

Mennonite Observer

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

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A view of the Mennonite Educational Institute at North Clearbrook, B.C., from the north side. To the extreme left is the senior high, in the center is the auditorium where the sessions of the M.B. Conference of Canada will be held from June 30 to July 5, and on the right is the junior high, built two years ago.

Large Graduating Class at Eden

By Ernie Friesen

Virgil, Ont. — A capacity crowd of approximately 1300 persons attended the graduation and commencement exercises of the Eden Christian College in the new auditorium of the school.

The graduates, dressed in black gowns, and the teachers made an impressive entry to begin the program. The whole student body, numbering 185, was seated on the platform, while the entire evening gave evidence of the fact that this past year had been a successful one.

Music for the program was supplied by the entire school choir, accompanied by cornetist Melvin Toews, the junior choir and the senior choir. The graduating class of 33 members sang "Here am I, Send Me", as a testimony.

Four heart-warming testimonies were given by graduates Hildegard Klassen, Erica Koop, Frank Reid, and John Dick. Each testified of the fact that they had found Christ as personal Savior during their stay at Eden and expressed their thankfulness for this Christian school.

Walter Reimer delivered the valedictory address and Waldo Fast replied in the name of the rest of the school.

The guest speaker, Rev. J. J. Toews, speaking mainly to the graduates, challenged them with Paul's words, "... We are more than conquerors through Him that loved us" (Romans 8:37). He stated that Paul could say this because of his view of life, his high goal, his specific companion and

because he had a conqueror's margin.

The Alumni Scholarship, awarded annually to a Grade 11 student, was given to Kaethe Braeul by the Alumni president, Henry Pétkau. The value of the scholarship is the tuition fee for Grade 12.

Mr. A. A. Harder, on the Eden staff for the past nine years, has resigned this year. In appreciation for his service he was presented with a commentary on the Gospel of Matthew by the chairman of the school executive, Rev. F. Wiens.

Mr. D. H. Neuman, principal, announced that two new teachers have been appointed for the coming year. They are Mr. Peter M. Hamm, and Miss Margaret Enns.

Mr. Hamm has a B.A. degree from the University of British Columbia and a Th.B. degree from the M.B. Bible College, Winnipeg. He has had two years public school teaching experience.

Miss Enns has a B.R.E. degree from the M.B. Bible College, Winnipeg, and has completed three years university study. She is working to complete her B.A. degree this summer, and has 2 years teaching experience.

Mission Worker Ordained at Matsqui

By George Konrad

Matsqui, B.C. — The ordination of Mr. and Mrs. John Klassen to the ministry took place in the M. B. church here on June 9. The Klassens have been working at Oliver, B.C., for the past three years under the West Coast Children's Mission.

Speaking on "The Worker", Rev. P. P. Neufeldt, president of the mission, outlined his prerequisites, his preparation and his duties. The worker for the Lord must have spiritual strength in the knowledge of sins forgiven. His preparation consists of his call from God, a waiting period, the reception of spiritual gifts, and the placement into his position by divine authority. In his service the worker must preach the Word, expect spiritual fruits and be a watchman who is responsible for

the souls placed in his care.

"The church must accept the worker as one sent from God," Rev. H. Lenzman, moderator of the M. B. Church in B.C., declared in his message on the church's responsibility. Basing his remarks on Acts 13:1-3, he de-

Featuring British Columbia M.B. Churches

The Canadian Mennonite Brethren Conference will meet for its 46th annual session at North Clearbrook, B.C., from June 30 to July 5. In order to focus attention on this event we are featuring the Mennonite Brethren Church in British Columbia, with its 4,300 members and 15 churches. We hope you will enjoy the 16 pages of news and feature articles. More than that, we pray that this brief trip through the Mennonite Brethren churches in British Columbia will make our readers conscious of God at work today.

The material presented in these pages has largely been gathered by our reporters in British Columbia. We are also grateful to Dr. John Krahn, M.D., for permission to use excerpts from his thesis on "A History of Mennonites in British Columbia". It was submitted under Dr. William G. Black as his graduation thesis from the Faculty of Medicine at the University of British Columbia.

clared that "the church must also support the worker. They should pray that the worker might receive the right Word, that his work might be fruitful, and that he might live a sanctified life." In order to lighten the load of the worker, the church must also live a sanctified life.

After Brother and Sister Klassen had taken the pledge, Rev. (Continued on page 5-1)



Rev. and Mrs. J. E. Klassen and family. They are serving at Oliver, B.C., under the West Coast Children's Mission.

EDITORIAL

Devotional

"He Cast Himself Down"

By Rev. John B. Epp*

The life of Elijah is perhaps one of the better-known Bible stories. Although he was a man like as we are, yet he walked and talked with God with such intimacy and boldness as provokes the heart of every Christian to do likewise. The rapturous conclusion of his earthly life was merely in keeping with his spirit-filled and sanctified career.

Elijah's spiritual heights found their source in his spiritual depths. Descension into humility, self-revelation, confession of sin and abandonment of self provided the stairway for ascension into God's presence and program. He rose so high because he walked so low; he cast himself down upon the earth and put his face between his knees (1 Kings 18:42).

Can you see that huddled form on the ground? Unless we look closely we will not see it. It is

personal freedom of the individual under God.

In contrast to this post-war continental development, it is equally noteworthy that the Protestant churches of our "Christian" American and Canadian democracies do not (with the exception of the Historic Peace Church minority) share in the least any such concern for a Christian alternative to war. They have never found reason to challenge the basis of their nationalistic pride by a reconsideration of the life and teaching of our Lord. It is the more astounding to note that this criticism applies particularly to those churches and seminaries which are known for their evangelical fervor and missionary activism. How is it possible that they have failed to see the irreconcilable dichotomy of the foot of the cross and the point of the dagger!

Today pragmatic activism has had more emphasis than the suffering obedience so typical of the early church. The concept of a "bitter Christ" and of the possibility of suffering state-directed persecution is an irrelevant myth to the glory of American Fundamentalism. Is it conceivable that, in answer to their prayers, "the God of victory" has now chosen to identify Himself with the interests of the stronger? The criterion of the lesser evil has been made to sanction a temporary breach of the moral law and to cover a multitude of sins.

It is surprising how effectively that type of Christianized Darwinian logic is shattered by the experience of losing a war. American Evangelicalism so emphatical-

(Continued on page 5-3)

Elijah, that great and dauntless prophet who but a short while ago stood erect and bold, defying a king and a nation and praying down God's fire that not only consumed the sacrifice but purified a people and prepared the way for God's blessings. Now look upon him. There is no longer any height to his person. He is in the dust. Dust he is and in the dust he belongs when in the presence of the Almighty. He has cast himself down into it to reduce himself to total insignificance before God.

Listen! Do you hear any words? His prayer at the altar on the mountain is recorded in full, but here you find not a word. What can a heart say when thus cast down before God? There is nothing to say. The saint's heart becomes speechless, filled with holy reverence. It is a time when the Lord searches and proves the heart of His child.

What a glorious result when the Lord finds His child's heart pure and responsive. Heaven's abundance is showered upon people and land, and the drought due to sin and unbelief is triumphantly overcome.

Where are the saints that will cast themselves down before God? Is not our present need as great as was the need in Elijah's day!

*Serving under the M.B. Mission of Ontario in the Christian Fellowship Chapel at Hampshire, Ont.

To Gain New Perspectives

In another week fast continental trains, buses and cars will carry delegates to the two major Canadian Mennonite conferences. The Mennonite Brethren Church of Canada will meet at North Clearbrook, B.C., and the Canadian Conference of Mennonites will convene at Niagara-on-the-Lake, Ont. Year by year these conferences help to strengthen the bonds of fellowship between local churches and individual church members.

A unique insight into the work of the conference can be gained by church members residing in the respective provinces where the conferences are to be held. They can gain a totally new perspective. Their horizon will be broadened immensely as they see the vast expanse of Mennonite activity in Canada and the world. Attendance at the inspirational sessions will foster a sense of unity and strength.

Conference days also provide an unparalleled opportunity to become personally acquainted with the mission workers, the conference workers, and the leading men in the conference. Intercession will take on new significance when these people are not only vague impressions, but men and women of flesh and blood, engaged in the very real conflict with the enemies of the believer and the church. And it will be easier to sacrifice for the Lord's work when the full scope of missionary, welfare and church work is seen in one sweeping, panoramic view.

These sessions can be especially valuable for young Christians and those who have only recently been received into the church. As they see representatives of thousands of fellow-believers review and plan the work of the church, the whole Christian life will take on a new meaning. The information received will remove the cobwebs of ignorance, dispel the pessimism, wash the soul clean of poisonous criticism—and fill the heart with a love for the church and the Lord's work.

If you have never been at a Canadian Conference and live within a reasonable distance, you cannot afford to miss this opportunity of seeing your church in review. You will go away with a greater respect and understanding for it. More than that, you will be challenged to take a greater part in its work. You owe it to yourself to attend at least several of the sessions—even if only as a guest.

Church and Peace in Europe and America

By Clarence Bauman*

A noteworthy development in post war thought on the European continent is the current emphasis on peace. After witnessing the brutal atrocities of modern warfare and experiencing the collapse of the external and internal structure of a nation, many thinking people in Germany have been brought to a serious consideration of a Christian alternative to war. This concern has been heightened by the realized futility of a "Bruderkrieg," that is, East against the West in the interests of re-uniting divided Germany, as well as by the threat of the impending catastrophe of global atomic warfare, possibly resulting in annihilation of the human race.

Since the war, the Lutheran state church has been inclined to see the mission of the Christian in our atomic age as necessarily extending beyond a concern for the spiritual peace of the soul to the pragmatic issue of peace on earth. Out of the religious pressures of the "Kirchenkampf" under the Nazi regime it became obvious

that the infallibility of the state could no longer define the ethical criterion of moral judgment. Already the execution of the Jews under Hitler did much to shatter the exemption of the state from the demands of moral law. Though much of the present pacifist thinking on the continent is more pragmatic and humanistic than biblical in its basic orientation, the leading churchmen of Germany today not only believe that war is contrary to the will of God, but also grant the possibility of a Christian alternative to the militia. These convictions have been voiced through parliament to the effect that Germany's new conscription law provides full exemption for those who "for conscience sake" are unable to bear arms. The World Council of Churches and various peace organizations are also devoting considerable effort to a studied investigation of a) the possibility of a "just war" warranting the participation of conscientious objectors, b) the theological basis of state authority, and c) the extent of such authority over the

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Our Christian Family Weekly for Mennonites of All Age-groups

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Mennonite Settlement in British Columbia

By John Krahn, M.D.

The first community in which Mennonites settled as a group is reportedly the Vanderhoof district. Begun in 1920, the settlement of ten families soon disbanded, some of the families returning to the prairies and others emigrating to the United States. Adverse economic circumstances and inaccessibility seem to be the reasons for failure.

The next recorded community settled was near Agassiz, where some 22 families located in the Stammersley Valley. In 1928 these settlers came from Alberta and Saskatchewan because of crop failures and the hope of a milder climate. Mr. Eckert effected the settlement, making land available through the Soldiers' Settlement Board and otherwise. A church was built in 1930, but on the whole the group did poorly economically, partly because of high land prices and low returns from farm produce.

After five years the colony was abandoned, with most of the settlers locating in Abbotsford, where the South Poplar subdivision was making cheap land available.

A summary of several communities will now be given as cross-section examples. It is realized that there are many more, but it is felt that in studying the Yarrow, South Abbotsford and Black Creek settlements the most important historical events will be covered.

YARROW

This is the first stable larger community of Mennonites organ-

ized in British Columbia.

Mr. C. Eckert, in company with Mr. Grain, possessed a large tract of land south and west of Chilliwack. An unsuccessful attempt to settle the area with Ukrainians led



This is the Yarrow M.B. church before the recent addition was made to the west end. In the background may be seen the Bible school, closed for an indefinite period in 1955.

Mr. Eckert to advertise in the Free Press Prairie Farmer, a Winnipeg weekly. This attracted some 15 families in the spring of 1929 from the prairie provinces. They came mostly as individuals, so that many were surprised to find other Mennonites there.

The first problem was housing. Mr. Eckert supplied lumber by the carload from Vancouver to be distributed locally. Since only Wilson Road was passable, teams had to skid the sleighs of lumber to the designated building sites. By organized group work the framework and shell were constructed.

