

Mennonite Observer

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

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World Conference Message to Churches

Karlsruhe, Germany — The sixth Mennonite World Conference, assembled here from August 9 to 16, sends brotherly greetings to all Mennonite congregations and to Christians throughout the world.

We have been together in these days in earnest prayer, in devout faith, and in joyful hope, and have experienced again that God's grace is sufficient for all our need, and that His strength is made perfect in our weakness.

The general theme, "The Gospel of Jesus Christ in the World", pointed us again to the Lord Jesus Christ, the head of the church. In gratitude and love the conference confesses Him as Saviour. He is Himself the Gospel.

The Conference considers it to be its task to point the members of the Mennonite congregations to the immeasurable gift of God's grace in the Gospel, and to summon them to constant devotion to this message. We feel deeply the inescapable responsibility laid upon us all to proclaim this Gospel in greater fullness and power to the World. For the world's challenge is increasingly sharp today. In so far as it does not simply ignore the church completely, it condemns her for her neglect, charges her with lack of meekness and love, and accuses her, often rightly, of failure in complete dedication.

The Conference confesses that it is not enough to delight complacently in the salvation which we have

in Christ, nor does this correspond to the true nature of Christian faith; it is not enough to rejoice in the promise of victory in the conflict in which faith is engaged. Nor is it the calling of the church to become angry about the erroneous ways of the world and to resent its condemnation of the church.

(Continued on page 4-3)

Brunk Tent Going Up in Winnipeg

Winnipeg, Man. — The equipment of the Brunk Revivals Inc. moved to Winnipeg from Altona on Monday, August 19, and is being set up during this week in preparation

for the first meeting on Sunday night, August 25, at 8 p.m.

The Altona campaign extension proved fruitful, as "Sunday night crowds" attended the week night services. Several nights people had to stand as the more than 2,000-seat tent was completely filled. Eighty responded to the altar call during the last week, making the campaign's total of 380 responses the highest of the three campaigns held in Manitoba thus far. The majority of those who respond are young people.

The campaigns have been building up, with an increase in interest and response in the successive districts where the tent has been set up. In all, a total of more than a thousand decisions have been registered.

In Winnipeg the tent is located just north and west of the Louise bridge in Elmwood.

them had also attended the services at Christmas time.

It is a wonderful truth that God never fails. Some of the young people started coming to the services regularly. I even have a special meeting for them now. On Mondays I have the privilege of conducting Japanese services for the older folks who cannot speak English. Since the Bergens are absent for two weeks now I have the opportunity of serving at two worship services and in the Sunday school, which I started when I came. It is thrilling to be able to tell the young folks the Gospel of salvation in Christ in English on Sunday night and then to the older folks in Japanese on Monday night. "My help comes from the Lord, who made heaven and earth."

Last month God sent us eleven Japanese children for the camp at Terrace, B. C. Almost 80 children were out, most of them from the Terrace church served by the Aaron Schmidts, with 24 coming from Port Edward. We had two weeks of camp. It thrilled me when young boys came to tell me that they wanted to be saved. Having never attended a Sunday school during my childhood, a child conversion was not real to me until these experiences.

Immediately after the two weeks of summer camp we had daily vacation Bible school at our chapel. An average of 65 children attended the classes. "But my God shall

(Continued on page 5-4)

Among the Japanese at Port Edward

By Takashi Niwa

Port Edward, B.C. — "My cup runneth over" is a verse that has become real to me as I serve Him in this Japanese community.

By invitation of Brother Jacob Bergen, the missionary serving the Port Edward Gospel Mission, I was able to visit the Japanese people here last Christmas. Since then they have always been on my heart. I felt I must do something for them for the sake of Christ. Therefore when I received the call from the Lord and an invitation from the Canada Inland Mission to serve in Port Edward for the summer months, I knew that this was what

God wanted me to do for Him during my last summer in Canada.

It is almost two months since I settled down here. How wonderful it was to see the older folks and greet them in my own tongue again. Many children looked at me with such a friendly smile again. One of them asked if I was staying for a whole year. They welcomed me according to Japanese customs. My heart was heavy, however, seeing on the first Sunday that no Japanese young people attended the worship services. Some of them were at Sunday school, but I remembered that some of



These are our first pictures from the sixth Mennonite World Conference, held at Karlsruhe, Germany, from August 10 to 16. The picture at left shows the secretarial staff: Theo Glueck, Gerda Pauls, Liesel Widmer, Mr. Klassen, and Fritz Hege. In the centre is the conference executive; front row from left, U. Hege, Theo Glueck, H. S. Bender, and Hans Nussbaumer; second row, B. H. Unruh (not a member, but gave address at civic reception), A. Braun, O. Krehbiel, S. Gerber, H. W. Meihuizen, and H. H. Janzen. The picture at right shows several delegates with some of the 600 individual receiving sets, which bring simultaneous translations in German, English and French. The 1962 Mennonite World Conference will be in Canada. (Photos by C. J. Rempel.)

EDITORIAL

GUEST EDITORIAL

A Church in Danger

When Spiritual Vitality is Endangered

(This is the third in a series of guest editorials. Rev. Walter Wiebe, pastor of the Hepburn M.B. Church and co-editor of the *Youth Worker*, has contributed this article. He has taught in the Bethany Bible Institute for several years. At the present time he is also chairman of the North Saskatchewan M.B. Conference Youth Committee. —Editor.)

