

Mennonite Observer

"For I decided to know nothing among you except Jesus Christ and him crucified." 1 Cor. 2:2.

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YOUR CHRISTIAN
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Rev. and Mrs. H. H. Janzen are leaving Winnipeg, Man., by train on Monday, November 12, on the first part of a journey taking them to Europe. After visiting with their children and relatives in Ontario, they will leave for Halifax, N.S., to board the ship S.S. Maasdam on November 22. They hope to arrive in Rotterdam, Holland on November 30, proceeding to Basel, Switzerland, from there. A house has been rented for them in Basel. With this as his home base, Rev. Janzen will serve the Mennonite Brethren mission centres in Germany and Austria with six to eight week long Bible study services and also speak in other churches as invited. It is also expected that he will minister occasionally to the Russian people dwelling in Belgium and France.

M.B.'s to Hold Study Conference

Winnipeg, Man.—The General Conference of the Mennonite Brethren Church in North America is sponsoring a five-day study conference in the Mennonite Brethren Bible College here. This study of doctrinal matters will be held from December 12 to 16.

Meeting for this review of doctrinal truths will be the Committee of Reference and Counsel of the General Conference of the Mennonite Brethren Church; two representatives from each of the three colleges, M. B. Bible College, Tabor College, and Mennonite Brethren Biblical Seminary; one representative from each of the five Canadian provincial conferences, and one representative from each of the three district conferences in the United States.

Topics to be discussed include the baptism and gift of the Holy Spirit, various viewpoints on eternal security of the believer, eschatology, and other themes. The study group will meet for three sessions daily, with one hour devoted to a paper on the subject and two hours free for discussion.

Unique in the history of the

Mennonite Brethren Church, this study conference aims at gaining greater unity of faith and doctrine in the doctrinal position and in the teaching program.

Missionaries Speak At Swift Current

Swift Current, Sask.—Rev. D. Nightingale and Miss Nettie Berg, both of whom are missionaries on furlough, served the Mennonite Brethren Church here during the week of October 21.

The annual Harvest Thanksgiving and Mission Festival was celebrated in the M. B. church here on October 21. This marked the beginning of twice daily services. During the day Rev. Nightingale delivered expositions on Philipians, while at the evening services he gave evangelistic messages. Rev. Nightingale recently returned after serving at radio station HCJB, Quito, Ecuador, under the auspices of the M. B. Board of Foreign Missions. He was responsible for several German programs. Miss Nettie Berg, who is home after mission work in the Belgian Congo under the M. B.

Board of Foreign Missions, also reported.

On Wednesday, October 24, Miss Berg left for Grassy Lake, Alta., while Rev. Nightingale continued the services until Thursday evening, October 25.

CHURCH LEADER'S WIFE PASSES AWAY

Boissevain, Man.—Mrs. D. D. Derksen, wife of Rev. David D. Derksen, for many years the leading minister of the church here and well-known, in M.B. Church circles in Canada, passed away on November 5 in the Winkler, Man., hospital. The funeral service is being held November 9.

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Dr. Schmidt Gives Unique Report

Winnipeg, Man.—Across a rolling countryside, through swollen rivers, into clumps of bush and trees, go Dr. Schmidt and his assistants in their effort to stamp out leprosy and bring the Paraguayans the Gospel. In an area extending 50 by 100 miles they locate the lepers, treat them, and re-visit them to continue the treatment. Transportation is by ox-cart, horse-back, buggy, motorcycle, jeep, and station-wagon.

One hundred thousand people live in the area registered as their territory. Of these about 500 are lepers, with 230 being actively treated at the present time. Forty-seven per cent of these are infectious. These and many other facts came out in a report that was unique for its manner of presentation and thoroughness in description. Speaking in German, English, and Low German, Dr. John Schmidt unravelled the story of leper work in Paraguay. An excellent assortment of slides helped make the report more vivid.

"Lepers suffer much more from the stigma than from the disease," Dr. Schmidt asserted. Thus they appreciate it very much if someone reveals an interest in them and shows them love. Personal contact with them gives the worker a real opportunity to present the good news of salvation, for they become as putty in the hands of the worker when shown love.

Pioneering in the ambulatory method of treating lepers, in which they are allowed to stay at home while undergoing treatment, is difficult because it has not been done before. "But it is the best method under our circumstances," declared Dr. Schmidt. If they are uprooted from their home environment they experience great difficulty in being accepted back into society after treatment. The registering of all people who enter the house of a leper patient enables the workers to spot new cases much more quickly.

Leprosy can be arrested, Dr. Schmidt asserted. All traces will disappear if adequate treatment is given early enough. Yet this is not the most vital part of the work, it is the treating of the soul that is of most value. These people have a miserable existence without any hope. They need the Gospel of Jesus Christ.

The work among the lepers was actually begun in 1943-44, but nothing very positive was done. In 1950 it looked as though the work would stop. This led Dr. and Mrs. Schmidt to search their own hearts, and after three months of inner struggle they burned all bridges behind them and went to Paraguay in 1951. Dr. Schmidt had previously done medical work in the Mennonite colonies from 1941 to 1945.

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EDITORIAL

DEVOTIONAL

Every Christian a Peacemaker

By Rev. Peter J. Dyck*

"But It Won't Move You"

This illuminating comment was made some time ago, after the one who said it had just finished a glowing description of the good acting and excellent staging of a dramatic production featuring scenes from the life of Christ. This comment touched off a train of thoughts about our presentation of Jesus Christ. Do our life and our testimony "move" people?

Some people, of course, are only interested in an emotionally moving experience. Unless the well-springs of their emotional life have been touched they are dissatisfied. The speaker who does not sway his audience emotionally is discounted as an effective minister of the Word by them. They gauge the effectiveness of an evangelist by the amount of weeping at his services. Yet we cannot equate emotional experiences with repentance, with the new birth. Often these emotional experiences are but an attempt to avoid the real inner repentance and turning to God that He demands. People were "moved" in an altogether different way during the days of the apostles.

The Apostle Peter's first sermon was a great one. Conclusively he had proved that Christ was no longer in the grave, God had resurrected Him. Triumphantly he concluded, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It must have been a tremendously "moving" sermon—but it was not a mere moving of the emotions. The record declares, "...when they heard this, they were pricked in their heart..." Their conscience had been touched, they had been awakened to a sense of guilt. "What must we do?" they asked the apostle. They had been "pricked in their heart" and repented—and were baptized—three thousand in one day. Do the Sunday school lessons we teach, the sermons we preach, and the songs we sing have this result? Are people moved in this way—or are their emotions only tickled?

The same chapter (Acts 2) gives details about the early church. It tells of the assembling of these believers, revealing their intimate fellowship with one another and with the Lord. "They continued steadfastly", we read, and in the next verse, "And fear came upon every soul." Again people were being "moved". This time the fellowship, and the witness through that fellowship, resulted in fear coming upon those living in their community. This was not the fear of vengeance, the fear of death. This was a holy respect for those who worshipped together. The ultimate result? "...there were added to the church daily such as should be saved."

Is this the result of fellowship in our church? Is it not often exactly the opposite? Today, we must confess it to our own shame, many are moved to mock the church and to turn from it in disgust because of our inconsistency, because our practical life is at variance with our testimony when we assemble ourselves. It is only when we will exhibit the same selflessness and generosity that the early church demonstrated in adopting the share-it-with-others plan, that we will awaken the same respect as they did. Most of the calumny heaped upon the church today is the direct or indirect result of the manifestation of materialism in our lives.

It is relatively easy to "move" a person emotionally. It is only the Spirit of God that can move the heart of a man. We must be filled with the Holy Spirit if we desire to move a person to repent, to turn to God, to serve the Lord wholly. The Apostle Peter spoke after the disciples had been filled with the Holy Spirit. The church assembled after they had met the conditions of repentance and obedience and thus received the Holy Spirit. We, too, need to sanctify ourselves and let the Holy Spirit fill all of us if we seek to "move" those about us.

Death is No Terror

What does death mean to a true Christian? What should death mean to a real believer? Death for me means the transformation of this physical life into a spiritual life, the freeing of the spirit or soul from the body so that it can take its place in the heavenly city.

In fall we see the trees changing from a lovely green to an array of beautiful colours. This to me typifies the Christian's death, for next spring the tree again appears in another beautiful coat of green. The spirit has ascended to its God to be clothed with a new

(Continued on page 8-3)

Historically we are a nonresistant or pacifist church. Even now our constitution says: "We are opposed to participation in the armed military forces and activities which support the war effort." And yet, in spite of our official stand and our formally organized peace activities, we must return to the more basic personal question, "Am I really a peacemaker?"

It is common knowledge that merely joining a church does not make a man a Christian. Is it not also possible to belong technically to some peace organization and to talk about peace without in fact being a peacemaker? The world is full of peace-breakers—in home, church, and community—but there are few peacemakers. And yet the Scriptures speak so plainly about the fact that every Christian is to be a peacemaker. "God . . . through Christ . . . gave us the ministry of reconciliation." (II Cor. 5:18).

The true peacemaker does not approach his task lightly. Fully aware of the fact that his is the number one problem confronting humanity today, he is nevertheless encouraged by the discovery of an eternally existing pattern for peacemaking. This eventually leads him to understand that the real purpose of peacemaking is far greater and beyond anything that he at first may have thought of.

Self a Problem

The first major problem the peacemaker encounters, whether he recognizes it or not, is himself. The Apostle Paul writes that to us is entrusted "the message of reconciliation," making it perfectly clear that before God can make "his appeal through us" (II Cor. 5:20) to end quarrels and mend broken fellowships, we ourselves must be reconciled and at peace with God. James states this also in reply to the question: "What causes wars, and what causes fightings among you?" His clear answer: "Is it not your passions that are at war in your members?" (James 4: 1).

All the selfishness and rivalry of nations, resentments which finally touch off wars—what are they if not the projection of hostilities within the hearts of so many individual men and women? As long as a man is in rebellion against God he cannot be a peacemaker. A man who hides from God because of his own guilty conscience is no more qualified to be a peacemaker than was Jonah qualified to bring peace and calm to his frightened fellow travelers when they threw him overboard. To be at all effective in peacemaking a man must first be inwardly at peace with God.

Far from being a cause for despair, this fact of the peacemaker being his own problem is at the same time cause for hope and even thanksgiving. For no longer can he say that the problem lies beyond his reach, that he is powerless to ease world tensions and stem wars. The roots of peace are in self and in the home, readily accessible to every Christian. Here peacemaking must begin if it is to be released into the world at all. Here the problem of peacemaking turns into a glorious opportunity, within reach of each one of us. When parents discover this blessed truth and act upon it, it makes all the difference between bringing up an Apostle Paul or a Pontius Pilate, an Albert Schweitzer or an Adolph Hitler.