Already in March of the first

year work began in the hop yards, with many walking three and a half miles to the fields. Many crops were tried to make the community economically self-sufficient. When sugar beets and beans failed,

they attempted to grow head lettuce, asparagus, cauliflower and carrots. In due time it became apparent that the conditions were most favourable for small crops like rhubarb, raspberries and strawberries.

This period, covering about ten years, saw a continuous stream of new settlers coming into the community. These were mostly settled on ten-acre lots, which were only divided later. Since the economic depression was on, the times were hard. Many worked at various jobs, with girls often going to Vancouver to work. Eventually, however, the farms became self-sup-

porting. Barns were erected for cattle and much work spent on cultivating small fruits, of which raspberries began to become most prominent by 1935. To deal with the tonnage a co-operative was formed in 1937, which included local growers and served as a marketing outlet.

Build a Church

The first church services were held in private homes and later in the public school building. In 1932 the first church was built by the Mennonite Brethren Church. This, however, soon became inadequate to accommodate the rapidly increasing membership, so that it was enlarged in 1938. Recently it has been enlarged again, making it the largest Mennonite Brethren house of worship in Canada. The General Conference Mennonite group, which is the next largest body of Mennonites in the settlement, erected their own church in 1936.

Rev. John A. Harder was the first leader of the Mennonite Brethren Church. Under his capable leadership the church developed into a strong center of worship and service. Today Rev. Herman Lenzman is pastor of the



Rev. Herman Lenzman

761-member church. Rev. Lenzman is also moderator of the B.C. Conference of the Mennonite Brethren Church, while Rev. Harder, today the assistant pastor, is chairman of the M. B. Board of Foreign Missions, which has its headquarters at Hillsboro, Kansas.

Bustling, Modern Community Now

Yarrow is no more the rural town that it used to be. The center has changed from the little grocery store and post office on the mountain side by the tram station to the main street with its many shops, bank, post-office, garages, and schools. It is a bustling, modern business locality, with a population of over 2,000. In it are located the relief committee office, which has passed on goods and money totalling over \$900,000 during its existence, and the health insurance office, which serves some 750 families in the Fraser Valley with medical insurance.

Because of the reverses in the berry industry in 1947, Yarrow received such a severe economic setback (Continued on page 4-1)

Missions Must Count with Changing Scene

"The age of isolation on our mission fields is past," declared Rev. J. B. Toews, deputation secretary of the M.B. Board of Foreign Missions, at a joint meeting of the three M. B. churches in Winnipeg on Wednesday, June 13. "The rapid progress in the post-war years has spread civilization into the most remote areas in Africa."

Rev. Toews reviewed the tremendous advances made on the African mission field for those attending the service in the Elmwood M. B. church. In his travels he has seen drilling for oil in the remotest part of the Belgian Congo; he has seen electric light, helicopters, and many new roads. The change in the villages since his last visit there about four years ago is phenomenal. Today some of these small villages are bustling commercial centers, with three and four story buildings.

"In many cases the natives are casting aside their superstitions.

Education is enlightening them—but it is also leaving a void," Rev. Toews asserted. "The natives are seeking for a better way of life. Herein lies our opportunity."

Whereas before students had to be paid to attend school, they now pay their own way, and there are not enough facilities to receive them all. Others are exploiting the natives' search for a new way of life. The Catholics sent over 900 missionaries into the Congo last year, while the total Protestant increase in personnel was 64. Communism is also making great advances under the banner, "Teachers of the new future".

"In mission work today we have come to the time where we are faced with the alternative: Now or never!" Rev. Toews announced. "The powers of darkness are marching in. Yet mission work apparently cannot be expanded. All we can do is hold our own."

The influence of nationalism is creating a situation where the nat-

ive church must be completely indigenous. "In ten years nationalism will demand the independence of the church," Rev. Toews maintained. "We now realize that we have kept our churches attached to our skirts too long. Our distinct impression is that we will not be in Africa very long anymore."

Because of the great hunger for the Gospel the evangelistic work of the missionaries is being expanded. As a result the educational work has to be curtailed somewhat. But the missionaries are needed to bring the Gospel to the villages now—before the powers of darkness overrun the field with their new political theories and the Catholics capture the hearts of the Africans.

Rev. Toews threw out the challenge of all-out missionary effort. Every Christian must realize the urgency of the time and support the missionary endeavors to full capacity. "Our life must be determined by the eternal aspects of our responsibility," he declared.

MENNONITE SETTLEMENT IN BRITISH COLUMBIA

(Continued from page 3-4)

back that the co-operative handling the fruit had to be liquidated. The private high school, which had been established only a few years, was also closed and the building later sold to the Chilliwack School District, which is now using it. A special society is now supporting a private high school, which had a small beginning but is gradually being accepted. It appears that the financial threat has consolidated the community and there are indications of new progress in the future.

BLACK CREEK SETTLEMENT

This community is interesting in that it is an example of a settlement removed from the mainland and the greater body of Mennonites. It is located ten miles north of Courtenay and was begun in 1932-33.

At first the settlers, which represented two groups of Mennonites, worked together. In 1935, a local group of 17 members of the M. B. Church organized to affiliate themselves with the other mainland churches. For many years Rev. J. A. Goerz was the leading spirit in the church. The group continued to grow and today numbers 69 members. Mr. J. B. Falk, a deacon, is church leader at the present time.

Most of the men in the community are employed in logging operations and farming is done only on a small scale. At one time a Bible school functioned, but this is not in operation any more. The church supports a Sunday school at Campbell River. Several of the young people usually go to the mainland to attend the University of B.C. or the Bible schools on the lower mainland. Contact with the mainland is maintained by visiting ministers, missionaries or singing groups. Quite often the two churches there share their services.

SOUTH ABBOTSFORD

The first settlers arrived at Abbotsford after the settlements at Yarrow and Greendale were established. At this time two sections of land were being opened south of the highway that led through Abbotsford. It was government property that had been timberland until five years before. All that remained was a criss-cross of waste timber, snags and mighty stumps. The land had been surveyed and sub-divided into 20-acre lots, which was to be sold at public auction. Because the bidding started at ten dollars an acre, only a few offers were made. The land then was advertised for sale to anyone.

In spite of adverse publicity, the Mennonites began buying the lots. In 1940, some 29 farms of the 69



The new South Abbotsford M.B. church.

in the subdivision belonged to Mennonites, while today there are only a few left which are not occupied by the settlers.

During the first years the settlers were entirely dependent upon casual employment for a livelihood. In spare time, stumps were rooted out to make the land fit for cultivation. Until the advent of the bulldozer, small tools such as axes, shovels and crowbars were the only equipment available beside the occasional mechanical stump-puller.

Organize Church

The regular Sunday services met the social and spiritual needs of the settlers. On May 1, 1932, the first church was organized with 32 members. The leadership at Yarrow was invited to dedicate the new group and officially sanction it as a new church. Until the group became self-sufficient, the Yarrow M. B. Church supplied it with ministers. Abraham Rempel was chosen as the first leader, a position he occupied, with the exception of one year, until the daughter church began at Matsqui in the middle forties, when he became leader there.

At first services were held in a tall, empty structure in the area now known as North Clearbrook. Later the Farmer's Institute Hall was found to be more suitable.



Rev. J. J. Stobbe

More and more people arrived from the western prairies and the question of a proper church building became relevant. In 1935, the "south" group decided to build their church at the corner of Emerson and Huntingdon roads. (See elsewhere for development of "north" group.) By this time

there were 113 members and the building project proceeded rapidly. In March, 1936, the settlers celebrated the completion of their own church with great thanksgiving, dedicating it unto the Lord.

That year a Bible school led by Rev. C. C. Peters was also begun. One such school was already in existence in Yarrow, where Abbotsford young people had been attending until then. A "Saturday school" also helped to further religious education and a knowledge of German.

Economic Difficulties

Great economic distress plagued the settlers at this time. The debt on their land, the large families to support, and the "Reiseschuld" with the CPR made it a difficult period. There was no employment in the immediate vicinity, so that many were forced to ride a bicycle several miles for farm work on Sumas Prairie. Others worked in logging operations in the valley or on road-work with the municipality.

The 20-foot extension of the church building proved to be the outstanding event in 1941. The architectural style, with its two towers in front, evidently set a pattern for other churches, because nearly every M. B. Church building in B.C. later shows some mod-

ification of this design.

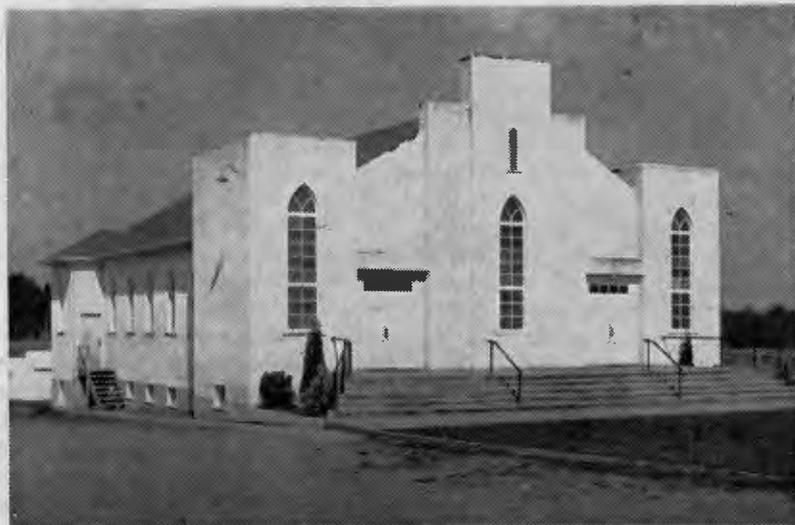
The West Coast Children's Mission also had its origin in this church in 1939 when a letter from the Western Children's Mission in Saskatchewan accidentally came to British Columbia. Bradner was one of the first communities where a school was attempted, with Henry Warkentin, the present field director of the mission, and George Stobbe as teachers. At first misunderstanding limited the work, but today the West Coast Children's Mission is the major project of the M. B. Conference of B.C.

In 1942, a tabernacle was purchased and a Bible school once more opened. It has functioned ever since and is now located in a new structure in North Clearbrook. In 1944, the idea of a private high school also originated here. This first shared the building with the Bible school, but today has its own spacious educational plant.

In 1945 the pioneer pastor, Rev. A. D. Rempel, left to head the new church organized in Matsqui. Rev. H. H. Nikkel assumed the leadership, a position he held until he also left in 1948 to head a new church nearer Abbotsford.

In 1946 the East Aldergrove M. B. Church was formed, which meant a loss of 10 families from the group. The whole church separated in 1949 when 182 members organized near Abbotsford to alleviate the problem of accommodation. Rev. J. J. Stobbe became leader of the South Abbotsford M. B. Church, while Rev. Isaac Janzen was elected his assistant. They are still serving today.

By 1951 agitation for a new church building again came to the fore. Construction was finally begun in the fall of 1953, with the dedication in the fall of 1954. Located one-half of a mile west of the former site, the church has a seating capacity of 800. Today the membership stands at 368, with a virile youth program bespeaking great progress in the future.



This is the Abbotsford Mennonite Brethren church, located one mile south of Abbotsford. Rev. H. H. Nikkel is the pastor. Membership now stands at nearly 300.

Canadian Students Hold "Freizeit" in Germany

By Harvey Dyck

Hamburg, Germany — Canadian Mennonite students in Germany met in Detmold for a reunion and "Freizeit" on Saturday and Sunday, May 26-27. Present from different parts of Germany were Wanda Dick of Niverville, Man.; Mr. and Mrs. Victor Martens and Mr. and Mrs. William Reimer of Yarrow, B.C.; and Mr. and Mrs. Clarence Bauman, John and Herbert Wiebe, John Redekop and Harvey Dyck of Abbotsford, B.C. Hosts for the get-together were the Reimers and the Martens.

During the two-day program, which was designed to focus attention on the different facets of today's Germany, a number of papers discussing current German problems and relating to our respective fields of study were presented. Clarence Bauman, World Council of Churches scholarship student doing post-graduate work at the Bethel Seminary near Bielefeld, chaired a discussion on the problem of "Kriegsverweigerung in Lutheranism" in the light of Anabaptist teachings. A paper on Germany's economic, political and social structure was read by John Redekop, graduate scholarship student in Heidelberg. Harvey Dyck, exchange student from UBC at Hamburg, discussed the question of German reunification, rearmament and European union.

