examine the student himself to determine in what way university studies affect him. An all-inclusive statement could not be made, since each student reacts to the various stimuli of a given situation in accordance with the sum total of his own personality. However permit me a few generalizations.

Someone has said, "A little learning is a dangerous thing." Unfortunately, to some students a little learning has proved to be a dangerous experience. The mere association with an institution of higher learning has resulted in an inflated conception of self. Quite generally, though, a short stay at a university will cause a student to learn to think for himself, to acquire a questioning attitude. All things are put to the test of reason, even traditional institutions

and religious beliefs; and to one with whom faith is not superior to reason, faith suffers. Nevertheless, my contention is that if a student's faith cannot withstand the stress of higher learning, his faith was either not the result of a personal encounter with Christ and was not based on a personal belief in God's Holy Word, or it was not nurtured through constant communion with the ord and fellowship with fellow believers around the Word of God.

On the other hand, there are those who do not acquire an unduly inflated ego. Some traditional practices may be discarded as a result of close examination, but by God's grace, their faith stands supreme—challenged, but victorious. Quite generally, such come to realize that one man can really only know a small fraction of what there is to know. Horizons are broadened, the immensity of all bodies of knowledge is recognized and the omniscient God becomes much greater to them. They would like to be thought of as belonging to the "wenigsten" in the following: "Die wenigsten wissen, wie viel man wissen muß, um wirklich zu wissen wie wenig man weiss."

When the above students return to their homes for a shorter or longer period, how do their people respond? Probably the reactions in the home community vary with every student. Some students may be guilty of, and thus justly accused of, intellectual snobbery. Many are not recognized for what they really are. It is generally expected of them that they know. To preserve self-respect a student may, because he is expected to know and because of a deep awareness of his own inadequacy, put on a front to hide his actual self. This front is then interpreted as intellectual pride.

Where this pride exists, its presence is to be lamented. But according to Romans 2:1, the pride may harbor not so much in the student himself as in the one who evaluates him. The accusation, expressed or unexpressed, may be a reaction to what looks like a threat to the accuser's position or prestige. It may also be due to a sense of inferiority, if he compares himself with one who has acquired a better education. It may be a sign of reluctance to recognize "increase" in others if that means "decrease in self."

Another reason for the rejection of a student of a university in a Mennonite community could be fear. Human nature generally fears the unknown, the untrodden. Because training at a university is

beyond the experience of most, a certain fear of the unknown coupled with prejudice resulting from a lack of familiarity causes one associated with this "unknown" to be regarded with distrust.

Such attitudes usually result in sad rejection. Prejudice blinds to the recognition of university students as humans with the same social need of acceptance as all others. It may result in ostracism where no common ground is sought. It may result in preferred treatment of those who are not associated with a university, particularly in overall church programming. Such partiality closes the door to an opportunity of guidance and counsel. In the individual student it may result in counteraction—rejection of the whole church and what it stands for, or other compensatory reactions leading to or indicative of maladjustment.

On the other hand, acceptance of a person in spite of, if not because of, his education would not jeopardize the position of the church or the church official. It would not indicate smallness on their part, but bigness. A sense of genuine acceptance will usually lead to a spirit of cooperation and not to an abnormal desire to dominate. Opportunities for counselling or correction are left open and frequently a worker is gained for God's kingdom.

In most of our churches across the nation, there appears to be a change regarding the problem of acceptance. More of our young people are acquiring training as doctors, nurses, teachers, engineers, architects, etc. A recognition that these services are necessary and that the students do not need to lose their way when they study at universities, but, on the contrary, avail themselves of important avenues of service to our Lord, has led to an increased acceptance during the last decade. Perhaps a realization that God has used men like Moses and Paul, both of whom had a good so-called secular education, to bless all nations, has contributed to greater tolerance and acceptance.