Active Involvement Needed

Another problem of peacemaking is that of conscious and deliberate involvement. Many well-meaning and good people who sigh for peace have never done anything more for the cause of peace than fold their hands and express the pious wish that all men might love each other. But men do not love each other. The natural man loves himself. He is utterly selfish. And selfishness leads to quarrels and wars. The spiritual man, who is at peace within, must understand that peace in the world does not "just happen". That is why our text calls attention to the fact that some men are "peacemakers", clearly suggesting that they be-

(Continued on page 4-3)

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for Mennonites of All Age-groups

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

Second Year for Mission in Brandon

By Otto Funk

Brandon, Man. — The Mennonite Brethren Mission here in Brandon has embarked upon its second year of activity. Last year it was under the direction of Rev. Abe J. Froese from Boissevain. This year Lawrence D. Warkentin, who comes from Abbotsford, B.C. and is a graduate of the M.B. Bible College, is in charge of the work.

Every Sunday morning some of the Mennonite young people of Brandon assist Brother Warkentin in the work of gathering the children for the Sunday school service conducted in the Forester's Hall, at the corner of Park and 10th. An average of about thirty children listen to the Bible Stories taught in the five classes. A morning worship period which follows the Sunday School was started recently and the attendance in it is also mounting.

The Sunday evening service, which commences at 7 o'clock, is usually the climax to a blessed Sunday. For this service Brother Warkentin plans a program of special singing, invites a speaker, and sees to it that the young people who attend get plenty of active

participation. The services are entirely in English, for the purpose of the mission is to induce those who do not attend a church in Brandon to come to the services. The workers at the Brandon Mental Institute, the resident people of Brandon, and the young people of Justice and Alexander are all regular participants and do their share to make the service successful.

A choir practice under the direction of L. D. Warkentin always follows the Sunday night service. On the 30th of September a special Song Program was rendered which was enjoyed by close to 200 people.

On Wednesday evening the young people of Brandon meet at the Warkentin home for a Bible Study. On Tuesday after four Mr. and Mrs. Warkentine, assisted by Mrs. O. D. Funk and Hubert Schultz, conduct a Good News and Hobby Club for children between the ages of eight and fourteen. When their enrollment reached sixty, the class was divided, with one-half meeting in the evening.

The great future challenge for which the young people here are praying is the opening of a radio program from CKX, Brandon.

and counsel, conference education and youth. Reports from General Conference boards and committees concluded the sessions.

Moderating this year's conference was R. M. Baerg of Buhler, Kans., chairman. He was assisted by Waldo D. Hiebert as vice-chairman and Allen Grunau of Corn, secretary.

Hosting the conference was the Corn Mennonite Brethren Church pastored by J. P. Kliewer. Guests were entertained at noon and evening meals by the congregation in its dining hall.

96 Mennonites at Sunday School Convention

Ninety-six Mennonites participated in the National Sunday School Convention held in Chicago's historic Moody Memorial Church, according to figures released by the National Sunday School Association. More than 50 denominations were represented in all.

Of the 96 Mennonites present, 26 were Evangelical Mennonite, 39 were Mennonite Brethren, and 31 were from the Mennonite General Conference. Of these, 11 Mennonite Brethren came from Canada, with Saskatchewan, Manitoba, and Ontario M.B. churches represented. In all, 3,350 delegates were registered from 39 states, 4 Canadian provinces and Hawaii.

During the convention, Dr. Edward Simpson, professor at Northwestern College, Minn., was elected NSSA president, succeeding Dr. Harold Erickson of the Evangelical Free Church of America, Rockford, Ill. Dr. Simpson has served as vice-president of the Association for the past year. Rev. Bert Webb of the Assemblies of God, Springfield, Missouri, was elected vice-president for the year.

In addition to the blessings of attending the various sessions of the convention, 30 of the Mennonite Brethren present attended a fellowship luncheon held at the Lawson YMCA. Canadians present at the luncheon were: Rev. A. A. Kroeker, Winnipeg; D. J. Reimer, Morden, Man.; Dick Klassen, Winnipeg; Clarence H. Plett, Hepburn, Sask.; Edwin H. Friesen, St. Catharines, Ont.; Waldo Lepp, Hepburn, Sask.; Mr. and Mrs. J. Krahn, Winnipeg; Mrs. Alice Gossen, St. Catharines, Ont.; Mr. and Mrs. David E. Redekop, Winnipeg; Olga Enns, Kitchener, Ont.; and Victor J. Nickel, Hague, Sask.

SECOND ANNUAL CHOIR FESTIVAL HELD

Lodi, Calif.—The second annual Choir Festival of the Mennonite Brethren Churches of the Northern Area in the San Joaquin Valley was held on Oct. 14, with the churches from Madera, Winton,

Orland, Victor and Lodi present. The guest speaker for the occasion was Rev. B. J. Braun, president of the Mennonite Brethren Biblical Seminary of Fresno. Since this festival is a new endeavor in this area, it was most encouraging to see the church filled to capacity for all services. Tentative plans are being made to secure a large auditorium for the festival next fall.

TO SPONSOR NINE-DAY CAMPAIGN

Winkler, Man.—Rev. Peter B. Wiebe, pastor of the Yellow Creek Mennonite Church, Goshen, Ind., will be the guest speaker at special gospel services to be held in the Winkler school auditorium from November 16 to 24. Services are sponsored by the Winkler Mennonite Brethren Church, the Bergthaler Mennonite Church, and the Rudnerweider Mennonite Church.

Sunday School Workers Meet in Winnipeg

Winnipeg, Man.—About 200 Winnipeg Sunday school workers gathered in the North Kildonan M. B. church on Saturday night, November 3, for their annual banquet and conference.

Present for the inspirational and business session were Sunday school workers from five city Sunday schools: Elmwood, North Kildonan, South End, Union Gospel Mission, and the two Gospel Light Mission Sunday schools. They reported on the work being done in their respective Sunday schools, while Dietrich Klassen, who was nominated northern district representative on the provincial S. S. committee after the death of Dick Wiens, presented a review of the work in the district. Rev. B. B. Fast of the Elmwood M. B. Church, who is the provincial Sunday school committee chairman, gave a general report of the work in Manitoba.

A significant part of the evening was the memorial service for the late Dick Wiens, who had served faithfully as district representative in the provincial Sunday school committee until his death this summer.

Messages by Rev. A. A. Kroeker and Rev. I. W. Redekopp pointed up the significance and high challenge of Sunday school work. Rev. Redekopp spoke on, "The Sunday School for the Healing of the Nation."

Elected district representative on the provincial Sunday school committee was D. E. Redekopp, superintendent of the Sunday school in the South End M. B. Church.

Three Baptized in Vancouver

Vancouver, B.C. — Three believers were baptized in the Vancouver M.B. church on Sunday, October 28. Miss Friesen, Mr. Polle, and Mr. Wiens had told us on Wednesday, October 24, how they had experienced the Lord personally in the new birth and how He had kept them through many trials and temptations.

At the baptismal service Mr. H. Klein spoke in the English language and Rev. H. Klassen in the German language. Rev. Klassen also performed the baptism. The quartet led by George Wiebe sang several songs at this service.

After the service the young people were welcomed into the church by several brethren.

H. H. Janzen Speaks at Southern Conference

Corn, Okla. — Mennonite Brethren Church representatives from Arkansas, Colorado, Kansas, Oklahoma and Texas met here for their district's 47th annual conference from October 20 to 24.

A high point in the program was the acceptance of the new Open Bible Mennonite Brethren Church of Wichita into the Southern District Conference. Guest speaker was H. H. Janzen of Winnipeg, Man., moderator of the General

Conference of the Mennonite Brethren Church. He spoke on "The Unity of our Brotherhood."

Approximately 185 delegates were present to review and plan the district's program of evangelism, church building, youth work and religious education. On Monday a meeting of the district's Women's Missionary Service was held.

During the year the 36 churches contributed \$405,585 for the work in their district and for the program of their General Conference.

At the end of the conference year on September 30 there were 4,763 members in the district. According to states, they are distributed as follows: Arkansas, 13; Colorado 110; Kansas, 2,039; Oklahoma, 2,045; Texas, 56; and mission churches, 500. Omitting the mission churches, 2,081 members live in town and 1,973 members reside in the country.

Newly-elected officers for the coming conference year are Orlando Harms of Hillsboro, Kan., chairman; Waldo D. Hiebert of Hillsboro, vice-chairman; and Clarence Hiebert of Enid, Okla., secretary.

Ebenfeld Mennonite Brethren Church of Hillsboro invited the conference for next year's sessions.

Monday and Tuesday sessions of the conference heard reports and recommendations from the following district committees and organizations: religious education, ministerial, trustees, colonization and rehabilitation, statistician, home missions and evangelism, reference

HERE AND THERE AND EVERYWHERE

Doubles Sunday School Attendance Within Year.

Lodi, Calif.—The pastor of the Lodi M. B. Church challenged its members to increase the Sunday school attendance on October 7. The announcement was made during the month of August that October 7 should be observed as Sunday school expansion day. The goal was set at 150. Previous record attendance was 137 and average attendance for the past year had been 85. The Lord was gracious and rewarded those that worked. An attendance record of 167 was reached on that day. A new goal of 200 has been set for the month of April.

* * *

Celebrate Silver Wedding

Vancouver, B.C.—Mr. and Mrs. John H. Siemens, who formerly lived at Abbotsford, B. C., celebrated their twenty-fifth wedding anniversary on October 21 in their home in Vancouver. Their son Alfred, who studied and toured in

Europe two years ago, served as chairman at the anniversary celebration. Present were their immediate family, close relatives, and a few friends.

* * *

To British Columbia for a Month

Winnipeg, Man. — Dr. A. H. Unruh and his wife have left for British Columbia and a month of rest and service there. Their first stop was the home of their son, Dr. Henry Unruh, in Trail, B.C. Dr. Unruh will give a series of five messages on Sunday school work in three churches in the Fraser Valley upon his arrival there.

* * *

South American Church Leader's Wife Dies

Fernheim, Paraguay — Mrs. Gerhard Balzer, wife of Rev. Gerhard Balzer, prominent M. B. Church leader in South America and leading minister in the Fernheim M.B. Church for many years, passed away recently after lengthy suffering from a cancer ailment.

milk, and at the station they are shown what can be done. The station also is planting 7,000 trees annually to provide lumber and wood for other uses. They already have their own sawmill. Brick-making for their own buildings is another phase of activity.