Saturday evening opened on a national note with the lusty singing of "O Canada". A social evening of music and slides followed. Wanda Dick, Victor Martens, Bill Reimer and John Wiebe, music students at the Nordwestdeutsche Musikakademie, presented various selections from their German repertoire. Wanda Dick showed slides of her Paris trip and was followed by John Redekop and Harvey Dyck with an illustrated talk on their recent trip to the Near East.

Sunday morning the group hiked into the rolling garden Teutoburger Wald and picnicked near

MISSION WORKER ORDAINED AT MATSQUI

(Continued from page 1-4)

Lenzman, Rev. Neufeldt and Rev. A. D. Rempel spoke the dedicatory prayers. Rev. Klassen then expressed his gratitude toward God, the local church, and his parents for the experience, guidance and support.

"The occasion is of special significance to the M. B. Church of Matsqui," Mr. J. F. Klassen, the leader of the church, stated, "because this is the first of its kind in the history of the church."

Rev. and Mrs. Klassen will again resume their responsibilities at Oliver.

the mythologically important Externsteine, a strangely mystic outcropping of giant rocks, said to have been the center of early Germanic pagan sun worship. Nearby in a small deciduous grove an informal worship service was held.

In the evening the Freizeit concluded with an MCC Pax report by Herbert Wiebe and an intensive group Bible study of II Timothy.

Missionary Banquet at Herbert

By Frank F. Froese

Herbert, Sask. — The Junior Ladies Aid of the Herbert M.B. Church sponsored a fellowship banquet in Herbert on June 8 for the board members and missionaries of the Saskatchewan M. B. Mission.

It has become an established custom for the Sask. M.B. Mission to present a missionary program of music, reports and testimonies on the evening prior to the annual provincial conference. Since as many of the workers of the mission as possible gather for this evening, it was felt this year that some kind of fellowship meal for them would be a splendid venture. The Ladies Aid somehow heard of this idea and they immediately responded to the challenge. The result? A splendid banquet in the spacious auditorium of the boys dormitory at the Herbert Bible School.

The tables were placed in horse-shoe fashion with the guests seated on the outside and the servers working on the inside. The delicious meal was enjoyed by all participants, many of whom had traveled a considerable distance to get there.

A season of fellowship followed the meal, at which time each one present received an opportunity to relate some experiences, ask questions on problems in the work, etc. One of the first items on this informal program was another surprise from the ladies. Mrs. Hertha Falk, president of the Herbert M. B. Church Junior Ladies Aid, took the floor and after expressing their appreciation of the efforts of the mission and pledging their whole-hearted interest in the work, she called upon the secretary of the Ladies Aid to hand a present to each one of the missionary couples. These presents later were found to include such useful articles as linen sheets, pillowcases, towels, etc., prepared by the ladies at their regular meetings. Such gifts to often tried and tested missionaries far exceed their monetary value because they are a token of the

(Continued on page 8-4)



These are the Canadian Mennonite students in Europe that gathered for a weekend "Freizeit". Front row, left to right, Clarence Bauman, Harvey Dyck and Victor Martens. Standing in the second row are John Wiebe, Mrs. Clarence Bauman, Herb Wiebe, Mrs. William Reimer, William Reimer, Mrs. Victor Martens and John Redekop. Miss Wanda Dick is not on the picture. See article for details.

CHURCH AND PEACE IN EUROPE AND AMERICA

(Continued from page 2-3)

ly proclaims the indispensable moral absolutism of the seventh commandment, "Thou shalt not commit adultery", and then, at the same time, without hesitation, sanctions the transgression of the sixth... "Thou shalt not kill..." apparently ignoring the fact that Christ's gospel is as incompatible with the murder of tens of millions as it is with the prostitution of an individual. Whether in North America or in Germany the individual forever passes the personal responsibility for the atrocities of war on to a few leaders. On both sides irresponsible obedience to the ordained "powers that be" has too long satisfied the ethical criterion and justified every participation in war.

If blind obedience to higher powers were the final answer, why then did we hang the German generals who did just that? Whenever the irreconcilable dichotomy of such an ethic was opened to question, the voice of the churches has given her members a good conscience. That voice has more in common with the words of Pilate... "Thy blood be upon us and upon our children," than with those last words of our Lord and His first martyred disciple, Stephen... "Father forgive them..." When will it occur to the church that the guilt for the black and bloody deeds of war is shared by those who participate in carry-

ing them out?

In their consciences American Christians have been successfully reconciled to an absolute cleavage between a Christian's personal life and his life in the state. It is time that the Christian of the Western World awaken to the realization that the demands of the moral law apply to the sixth commandment equally as to the seventh and that the highest criterion of New Testament ethics is not pragmatism, but that God asks those who profess His name to be faithful before He asks them to be successful, especially in any such sense as war is successful. One cannot help but feel that an evangelical activism which assimilates the tip of the dagger with the foot of the cross and then interprets and manipulates each in turn with sole regard to personal advantage is hardly an expression of that selfless, self-denying, suffering Calvary love which Evangelicalism professes to possess and proclaim to a war-weary, sinsick world.

We as Mennonites and as bearers of the Anabaptist Vision have been charged with the mission of keeping alive a consistent witness of the Way of non-resistant discipleship within our brotherhood by our personal example. Then beyond this we must share this vision with our fellow churchmen of North America and with our interested European brethren who now, more than ever before, are looking for that Way.

*Studying in Germany.



Let's Visit a Minute

Dear Boys and Girls,

We all know that we have a Heavenly Father who loves us and cares for us. He has given you fathers and mothers who care for you in a very special way. We often hear of Mother's Day but today I would like to help you pay tribute to father.

Your father works hard, is probably often away from home and may not always give you as much attention as mothers, but he loves you very deeply. He is sad when you do wrong and happy when you do right.

One way that you can show your appreciation to father is by making him proud of you. I heard of a father who came to this country, poor but ambitious. His ambition was to become a great speaker, but he never had a chance. Yet his three sons knew of their father's secret yearning. They realized that the best way to show their love to their father was to do what he had been unable to do. So they studied and worked hard. Two of them became ministers of God's Word and one a famous orator.

You see, boys and girls, one of the best ways of showing love and appreciation of father is to make our lives, what you are sure he would most truly delight to see.

Aunt Selma.

Cross-Bearers For Christ

By J. H. Janzen

(25th Installment)

A LEADER NEEDED

The crisp, frozen grass crackled under their footsteps when Dirk Philipps and Lemke crossed the line into Groningen. Now they could breathe easier again, for the Faithful were not persecuted as hard in Groningen as in Friesland. They headed toward the city of Groningen, where Obbe, Dirk's brother, was the Bishop of the Baptismal-Minded.

As they walked Dirk pondered the question of how to lead the church toward a firmer consolidation so that it might better withstand the temptations of the world, and become a greater blessing to mankind.

"Listen, Dirk," said Lemke unexpectedly, "I know of a man who is capable of consolidating and strengthening the Fellowship of the Cross."

"And who is he?" demanded Dirk.

"Menno Simons of Witmarsum," replied Lemke.

Dirk's face darkened. "Why, Brother Obbe told me that before," he said, "but Menno has not even been baptized so far, and he is not a member of the true church."

The more liberal Lemke said, "If God selected him, He will also lead him to join the church and to accept adult baptism."

"Besides," continued Dirk, ignoring Lemke's argument, "it is written that a Bishop must be the husband of one woman, and Menno is still single."

"That, too, will adjust itself. God has many ways to lead His elect. I am sure God has heard the prayers of the Faithful and has raised up unto us the man who shall build and strengthen the church."

"Brother Lemke," rejoined Dirk, "I have noticed long ago that you often treat serious things superficially. Remember that not one jot or tittle shall pass from the law, till all be fulfilled."

"And you, Brother Philipps, forget that the Gospel brings good tidings to mankind, and that God does not want us to burden His people with unbearable charges, and that Christ is the end of the law."

So even these two were embroiled in a quarrel before they entered Groningen after a strenuous and dangerous missionary journey through Upper Germany and Holland.

(To be continued)

A HEART-SEARCHING QUESTION

"Do you love Jesus?" asked a little girl of a gentleman to whom she had been speaking in her simple way of the wonderful love of Jesus in leaving His Father's home on high and coming into this world to save sinners. He was so deeply affected that he burst into tears and was led to acknowledge himself a sinner in the sight of God and to accept the Lord Jesus Christ as his own personal Saviour.

Does not this show how God can use the testimony of the youngest child who loves Him in blessing to others. Surely there is no story that is so calculated to melt the hardest heart as "the old, old story of Jesus and His love."

My dear young friend, let me affectionately ask you, "Do you love Jesus?"

If unsaved you cannot truly say you do. But if you own yourself a sinner and accept the Lord Jesus as your own personal Saviour now, you will be able in reality to say you love Him, and as you go on through life your desire will be to love Him more.

O! is He not worthy of your heart's affections who suffered in your stead on Calvary's cross in order that eternal blessing might be yours?

Then the language of the hearts of those of us who do really love Him may surely well be expressed in the following words written by William Cowper:

*Hark, my soul! it is the Lord;
'Tis thy Saviour, hear His word,
Jesus speaks, and speaks to thee,
Say, poor sinner, lov'st thou Me?*

*I delivered thee when bound,
And, when wounded, healed thy wound;
Sought thee wandering, set thee right,
Turned thy darkness into light.*

*Lord, it is my chief complaint,
That my love is weak and faint,
Yet I love Thee, and adore,
O! for grace to love Thee more!*

"We love him because He first loved us." 1 John 4:19.

BIBLE FRUITS AND FLOWERS

By Cleva R. Hanna

Fill each space with the name of a fruit or flower.

1. Moses was hidden among the along the river bank (Ex. 2:3)
2. "A word fitly spoken is like of gold in pictures of silver" (Prov. 25:11).
3. Jesus told a parable of the tree (Mark 13:28).
4. "Do men gather of thorns?" (Matt. 7:16).
5. were placed around the hem of the priest's robe (Ex. 28:33).
6. "Consider the; Solomon was not arrayed like one of these (Luke 12:27).
7. Isaiah predicted that the desert should bloom as the (Isa. 35:1).
8. Jesus often went to a mountain which bore the name of the (Matt. 24:3).
9. Aaron's rod bloomed blossoms and yielded (Num. 17:8).

Young Ambassador.

JUNGLE DOCTOR BOOKS
by Paul White

Jungle Doctor

Into a jungle world of witch-doctors and black magic comes the light and healing of the Christian doctor. The book abounds in humorous incidents, but carries a vital Christian and missionary message..... 80¢

* * *

Jungle Doctor on Safari. 119 pp.

An African is speaking: "For ten years, Bwana, those stopped me from seeing. I could not get rid of them, nor could the witch-doctor, nor my relatives, but you did with your little knife, and, behold, I understood how Jesus could take away sin, the cataract of the soul. So I became a Christian." 75¢

* * *

Jungle Doctor Operates. 121 pp.

...Samson carefully poured ether into the reservoir pickle-bottle, seated himself on the anaesthetic stool, the tubes were put in place, and he started to pump. The football bladder filled out, and our five-shilling apparatus was working 75¢

* * *

Jungle Doctor Attacks Witchcraft. 121 pp.

Once again the ladder played its valuable part. He caught one of his feet between the rungs, staggered and fell headlong. I took the opportunity of sitting on his chest, and called for Samson. It was amazing how courageous everybody was in the shortest space of time... He was covered—literally covered—with ulcers, or blackberry-like warty growths. I cleared my throat, and in my best lecture-hall manner, said: "This is one of the most typical cases of a disease known as framboesia, or yaws...." 75¢

* * *

Jungle Doctor's Enemies

But before he could finish, the radiator of the car disappeared three feet down into a deep pool. Someone had dug a well... We were within ten feet of the far bank, but there seemed no prospect of making it. The engine would not start... We looked upstream, and there, swirling down towards us... was a wall of brown water 80¢

* * *

The story of Simba, the lion-hunter, and Perisi, a young Christian African girl, and how through the valley of the shadow of death they were led into the joy of the dawn 75¢
Jungle Doctor to the Rescue...80¢
Jungle Doctor's Case-Book 80¢
Jungle Doctor and the Whirlwind 80¢
Eyes on Jungle Doctor 80¢
Jungle Doctor Looks for Trouble 80¢
Jungle Doctor Goes West 80¢

* * *

Doctor of Tanganyika. 191 pp.
The big book of Jungle Doctor, with 34 photographs by the author \$1.35

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

THE MAN IN BEARSKIN

By J. Keuning

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(20th Installment)

Gerrit Kolf, although stricken deeply by the loss of his two children, recovered quickly from the shock in the bustle and commotion of a busy life. He was a devout Christian man whose trust and confidence reposed solely in his God, and he was satisfied to let the destiny of his household rest securely in the hands of the Lord.