Peter Loewen

From "The College Companion"

Korean Orphan Choir Touring U.S. and Canada

The World Vision Orphan Children's Choir, composed of 32 little boys and girls aged 8 to 12, is currently on a three-month tour of North America. They have been brought to America by World Vision, a missionary service organization with its headquarters in Pasadena, Calif.

At a special "Welcome to America" concert in Los Angeles, 4,000 people jammed the Church of the Open Door and a concert in the Pasadena Civic Auditorium had to

be repeated on one night to accommodate the crowds. The Los Angeles Times devoted its entire photo feature to the orphans, entitling the page: "Korean Orphans Win City's Heart." The choir is scheduled to appear with Ed Sullivan on his Christmas Eve telecast from New York.

The children have been selected for their musical talent from among more than 13,000 Korean orphans supported by World Vision in 151 orphanages. They are directed by Professor Soo Chul Chang, who is training them in voice, piano, violin and other instruments at the World Vision Musical Institute in Seoul. Professor Chang attended Moody Bible Institute and the American Conservatory of Music, both in Chicago, before returning to Korea to serve the Lord as a Christian musician. He is also Professor of Music at the Union Christian College in Seoul.

Dr. Bob Pierce, World Vision president, says the tour of the Korean Orphan Choir is an unprecedented venture. "These children are singing their thanks to friends in North America who have spared them from starvation and lonely poverty," he said. "They are also pointing up the need of thousands of other destitute children in the world."

The choir is to be in Massey Hall, Toronto, Ont., on December 4.

Lloyd George

While motoring through Wales, Lloyd George was forced to stop in a very small village for the night. He looked in vain for a hotel. Finally he stopped in front of a big building, got out of his car and rang the door-bell. Soon the heavy door opened.

"Sir," said Lloyd George to the man in uniform, "I should like to find shelter for the night."

"Shelter? Here?" replied the astonished porter. "Do you know that this is an insane asylum?"

"I don't care. I must sleep somewhere. I'm Mr. Lloyd George."

"Lloyd George?" said the porter with a smile "That doesn't matter. We already have five Lloyd Georges among our inmates; there is always room for a sixth."

L'Humour, Paris

Education in Ontario

Kingston, Ont. — Ontario's educational system is one of the worst in the world, Dr. Boyd Upper of the University of Toronto told students meeting at Queen's University at the third annual Ontario conference of the Canadian University Liberal Federation. During a panel discussion, Dr. Upper said 33 out of every 100 students entering grade 1 in Ontario are capable of continuing on to university, but only three actually do so.

EDUCATION SCHOOLS and COLLEGES

Eden Christian College

Niagara-on-the-Lake, Ont. — Rev. W. B. Baerg, returned missionary from the Congo, will be Eden's Bible Emphasis speaker this year. Rev. Baerg is presently engaged in evangelistic work in M. B. churches across Canada. He is a man with a wealth of experience, a genuine devotion to Christ and a practical understanding of young people.

This year Eden's Bible Emphasis is to be combined with evangelistic services held at Virgil and St. Catharines. Thus the period of services extends from January 14 to January 26. During the morning of each school day of these two weeks, Rev. Baerg will minister to the students and faculty in the daily chapel service and during the day he will be available for counselling at the school. Evening services will take place in the auditorium of the school.

By this arrangement Eden will be directly involved in the evangelistic effort of the churches. All friends of the school, parents, students and members of the churches are invited to attend.

Deeper Life Emphasis at MBBC

Winnipeg, Man. — "Wilt thou not revive us again, that thy people may rejoice in thee?" (Psalm 85: 6). With this prayer the Deeper Life Emphasis Week at the Mennonite Brethren Bible College was begun.

The week of November 13-17, with Dr. F. C. Peters as chapel speaker, was a time of great significance for many of us. It was a time of heart-searching, confession and deep fellowship with God and fellow students. We were made aware of our shortcomings and were moved by a deep longing to realize the abundant life in the power of the Spirit.