In his report before he began showing the slides, and while the first series of slides was shown, Dr. Schmidt touched upon life in the Mennonite colonies. He maintained that the mission to the Indians provided sufficient justification for the continuance of the colonies in the Chaco. It was true that missionaries had done a great work among the Lenguas and Chulupis, but of inestimable value was the daily contact of the Indians with the Mennonites. Nearly every Mennonite family had an Indian family living in their backyard in many places, and the Indians could see what Christianity meant to the Mennonites in everyday life. Dr. Schmidt called it "back-door" schooling.

A unique feature of this close association of Mennonites and Indians was that the Chulupi and Lengua Indians, whose languages are radically different, now have a common language, "Plattdeutsch". This language has also enabled the missionaries to gain an entrance to the Indians, making mission work possible.

There are real possibilities in Paraguay for the proclamation of the Gospel, Dr. Schmidt insisted. With increasing literacy the people can be reached through distribution of literature. In personal contacts in the medical work

and neighborly deeds, the Gospel can be presented to the native Paraguayans. Regular services at the station also give an opportunity to invite them to hear the Word of God. These possibilities, however, give us a tremendous responsibility.

Dr. Schmidt has a message that burns itself into the heart of the listeners. It is presented forcefully, with all the colour of a man who has experienced God on the mission field. His apt illustrations and dramatic presentation make his report interesting to young and old. His use of the "Plattdeutsch" while showing the slides is an added attraction.

Dr. Schmidt will be touring the churches in western Canada during the next two weeks. He will be in northern Saskatchewan from November 8 to 13, in Alberta from November 14 to 18, and in British Columbia from November 20 to 26.

CANADIAN MENNONITE BIBLE COLLEGE

Thoughts were concentrated on mid-term examinations this week, but on Friday evening even exams were momentarily forgotten. At 8 p.m. students, faculty, and families of faculty and married students assembled here at College to attend our fall-term social. Everyone joined in the happy mood which an evening like this produces. A box lunch was served, and then the evening was brought to a suitable close, with the singing of the hymn "Blessed be the Tie."

Rev. I. I. Friesen attended the meeting of the Mennonite Biblical Seminary Board, which took place in Chicago on October 30.

"Under the Shadow of the Cross" was the theme of Wednesday's Student Chapel. Peter Klassen, our student, presented the message. He stated that those who abide will not be "borderline" Christians, but will nail to the Cross those inclinations which are detrimental to our spiritual lives. It is only when we realize how narrow the path of discipleship is, that we will truly abide in the shadow of the Cross.

—Anne Neufeld.

MORE ABOUT

Every Christian a Peacemaker

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come actively involved in peacemaking.

Real peacemaking is always something positive. When our people settle in Paraguay they know that it is not enough to clear a spot in the Chaco, to remove worthless trees, cactuses and bittergrass; they know that before they can have fruitful gardens and

fields they must plant cotton and kafir, peanuts and oranges. The prophet Micah stressed the need for a positive program of peacemaking when he said that it was not enough to just break up the swords and spears; these instruments of war must be converted into instruments of peace—plowshares and pruning hooks. (Micah 4:3). Peacemaking requires more than wishful thinking, more even than weeding out of fear and selfishness, hatred and suspicion. Positive peacemaking means the cultivation of faith and trust, love and respect.

There is a Pattern

Every peacemaker sooner or later makes the glorious discovery that there is an eternal pattern for peacemaking woven into the very fiber of the moral universe. The key to this pattern is Jesus Christ. In word and deed he has conclusively demonstrated that LOVE is the first significant strand in this pattern. The Good News is that "God so loved the world" (John 3:16) even though sinful and rebellious man turns his back on that love. Jesus came loving sinners. When you and I were "delivered from the dominion of darkness and transferred to the kingdom of his beloved Son" (Col. 1:14) was it not that we yielded because we could not resist His love? That is why we sing:

"O pow'r of love, all else transcending

In Jesus present evermore,
I worship Thee, in homage bending,

Thy name to honor and adore;
Yea, let my soul, in deep devotion,
Bathe in love's mighty boundless ocean."

Now if God's method of dealing with a rebellious and wayward man is that of outgoing love, then love must be the pattern of peacemaking for every Christian. If God's love released into the world through Jesus Christ reconciled Jews and Gentiles, fishermen and tax-collectors, His love released through dedicated peacemakers of the 20th Century is able to reconcile East and West, white man and colored. If God could take the risk of loving, so must the peacemaker. Though many spurn that love, some stony hearts are melted. Thus we discover that when Jesus said, "Love your enemies . . . do good to them that hate you," (Mt. 5:44) he was confident that his children, those transferred to the Kingdom of God's dear Son, would so fully share his nature that they would also employ his pattern of peacemaking—the pattern of love. (To be concluded.)

Future Subscribers

Born to Mr. and Mrs. Jake Schellenberg of Beechy, Sask., on Sept. 6, a son, Wayne Jacob.

Mennonite Brethren Mission Notes

The members of the M.B. Board of Foreign Missions met at mission headquarters in Hillsboro, Kans., for their semi-annual session from October 29 to November 1. Present were: Rev. J. A. Harder, Yarrow, B.C.; Rev. J. G. Baerg, Mountain Lake, Minn.; Rev. G. D. Pries, Hillsboro, Kans.; Rev. Lando Hiebert, Hillsboro, Kans.; Dr. G. W. Peters, Fresno, Calif.; H. K. Warkentin, Fresno, Calif.; J. P. Kliever, Corn, Oklahoma; Rev. J. H. Epp, Hepburn, Sask.; and Rev. Herman Lenzman of Yarrow, B.C. One of the major points of discussion was the budget for the various mission fields.

AFRICA

— The illness of Eleanor Baerg, daughter of Rev. and Mrs. Wm. B. Baerg, missionaries in the Belgian Congo, Africa, is forcing the return of the Baergs to the homeland. Their home is Morden, Man. At the present time Mrs. Baerg is preparing to return to Canada with the children. Rev. Baerg wants to stay on the field until a replacement for him arrives. Their daughter has a type of bone disease in her feet.

— Missionaries Ivan Elrich have arrived in the Belgian Congo after completing their language studies in Belgium. During the coming months they will be studying the Kikwango language in Lusemvu. They will also visit the various mission stations to become acquainted with the work that is being done. Tentative plans are for them to help in the teacher training school at Matende. Rev. Elrich will relieve Rev. Ernest Dyck, whose furlough is due soon.

— Two members of the Theodore Martens family (Niverville, Man.) stationed at Kipungu, Belgian Congo, are suffering from malaria. They are thankful that four-year-old Carol is improving and ask for prayer for the recovery of Rev. Martens. He has suffered his second attack of malaria. Because of his illness the village work cannot be done.

— Mrs. Harold Kruger (Saskatoon, Sask.) reports of two series of special meetings in Kafumba, Belgian Congo. A three-day faith conference was to be held from October 25 to 28, while evangelistic services were scheduled from November 4 to 16.

— Recently Irvin L. Friesen represented the mission field in the Belgian Congo at the Evangelical Literature Overseas conference that met in the Belgian Congo. He visited the Kikongo-Kituba-district conference in Kikwit and also the All-Congo Conference in Leopoldville and reported that the meetings had been fruitful.

COLOMBIA

The M.B. Church at Istmina, Colombia, has assumed the support of their pastor and is undertaking the erection of a church. Dan Francisco Mosquera is being given a salary by the church and receives travel expenses. The rest of the monthly gifts received by the church is being laid aside for the building of a church.

INDIA

Ernest E. Schmidt of Dalmeny, Sask., reports from Gadwal, India, that four groups of evangelists have recently returned after their two to two and a half month trip into the villages. They served with evangelistic services and Bible studies in the various churches. They supported themselves. Never have they returned so joyfully. There are difficulties, naturally, but the work is progressing and possibly with greater zeal. Up to now about 300 have received baptism this year—almost half of them during the last two and a half months. Many

Mennonite Brethren Board of Welfare

Board Held Session in October

— Brethren of the Board of General Welfare were in session from October 11 to 13 for the annual meeting in the Mennonite Brethren Conference Office building in Hillsboro, Kansas. Major considerations were concerned with assistance to the South American Bible schools in 1957, aid to South American ministers and teachers, adoption of budget for coming year, appointment of Mennonite Brethren representatives to MCC, review and planning of continued relief at Kajiji, participation in the delegation to Russia and reports of the service programs for young people.

Conducts Survey of Youth Work

In a survey of youth work in the South American Mennonite Brethren Conference, Brother Willy Janz learned of young people's activities in 10 churches or communities. Regular devotional services are held in the following churches: Bage, Clevelandia, Curitiba and Guarituba in Brazil; El Ombu in Uruguay, Fernheim (Filadelfia and Orloff), Friesland, Neuland and Volendam in Paraguay. Eight youth organizations have libraries. The number of books in these libraries varies from 60 to 273. Altogether there are 841 books in these libraries. Six youth groups have done mission work in the following ways: providing music for radio programs, distributing tracts, distributing Christian literature and Christmas gifts to elderly folks and to the poor, providing Christmas

others have asked for baptism, but the ministers have temporarily turned some down to give them an opportunity to prove that they are really disciples of Christ. The missionaries are happy about the growth in the churches, but they feel the responsibility of giving them spiritual nourishment and nurture.

JAPAN

Miss Rubena Gunther, Reedley, Calif., left San Francisco on October 19 to begin her second term of missionary service in Japan. Upon her arrival she will study the language for several months at the University of Osaka. Then she will be active in radio work and in the distribution of literature.

MEXICO

A report from Nuevo Ideal, Mexico, reveals that a sick mother recently accepted Christ as her Saviour. This mother of three recently became acquainted with the mission through the medical work of Marie Schulz (Greenfarm, Sask.). Prayer is requested for this mother, for she accepted the Lord in spite of a lot of opposition.

gifts for the blind and contributing to the leprosy mission in Paraguay and the work among the Lengua and Chulupi Indians. Needs in the youth program in our South American churches include material for programs, youth leaders and publication of a song book.

A bulletin for Peace Sunday was made available for use by Mennonite Brethren churches on November 11. The bulletin contains a brief message on "The Way of the Cross." On this Sunday Mennonite Brethren churches have occasion to consider in a special way the meaning and application of Christian love in personal and social relationships.

Road Building Progressing

Robert Ediger, Pax man from the Henderson Church in Paraguay, writes that the crew is at work on the Trans-Chaco roadway. Their work at present is on this side of the river. Frank J. Wiens, South American MCC director in Asuncion, wrote on September 19: "There remain only about three kilometers at Piquete cue, the river harbor opposite Villa Hayes, but once they reach the river the machinery is to backtrack and make improvements which, in my opinion, will keep the boys busy to the end of the year. I think road construction operations at Villa Hayes will hardly start before January. We have a fine group of young men and they are happy on the job." Robert also writes: "We stay at the Asuncion MCC center. One Wednesday evening we invited all of the U.S. government Point Four men and the U.S. ambassador to

the center in the interest of becoming better acquainted with the Mennonites and the road project. Arrangements have been made for us to take Spanish lessons on Monday, Wednesday and Friday."