Jacob resumed his occasional visits to his friend in the forest. He could not understand why a man apparently so wealthy should consign himself to a life of privation and loneliness, but in all his conversation with the hunter, he was unable to gain any knowledge of the wood-dweller's motive. Jacob noticed that the tribe of Indians had returned to the regions of Black Lake for a season at least, and he was quickly aware of the hunter's burning interest in the red men. Often when Jacob went to visit the dugout, he found the owner out on an exploration in the regions occupied by the tribe of Indians. Jacob surmised that the hunter had not yet given up his search for the beggar who had thrown from his pocket a soiled and crumpled piece of paper. The "Man in Bearskin" had appeared to be extraordinarily somber and meditative in these days. He acted civilly and kindly, but he seemed preoccupied with troublesome thoughts in the disturbance of which he showed real displeasure.

In this way the long winter passed into spring. One day in early April the "Man in Bearskin" shouldered his rifle and strode off through the woods. Wolf, although openly eager to accompany him, was sternly ordered to remain at home.

"No, Wolf, let me go alone. I must be alone to think. If I could only find that money, I could be free to try out my new thoughts, but until then—No! I must find it!"

There are times in a men's life when his concentration is so great upon the thoughts that pass through his mind that the most familiar objects become strange. So it was to the hunter when suddenly he interrupted the chain of his thoughts and looked about him. Strive as he would he could not recall ever having been in the place before, although he had covered practically all the territory within a large radius of his enclosure during his occupation there. The trees, the earth, the sky, everything looked strange to him. He could

see no way which would certainly bring him home. The way back was as obscure and unfamiliar as the surrounding forest. He knew that he was lost, but he felt no real alarm.

He resolved to climb a tree in order to get a panoramic view of the country. Perhaps some familiar tree, some hillock, or known object, would stand out as a point of orientation. He chose as his post of observation a giant poplar whose tall, thin trunk lifted its head above the neighboring forest.

When he reached a vantage point in the treetop, he was amazed at the spectacle before him. A great field of green stretched off on all sides to meet on the south, the east, and the north the slightly hazy edges of the sky. On the west it was lost in the rolling sand dunes along the shores of the great lake. A vast sea of green, undulating gently, moving on and on, shaping its surface to humor the slightest breeze—the endless stretch of woods filled the beholder with a reverential awe.

Having decided as well as he could the direction in which he should go, the "Man in Bearskin" descended and struck out through the forest. He had gone some hundred yards when, bursting through a thicket of young maples, he came upon two white wigwams. They were snugly set in the cool depth of the forest, away from the usual trail, in a place most unfrequented.

The first impulse of the man was to rush out and examine more closely the two aboriginal dwellings, but a more cautious second consideration impelled him to remain quietly where he was. As he watched with wide eyes and attentive ears, he hoped without knowing why that this might be the dwelling of him whom he had sought so long,—namely, the Indian beggar of the crumpled paper. He was sufficiently acquainted with the habits of the Indians to know that these were the wigwams of a group of Indians who had broken off from the main tribe possibly to carry on some individual, desultory occupation. Perhaps they were here to gather maple syrup, or to operate a trap line. Yet he knew that the Indians of this region were lazy and shiftless and that perhaps the wigwams before him stood there for no other reason than that their occupants, if there were any, were too lazy and indifferent to move them. The tribe was accustomed to moving northward during the summer and

spending their winter in the regions bordering upon Black Lake. A missionary, Reverend Smith, lived among them, and had been successful in winning quite a number of converts. The majority of the tribe had remained unaffected by the missionary's eloquence, and had clung to their gods, the Great Hare and the God of the Great waters.

The "Man in Bearskin" felt sure that the occupants of the wigwams were sugar-gatherers. It was customary for a small group of Indians to isolate themselves in a good stand of sugar maple, there to drain the trees of their sweet liquid, collecting it in tin pails and boiling it in copper kettles. The brown-colored sugar thus obtained was put into baskets of birch bark and transported to the trading stores of Allegan or Saugatuck where it was exchanged for clothing and food. To encroach upon the territory worked by these sugar-gathering Indians was sometimes a dangerous step. They were suspicious of strangers and preferred to be left entirely alone. Upon one occasion a white man had stopped at a sugar camp and had acted indiscreetly. He was never heard of again.

The patient watcher was becoming eager to discover more fully the exact nature of what lay before him, and in order to satisfy himself he moved forward cautiously. The change in his position brought within his range of vision a small fire behind one of the wigwams, and a copper kettle suspended over its blaze. A moment later he was gratified to behold a bronze-skinned man proceeding from the thickets on the opposite side of the little clearing, bearing in his hand a tin pail filled with sap. He approached the fire.

When the features of the aborigine were fully revealed, the "Man in Bearskin" started violently. "The beggar! It is he!" So unbelievable was the discovery that the hunter remained powerless to act. He stood stock still in his tracks.

Suddenly he acted with heedless precipitation. He burst from his hiding place and fairly flew at the now alarmed Indian. The latter, perplexed at the hostile demeanor of the oncoming man, dropped his bucket and awaited the attack.

Without word of warning the hunter sprang for the redskin. He closed his hands upon him in a powerful grip. "Beast," he cried. "Where did you get that piece of paper?" Then as if to overwhelm him with indisputable proof, he released one hand and displayed a crumpled, dirty piece of paper.

"What do you mean?" stammered the Indian in very poor English.

"Mean! What do I mean! I'll teach you more plainly what I mean!" In the fury of his anger,

he drew his fist and struck the red man a resounding blow in the face. "Perhaps that will jar your memory. I mean this paper—the paper you found wrapped around the bag of money you stole from me!"

The Indian was infuriated at the sudden and incomprehensible attack. He spoke not a word, but uttering a wierd, unearthly scream, sprang for the hunter. Taken somewhat off his guard the latter was borne to the ground by the force of the onslaught. For a full moment the two rolled over the ground locked in an iron embrace.

The call of the Indian had drawn from the woods four male companions who came running through the trees to the scene of the conflict. The hunter in a second of rationality saw his danger. His gun lay but a few feet from him on the ground. Putting forth an extreme effort, he broke the grip of the Indian, sprang from him, and seized the loaded weapon. Then he backed off a pace and faced the newcomers.

"Stay where you are, or I'll blow out your brains." The Indians, although they may not have understood his words, were certain of his meaning from his attitude. They were nonplussed at the momentary advantage of the white man, and gathered together a few yards off to deliberate upon their course of action.

Unfortunately the hunter had not reckoned with his first enemy. The latter, upon being released, had rolled rapidly to one side, and had placed himself in a position somewhat to the rear of the white man. When he now saw the exact nature of the situation, he communicated a plan of offense with sly movements of his head and hands to the knot of companions some yards away.

Just as he was about to act, the white man noticed him, and saw his own peril. He turned sharply, but the Indian had already dived for his legs. To train his gun upon the diving Indian with any degree of accuracy was impossible. He aimed quickly and hurriedly; the shot rang out in the clearing; the rifle smoked harmlessly in his hand. Simultaneously with the report, the Indian's powerful body struck the legs of the white man and threw him off his balance.

The fight that ensued was desperate and terrible, but its outcome certain from the start. The four companions, taking instant advantage of the hunter's discomfiture, rushed upon him. He was buried under a pile of fighting legs and arms. He struck, bit, gouged, and kicked, but the lean, sinewy fingers closed upon his throat; his strength ebbed, and he was rendered powerless in the grip of many arms.

(To be continued)

Future Subscribers

A son, David James, was born to Harry J. and Barbara Reimer of Ingersoll, Ont., in Toronto on June 15, 1956 — a brother for Robert Walter.

Born to Mr. and Mrs. Helmut D. Klassen of Virgil, Ont., a son, James Richard, on June 5 in Winnipeg, Man.

Born to Mr. and Mrs. Peter Isaak of Winnipeg, Man., a son, Earl Robert, on June 4, 1956. Peter Isaak is a '55 graduate of the M.B. Bible College.



FLOOD VICTIMS REHABILITATED

The installation of 45 pumps in the flood-ravaged Ferozepore area of the Punjab in north-western India is reported by Rudy Friesen.

His particular assignment there with the National Christian Council of India is completed. He is transferring to Calcutta to work with the Benedicts but will be on call in the event of further floods in the Punjab.

He reported that all these people have erected new houses and most of them have harvested a crop following floods a year ago. More tubewells are being installed.

FIRE VICTIMS CLOTHED AND FED

A fire left 200 persons homeless at Hualein, Taiwan (Formosa), MCC workers quickly supplied clothing and food to the disheartened people.

There has been some distribution to leper patients as well as to children in Taiwan orphanages.

VIETNAM MEDICAL WORK

The government of Vietnam has been taking increased interest in leprosy work, reports Dr. Willard Krabill at a leprosarium for the Banmethuot tribes area, in the north and central hills section of the country.

The government wants to place a number of Vietnamese (in addition to Banmethuot tribesmen) in the leprosarium at government expense. It is expected that a segregated village for the patients will be established.

"With this new government interest," Dr. Krabill believes, "The leprosy work as well as our MCC general medical work promises to grow."

Presently he is giving physical examinations to all 230 patients in the leprosarium. Although their leprosy was evaluated, many of



Mr. and Mrs. Edward Reimer. The bride, formerly Miss Thelma Penner, is the daughter of Mrs. K. Penner and the late Mr. P. Penner of Beamsville, Ont. The groom is the son of Mrs. A. Reimer and the late Mr. J. Reimer of Vineland. The wedding was June 2 in the M.B. church at Vineland, Ont. (Photo by G. G. Epp, St. Catharines.)

the patients had never had a physical examination during the time they were at the institution (some up to five years), he said.

New nurses Margaret Janzen and Juliette E. Sebus — with the Krabills — are learning the Raday language from the MCC interpreter. The two nurses have even taken up hammer and saw to help build barracks to be used for living quarters, clinic and warehouse.

SUMMER SERVICE UNITS SWING INTO ACTION

Approximately 85 young people are participating in the Summer Service program in 13 U.S. units. It is estimated an additional 70 persons are serving in Canadian units and 11 others are scheduled to be in the August Mexico tour. Figures are not available on the number of international work camp participants under Mennonite Voluntary Service in Europe.

Of the U.S. participants, 26 are members of the General Conference Mennonite Church and 25 are members of the (Old) Mennonite Church. There are three Mennonite Brethren, two German Mennonites and one each from the Doopsgezinde, Evangelical Mennonite Brethren, Brethren in Christ and independent Mennonite churches.

PAX MAN HELPS BERLIN REFUGEES

Wayne Epp of Hampton, Nebr., is in Berlin working in a German Red Cross camp where there are

some 2,000 refugees from the East Zone.

He works in the material aid department and conducts a weekly evening film program. He soon expects to operate the small camp library.

He reports nearly 100,000 refugees register in West Berlin annually. They go for political, economic and religious reasons, he indicated. There is a daily turnover of approximately 75-150 persons, he said. They stay in the camp while awaiting verdicts as to whether or not they can rightly be classed as refugees.

MCC is giving material aid and spiritual assistance to East Zone Mennonites as well as other refugees.

PARAGUAY HOSPITAL PLANNED

Tentative plans are progressing in assisting South American Mennonites establish a mental health service in the Chaco of Paraguay.

Tentative site of the new hospital is to be about a mile east of Filadelfia in Fernheim colony. This location corresponds to Prairie View Hospital's location to Newton, Kansas.

The proposed building would provide space for 20 patients, including both custodial care and active treatment cases.

Approximately 8,000 Mennonites reside in the three Chaco colonies — Menno, Neuland and Fernheim. Negotiations are underway to secure a European-

trained resident psychiatrist and an American administrator. Other staff members are to be drawn from the Chaco.