The highlight of the week was the day of prayer and fasting, when we paused to listen to what God would say to us. The first Epistle of Peter had been recommended for special study and meditation. Provision had also been made for personal interviews and counseling with our teachers, and many students availed themselves of this opportunity. In a fellowship hour at the close of the day we heard confessions of failure and lack of dedication, but the predominant note that of victory through Christ. For many it was a day of commitment to a life of holiness and service.

We covet these blessings for all of God's children and pray that you may daily submit to Him and know the victory of the deeper life.

God has said, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:31).

Mabel J. Friesen

M. B. Students at Goshen College, Indiana



From left to right, front row: Mr. A. J. Klassen, Mrs. Klassen, Mrs. Unger, Mr. John Unger. Second row: George Friesen, Ida Gross, Phyllis Unruh, Bill Baerg.

Eight Mennonite Brethren students gathered at the A. J. Klassen home after the Sunday evening service on October 29 for a time of informal fellowship.

The Klassens come to Goshen from Abbotsford B.C. (Matsqui M. B. Church). Brother Klassen is completing his senior year at the Goshen College Biblical Seminary leading to the B.D. degree. He has a part-time assignment as assistant librarian at the Mennonite Historical Library, where he is completing the research on a comprehensive Mennonite Bibliography for the Institute of Mennonite Studies. His practical work consists of leading the Seminary Gospel Team. Mrs. Klassen is a part-time student and mother of three girls, Grace, Esther and Charlene.

The John Ungers come to Goshen from Hamilton, where they were engaged by the Home Mission Board of the Ontario M. B. Conference. Brother Unger is a Junior in the Seminary pursuing the B.D. course. His practical assignment is teaching a College Sunday school class. Mrs. Unger is working in the president's office as secretary of the president. Besides this, she is caring for the home and their two sons, Danny and Gerald. She also takes an evening course entitled, "The Pastor's Wife."

Ida Gross is taking the nurses' course at the College. Her home is in Bridgewater, South Dakota.

Phyllis Unruh from Winnipeg, Man., is a former student of MBBC. She is taking the Arts course and majoring in music.

George Friesen of Greendale, B.C., is a graduate of MBBC, Clearbrook, B.C., presently a freshman in the Arts course.

Bill Baerg of Coaldale, Alta., also comes from MBBC, where he graduated last May. He is a junior pursuing an Arts course, the major in music.

A. J. Klassen

Board of General Welfare

Agnes Isaak of the Clearbrook M. B. Church is serving the Lord as a cook at Ailsa Craig Boys' Farm in Ontario. She writes about the challenge of helping the 21 boys now at Ailsa Craig.

Miss Elfrieda Sawatzky of the South Abbotsford M. B. Church is one of 11 MCC workers serving at Boys' Village, Smithville, Ohio. She writes that the boys are impressed by the fact that she is serving on a sacrificial basis and that is an opportunity to witness of Christ to them. One boy told her that his parents had never taught him what was right and wrong. Another said, "If I had had a sister like you, I probably wouldn't have gotten into trouble."

Donations for Foreign Missions

The treasurer of the Canadian M. B. Conference, Rev. G. H. Sukkau, has submitted his reports made on Sept. 5, Sept. 18, Oct. 11, Oct. 20 and Oct. 31. The summarizing report of the five specified dates is as follows:

Church	Donation
British Columbia	
Black Creek	\$ 1,209.44
Chilliwack	784.57
Clearbrook	4,722.31
East Chilliwack	1,793.12
Kitimat	76.45
Matsqui	87.74
Vancouver, Prince Edward	2,021.80
Vancouver, Willingdon	783.19
Otter Road Gospel Chapel	11.00
General	581.41
East Aldergrove	1,000.00
Fraserview	505.56
Greendale	609.45
Kennedy Heights	554.93
Prince George	176.60
South Abbotsford	884.14
Yarrow	1,748.78
Abbotsford	601.13
Arnold	1,151.19
County Line	196.34
Ocean Falls	100.00
Killarney Park, Vancouver	478.17
Alberta:	
Edmonton, Private Donation	10.00
Edmonton Mission Group	23.15
Coaldale	1,138.19
Grassy Lake	329.36
Highland, Calgary	579.06
Highland Mission Circle	150.00
Lindbrook	718.32
Can. Conf. at Coaldale	1,730.27
Gem	235.32
La Glace	35.86
Vauxhall	64.35
North Saskatchewan:	
Borden	846.54
Emanuel	40.00
Glenbush	573.33
Hepburn	1,042.54
Laird	102.94
Pierceland	31.75
Saskatoon	2,390.28
Warman	26.54
Women's Miss. Fellowship	750.00
Blain Lake Mission School	56.00
Brotherfield	1,905.77
Carrot River	37.60
Waldheim	975.84
Dalmeny	177.00
South Saskatchewan:	
Beechy	469.09
Beechy, Private	32.00
Main Centre	888.84
Main Centre, Private	200.00

Elim	242.16
M. B. Conf. Trustee B.	6,560.00
M. B. Missionary Aux.	475.00
Greenfarm	709.61
Gnadenau	240.75
Herbert	2,163.00
Regina	137.17
Swift Current	701.72
Swift Current Miss. Chapel	50.00
Woodrow	1,201.33
McMahon	204.08
Lucky Lake	410.05
Manitoba:	
Rosenfeld, Private	100.00
Sperling	332.85
North Kildonan	931.38
North Kildonan, Private	40.00
North Kildonan S.S.	350.00
Arnaud	139.66
Horndean Mission	9.80
Steinbach	660.00
Carman Gospel Mission	103.00
Marquette	278.94
Marquette S.S.	14.50
Lena	1,610.83
Lena Sunday School	200.00
Manitou	20.00
Manitou Sunday School	160.00
Manitou Young People	17.68
Grossweide	191.18
Winnipegosis Mission	30.00
Justice	56.00
Brandon, Private	21.02
Brandon	143.74
Boissevain	102.34
Boissevain, Private	100.00
Kronsgart	2,290.93
Newton Siding	1,180.66
Niverville	283.40
South End, Winnipeg	1,900.00
Elmwood, Winnipeg	624.43
Springstein	197.73
Roland, Private	50.00
Winkler, Private	50.00
Lindal Mission	181.80
Ontario:	
Hamilton	75.00
Kitchener	1,700.40
Kitchener Mission Circle	60.00
Leamington	561.34
Niagara	670.32
Port Rowan	64.58
St. Catharines	528.00
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St. Cath. Mary Martha Gr.	992.00
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Vineland Sunday School	160.10
Virgil	287.60
Virgil Young People	90.00
Virgil Service Centre	500.00
Total	\$69,043.50

MBCI Christmas Carol Program

God willing, the Mennonite Brethren Collegiate Institute will present a Christmas carol program at the MBCI auditorium, 173 Talbot Ave., Winnipeg, at 8 p.m., December 2, 1961.

The program consists of musical numbers by the Senior High girls, the Junior High girls and an orchestra, and of some special numbers.

On behalf of the MBCI,
Henry Konrad

ON THE HORIZON

Every Sunday. — German school program of Manitoba public schools over radio station CFAM from 6:30 to 7:00 p.m. (CST).

Nov. 26 to Dec. 3. — Evangelistic services at the Linden M. B. church, Alberta. The evangelist is Rev. Waldo Wiebe of Reedley, Calif.

December 2. — Meeting of the Manitoba M. B. Coordinating Com-

mittee at the Elmwood M. B. church, Winnipeg, at 10 a.m.

December 14. — Christmas Carol Program at the M. B. Bible College auditorium at 7:30 p.m.

January 14-26. — Bible Emphasis at Eden Christian College, Niagara-on-the-Lake, Ont.

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