Spring Has Come in Paraguay

While North Americans anticipate the coming of winter, our South American brethren are experiencing the arrival of spring. In the Paraguayan Chaco, trees are greening, the first rains have fallen, plowing is under way, planting of feed, cotton and peanuts has started. There was no frost this year. Neuland has had rain. With a view toward the harvest, Brother Balzer says: "We face the question regarding the outcome of the harvest which can be so surprising, either to the good or bad. It would be wonderful if God saw fit to give us several successive good crops. We're waiting on Him as we usually do. ("Wir warten wie immer auf Ihn.")"

Food Shortage Continues

The food shortage continues in the Kajiji area in Belgian Congo. Missionary Clyde A. Shannon writes: "It takes funds and time, but we believe our Lord is pleased to have us help in the work of supplying the needy and with it giving the Bread of Life, even Christ. We continue to truck food more than 100 miles one way for all of our workmen and their families, the school children and the hospital patients. The government provides for people in the villages but thinks the missions should provide for their own people."

Das Fuefsorgekomitee (Reference and Counsel Committee) of the South American Mennonite Brethren Conference planned to meet the first days of November in Asuncion, Paraguay. It was hoped that all five brethren of the committee could be present. These brethren include Gerhard Balzer, Hans Legiehn, C. C. Peters, G. H. Sukkau and Kornelius Voth.

In Asuncion, Paraguay, is a Mennonite Brethren fellowship. Six times a year the group is visited by the Fernheim and Friesland Mennonite Brethren Churches with Brethren Gerhard Balzer and Kornelius Voth in charge. These visits include an observance of the Lord's Supper. Mennonite Brethren people serving at the leprosy mission come to Asuncion for these services as they find it possible. In September Brother H. B. Friesen from Fernheim visited the group since Brother Balzer found it necessary to remain with his ailing companion.

Definitions: A pessimist is one who finds a difficulty in every opportunity.

An optimist is one who finds an opportunity in every difficulty.

THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

On the outskirts of a village lived an old retired school-teacher and his wife. One day some of the boys in the village decided to play a prank on these old people. During the night the boys climbed to the roof and began tearing the shingles off. In the meantime the old man awoke because of the noise that the boys were making. He went out to see what was going on and there he saw the boys very busy at their work.

His first impulse was to be angry, but a verse which Christ has spoken came to his mind; "Love your enemies, do good to them that hate you." He told his wife to prepare some food for guests who had arrived. Then he called to the boys to come down. Instead of scolding them he told them to come in and partake of the food his wife had made ready for them.

The boys were amazed at the kindness the old man was showing them. They ate and then slipped away, very much ashamed of themselves. The next days the boys all came back and repaired the damage. The old man's kindness had won them completely. This man showed what it means to love your enemies and to do good to them that hate you.

It is very easy to love and to be good to your friends, but how do we treat those who are sometimes very mean and nasty to us.

Do we love them as the Lord Jesus has told us to?

Aunt Selma.

The Friend of Slaves

In 1789 the French Revolution broke out. The people were tired of being oppressed by the nobility and the king. They erected barricades in the streets of Paris, stormed the government buildings, and with the cry, "Liberty, equality and fraternity", they toppled the government of King Louis VI.

Soon the slogan adopted by the French revolutionaries was heard in other European countries. In many places the people rose up against their governments to gain their freedom. The Europeans were thinking only of themselves, however. They wanted to be free, but it never occurred to them that the oppressed people in their colonies might also want freedom.

Conditions in the overseas colonies had been worsening for over 300 years. The natives were being exploited so that their European masters could get rich quickly. In Africa many Negroes were captured and sold as slaves. They were driven to their work with curses, the whip and guns. Thousands of Negroes died on the slave-traders' ships, on the immense plantations, and in prisons. In spite of this, the slavers and the plantation owners called themselves Christians.

About this time on a plantation in Jamaica, in the British West Indies, a Negro slave was being whipped. He was held firmly by two other slaves, while a third whipped him unmercifully. At first he cried out in pain as he writhed

on the ground, but soon he could only whimper, "What have I done? What have I done?"

Yes, what had he done? This Negro slave was a Christian, a disciple of the Lord Jesus. With other Christians he had been gathering secretly for services, although they were forbidden by their white master. In secret they praised God for their deliverance from sin and prayed that their lot be improved. One day this Negro slave had been betrayed. Now he was being whipped mercilessly, for the white master did not want the Negroes to become Christians. The white people were afraid that the Negroes would then learn to read and write and would finally demand their freedom.

Close to the group stood a second white man, a young missionary. Without success he had tried to stop the whipping. The slave-owner only laughed scornfully at the young man. The tremendous turmoil in the heart of the young missionary gradually calmed down, so that he could even pray for the suffering slave. At this occasion William Knibb vowed in his heart, "I will never rest, until I have stamped out slavery."

William Knibb's first campaign was against the slave-owners. He addressed himself to their conscience, but they laughed at him, telling him that the Negroes were not really human. Instead of improving conditions, they increased their brutality to spite him. Chapels that the Negroes had built during their free time were burned

down. Whole villages where Negroes lived were set afire.

It did not take long for a revolt to break out among the slaves. This was crushed with great brutality; many Negroes were thrown into prison and others shot. The full fury of the white men also struck William Knibb, who was accused of inciting the Negroes to rebel. He was put in prison and his house ransacked by his fellow white men.

When conditions in the colony became intolerable, the missionaries united to save their life, for they were not safe any more. They asked William Knibb to go home to England and report on the conditions in Jamaica.

Upon his arrival in London, William Knibb headed for the headquarters of the Baptist Missionary Society. There he poured out his story of brutality and suppression. The president of the Society seemed very disturbed by the tale and cautioned Knibb, "Please be careful, or else we will get into trouble with the government." William Knibb could hardly believe his ears, so shocked was he by the attitude of the man. Then he replied, "I, my wife, and my children, are completely dependent upon the Baptist Missionary Society. We have arrived in England without a penny. But if it is necessary I and my family will travel barefoot throughout England to tell the Christian people here what our brethren in Jamaica must suffer."

Soon thereafter William Knibb was to report to a large congregation in London. Before he entered the pulpit someone whispered, "Consider it well, before you say something, Mr. Knibb." This did not frighten Knibb, who stepped forth boldly to report on the conditions on the mission field: the brutality of the white slavers, the murders of innocent Negroes, and the great physical need among the Negroes. As he spoke Knibb became more and more eloquent. The chairman was continually pulling at his jacket to warn him not to say so much, but this only gave Knibb's greater resolve to tell it all. Finally, in a mighty voice he cried into the congregation, "No matter what happens, I am going to tell it all."

Even the British Parliament heard of the conditions in Jamaica. They called William Knibb in to report to them personally. When he had finished there was a hush in the whole parliament. Those present were shocked by his vivid description. Not long after this, on August 1, 1834, the English Parliament passed a law abolishing slavery in Britain and the colonies. All Negroes and other natives were to be freed.

Laws are like old people, however, they take some time to reach their goal. And Jamaica was far

away. Even after William Knibb had returned in triumph to Jamaica, and had been honored as liberator by the Negroes, it took four years until slavery was really abolished. In the meantime there were many battles to be fought for freedom.

Finally, however, the day had come. On the evening before the full freedom was to be granted to the slaves, many people gathered in the chapel William Knibb had built. In front of it a banner waved with the inscription, "Liberty". At midnight William Knibb arose, waved his arm to the assembled throng, and shouted, "The monster is dead—the black man is free!"

Was William Knibb interested only in gaining political freedom for the Negroes? No, for was he not a missionary? His chief aim was to liberate the Negroes spiritually, and this could be done only if they were free to worship as they desired. The black people could hear of the Lord Jesus who saves from sin only if they were allowed to assemble and listen to a missionary. William Knibb gained that right for them.



CHILD OF NEED

Kim, Bobby or Hassan—He is found throughout our world today. Orphaned or separated from his parents during weary flight; neglected by parents who are never home; hungry because the garbage pails he searches are almost empty; cold because his torn clothes cannot stop the biting winds, because the doorway in which he has found shelter for the night does not take the place of bed and blankets and warmed room.

The child of need in today's world—in the slums of our own cities or across the oceans—what have you done to help him? One avenue of service is through the Mennonite Central Committee.

The School of God By Peggy Arbogast

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(15th Installment)

"Yes, honey, we are schoolmates in the School of God. One never gets too old nor too grown up for that school."

Connie had then asked Ruth to read to her from the Word of God. Ruth had turned to the Book of Psalms. Softly, but with a voice full of rich expression, the older girl read the sixteenth Psalm. As she read verse seven, she paused and looked up. "Oh, that's a precious verse," she cried. "Listen to it again Connie. 'I will bless the Lord who hath given me counsel, my reins also instruct me in the night seasons.' Why, Connie, that just fits us now. It's hard for you to be sick, and it hurts me too, to have you sick. We are in the night seasons. Yet often that's where we learn the most. Dean Edwards told me I must learn to recognize in all the hard things, lessons that He would have me learn. Connie, our Saviour has some precious lessons in store for us during this time of difficulty."

"Oh, Ruthie, I don't even mind being sick, when you talk about it that way. Why the night seasons are really night classes in the School of God, aren't they? It's all dark around us, and we are in night school, but our Teacher can teach us there too."

Ruth leaned over and kissed the child. "You sweet little sister," she cried. "That is a very helpful thought. I guess He has lessons for us both to learn that He can't teach us any place except in the Night School."

CHAPTER 12

Ruth and Connie's conversation was interrupted by the entrance of Bob with the doctor. The usher had been dismissed, and Betty was still downstairs crying.

Connie smiled as the doctor entered. Ruth rejoiced that the doctor was so friendly and that he was a Christian. She knew what a help that would be in the days ahead. She was very inexperienced but she did not mind seeking his advice and aid.

When he left his patient after having given Ruth some additional instructions, she followed him from the room. Bob lingered behind feeling that it might not be safe to leave Connie alone since their father was home, even though he was now in a drunken stupor.

"Dr. Blake, you saw my father? He's home?" questioned Ruth as they reached the first floor.

The young doctor nodded. "Yes, Miss Arnold. I know now what Mrs. Smith meant this morning when she said you had much more to face than the illness of your sister."