DISASTER SERVICE

Harry Martens of Newton, Kans., is in the Akron headquarters for the summer to coordinate work of the Mennonite Disaster Service.

His position was created at the request of MDS leaders who feel that coordination of MDS will bring about a united witness.

A mutual sharing of experiences of constituent units through Martens is aimed at helping local units, as the center of administration rests in the local community.

Communities interested in arranging a visit from Martens this summer may get in touch with the Akron office.

NEW WORKERS AT HEADQUARTERS

Merle Epp of Hampton, Nebr., is the new assistant in the 1-W and Voluntary Service section. His wife, Vivian, will be a secretary in one of the Akron offices. The Epps have been at Mennonite Biblical Seminary in Chicago the past two years. He succeeds Gordon Dyck of Whitewater, Kans., who will enroll in seminary this autumn.

Sara Ann Hess of Lititz, Pa., is a new secretary in the Voluntary Service section.

MISSIONARY BANQUET AT HERBERT

(Continued from page 5-2)

interest and prayerful backing of the many friends of the mission in our churches.

A season of thanksgiving and prayer closed this brief but most blessed time of fellowship.

In behalf of the members of the board and workers of the mission we want to once more express our heartfelt thanks and appreciation to the members of the Herbert M. B. Ladies Aid for their kind hospitality and loving efforts in our behalf.

WE PRINT

Wedding Invitations

You may choose from a wide assortment of designs and styles. — Your request will receive prompt attention. — Inquire concerning price range.

Please state quantity desired.

Write, telephone 50-1487, or come in personally.

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

THE RELIGIOUS KALEIDOSCOPE

False Accusation

From persecution-ridden Colombia comes a most serious symptom—a persistent linking of Protestantism with Communism as twin forces said to be working together for overthrow of the established government. Since President Pinilla first linked the two in his inaugural address, there have been frequent couplings of Protestantism with Communism in official pronouncements and the public press. The purpose seems to be to instill into the people the thought that Protestants are working hand in hand with the Communists, and are the basic cause of all Colombia's ills.

A proclamation in March (1956) by the Government of the Department of Tolima speaks of "the morbid propaganda of protestantism and communists which is poisoning the people and is fateful origin of the general calamity," and ordains that the role of the "Catholic clergy" is to "confute and root out" this propaganda. Bulletin No. 62 of this same Department, published last November, warns specially against—

... Protestantism, which masks its proselyting work in order to ensnare the incautious masses in behalf of communism, and to campaign against our Catholic religion.

The President, in his New Year's Address, claimed that Protestant literature had been found along with Communist propaganda in every guerrilla stronghold captured. The Bishop of Cali, in his Lenten pastoral letter, made a similar charge, claiming that "in many of the political disturbances and disturbances of public order (of these past years) protestants, both foreign and national, have had no small part, having united forces with communism and other leftist factions against public institutions, civil authority, and the Catholic Church."

Prairie Overcomer.

Paul H. Bartel, Missionary Editor of New Magazine

Rev. Paul H. Bartel, member of the Gnadenu Mennonite Brethren Church near Hillsboro and for twenty-five years a missionary under the Christian and Missionary Alliance, has been loaned to the China Inland Mission by this Society to serve as Missionary Editor of a new Chinese language magazine, called the *Lighthouse*. The first issue of the *Lighthouse* has gone to press in Hongkong and an edition of 20,000 copies has been contracted. It is expected that this first issue will be distributed largely free of charge as a part of the initial advertising scheme.

Four missionaries and three Chinese are at present serving on

the Lighthouse Magazine staff. God has wonderfully brought the needed personnel together from such widely scattered points as Formosa, United States, South Africa, Pakistan and Hongkong itself. More staff members will be added as the work requires.

Archeologists Seek Gibeon

In Jordan, a team of U.S. archeologists are searching for the ancient city of Gibeon in an effort to secure new light on Joshua's conquest of Palestine. The team will spend 10 to 12 weeks excavating one of 39 sites surveyed by Dr. James B. Pritchard last summer. (Gibeon is mentioned 43 times in the Bible and is described in the Old Testament as "a great city... one of the royal cities." It is believed to have stood at what is now El-Jib, an Arab village of 900 inhabitants, eight miles north of Jerusalem and three miles from the Jordanian-Israeli border.)

(ERA)

CANADASCOPE

Claims Rush On

A major ore discovery in north central Manitoba in April has sparked the biggest claim-staking rush this province has had in 20 years. Government mine recording officials say that at least 5,000 claims have been registered since the original discovery in the Snow Lake area in April.

The original discovery was made by the Hudson Bay Mining and Smelting Co. Ltd., which reported that large deposits of both base and precious metals, including considerable copper and zinc were in the area.

The rush that followed has brought prospectors into the province from all parts of Canada.

Looking for Skilled Miners

The Canadian mining industry, in co-operation with the government, is looking for experienced miners in Europe and the United Kingdom. Hon. George Prudham, mines minister, told the House of Commons last week. He said that gold and base metal companies are suffering from a lack of skilled labor to operate some of the machines used in the growing mechanization of their mines.

Wheat Exports Rise

Canada's exports of wheat are racing ahead of those a year ago following the completion of huge shipments in May, trade officials said in Ottawa last week. Later Rt. Hon. C. D. Howe, minister of trade and commerce, told the

House of Commons that wheat deliveries by producers up to June 14 in the present crop-year amounted to 248,000,000 as compared with 218,000,000 bushels in the same period a year ago. At June 15 all points have a three bushel delivery quota or better.

Crop Picture Good Despite Late Start

Heavy rains recently and high temperatures have helped Manitoba crops catch up on a late start and make rapid headway. The crop report by the Manitoba agriculture department for the period ending June 10 says early crops are "well advanced" and later crops are making good progress.

The World Today

Tito Back in Family

President Marshal Tito of Yugoslavia announced in Russia that he and his nation were part of the "family of Socialism". He hailed the family relationships between the two Communist states of Yugoslavia and the Soviet Union before flying back to Moscow for the final round of his triumphant tour of the Soviet Union.

"I feel at home in the Soviet Union," he shouted to wild applause, "because we are part of the same family—the family of Socialism."

No one can ever separate the Soviet Union and Yugoslavia, he promised the audience. Yugoslavia and the other People's Democracies are fighting for peace along with the Soviet Union.

New Foreign Minister in Israel

Israeli Minister Moshe Sharett last week-end was succeeded by the country's only woman cabinet minister—Golda Meyerson, minister of labor in Premier Ben-Gurion's coalition government. Mr. Sharett, in charge of Israel's foreign affairs without a break since Israel's birth in 1948, announced his resignation earlier in the day before a meeting of the central committee of the Labor party.

Critics of Mr. Sharett reportedly have accused him of being too cautious in dealing with Israel's Arab neighbors and to have demanded that he hew to the Ben-Gurion "policy of active defence" against Arab acts of aggression.

Fire Traps Soldiers on Cyprus

Nineteen British servicemen are dead and 18 seriously injured in a giant forest fire believed set off by top Cypriot rebel leaders seeking desperately to break out of a ring of 5,000 British troops sweeping the island's high Trodos mountains. A sudden shift of wind swept the fire down on the British troops battling it.

For All Youth Workers

Benedicte's Scrapbook
Compiled by Wm. B. Gamble.
250 pp.

Selected to instruct, explain, amuse, embellish, caricature, and to make wise, these stories and anecdotes, rhymes and epigrams, are eminently usable for illustrating sermon or speech on any occasion.

The nearly 2,000 items in this volume represent the cream selected from numerous scrapbooks and many years of collecting such material by the compiler's father.

Ministers and public speakers will be delighted with this volume \$3.95

Christian Fellowship Games
By Wm. Robert Adell. 96 pp.

This is a book of games and Bible quizzes designed to make socials interesting, informative and spiritually refreshing. There are sample announcements, a wide variety of Bible questions, and unusual series of quotes.

"Be sociable. Mix the crowd. Eliminate the wall flowers. Melt the icebergs. Brighten the too-sober faces. Put some light into grim faces. Get everybody acquainted. Convince the bashful that they really can have a good time. At the same time take down the bold ones a notch or two. The Bible is a great leveler," the preface states. \$1.10

Young Folks Bible Quiz Book

By Christian McDonald. 222 pp.

This book of over 2,000 Bible questions in a wide assortment of arrangements and categories, will provide an infinite amount of wholesome enjoyment and instruction in the Scriptures. The questions are in groups of ten and each one contains a biblical reference that can be looked up. Some more difficult questions have been included which will stump even the Bible school and Bible college graduates. \$2.50

Bible Quiz Pad No. 1.

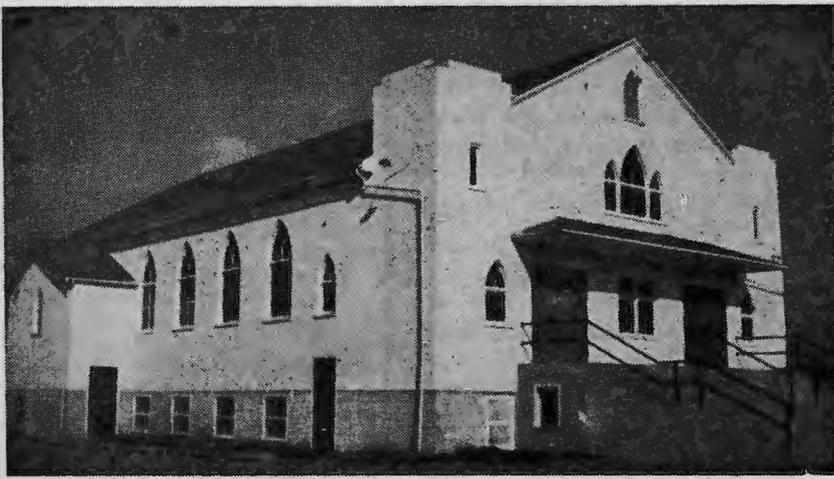
This is something new! These pads contain ten colored sheets with the same set of questions. Tear them out and give one of a kind to each guest. Supply them with a pencil and see who can answer them all in a limited time. There are four sets of questions, with each set using differently coloured paper.

Try a pad and see how it sparks interest in your socials. Pad No. 1 contains "Matching Bible Events", "Can You Match These?", "Which Is Not Mentioned in the Bible?" and "Bible Alphabet in Rhyme". \$0.50

Bible Quiz Pad No. 2.

Same idea as in above pad, but another four sets of questions. This pad contains, "Who Received Punishment?", "Choose the Correct Answer", "Which Name Is Out of Place?" and "Characters Not Named". \$0.50

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Matsqui Mennonite Brethren church.

Settlement Began During War Years

During the war years many Matsqui Prairie farms became vacant when the government moved the Japanese owners to the interior. These were then rented out



Mr. John F. Klassen

to those living in the area. Several Mennonite farmers in the MSA area availed themselves of this opportunity. Soon Mennonites began moving into the area permanently, at first specializing in berries and dairying.

An M. B. Church of 40 members was organized in 1945, with Rev. A. D. Rempel as the leading minister. It acquired a building to hold services in, but when this became too small the church built an imposing edifice a short distance from Matsqui village.

The 1948 flood wreaked havoc with the well-kept farms and buildings, but as soon as the water receded the farmers were back at work cleaning up and re-building.

The membership of the church today stands at 180, with Mr. John F. Klassen the church leader. Mr. Willi Wiens is the Sunday school superintendent.

Missionary-Minded Teachers Wanted

By Abe Konrad

Matsqui, B.C. — Wanted: A principal for a new 4-5 room school, grades 1 to 8, in the Indian village at Port Simpson, B.C. (three hours by boat from Prince Rupert) Apply at the Prince Rupert Indian Agency.

This and similar advertisements may be found in your local daily paper. These advertisements point up the tremendous opportunities for Christian teachers in northern British Columbia.

Mr. and Mrs. Victor Janzen are leaving the school mentioned above. Mr. Janzen has been principal of the school in this Indian village for the past two years, while Mrs. Janzen, a registered nurse, has been ministering to the physical needs of the people. For three years previous to this, the Janzens worked in the same capacity in Greenville, an Indian village on the Nass River north of Prince Rupert. They have been

faithful witnesses to the Indians of northern British Columbia for five consecutive years. Now they feel, however, that it is the Lord's will that they continue their studies at the University of B.C., so as to be able to improve their service for God.

Port Simpson is an Indian village typical of hundreds in the isolated regions of Canada. Who will fill the teaching vacancies there? God said to Ezekiel: "I sought for a man . . . to fill the gap . . . and I found none." Will this be said of one of these isolated places, when God has called you to fill that gap?

Young Christian teachers are sometimes much too anxious about salary, modern conveniences, fringe benefits, etc. But where are the willing lives that God wants to use in these remote areas?

There are opportunities like these in other provinces. Write to the Teachers' Federation office or the Indian Agency in your capital.

Began Own Bible School For Young People

By Marlene Penner

Thirteen years ago the first "pioneer" Mennonite families settled in East Chilliwack. Most of them came to establish themselves on dairy farms. Materially the families were blessed and God sought to draw them closer to Himself through His goodness. They visited M. B. churches in various nearby communities, such as Yarrow and Sardis, where they served and received a blessing.

The small centre thrived and soon there were seventeen Mennonite families. Prayer meetings and church services were being held in the various homes. How God blessed them—even this small group—under the ministry of the late Rev. N. Rempel. As the numbers grew larger, a rickety, old schoolhouse was rented for the church services. There the spirit of God spoke and challenged them to greater things.

With 70 members and Rev. Nicolai Rempel as leader, the church dedicated the first building to God on Jan. 6, 1945. The funds available were comparatively small and it did take several years to completely finish the structure, but the local church had a start. It had taken a definite step in the right direction.

Another step taken was the organization of a local Bible school. When first opened, with Rev. George Thielman, Mr. Victor Toews, and Rev. B. B. Boldt as instructors, the school had about 60 enthusiastic pupils. The classes commenced in October of 1947.

Then the church expanded rapidly, so quickly in fact, that in a few years a division had to be made. A new church was organized for the Mennonite folk living in the Chilliwack city region. The division caused a few extra worries, but with a minimum of

difficulty the new church in the city was built in 1948. Approximately half of the 240 members shifted to the new church. Mr. Jacob Bergen became the minister for the new Chilliwack Mennonite Brethren Church.

About five years later, a change was again necessary. The church accommodation was inadequate. Prayers and questions ascended to heaven as the brethren sought to



Rev. G. H. Thielman

find God's plan from the many ideas which were brought up. In 1953, a new structure was begun under the capable guidance of Mr. H. A. Koop, one of the earliest pioneers. For one year the church was under construction. The foundation and plastering was done by contractors, but the other work was done largely by voluntary labour. As each church member sacrificed time and money to the new church, he automatically gained a deeper appreciation for his local spiritual centre.

On Aug. 15, 1954, the dedication service was held. How the people praised and thanked God for His manifold blessings toward them. He had given them material blessings, spiritual leaders and 243 faithful church members. They realized that God had been able to bless them only because they had followed as He led.



East Chilliwack Mennonite Brethren church, with the old church, now converted into the Bible school, in the background.

God Reveals Himself as Sovereign

By Elizabeth Jantzen

Harrison Hot Springs, B.C. — Isn't it wonderful to see the hand of God in all things! Truly, He is Lord of all! This we have of late experienced also at Harrison Hot Springs.

After a lengthy winter, we desired sunshine and warm weather. It seemed as if spring could not come until He bid the cool, wintry weather withdraw and spring in all its splendour to come forth. We have had wonderful, sunny weather—but only sunshine is not satisfying. The fields, gardens, and forests became exceptionally dry. From day to day the danger of fire and drought grew. People began to pray for rain. Until He bid it water our land, we could not have it. But now we thank Him for it, too.

But not only as Lord of the elements have we experienced Him. As He was Master over sickness and death when He lived on earth, so have we found Him to be at the present. We prayed for the dear little daughter of Mr. and Mrs. H. Rempel, our Sunday school helpers, as she lay underneath the oxygen tank

for a number of days. The doctors gave up hope, but not the Lord. He bid the illness flee and the dear little ray of sunshine is restored to her home.

As we prepared for an evening of Christian enjoyment for graduation night, we earnestly sought His face, that He might reveal Himself as Lord over sin. In this community that is one of the nights when our young people are so apt to be lured into sin and shame. We praise the Lord for the great victories He gave. The home in which we gathered was crowded that night. Games and lunch satisfied the natural man of those present and a fifty-minute film fed the spiritual man, as it portrayed a prodigal daughter coming to the Lord Jesus after breaking her dear mother's heart.

We thank the Lord, too, for allowing our pastor, Rev. John Reimer, to build a new home here in our midst. As it was dedicated to the Lord, prayers went forth that it might be a home where those who should enter it might feel the blessing of God's presence.

Spiritual Home for Members in Chilliwack

The Mennonite Brethren Church of Chilliwack, B.C., was organized on May 15, 1947, with a membership of 98. The church building, located close to the center of the thriving town at the eastern end of the Fraser Valley, was constructed in 1947 and dedicated on December 7 of that year. The main auditorium will seat close to 500 people, while the basement provides room for 10 Sunday school classes.

Organized to provide a spiritual home for those living in Chilliwack, the church has grown steadily since then and now has a membership of 252. Rev. J. I. Bergen has been the leading minister since

its inception.

Assisting ministers since organization of the church have been



Rev. J. I. Bergen

Rev. G. Penner, Rev. H. Fast, Rev. M. Hamm, Rev. H. A. Toews, the late Rev. N. A. Rempel, Rev. Paul Rogalsky and Rev. P. Doerksen.



Arnold Mennonite Brethren church.

Sumas Prairie Residents Worship Here

By Herman Toews

On Nov. 7, 1943, the Arnold M. B. Church was organized as a local church with a membership of 72. Rev. J. P. Braun was installed as its first pastor. Before this the group at Arnold had been functioning as an affiliate of the Yarrow M. B. Church, since a large number had come from that church when the first settlers began to arrive in early 1942 on the subdivided grasslands of Sumas Prairie, southeast of Abbotsford.

Church services were held in private homes at first, but this soon proved inadequate for the rapidly increasing membership. A basement for the church was constructed, which served as an auditorium, but it soon became evident that the planned church was too small. The length of the basement was taken as the width and the width doubled for the length of the new church.

At present the church has a membership of 208 under the leadership of Rev. Isaac P. Goertzen.

Two choirs are functioning, the senior choir, with approximately 30 voices, under the direction of Mr. John Balzer, and a youth choir under the direction of Bill Peters, with a membership of approximately 40. The Sunday school has about 280 enrolled.



Rev. I. P. Goertzen



Chilliwack Mennonite Brethren church



This is the Vancouver M.B. church, built in the 1940's to accommodate the steadily growing influx of young people into the city. It has been the spiritual home of many who came to work only for a short time, but stayed on for years. Students, nurses and teachers in a special way need such a spiritual home. Rev. H. J. Klassen has been leading minister for several years. Present membership stands at about 450.



This is a scene from the service held in connection with the sod-turning ceremony for the new Clearbrook Mennonite Brethren church. On the picture are, left to right, Rev. J. P. Wiebe, who passed away four weeks later, Rev. A. A. Toews, leading minister of the church for several years, Rev. A. H. Konrad, present leading minister, Rev. Abram Friesen, Rev. J. Friesen and Mr. G. Wiens.

Still Active in Spite of Flood

By John H. Hooge

The Greendale M. B. Church was founded on Jan. 10, 1931, with Brother Henry G. Dueck as the leader. The membership at the time was 35.

During the first year the services were held in the public school. On May 29, 1932, the first church was dedicated to the Lord. The 30' x 40' structure was a very ambitious endeavour for the small number of people living there at the time. However, the Lord blessed the settlement and the space in the church soon proved to be too small for all those who came to hear God's Word. In 1939 the present church was built.

During the 1948 flood the settlement of Greendale went through a trying period. For the summer months the settlement was literally wiped out. During this time the Sunday morning services were held in the hayloft of a barn. Although the church suffered some damage from the water, it was not serious, and the church was restored soon after the water receded. The Lord has said: "When thou passest

through the waters, I will be with thee" (Isaiah 43:2).

In the following years the need for more Sunday school rooms was seen. Therefore in 1954 an



Rev. Henry Unger

addition was made to the church, which houses the intermediate department of the Sunday school, the library, and also the furnace



Greendale Mennonite Brethren church.

Mennonite Brethren Conference Meets at North Clearbrook

By Ernie Reimer

For the Mennonites of British Columbia all roads lead to North Clearbrook. A little over ten years ago North Clearbrook was non-existent, yet today it is Canada's fastest-growing Mennonite community. Eighty per cent of the 4,300 members of the Mennonite Brethren Church in B.C. live within 25 miles of this small town. It has also developed into an important educational centre. The auditorium of the Mennonite Educational Institute has become the gathering-place for many conferences, rallies and the various meetings. Within a few days delegates from all over Canada will converge on North Clearbrook for the second time, for it is here where the forty-sixth annual conference of the Mennonite Brethren Church of Canada will be held.

The history of the Clearbrook M. B. Church parallels that of the community. For years it was known as the North Abbotsford Church. It was a typical, small, but growing church, that had its beginning in the middle thirties. Before this time the people of North and South Abbotsford held their services together in an old community hall, yet the distance between the two settlements made a split inevitable. As a result two separate churches were established in 1936.

North Abbotsford began with 36 members. For several years few additional families moved into the community. By 1930, however, a small church building was erected at the present location.

rooms. Brother Ben Wall is Sunday school superintendent.

We are thankful for the dedicated leadership which we experienced during these years. Brother Henry G. Dueck was at the helm from 1931 to 1943. He has given much of his time and talent to the furtherance of God's work. In 1943 Brother Jakob B. Harder was the leader for one year. Brother Harder has been the leader's assistant most of the years since the church was founded. During the years from 1944 to 1952 Brother H. G. Dueck was again the leader. Since then Brother Henry Unger has had the leadership. The present membership is 312.

Brother J. B. Harder has been the leader of the church choir since the foundation of the church. Although there is not a junior choir at the present time, the Lord has blessed us with a girls' choir and a male choir, in which many of the young people take part. Brother David Balzer is leader of the "Jugendverein".

During the early years of the

Second World War the church began to grow at a faster rate. There was a great influx of families from the prairie provinces. The new settlers, unlike the early pioneers, were no longer exclusively farmers. Many entered business, while others sought employment in neighbouring districts. By 1947 the membership had jumped from the original 36 to 340. Yet this number was cut by 100 when a large group left to organize a new church at Aldergrove.

During the twenty years of its existence, the Clearbrook M. B. Church has had seven different leaders. Rev. C. C. Peters and Rev. J. Doerksen each served for six years. When Rev. Doerksen passed away in 1951, Rev. A. A. Toews took over the leadership. Failing eye-sight, however, forced him to relinquish his duties as pastor and Rev. A. H. Konrad, formerly of La Glace, Alta., now has been the leader for the past two years.

The Clearbrook folks look optimistically into the future. The church membership is increasing as the surrounding community expands, with the present membership just over the 400 mark.

It is generally held that the church is composed largely of elderly, retired folks. This is true only to a limited degree. The central location of the town with its close proximity to educational institutions, business establishments and transportation facilities has induced many to retire here. However, North Clearbrook also has a large group of young people and a large Sunday school. The present Sunday school enrollment is around 175. Seventy to eighty members turn out for Young People's Meetings.

The old church building, first started in 1939, with succeeding additions in future years, has become quite inadequate. In September or October an imposing new structure will be dedicated. The new church building, 116 by 56 feet, will be the largest Mennonite church in B.C. Already a large part of the required \$65,000 has been collected on a voluntary basis.

God has richly blessed the Clearbrook M. B. Church in recent years. Where five years ago there was a problem of leadership, it today has nine ordained ministers. A recent revival has brought new life into the church. Economic prosperity is permitting the construction of the new house of worship. With the exception of the Fraserview M. B. Church in Vancouver, Clearbrook has today become the fastest growing M. B. church of the province.

Expanding Home Missions Program

By John Krahn, M.D.

WEST COAST CHILDREN'S MISSION

This mission was begun in 1938 by Mr. Klaas Enns and several others in an attempt to establish summer vacation Bible schools in the province. The affiliation with the parent organization, the Western Children's Mission of Saskatchewan, was kept up for several years. Later the West Coast Children's Mission was organized under the charter of the Mennonite Brethren Conference of British Columbia.

In its infancy the mission included only two schools and little interest was apparent. With time, interest grew and the work expanded. When vacation Bible school was started in a locality and there was no one to continue the work throughout the year, permanent Sunday schools were established in some places close to established M. B. churches. Eventually chapels were erected in many of these places.