"Just what happened when my father came?" Ruth questioned a few seconds later, when after having tried to comfort Betty, she had received a belligerent, "Let me alone. We've been disgraced. If that's what your God does, I don't want him."

"Poor child," murmured the doctor. "She doesn't realize what a comfort your God can be in a time like this, does she?"

"No," responded Ruth. "Bob and Betty haven't come to know the Lord yet. I was beginning to think that they would soon, but I'm afraid not now."

"With God, all things are possible," quoted Dr. Blake. "There is wonderful power in prayer, Miss Arnold. Even your father may be brought to Jesus in time. You have a wonderful opportunity to let Him shine forth in your life right now. Betty, especially, is going to be troublesome and rebellious after what has happened. I forgot, you asked me what did happen, didn't you? I'm glad you weren't there, but I think it's best that you hear it now, rather than later from some other source."

"I went over to the church as I said when I left here. To my surprise I found that the pastor was Keith Stuart, a classmate of mine from the Bible Institute of Dansbury. He was just as much surprised to see me. At the close of the testimonies, he called on me. He was mentioning that we were classmates when Mr. Arnold entered and interrupted, saying that he had a daughter from the Institute."

"Oh," interrupted Ruth, "No wonder Betty feels the way she does."

After a brief pause the doctor continued, "I began my testimony as one of the ushers accompanied your father out of the church. When I had finished, Keith slipped me a note, telling me that the intruder was Mr. Arnold, and suggesting that I come right over."

"I'm glad you did. It helped a lot. Connie is afraid of our father when he, when he's," Ruth paused.

The doctor nodded understandingly. "Of course, she would be. She is naturally timid and you don't want her to get excited just now."

After the doctor had left, Ruth turned to Betty. The determination which Bob had several weeks be-

fore decided was a part of her character, was now evident in Ruth as she sat down upon the couch beside her sister.

"Betty, you've got to forget yourself. Connie is very sick. She is the one to receive first consideration now. She doesn't know about Daddy yet, and if we can help it, she isn't going to know. But we can't very well keep it from her if you go moping around the place looking like a funeral."

Betty raised her head and looked at Ruth in astonishment. The tears stopped flowing. This was a new Ruth to her. The mildness and gentleness to which she was accustomed were gone. In their place was a firmness with which she was not acquainted.

Before she had a chance to protest, Nancy, Joyce, and Barbara arrived home from church. They came in timidly, not knowing what to expect. Realizing that what Ruth had said was true, Betty made a noble effort to put herself together, especially before the guests.

"Goodness," ejaculated Ruth as they entered. "I didn't realize it was so late. I must start to get dinner ready."

"Aunt Sally said we were to come over there," interrupted Nancy as she took Ruth by the shoulders and sat her down upon the couch again. "She already has everything prepared, so there's no use protesting."

"You go over too, Ruth. I'll stay with Connie this time," said Betty meekly. Ruth, however, shook her head.

"No, Betty. My place is here. You go over and have a good time with the girls."

Betty too, was determined to remain behind, so a few minutes later, Joyce, Barbara and Nancy crossed the lawn without either Ruth or her sister.

When they had gone, Betty turned to Ruth. "Oh, how could you ask me to go? I'll never be able to go anywhere in this town again without hanging my head in shame. Do you think I could sit through a meal with those goody goodies from that Bible School of yours after what's happened? Each one would be sitting there remembering what my father did."

"Betty, Betty, that's no way to look at it. You have done nothing to be ashamed of. It was not your fault that Daddy did what he did. Keep your head up. Make people respect you for what you are, not for what Daddy is."

Betty looked at Ruth, as she stood erect and unashamed. "You certainly have something that I don't have, Ruth," she cried.

Ruth gently shook her head. "Not something, but Some One, Betty. And you can have Him too. He is waiting to receive you. He wants to be your Heavenly Father—a Father of Whom you'll never need be ashamed. When you accept

Him, you become a Child of God. Listen to what it says in His Word. 'But to as many as received Him, to them He gave the power to become the sons of God, even to them that believe on His name.' Why don't you accept Him now?"

"No, I don't want to have anything to do with your God. I don't believe there is a God. If there were, He wouldn't let this happen to us, especially to you—for you are good."

Ruth knew it was useless to try to reason with Betty concerning the age old problem, that of the suffering of the righteous. In fact, she was just beginning to have a faint understanding of it herself. She had been thrilled with the problem as it had been presented to them at the Institute when they were studying the Book of Job. Now she was beginning to become acquainted with it experimentally.

When the time came a few hours later to say goodbye to her friends from the Institute, Ruth was secretly glad. Even though Aunt Sally had relieved her from much of the entertaining, the week-end, particularly the last part of it, had been a terrific strain.

Ruth called Bob to tell him that it was time to drive the girls to the station. "I'd rather stay here, Ruth. I'd feel safer with things as they are. I don't want to leave you girls here alone with Dad just yet," he whispered when he came downstairs.

"Oh, Bob, I think it will be all right," protested Ruth. "He's asleep, isn't he? And Connie is too."

But Bob shook his head. "No, I'm not going. Since Connie is asleep there is no reason why you can't drive the girls over to the station. Even if she should wake up, Betty or I can follow the doctor's directions. You said he wrote them all out didn't you?"

Ruth nodded. "Well, all right then," she agreed. "It will be nice too, to have these last few minutes alone with the girls. It's been so long since I've seen them, after having lived with them at school."

A few minutes later Ruth was ready to start. Joyce and Barbara had already settled themselves in the rumble seat of Bob's Ford. Nancy had waited for Ruth. They climbed in the front seat together. The boys had not yet come out from Aunt Sally's. "They will probably get there before us anyway," laughed Ruth. "I've never driven this ancient model of Bob's. Dad doesn't have his car anymore."

"I had been hoping that I might be able to come on for your graduation, Nancy," confided Ruth as she started the car down the road. "But I'm afraid I can't make it now."

"Maybe Connie will be all right by then," suggested Nancy hopefully. "It's still three weeks off."

(To be continued)

Won Without a Word

In the course of some evangelistic meetings in a market center in China, we noticed a country woman sitting in a corner. She listened very attentively to the Gospel messages. On the third evening she was under deep conviction of sin, and asked someone to call me to her bench. She was much agitated because of the burden on her soul. As simply as I could I made the way of salvation clear to her, and that evening she prayed and accepted Christ as her Saviour. She truly believed and was very happy. But in spite of this new found joy a shadow suddenly came over her face, and she said to me, "Missionary, if I tell my husband that I believe in Jesus, I will have to suffer the consequences, and you may be killed, because he hates you missionaries."

I smiled and said that I did not believe it. But when she went on to tell me some of her husband's deeds, I found that he was truly a very bad man. So I told her that if her husband was so very wicked, she had better not tell him with words that she believed in Jesus. To this a Bible woman objected, saying that a new believer ought to witness for Jesus, as that would strengthen her faith. In reply to this I opened my Bible to I Peter 3:1—"Likewise you wives, be submissive to your husbands so that some, though they do not obey the Word, may be won without a word by the behavior of their wives." I told her that if there was danger that her husband would be furious with her and perhaps kill her and me, too, she had better just live out the change that Christ had made in her heart and life.

I next inquired what her husband liked to eat, and which of them got up first in the morning.

"He likes a certain kind of fish," she said. "And he gets up first every morning."

Thereupon I instructed her as follows: "Before you return to your home in the country, buy his favorite kind of fish. Then the next morning you get up first and prepare tea for your husband. In the afternoon get the fish ready for his supper, and at five o'clock, when you expect him home from work, meet him at the door and say, 'How do you do, husband?' Have hot water ready, too, for him to wash his feet."

The woman smiled and said that she had never done anything like that since they were married some eleven years previously. I told her to say nothing about the Gospel to her husband, and that if he inquired who had told her to act like this, not to tell him anything. Above all, she should stop smoking and playing cards, and always keep smiling, and I assured her that if

she now truly believed in Jesus, He would certainly help her.

We prayed again with her, and she left, rejoicing in the Lord.

A week later she came to the Sunday services with her husband, and told me the following story:

"Before leaving the city, I bought that fish, and as soon as I got home I cleaned the house and made everything as nice as possible. In the afternoon I prepared the fish, and at five o'clock I was waiting for my husband to come home. I was very excited and could hear my heart beating. When he came I met him at the door, and said with a smile, 'How do you do, husband?'"

"He looked at me in great surprise and said, 'Very well.' Seeing the water ready for washing his feet, he again looked at me and said, 'Water ready? That is funny.'"

"He washed his feet, and then I invited him to supper. That surprised him, too, but when he saw his favorite dish of fish, he burst out, 'What is the matter with you? You are different. You greeted me at the door, prepared hot water for my feet, and now you give me this fine fish. Who told you to do it?' But I smiled and said nothing.

"The next morning I was up first and prepared his tea. When he got up he exclaimed, 'What? You got up to prepare tea for me? It must be the first time since we were married.' He went off to work with a puzzled look on his face.

"Late that afternoon I again met him at the door with a beaming face and said, 'Well, husband, how do you do?' He then asked why I acted in such a strange way, but I only replied, 'If you do not want me to, I will not do it again.'"

"No, No," he hastily replied, 'I like you this way—like you very much. But it is so strange to me. You have never acted like this before. I have told my friends how very different you are, how much you have changed, and how nicely you are treating me now.'"

"He used to be very cross to me and I would talk back, which never did any good. Now I was trying to please him in every way.

"I felt very excited inside, for I did not know how he would take it when I would be forced to tell him that I believed in Jesus.

"For five days he tried to find out what had made the change in my life. But I only replied, 'I am afraid that when I do tell you, you will kill me, and also the one who has told me to be a good wife to you.'"

"He only said, 'Nonsense. I like you this way. How could I treat you badly after you have been so nice to me? I have noticed, too, that you do not smoke or play cards any more. Very good. I

hope your old life will never come back again.'

"On the sixth evening he came home and said to me, 'I will not take any supper until you tell me who helped you to make such a different wife out of yourself. My friends also want to know, so that they can tell their wives how to be changed, too.'"

"I could wait no longer. I had to tell him. But I begged, 'Promise not to beat me, for my confession may be a shock to you.'"

"He replied, 'No, No. Please go on and tell me.'"

"Then I said, 'I believe in Jesus now. He has forgiven me all my sins. I have given up smoking and drinking and playing cards, and I want to be a good wife to you.'"

"I had not expected this," he replied, very much perturbed. 'What will my friends say?' He grabbed his hat and rushed out into the garden, where he paced up and down, wrestling with his soul. 'We hate these foreigners, and now my wife believes as they do—but see what a great change has come over her! There must be something good in the foreign religion after all.'"