In 1945 the first chapel was built at Harrison Hot Springs and a permanent station established. Mr. and Mrs. John Martens were the first full-time workers. Today Rev. and Mrs. John Reimer serve the mission church there.

Since that time chapels have been built in many other centers. As a rule the mission supplied the funds for the material and the churches in the vicinity erected them with voluntary labor. Chapels erected in this way today are lighthouses of hope at Otter Road, New Hazelton, Laidlaw, McConnell Creek, County Line, Vanderhoof, Queensboro and Mitchell Island. A chapel was built in Ruskin in 1949 and served as the center for the mission activity there until last year. Oliver, affiliated with the Kelowna M.B. Church,

is another outpost of the WCCM.

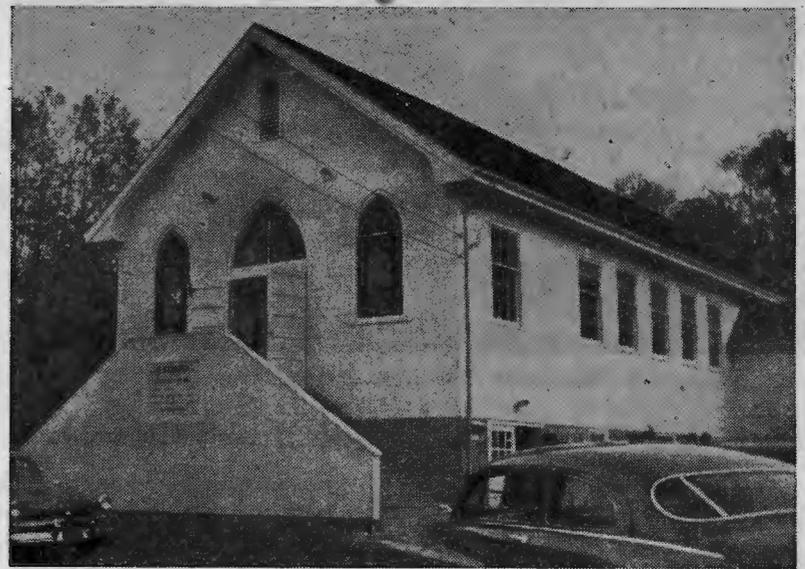
At first only Sunday school was held in these centers, with regular worship and evangelistic services augmenting these in time. However, the need for fulltime workers soon became apparent. Today, in addition to the John Reimers at Harrison, the following are serving full-time under the West Coast Children's Mission: the Frank Koops at Queensboro, the John Esaus at County Line, the Nick Dycks at McConnell Creek, the Calvin Buehlers at Vanderhoof, the Aaron Schmidts at Terrace, and the John Klassens at Oliver.

Between 60 and 75 teachers go out each year to teach daily vacation Bible school in an area bordered by the coast on the west, Oliver on the east, the international boundary on the south, and New Hazelton on the north. More than a thousand children are reached each year in this way. A correspondence course is provided to help the children become established in God's Word. About 4,000 children are involved in this project alone.

A steadily increasing budget has kept pace with the rapid expansion of the mission. This year the budget calls for expenditures of \$27,000 to further the work of the Lord. President of the mission is Rev. P. P. Neufeldt of Yarrow, while Rev. Henry Warkentin is the field director.

PACIFIC GRACE MISSION

This mission was begun in the coast metropolis of Vancouver in 1950 by the provincial conference of the M.B. Church. From the beginning it has been supervised by Rev. H. Klassen, who was appointed as the city missionary. Funds were made available and (Continued on page 16-4)



Strawberry Hill Mennonite Brethren church.

Help With Mission Sunday School

By Vernon Ratzlaff

Strawberry Hill is located a few miles from the city of New Westminster, on the northwest bank of the Fraser River. Most of its members come from the Fraser delta, a semi-residential area. Occupations range from dairy farming to mill-working; a goodly number are teachers.

The M. B. Church was organized in 1944 with 40 members, with Rev. G. Wiens the first pastor. Today the church has about 110 members, with 10 Sunday school classes. Seven of the eight Sunday school classes in the Queenboro Chapel, a West Coast Children's Mission project, are taught by Strawberry Hill young people.

Rev. Paul Wiebe is the present pastor of the church, while Rev. A. Toews is his assistant. Mr. Jacob Friesen is the Sunday school superintendent, Mr. S. Baerg, choir leader, Mr. H. Willms, youth leader; and Mr. J. Suderman and Mr. A. Willms are ordained deacons.



Rev. Paul J. Wiebe

M. B. Church, recalling how four years ago they had moved here and begun their service. Their sentiments were expressed in Phil. 1:1, 9. He thanked the congregation for the fellowship and their support. He was confident that God would finish in them the work that He had begun. Rev. Toews stated that he would pray that this church might abound and grow. Above all, he had found

his place in life through his service in this church.

The church choir sang songs that were a blessing to those present. After the service a lunch was served in the church basement and everyone had an opportunity to say farewell to the Toews family. They will always be remembered for the asset and spiritual blessing they have been to the community.

Farewell for Hepburn Pastor

By Marjorie Wiens

Hepburn, Sask. — The local M. B. Church held a farewell service for Rev. and Mrs. P. R. Toews and family on Wednesday, June 12. Rev. Walter Wiebe, the new pastor of the church, led the service. Various people spoke briefly in appreciation of Rev. Toews' active work and interest in the community.

Rev. J. H. Epp, principal of Bethany Bible school, represented the school and thanked Rev. Toews for his interest in the work and his help as instructor there. Mr. P. H. Harder, principal of the public and high school, thanked Rev. Toews for his constant interest in school affairs, his inspiring and challenging talks to the ISCF group meetings, and his unflin-

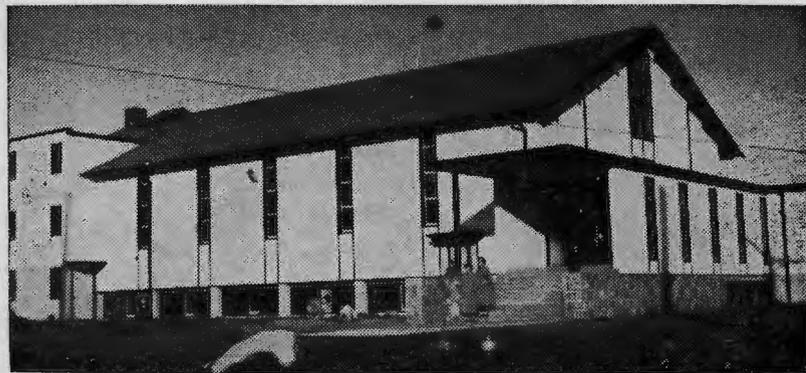
aid and support in community affairs.

Rev. H. A. Willems spoke on behalf of the church, using I Thessalonians 2:19-20 as his text. His theme was, "The Meeting at Christ's Coming of the Minister and Those to Whom He has Ministered." He stated that at that time the minister will have a consciousness of having done work for the Lord, he will have joy, and he will receive glory and rewards. Rev. Willems, a much older man and former pastor, said that Rev. Toews and he had many blessed times of working and searching the Scriptures together.

After the messages, a gift of cash was given to the Toews family. Rev. Toews then responded by telling of the call to the Hepburn



Rev. P. R. Toews and family.



Fraserview Mennonite Brethren church, Vancouver, B.C.

Fastest Growing M. B. Church in British Columbia

By George Konrad

The youngest and most modern-looking of the Mennonite Brethren churches in British Columbia entered the second year of its organized existence in January, 1956. Built in 1954 to accommodate the ever-increasing numbers moving into the large port city of Vancouver, the Fraserview M. B. church has already reached the stage where the spacious auditorium is filled on Sunday mornings.

When first founded, the church had a membership of 230, but this has increased by nearly 50%, with present membership at 341. Mr. David Vogt has led the church since its organization.

The congregation consists mainly of young married couples and, consequently, a large number of children, although there is also a fair sprinkling of older folk and a large number of young people.

Growth has been witnessed in all branches of church work, especially in the Sunday school. The Sunday school, which begins with two-year-olds, started with 11 classes and an attendance of 175. Today there are 21 classes and 320 pupils. Kindergarten and daily vacation Bible school are also part of this summer's program. Mr. Jake Penner is Sunday school superintendent.

SUNDAY SCHOOL PICNIC

Linden, Alta. — The brisk wind that blew on June 8 was hardly noticed in the shelter of the hills and trees as young and old enjoyed themselves at the Sunday school picnic of the M. B. Church at Linden, Alberta. As we do not deem Sunday appropriate for such an event, we are making "farmers day", which is a school holiday in rural areas, the date of our annual picnic.

It was indeed a pleasant day—not too hot and not too cold! The children led out with a short but interesting and worthwhile program. The races were pleasantly interrupted by "first call for dinner". After all had their fill of fruit and potato salads, cold chicken, wieners, cold drinks etc., the competitions continued. Even some

Other branches of church work active are the choir with Mr. Ben Ewert as director; youth work, with Mr. Abe Kroeker as leader; and the ladies' clubs, with Mrs. David Vogt the leader of these.



Rev. P. R. Toews

A new era in the short history of this church will begin on July 1, when Rev. P. R. Toews from Sask., will assume duties as the pastor of the Fraserview Men. Breth. Church. The whole church is looking forward with anticipation to having a full-time worker in its midst. A reception to welcome Rev. Toews and his family is being planned for June 24.

In looking to the future one cannot help but envisage continued growth and expansion for this church. Increased urbanization and secularization are bringing larger numbers of our own people into the city, whereas a vision for the unreached makes expansion inevitable.

of the grown-ups joined in the sack races. Great was the excitement as the men and even ladies chose sides and dug in for the tug-of-war supremacy. The special feature softball game of single men versus married men turned out 15-5 in favor of the married men. One of the single men was overheard to remark, "I don't know where they get it, but getting married seems to do something for those fellows."

It appears that all went home in a good mood. (We will not mention sore muscles). We found it good to take time off from the toils and cares of everyday life and to enjoy ourselves amid the beautiful trees, the green grass (and occasional thistle) and the fresh air as we mingled together in friendly play and conversation.

New Road Facilitates Travel

By H. D. Derksen *

Djongo Sanga, Belgian Congo. — Having completed the 25 mile-long road to Djongo Sanga this week, the government of the Belgian Congo has terminated a project of long standing. Thereby the travail of the porters practically disappears.

Projected long before, the state began work in 1951, but abandoned it again because of a lack of funds. Last November six villages began again with axes, saws, spades and wheelbarrows. No larger machines helped in the construction.

During the first nine years of missionary work in the Ndengese area, porters and bicycles served as the only means of transportation. This proved unsatisfactory, however, for it antagonized the people whom the missionary wanted to serve. After a break of four war years they resorted to boats. While faster, this mode of travel endangered lives more. The violent rainstorms, submerged trees and the unpredictable hippopotamus were hazards that demanded extreme care and attention.

Two and one-half years ago a measure of relief arrived when a road from the south came to within 5 miles of the mission. This facilitated business travel greatly, but it did not traverse M. B. allotted territory. It did not help in the evangelization. Besides it still left the truck stranded on the other side of the mighty Sankuru River.

With this new road our missionaries can reach several villages by

car. The distance to the other villages is shortened. The neighboring Protestant Mission is now comparatively close, as also the territorial centre, Dekese. The village people rejoice greatly because they now can have their annual rice-market right in their village as compared to the beach, where they held it before.

Careful planning marked the construction of this road, though it is only of secondary interest at present, according to the state official in charge. Sharp corners and steep inclines have been avoided. Eventually the road from the south will join this one. Thus people coming from Dekese and points north and east can take this road if they wish to go to Pt. Francqui and points west. This reduces mileage considerably. The state has held out hopes of completing this in 1956.

One tragic accident marred the rejoicing about the road. Many of the jungle trees are strongly attached to one another by tough stout vines. Now it happened that a man cut a tree so connected. Having nearly completed the cutting, he duly warned everyone to seek safety. Then he delivered the last blows and the tree fell. As it went down it snapped the crown off the other tree, which caught the cutter on the back of the head, crushing it. He was not a Christian.

* Mennonite Brethren mission workers at the A.M.B.M., Djongo Sanga via Nweka, Congo Belge. . .

FOUR WEEKS OF KINDERGARTEN AT OLIVER

By J. E. Klassen

Oliver, B.C. — Friday, June 8, marked the completion of four weeks of kindergarten conducted in the Gospel Chapel here. Working in four classes, the teachers Susan Penner, Hilda Gienger, Margaret Wiens and Ruth Harder, endeavored to meet the challenge of this God-given opportunity to present the Gospel to these children. A total of 93 children were enrolled, with an average daily attendance of 61.

At 7 p.m., Friday, June 8, we assembled for the closing exercises. A capacity crowd of 140 adults and children filled the chapel, eager to hear and see what these little ones would have to offer. It thrilled our hearts to hear the songs and words of praise from the lips of these children. Our prayer is that God would be able to work the miracle of regeneration in their hearts before they taste the full depths of sin.

Rev. Henry Warkentin, field

director of the West Coast Children's Mission, challenged the parents to accept the responsibility that God has placed upon them when He entrusted them with children. The Lord desires to save us, to bless us and use us. Are we permitting Him to do this?

Children Ill on Mission Field

Hillsboro, Kans. — Two children of Canadian missionaries serving on the Mennonite Brethren mission field in the Belgian Congo have been or are seriously ill.

Warren Schmidt was seriously ill with malaria early in May, but is now recovering. His parents are Dr. and Mrs. Ernest Schmidt of Saskatoon, Sask., who serve at Kaji station.

The second ailing child is Eleanor Baerg, whose physical condition calls for special medical care and the prayers of Christians. Eleanor is the daughter of Rev. and Mrs. William G. Baerg of Arnaud, Man., who serve at the Panzi station.



This is the graduating class of the Mennonite Brethren Bible Institute at North Clearbrook, B.C. Front row, left to right, Elfrieda Sawatzky, Abbotsford, B.C., and Laura Neufeld, Yarrow, B.C. Second row, l. to r., Betty Peters, Abbotsford; Sarah Klassen, Black Creek; Wilma Stobbe, Abbotsford; Margaret Wiens, Abbotsford; Bertha Harder, Yarrow. Third row, l. to r., Rudie Willms, Matsqui; Johnny Thiessen, Abbotsford; Bill Peters, Arnold; Billy Peters, Abbotsford; Ernie Block, North Clearbrook; Henry Suderman, Matsqui; Johnny Penner, Matsqui; John Martens, Abbotsford; and Walter Dueck, Arnold.

First Graduation in New Home

Eleven students of the Canadian Mennonite Bible College received their degrees and diplomas in the first graduation exercises since the college moved into its spacious new building in Tuxedo, a suburb of Winnipeg.

An overflow crowd more than filled the 500-seat chapel of the college on Sunday afternoon, June 17, to witness the closing exercises of the college after its ninth school year. Previous to the graduation the college had presented a program of music on Saturday night, June 16, and held the Baccalaureate service on Sunday morning, June 17.

The song program featured the choir, directed by George Wiebe, the men's octet and an instrumental duet. The message was given by G. Eps.

A German and an English message featured the Baccalaureate service. Rev. G. Lohrenz spoke in German, while Rev. H. Poettcker delivered the English address. Bishop J. J. Thiessen, chairman of the college board, presided.

Speakers at the graduation exercises repeatedly pointed out the need for consecrated, trained workers in God's kingdom.

Rev. G. Lohrenz, acting president in the absence of Dr. I. I. Friesen, presided as chairman. He revealed that the student body had grown to 89 during the winter term, although with the advent of spring work, the enrollment had dropped to 49 for the spring term.

Bernie Retzlaff expressed the thankfulness of the graduates in an English testimony. They were thankful for the opportunity to study God's Word, for the fellowship they had been able to have

and for God's call to service. But most of all they were thankful that their names were written in the Lamb's Book of Life.

Miss Nellie Lehn gave the farewell from the graduating class in the German language. The keynote was thankfulness to all who had made these past years of study possible.

The first message, by Rev. D. D. Klassen of Homewood, Man., centered on the proper use of spiritual gifts. He emphasized the interdependence of the church members, even as the members of the body are dependent upon one another.

Bishop J. J. Thiessen, moderator of the Canadian Conference of Mennonites and chairman of the college board, delivered the key address on I Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." He maintained that what the world needs more than more engineers and scientists are men of God who are watchful, strong in the faith and ready to obey God's will. Although some insisted there was too great an emphasis on piety, he believed we needed much more piety yet. God's standard is much higher than ours.

Those receiving their diplomas were: Diedrich J. Gerbrandt, John H. Neufeld, Bernice Regier, and Bernhard Retzlaff, Bachelor of Christian Education degree; David W. Braun, Katie Kehler Cornelia Lehn, Diedrich P. Neufeld, Dietrich Rempel, Mrs. Mary L. Rempel, and Margaret I. Voght, Bachelor of Christian Education diplomas.

The choir sang several songs during the service.



These are the teachers and their wives from the Mennonite Brethren Institute, North Clearbrook, B.C. Seated are Rev. and Mrs. A. H. Wieler (principal); standing, first row, are Rev. and Mrs. H. H. Nikkel and Mrs. J. F. Redekop; second row, Mr. and Mrs. H. P. Neufeldt and Rev. and Mrs. Herman Voth.

Bible-Teaching Center for Six Churches

M.B. Bible Institute

Thirteen years ago the united efforts of the Mennonite Brethren churches at South Abbotsford, Clearbrook, and the group at Matsqui, brought the M.B. Bible School into existence. They purchased a tabernacle and moved it to property owned by the South Abbotsford M. B. Church. The first instructors in the school were Rev. F. C. Thiessen and Wilfred Reimche.

In the summer of 1944 the building was enlarged to accommodate those who wished to gain a high school education. This increased the enrollment to 60. Rev. F. C. Thiessen and Rev. H. H. Nikkel taught both biblical and academic courses, while Rev. J. F. Redekop taught exclusively in the Bible department. Mr. I. J. Dyck taught only in the high school department.

The rapid growth of the school made a division necessary, and the

Bible school was transferred to a private building in Clearbrook. During this year Rev. J. F. Redekop, Rev. D. P. Esau and Rev. A. H. Wieler instructed in the Bible school. For the next winter the Bible school could move into its old home because the Mennonite Educational Institute was finished at Clearbrook by Christmas to such a degree that the school could move in.

In 1955 the school received a new home in North Clearbrook. A spacious two-story building, 54 feet by 80 feet, was erected by voluntary labour under the supervision of J. Buhler, J. Reimer and A. J. Stobbe, at a cost of slightly over \$25,000. Today there are five teachers: Rev. A. H. Wieler, principal, Rev. J. F. Redekop, Rev. H. H. Nikkel, Rev. H. Voth and Mr. H. P. Neufeldt.

There has been a fluctuation in attendance, with the top attendance being over 90, while last year's enrollment was 60.

Pioneer Bible School in Fraser Valley

In September of 1930 a group of brethren from the Mennonite Brethren Church in Yarrow decided to begin a Bible school. Rev. P. D. Loewen was engaged as the first teacher. Until 1934 it functioned as day or evening school, with one, and at times with two classes, but with small enrollment. Rev. J. A. Harder assisted at intervals. Rev. A. Nachtigal continued the school from 1935-37, and in 1937 Rev. J. A. Harder assumed the responsibility until 1941.

By 1940 a four-class schedule was introduced with four instructors, and the school became a member of the E.T.T.A. In 1942 the school had a record enrollment of 155 students, but subsequently the attendance declined due to the war. About 135 students have graduated from the four-year course.



The following have served as principals during the school's history: Rev. C. C. Peters, 1941-47; Rev. G. H. Sukkau, 1947-52; and Rev. H. Warkentin, 1952-55.

In 1946 the Yarrow M. B. Church assumed full responsibility for the school. However, due to the presence of other schools in the province and the trends toward secular education, the Bible school was closed indefinitely in 1955.



These are the graduates of the Mennonite Brethren Bible College, Winnipeg, Man. Front row, left to right, Peter Hamm, Winnipeg; Lawrence Warkentin, Abbotsford, B.C.; Margaret Enns, Coaldale, Alta.; Martha Braun, Yarrow, B.C.; Margaret Warkentin, Tofield, Alta.; Elsie Falk, Arnold, B.C.; Daisy Martens, Swift Current, Sask.; Junko Matsuno, Osaka, Japan; John Pauls, Coaldale, Alta.; Frank Sawatsky, Holmfield, Man. Second row, l. to r., Henry Dueck, Herbert, Sask.; Helmut Klassen, Virgil, Ont.; Rudolph Boschman, Yarrow, B.C.; Bruno Mueller, Abbotsford, B.C.; Henry Martens, Sperling, Man.; Gerhard Jantz, Aldergrove, B.C.; Victor Thiessen, Namaka, Alta.; John B. Toews, Coaldale, Alta.; and Hans Kasdorf, Bage, Brazil.

On the Horizon

June 29 to July 2—The Youth Retreat at the Lake Winnipeg Mission Camp, Arnes, Manitoba. Peter Dyck is the director.

June 30 to July 4. — Annual meeting of the Canadian Conference of Mennonites, Niagara-on-the-Lake, Ont.

June 30 to July 5. — Annual conference of the Canadian Mennonite Brethren Church, to be held at North Clearbrook, B.C.

July 3 to August 2—A series of three children's camps for boys and girls 7 to 14 at the Lake Winnipeg Mission Camp, Arnes, Man. Rev. A. H. Kroeker is director. For information write D. E. Redekop, 966 Portage Ave., Winnipeg, Man.

August 15 to 22 — Triennial meetings of the General Conference of Mennonites in North America in Winnipeg, Man.

EXPANDING HOME MISSIONS PROGRAM

(Continued from page 13-2)

he was instructed to study the possibilities of such a work. The neglected Hastings East area was selected simply because of the apparent need. After changing locations several times, they finally found a suitable building. At the present time the new \$27,000 Pacific Grace Mission Hall is nearing completion.

In addition to the large Sunday school, which is staffed by teachers from the Vancouver M.B. churches, the work also includes street meetings on Saturday night, house visitations, a Sunday night service at Union Gospel Hall, jail visitations, hospital work and clubs for boys and girls during the week. Mr. Klassen also speaks on the radio program, "Lighthouse of Hope", on Sunday evening.

LONG WEEK-END YOUTH RETREAT

Young people from churches in Manitoba are looking forward to the youth retreat which is to be held at the Lake Winnipeg Mission Camp, Arnes, from Friday, June 29, to Monday, July 2. A rather complete program of inspirational and recreational features is awaiting them.

Director of the youth retreat is Peter A. Dyck of Newton Siding, while the special speakers will be Rev. J. Schmidt, M. B. city missionary in Winnipeg and director of the Gospel Light Hour, and Rev. D. Ewert, teacher at the M. B. Bible College. Both the speakers are men of God with a message for today's youth.

The program for the four-day retreat includes fellowship, inspirational messages, informal discussions, a fire-light service, singing, Christian films, hiking, swimming, boating, rugby, and softball. The total expense is nine dollars.

AUDITORIUM FILLED FOR SONGFEST

Hepburn, Sask. — The last service of the semi-annual Northern District Conference was held in Hepburn on Sunday, June 10. Rev. P. R. Toews, former chairman, in-

troduced the new chairman, Rev. Henry Baerg of Dalmeny, Sask. Rev. Toews is leaving to assume responsibilities as pastor in the Fraserview M. B. Church in Vancouver, B.C.

Speaking at the service were Rev. Otto Doerksen, returned missionary from the West Indies, and Rev. Barney Vogt of Oklahoma. The Hepburn M. B. Church choir sang.

A full auditorium greeted the singers at the evening's Songfest. The participating choirs and their respective directors were: Waldheim, Herman Baerg; Laird, Arnold Fisher; Brotherfield, Sam Willem; Saskatoon, Wilmer Neufeld; Dalmeny, Albert Lepp; and Hepburn, J. K. Schroeder. Miss Marjorie Wiens was pianist.

The many hymns and anthems were enjoyed by all, with the older people especially enjoying the German songs. Added features on the program were two contralto solos by Adeline Willms, who has been studying music in Winnipeg, and a violin solo by John Neustadter, who recently returned from Tabor College.

Rev. George Dyck, pastor of the Dalmeny M. B. Church, was master of ceremonies, while Rev. P. R. Toews brought the message.

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