"Meanwhile, I was earnestly pleading for his soul. 'Lord, help my husband to understand.' I said, 'Give him faith to believe, too. Help me that he may not beat me.'"

"After a long time he returned, and looking at me earnestly replied, 'If that foreign religion is able to make such a great change in you, I will not hinder you. I don't care what my friends say or who will scold me. Tomorrow is Sunday. You may go to the church in the city—and I will go with you.'"

"That was a great joy for me," she added, all smiles.

This was her story that Sunday morning, as she left her seat in the back of the church and came forward to tell her good news before the opening of the service. "He is sitting there in the back seat," she said. "Please, will you speak to him after the meeting?"

How she smiled! At the close of the service I spoke to the man, and he told me what had gone through his mind while he paced up and down in the garden.

Some six months later both of them were baptized.

—Rev. Herman Becker of the Liebenzell Mission, the German branch of the C.I.M.

(Evangelize)

DEATH IS NO TERROR

(Continued from page 2-2)

glory. Here we remain as a stunted fir or spruce of the north, a constant green showing the glory of God. Some day we shall be like Him.

What does death mean to a sinner—to a man of this world? I see death for him as a skeleton

dressed in black robes, coming with a scythe to reap its harvest. Death to him is as a house going up in flames, or as a tree being put into a fire and changed to ashes through the intense heat.

Several years ago I watched a huge barn go up in a fierce inferno of flame, destroying everything in it, including the livestock. The building seemed to cry as it burned. It crackled and snapped, even as a man of this world struggles to stay alive when death approaches—without success. A true Christian can smile at death, but the sinner tries unsuccessfully to struggle against it.

Sinner, death can be very beautiful—if we die with Christ in our heart. Are you ready to die—with Christ—or will you leave a pile of ashes—to show us what HAS been. —J. B.

Billy Graham

By Stanley High

This is the personal story of the man, his message and his mission. It is the story of his teen-age beginnings as a preacher; of how today he draws and moves such vast audiences; of those who play leading parts in his work.

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* * *

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A concordance is indispensable for every student of the Bible. This excellent volume in a medium price range contains over 225,000 references. The text quoted throughout is the King James Version, with added notes as to what the Revised Version of 1881 has altered \$3.50

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THE RELIGIOUS KALEIDOSCOPE

New Mission School in Japan

In Japan, plans for opening a new mission school were announced recently by the Danish Missionary Society, which at present has fields in India, Formosa and the Middle East. After an exploratory trip in Asia made earlier this year, the Board of Directors decided to respond to invitations from Lutheran groups in Japan to take a share in the work there. The field chosen is on the island of Shikoku, which with a population of four million has only 15,000 Christians and a handful of local churches at present. Shikoku lies south of the famed Inland Sea. (WCD)

* * *

Multi-Million-Dollar Biblical Reproduction Planned

A \$20,000,000 project to re-create Biblical Jerusalem, Bethlehem and Nazareth in California has been announced by the American Foundation for the Preservation of Christian Heritage. The project is a joint venture by Roman Catholic and Protestant leaders throughout the country. It will be known as "Christialand".

The proposed site is a 2,000-acre plot in Riverside County, California, near San Diego. It was selected because of its similarity to the Holy Land in weather and terrain. The financing is still in the formative stage.

Herbert A. Philbrick, former agent for the Federal Bureau of Investigation, is the executive secretary. James Francis Cardinal McIntyre of Los Angeles, Archbishop Richard J. Cushing of Boston and Bishop John J. Wright of Worcester, Mass., are among the Roman Catholic leaders who have endorsed the plan. The National Council of Churches has added a Protestant endorsement.

The foundation plans to dedicate the land Christmas morning, with church leaders of many faiths participating. (ERA)

* * *

Belgian Protestants to Sponsor '58 Fair Exhibit

The small Protestant minority in Belgium—of the total 8,500,000 population, only 75,000 are Protestants—is determined to participate in the Brussels World Exhibition slated to run for 200 days in late 1958. Some 30 million visitors are expected. More than 50 countries are participating.

The Protestants of Belgium have commissioned construction of an aluminum and brass church and exhibit hall in the very center of the Exhibition. A series of 12 exhibits of different aspects of the life and work of the Protestant church around the world will be displayed. These exhibits include literature,

art, inter-church aid, evangelism, liturgy and social work.

Exhibition officials have already approved the Protestant church and exhibit hall plans, called by one expert "the best of all projects submitted until now."

The Protestant exhibition hall and church will be constructed so that it can be moved to a new location following the fair, and will either serve as headquarters for the Belgian churches and a refugee centre, or be placed where it can serve a seaside community as a church. Leaders are planning a world-wide fund-raising campaign among Protestants to finance the project. They are seeking some \$100,000. (ERA)

* * *

Religious Freedom Sought

In Malaya, the Christian Council has asked a Commission now preparing a Constitution for Malaya to provide guarantees of religious freedom. The Council asks that the Constitution guarantee freedom for all citizens to "choose, profess and propagate" their religious beliefs. The constitutional commission is working in readiness for Malayan independence from British rule in 1957. The Christian minority in Malaya is at present almost entirely drawn from people of Chinese and other non-Malayan origin. (HAW)

* * *

CANADASCOPE

88 Miners Rescued in Springhill Mine Disaster

An explosion in the Cumberland colliery of the Dominion Coal Company at Springhill, Nova Scotia, trapped 112 men underground last week. By Monday, November 5, it was announced that 88 men had been rescued alive, but 24 others were presumed dead. In addition to the 24 listed as dead, 13 others had previously been reported as killed.

In a tense and dramatic rescue attempt, men worked feverishly around the clock to rescue the trapped men. Their efforts were rewarded by the finding and rescuing of the 88 men. Hope has been given up that the others have survived the underground blast and the poisonous fumes.

* * *

More Research Urged

The striking development of Canadian universities as centres of research must be accelerated rather than halted by the press of numbers of students, Dr. E. W. R. Steacie, president of the National Research Council, said in Sarnia when he officiated at the opening of new and expanded research and

engineering facilities for Imperial Oil Ltd. His speech was the climax of a two-day symposium in which 60 Canadian university, government and industry representatives discussed problems and developments in industrial research and engineering.

* * *

Teachers Ask Pay Boost

Winnipeg schoolteachers have asked for increases in minimum salaries ranging from \$250 to \$750 a year, for increases in the number and size of annual increments and in the dependents' allowance.

New range suggested by the teachers is: Class 1, minimum \$2,-

700, maximum 5,175; Class II: \$3,000 to \$5,475; Class III: \$3,300 to \$5,575; Class IV: \$3,600 to \$6,300; Class V: 3,900 to \$6,600; Class VI: \$4,200 to \$6,900; Class VII: \$4,500 to \$7,200.

* * *

Police Claim Gambling Ring Smashed

Police officers in Winnipeg last week claimed they had cracked an international gambling syndicate—the largest ever to operate out of Winnipeg. Five men have been charged as masterminding it and are free on \$10,000 bail. Maximum penalty under the charge they face is two years imprisonment.

THE WORLD TODAY

Soviet Tanks Take Over in Hungary

Soviet tank forces in Hungary were joined by reinforcements from neighbouring satellite countries on Saturday and by Sunday night had apparently wiped out Hungary's revolution. The coalition government of Imre Nagy, sheltering in the parliament building on the banks of the Danube, was captured in the onrush of Soviet tanks and supporting infantrymen. Heavy fighting broke out again on Monday and Tuesday, however.

* * *

Middle East Still in Spotlight

Events in the Middle East and at the United Nations still held the news spotlight during the last week, although Russia's aggressive attack on revolutionaries in Hungary received almost equal prominence.

Militarily, the French and British bombarded Egyptian military bases and airfields daily, finally landing paratroops and ground forces on Monday, Nov. 5, in the Port Said area of the Suez Canal. Israel meanwhile had occupied the Sinai peninsula and two islands from which Egypt had blocked the Red Sea entrance to the Gulf of Aqaba and to the Israeli port of Elath. The Syrians Monday announced that they would not initiate hostilities against Israel to aid Egypt. They, however, blew up the vital oil pipeline supplying one-fourth of the world's oil supply.

Attempts at the UN to halt the fighting proved partially successful. The cease-fire ordered by the UN General Assembly was accepted by the British and the French. The international police force approved by the UN would be accepted by Britain and France if both Israel and Egypt agreed to the occupation of the borderline by the force.

Canada received new prestige through its action in proposing an international police force for the Middle East area. It is expected

that Canada will contribute a battalion of soldiers if the police force of 10,000 men materializes.

* * *

Eisenhower Again President

President Eisenhower was re-elected as president of the United States when the U.S. public went to the polls on November 6, scoring an overwhelming victory over his Democratic party opponent, Adlai Stevenson. He did not pull his party with him, however, and now has the prospect of trying to get his legislation through a Democratic Senate and House of Representatives.

—o—

Discard The Culls

Higher milk production with increased farm revenue can be achieved through a system of selection and breeding based on individual production records, says R. R. Cairns, Illustration Station Division, Central Experimental Farm, Canada Department of Agriculture, Ottawa.

Mr. Cairns reports that at the Courteney, B. C. Illustration Station during the period 1949 to 1951 the average number of cows kept was 16 pure bred Holsteins. During that period the average yearly production per cow was 8,461 pounds, 3.5 per cent milk.

In 1955, this same farm carried 27 cows which produced an average of 11,205 pounds of 3.5 per cent milk, as compared with the provincial average of 7,500 pounds. The ability to feed the increased herd was made possible by better farm management, but the increased production per cow was achieved through better breeding and feeding. Better breeding was obtained through the purchase of a well bred bull every second year from the Agassiz Experimental Farm but where the cost of sires is a deterrent this can be eliminated through the use of artificial insemination.

Weighing of the milk enabled adjustment of the feed per cow according to each cow's production and permitted the selection of breeding stock that produced best under such a system of feeding.

Obituaries

MR. ARON P. FROESE

Mr. Aron P. Froese, 61, passed away in the General Hospital in Portage la Prairie, Man., on Tuesday, October 23. Funeral services were held from the Mennonite Brethren church at Newton Siding, Man., on October 27.

Mr. Froese was born in Andreasfeld, South Russia, in 1895 and immigrated to Canada in 1926. He farmed in the Little Buffalo district in Saskatchewan until 1938, when they moved to Newton Siding, Man. His death came as a shock to the family, since he appeared to be recovering from burns he received a few weeks earlier. Death was caused by a blood clot.

The main auditorium of the M. B. church at Newton Siding could not contain all the people who came to pay their last respects and to comfort the bereaved. He will long be remembered at Newton Siding for his faithful service in the senior Sunday school class, as church treasurer, and as a member of the church board.

He is survived by his wife, seven sons, five daughters, one son-in-law, and six daughters-in-law.

Weddings

SIEBERT—JANZEN

Erma Janzen, the daughter of Mr. and Mrs. Janzen of Vancouver, B.C. and Jack Siebert, who in recent years has come from Europe, were married on October 27 in the Vancouver Mennonite Brethren church.

Brother G. Letkemann spoke in the English language and Rev. H. Classen delivered a message in the German language. The latter also officiated. A violin solo was played by Victor Vogt of the Frasersview M.B. Church and Rudy Martens sang a solo.

The church was filled to capacity for the wedding and everyone was invited to the reception.

CELEBRATE GOLDEN WEDDING

Almost all of the children and grandchildren were present when Mr. and Mrs. Henry J. Wiens celebrated their golden wedding anniversary in San Jose, Calif., on Aug. 19. Mr. Wiens is known in Canada for his visits in Mennonite Brethren churches and homes in behalf of the Endowment Fund of the General Conference of Mennonite Brethren Churches.

Members of the family began arriving in San Jose on August 10 from Kansas and Colorado. All of the children except one were pres-

ent. Also absent was one grandson and his family. After several days of celebrations in the family circle, including a deep-sea fishing expedition, the family gathered with friends and members of the church for a joint service to praise God for His grace and leading during 50 years of married life.

Chairman at the golden wedding celebration was Rev. J. J. Gerbrandt, a son-in-law and pastor of the M.B. Church at Denver, Colorado. Rev. W. M. Neufeld led in the opening. Musical items throughout the program were given by the children, grandchildren, and great-grandchildren, a reading by daughter Ann Gerbrandt, and the family



DELEGATION TO RUSSIA

H. S. Bender of Goshen, Ind., and David B. Wiens of Saskatoon, Sask., arrived in Moscow, Russia, to begin a month's goodwill visit in the country as representatives of North American Mennonites through MCC. Their exact itinerary was not definite at the time they reported to Akron.

JORDAN

All but three MCC workers in Jordan are temporarily in Beirut, Lebanon, according to a cablegram from area director Ernest Lehman received in Akron Nov. 1.

The move was made at the request of the United States Embassy as an emergency precaution in the event of full-scale war in the Middle East, the dispatch indicated. There were 13 workers in Jordan at the time.

The country of Lebanon, located north of Israel, is close enough to Jordan in case their service can be useful, it was noted.

The cablegram stated that Ada and Ida Stoltzfus (Morgantown, Pa.) and Bessie Plant (Edmonton, Alta.), a new worker transferring recently from Taiwan, were still in Jordan at the time. It was believed they were in no immediate danger.

The program in Jordan included material aid distributions, medical service, a boys' orphanage and cooperative work with the Near East Christian Council in relief work.

MCC relief workers have been in Jordan six years. They were headquartered in Jericho until last December when the warehouse was burned during riots. Headquarters were since located in Jerusalem.

The other Jordan workers are Mr. and Mrs. Ernest Lehman of Wakarusa, Ind.; John Horst of Los

history, read by their son, J. H. Wiens. Thereupon Rev. Gerbrandt delivered a message on Psalm 24.

Mr. and Mrs. Wiens have lived a full life. They first lived on a farm, but later Mr. Wiens went into contracting business. In 1920 they moved to Reedley, Calif., from the midwest and later on settled in San Jose. Since 1947 Mr. Wiens has travelled a lot for the conference, gathering funds to increase the Endowment Fund. At the present time Mr. and Mrs. Wiens are enjoying moderate health and are looking into the future with confidence, knowing that He who has begun a good work will also finish it to His glory.

Angeles; Mr. and Mrs. J. Paul Shenk of Harrisonburg, Va.; Leona Yoder of West Liberty, Ohio; Alice van der Zwaag of Utrecht, Netherlands; Grietje Groenveld of Haarlem, Netherlands; and Mr. and Mrs. Robert Lapham of Wyandotte, Mich.

EUROPEAN BIBLE SCHOOL

The European Mennonite Bible School is scheduled to open its seventh year on November 11 at its new location in the village of Arisdorf, Switzerland, near Basel.

Formerly located in Basel, the school's facilities this year for the first time offer living accommodations for all students in the school building. Students in previous years roomed in private homes.

The 12-week session will offer training in Bible, church history, youth leadership, ethics, personal evangelism, missions and music. Both the German and French languages are used.

Cornelius Wall gives leadership to the school. Others on the faculty include Christian and Adolf Schnebele (father and son), both of Germany; Willy Peterschmitt and Andre Goll, both of France; Samuel Gerber of Switzerland; and David A. Shank of Belgium.

KOREA

Every few days an old man came to the Children's Hospital at Pusan, Korea, carrying a bundle—an abandoned baby.

Margaret Wiens (Vancouver, B. C.) writes about one of these babies: "A little boy was brought who was about ten days old and weighed a pound and a half. We nicknamed him 'Peanut.'"

"He seemed to be fine except he just had no flesh. We did everything possible to keep him alive. But sometimes the night nurse would not take time to feed him, so he grew weaker. Nine days later he died."

However, many babies brought to the hospital do live and are later placed in a home for children. Margaret said, "The problem with abandoned babies is getting worse. One week our hospital

received 13 abandoned babies—most were just a few days old, some were several months or nearly a year old. More girls than boys are abandoned."

It becomes a vicious circle, she explained. "Babies are brought to a hospital then placed in an orphanage. The orphanages are overcrowded so babies do not get the attention they need and must be returned to the hospital again."

COLLEGES

GOSHEN COLLEGE

The Student-Faculty Council recently elected Dean Carl Kreider and Victor Stoltzfus, Martinsburg, Pa., as co-chairmen. Other officers of the Council are Mary Alice Schantz, Quakertown, Pa., recording secretary, and Leanne Fricke, Goshen, Ind., reporting secretary.

Richard Camp, St. Paul, Minn., won first place in the thirty-second annual men's speech contest Oct. 26 with his speech entitled "Plenty of Time." Daniel Leatherman, Line Lexington, Pa., and Paul Wenger, Wayland, Iowa, placed second and third. Other participants in the contest were Palmer Becker, Marion, South Dakota; Paul Kauffman, Des Allemands, La.; and Ricard Vandiver, Glenwood, Colorado.

Luke E. Steiner, Chairman of the Chemistry Department of Oberlin College, Oberlin, Ohio, spent Nov. 5 and 6 on the Goshen campus as visiting scientist for the American Chemical Society. In addition to meeting with faculty and students, Dr. Steiner presented a lecture on the subject "We Need Intellectuals" Monday evening and a Tuesday evening technical lecture. The visiting scientist program sponsored by the American Chemical Society is financed by the National Science Foundation.

"Rediscovering the Relevance of the Christian Mission" will be the theme of the annual Mission Conference, Nov. 9 to 11. Andrew Shelly, Chicago, Ill., will speak Friday morning and evening on the subjects "Why Missions?" and "The Heart of the Missionary Message," and J. D. Graber, Elkhart, Ind., will speak at Saturday and Sunday sessions on "Looking Into The Orient," "Who Are Today's Missionaries?" and "My Answer." Other speakers for the weekend include John Mosemann, pastor of the college congregation, and Harvey Driver, Wauseon, Ohio.

The annual evangelistic meetings will be held Nov. 26 to 30 with Paul Erb, Scottdale, Pa., as guest speaker. Throughout the week the College and Seminary students and faculty will meet together in a lengthened chapel period. A Friday evening service will be held in the Union Auditorium.

MENNONITE BRETHREN BIBLE COLLEGE

Student night at the M. B. Bible College, which is held every Friday night, 7:30 p.m. is a time when friends of the college can share with faculty and students the good things we daily enjoy at college. Various school organizations present the programs, which are often mission-centered and very challenging. The large new chapel has room for many of you to join us.

The program on Friday night, November 2, included three testimonies by students who had served in the MCC Summer Service program during the past summer. Helen Isaak and Takashi Niwa were stationed at the Clearwater Lake Sanatorium, operated by the provincial government for Indians and Eskimos and located at The Pas. Art Kliever was attendant at the Brandon Mental Hospital.

Takashi Niwa's testimony presented one point forcefully. Since he came from Japan on September 1, 1955, he has associated only with students of the M.B. Bible College and with other Mennonites, and thus found the life among other Canadians quite different. He said, "In Japan we call Canada a Christian country. I found it was not so. It is as bad as a heathen country."

Perhaps we need someone from another land, another continent, to tell us this. It strikes a bit harder. Not merely the "utmost parts"—also Samaria—need the Gospel.

TABOR COLLEGE

Six Tabor Students Elected to Collegiate Who's Who

The names of six students from Tabor College have been selected for publication in the 1956-57 edition of *Who's Who Among Students in American Universities and Colleges*. This is an annual compilation of students in colleges and universities throughout the country who are outstanding in scholarship and have demonstrated leadership on the campus.

The six students, all seniors, are: Carrol Franz, Hillsboro; Marjorie Gerbrandt, Hillsboro; Martha Isaak, Dinuba, California; Harold Klassen, Hillsboro; Emery Suderman, Mountain Lake, Minnesota; and Roger Wollman, Frankfort, South Dakota.

Miss Franz is majoring in English, and has been active in functions of the Student Council, the student newspaper, and the Girls' Service Club. Miss Gerbrandt, majoring in chemistry and biology, has led in activities of the Christian Fellowship Association, the Girls' Service Club, the Science Club, and is student proctor at California Hall. Miss Isaak, another English major, was selected for her contributions to Student Council, drama, and music activities.

Klassen, a biology and chemistry major, has been a laboratory assistant—last year in biology and this year in chemistry—and has been active in the Science Club. Suderman, majoring in biology, has demonstrated leadership in the Christian Fellowship Association and is one of Tabor's outstanding athletes, having lettered in basketball the past three years. Wollman, a history major, is president of the Student Council and has been influential in debate and forensic activities on campus.

Fall Musicales

The Fall Musicales, sponsored by the Tabor College student council in cooperation with the department of music was heard in the college auditorium Friday, November 2.

This traditional event featured the combined vocal and instrumental talent of the student body. Proceeds from a free-will offering taken at this occasion annually go into a scholarship fund for promising young musicians.

BIBLE INSTITUTES

GRACE BIBLE INSTITUTE

Standing out as the high light in a day of fellowship among friends of Grace Bible Institute, more than \$20,000 was raised in a faith-promise offering on "Grace Fellowship Day" held in the Institute Auditorium, Omaha, Nebraska, Tues., October 30, 1956.

Exceeding by more than \$2000 the goal of \$20,000 set by the Administrative Council of the Institute, the faith-promise offering is designated to meet present urgent needs of the educational budget and the building fund for the auditorium, which is now under construction.

More than 50 ministers and missionaries, who had registered as guests for this day of fellowship met with others interested in the pastoral ministry for an afternoon service under the leadership of Dr. John R. Dick, Dean of the Institute. Dr. Ivan Olsen, pastor of the Berean Fundamental Church of North Platte, Nebraska, spoke on "Nehemiah, a Model for Christian Workers." A pastor's chorus, under the direction of Mr. John Boehr, of the music faculty, sang several numbers.

Dr. Kenneth Wuest, of the faculty of Moody Bible Institute, was the speaker of the morning session. His subject for study was one of current interest, "The time of the Rapture of the Church." Emphasizing the fact that all our conclusions must be based upon an accurate interpretation of the Greek text, he challenged everyone to regard soberly the imminency of Christ's return.

Dr. William McCarrell, pastor of the Cicero Bible Church, Cicero,



These are the instructors at the M.B. Bible Institute at Kitchener, Ont. From left, they are Rev. I. T. Ewert, principal; Rev. A. J. Block, and Rev. John Wall. Classes began on October 15.

Begin School Year in New Building

The Ontario Mennonite Brethren Bible School opened its doors to the students on October 15. They were new doors, in the Sunday school administration building of the Kitchener M. B. Church. Our prayers have been answered and we have accommodations for another year.

Students and friends were invited to the school for a devotional opening at 10 a.m. on October 15. Each one of the teachers, Rev. I. T. Ewert, principal, Rev. A. Block, and Rev. J. Wall, spoke briefly. Rev. J. J. Toews, pastor of the local church, delivered an inspiring message. Others gave brief testimonies.

Students, parents, and committee members were invited to an evening meal in the church on Sunday, October 21, for fellowship with one another. The quartet and the Bible school choir brought the musical items throughout the program.

Rev. Thielman, local minister, greeted the school and congregation with the words of Paul in I Cor. 1:4-6, "The testimony of Christ was confirmed in you." Rev. I. Ewert, principal, made the opening and gave us a motto, "The Lord is here" (Ezekiel 48:35).

A brief meditation on Psalm 118:1, "Give thanks unto the

Illinois, exhorted the large congregation at the closing service to be fishers of men. Speaking on the subject, "The Missed Blessing", Dr. McCarrell drew from a wealth of experience through 43 years of pastoral work in Chicago, to illustrate the truth that the winning of souls is the secret of perpetual joy and the antidote to spiritual stagnancy in the Christian's life.

Inspirational selections of music and song were rendered throughout the day by the Grace Notes Male Quartet, the Grace Notes Trio, Peter Harris and Toby Hite, blind colored students, the "Faculty Four", and Mr. John Boehr, who gave a singing sermon.

Lord", was given by Mr. K. P. Penner, chairman of the Bible school board. He was followed by Rev. J. Wall, one of the teachers, who read Ephesians 5: 16, "Redeeming the time that God has given us." Rev. A. Block delivered a message in which he reminded us of the school name, "Gethsemane", a place where we have our spiritual battles and victory with the Lord's help.

Two of the students, Margaret Penner, Vineland, and Jake Wicher, Niagara-on-the-Lake, gave testimonies.

The second message, by Rev. C. Braun, former principal of the Herbert Bible School, centered on the theme, "Four Attributes of the Word of God."

At the close of the service the choir sang the Benediction.

As students of the Bible school we truly feel that "The Lord is here". We are sitting at His feet and learning the truths from his Word.

—Betty Heinrich.

BETHANY BIBLE INSTITUTE HEPBURN, SASK.

Dormitories Full

A fine group of studious Christian young people has come to Bethany this year to study God's Word. The enrollment of 73—32 men and 41 ladies—represents an increase of 20% over last year and fills the dormitories to capacity.

Of the 40 new students enrolled, 9 are taking the Freshman Class, designed for those with a high school deficiency. The rest have helped to swell the Sophomore Class to 35. Fifteen students are Juniors and 14 are Seniors. The average age of the students is 19.5.

Two of our students are public school teachers with some university training. Thirty-nine have completed senior matriculation, 11 have completed junior matriculation. Twenty-one have not completed high school.

(Continued on page 12-1)

BETHANY BIBLE INSTITUTE

(Continued from page 11-4)

While the vast majority of our students are from our own constituency, 4 come to us from B. C. and 2 from Alberta. A breakdown according to Church Affiliation reveals that 63 are Mennonite Brethren, three are General Conference Mennonites, two are from the Church of God, one is an EMB member, and four are not affiliated with a church.

Visit Lustre, Montana.

Rev. J. H. Epp, principal of Bethany Bible Institute, accepted the invitation extended by the Lustre M. B. Church, Frazer, Montana, to be the guest speaker at their annual Harvest Thanksgiving, Sunday, October 21.

Also going with Rev. Epp was a ladies trio comprised of students who only one week earlier had enrolled at Bethany. They were Serena Krahn, Irene Balzer and

Laurene Lehn. Eileen Hinz was the accompanist.

The evening service was entirely devoted to the work at Bethany. Rev. Epp gave a short report of the work. The girl's trio served in song. Rev. Epp then brought the message of the evening.

The Lustre M. B. Church congregation extended a sincere hand of hospitality which was greatly appreciated.

**First Impressions
(A Testimony)**

When I came to Bethany a few weeks ago, I had mixed feelings. I had seen these halls before, but now that I came to enroll as a student, everything seemed so different. Meeting my fellow-students soon made me realize that we had come with a common purpose—to learn to know God and His word better.

In high school we studied about creation; here we learn to know the Creator. Our instructors here are concerned not only that we learn our lessons, but that each lesson might do something for us spiritually. Thus our studies are of a great help to us since they apply directly to our daily lives. Our fellowship around the word of God draws us together in a spirit of unity, and I already feel like one of the Bethany family.

We would commit ourselves to the prayers of God's people, that the purpose for which God has sent us here may be accomplished.

—Rueben G. Willems.

The Predicament of The Missionary on Furlough

The missionary on furlough in his homeland, especially after his first term, often finds himself to be a complete misfit, and that because of the efforts of his friends to make him comfortable.

As the days approach when the missionary is to leave the field, he begins to look forward to seeing his family and loved ones, he begins to dream of renewed fellowship in the home church, and he longs in-

creasingly for the spiritual renewal for his parched soul which he is sure will result from taking in instead of giving out.

The first thing that happens to him is to be suddenly thrust into a luxurious form of life that he forgot ever existed, all the more in contrast to his five to eight years of simple fare. He begins to wonder how the dear ones can enjoy all this when things are as they are where he has just come from. He accepts it with all graciousness in the anticipation of that blessed spiritual fellowship they will finally get around to enjoy together. Weeks wear into months and the blessed moments are postponed more and more.

Once in a while a brief moment is provided when he can talk with his old friends about the inner burden of heart, but the conversation slips all too quickly into the problems of the church, the building program for next year, and from there into the ever present matter of earning a living, buying houses, furniture, cars, and providing for the children. It is with a lonely feeling that the missionary finally realizes that he is living in a world distinct from theirs. He has come from a place where life has been cheap, death ever present, spiritual truths vastly more real. To his old friends life is something to enjoy, death is distant, the spiritual is crowded out by the very interesting and absorbing business of acquiring things.

The difference is the attitude of Martha and Mary. Instead of being busy about making the missionary comfortable while he is in the homeland, let us absorb something of his viewpoint. Nothing would please him better, and nothing would do us more good.

P.H.S.
in The Christian Witness.

On the Horizon

November 11 — The opening program of the Elim Bible School, Altona, Man., will be presented at 2 p.m.

November 11 to 12 — Erwin Goering and Harry Martens of North Newton, Kans., will be speakers at the youth conference of the British Columbia Mennonite Youth Organization.

November 12 — The bi-annual provincial M.B. Conference of British Columbia will be held on Nov. 12 at the Vancouver M.B. church, 43rd and Prince Edward.

November 12 and 13 — The Conference of Mennonites in Manitoba will meet in Altona for their annual sessions.

November 13 to 14 — Evangelical Study Conference sponsored by the Conference of Evangelical Menno-

nites will be held at Mountain Lake, Minn.

November 16 — The provincial relief committee of Saskatchewan will have its annual meeting in the First Mennonite church, Saskatoon, Sask.

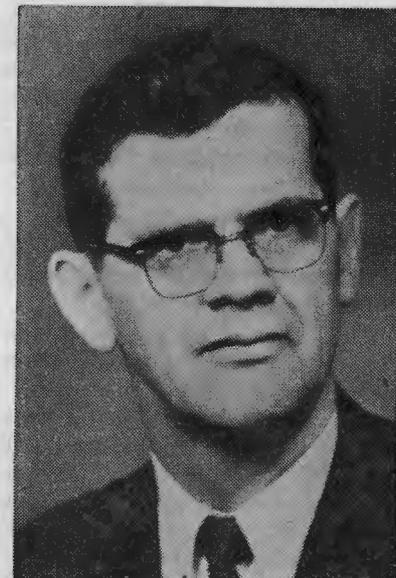
November 17 — The annual conference of the Ontario Historic Peace Churches will be held in the M.B. church in Kitchener, Ont. Guest speakers will be Rev. A. J. Metzler of Scottdale, Pa., and Rev. H. H. Janzen, Winnipeg.

November 25—The choir of the Elmwood M.B. Church, Winnipeg, will present the cantata, "Christ and His Soldiers", in Brandon, Sunday afternoon, Nov. 25.

December 2—Evangelistic services will begin in the Elmwood M.B. church. Rev. J. J. Toews, Kitchener, Ont., will be the evangelist.

Evangelistic Services Scheduled For Elmwood

Winnipeg, Man.—Rev. J. J. Toews, pastor of the Kitchener M. B. Church, will be the evangelist at a week of evangelistic services in the Elmwood M. B. church. The services are to begin on Sunday, December 2.



Rev. Toews has been pastor of the Buhler, Kans., M. B. church before assuming the pastorate in the Kitchener, Ont., M. B. Church. He is well-known in Canada through his evangelistic activity during the past year and is in great demand as a speaker at youth gatherings.

MANITOBAN ON MCC STAFF

Gerry Reimer, son of Mr. and Mrs. David P. Reimer of Giroux, Man., is a new worker in the Voluntary Service and 1-W sections in Akron. He is a graduate of Goshen College and taught public school three years. He also served at Northern Light Gospel Mission in Manitoba. He is a member of Blumenort Evangelical Mennonite Church at Giroux.

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(Please print)

Address:
(Sample copies mailed free upon request.)