(First of two Installments)

The spiritual life and experience of our young people is that of a third and fourth generation Christianity. (I am writing for the moment from the standpoint of my own denomination.) Vital Christianity has been transmitted through two or three generations of parents; our present youth is the first generation to have no direct contact with that revival of spiritual life whose refreshing stream blessed our fathers in Russia a century ago. The men of God, spiritual leaders who first gave direction to our denomination when it was being founded, are no longer household names in the homes where present-day youth is growing up.

It has been observed by students of church and missions history that the third generation of Christianity is the crucial one. Either the tide of Christianity will rise triumphant with this generation and break over its banks to bless multitudes of others, or a retreating ebb will leave but a bitter marsh of spiritual stagnation. Inasmuch as our young people are in large part fourth generation Christians, and there are disturbing signs of spiritual lack amongst them, we may well pause to ponder whether we are already late in heeding this lesson of history.

Certain periods in a denominational stream of Christianity are no doubt crucial. But at all times, and for all churches, the young people are a crucial lot. Any spiritual danger that threatens our young people certainly bodes ill also for our church. What are the spiritual dangers that threaten our youth — as they work out in the city, when they attend university, yes, even while they are growing up on a rural Mennonite farm and attend Sunday school and worship services in our own churches? For many years I have asked myself and others the question, "What is the actual spiritual status of young people in our churches — of those with a profession of Christianity, many of whom have even come into the full fellowship of the church through baptism?" Through a limited experience and some rare chances of observation, from my reading and a careful listening to a few sermons, I believe I have found a few answers to my question.

Let us start at the beginning — at least at that beginning which most of us evangelicals posit whenever we speak of the spiritual life and experience of individuals and groups. I am referring to the experience of conversion, or the new birth, or the matter of being saved. Let us focus our attention on the conversion experience of our youth.

We know that our theology in the matter of conversion and regeneration is a crisis theology. Another way of saying it is that we believe in a personal experience of salvation — an event in our lives involving time, and a place, and some attending circumstances. I believe there is virtue in this position, but it is also quite possible to fall victim to one's virtues.

How may that have happened? Our young people have always known that an "experience of salvation" is the expected thing in the spiritual life. They have also learned by observation, through instruction in Sunday school, and from conversation in the home, just what some of the attending circumstances of such an experience are generally expected to be — it may be 'going to the front' in an evangelistic meeting, or 'being dealt with' at a children's Bible camp, or going to Mother with spiritual problems, a sense of guilt, reading Bible verses with her and praying. And it may be that many of our young people, while still children, had some such an 'experience' and began to equate it with a Biblical regeneration of their inner life. Or, it may even be that their parents helped them to interpret their experience in such a way. Then it came to a matter of baptism; and for this, too, they were quite intelligent enough to learn what might be expected of baptismal candidates — to give a testimony, to relate one's experience to the church. I am not

DEVOTIONAL

God's Word as Guide in Church Discipline

By Dr. A. H. Unruh, D.D.

(Conclusion)

Pastors have the holy responsibility of maintaining the authority of the Word of God. This is seen in the Apostle Paul's exhortation to Timothy: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Timothy 5:21).

If we assume that a Mennonite conference, even as Timothy, is responsible for carrying out this injunction of the Apostle Paul, then it is apparent that this exhortation is for us, too. If we, on the other hand, apply Timothy's admonition to the church leadership, then this exhortation extends to every pastor. Since many churches today have only short term pastors, this exhortation applies in a special way to the church board. This body must act strictly according to pauline teaching concerning doctrine and life in the church. In all questions of discipline the church must follow the principles of Holy Scripture.

The Apostle Paul admonished the church in the spirit of meekness and with the rod of discipline, as he states in I Corinthians 4:21: "Shall I come unto you with a rod, or in love, and in the spirit of meekness?" When he came with love, tears played an important role. He told the elders at Milet, "By the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). This type of admonition preceded the rod of discipline. It was an expression of the deepest sympathy with the sufferer and of the inward desire to lead the church aright.

Tears are also mentioned in Philippians three, where Paul speaks of false teachers "whose god is their belly". Concerning them he writes, "Of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Instead of rejoicing at the future translation of the body, they are wholly occupied in their life of pleasure here on earth. They care solely for their body, which shall finally be damned together with their soul. The teachers of the church are not to be preoccupied with a life of ease and pleasure, nor with keeping up with the world's culture, but through self-denial and self-discipline they are to be examples unto the church.

Only those church leaders who in their heart lament the growing worldliness of the church, can stir up the church to effective discipline. If they do not have this attitude they will always find ways of maintaining the peace of the graveyard in their church, for the pastor with the spirit of meekness and love will always view seriously any lukewarmness and immorality. He will always seek to free from the bondage of sin, for there is grace enough to take away all sin. In principle however, he is not opposed to the rod of correction.

How should the rod of discipline be used? The Bible describes several ways in which it may be used.

In II Corinthians chapter 7 there is an account of a whole church being awakened out of an indifferent attitude toward sin and brought to a godly sorrow for sin. The Apostle Paul writes to them: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." At one time the church had countenanced incest. Now they were united in their opposition to sin. Now the Apostle, led by the Holy Spirit, could give the man over to Satan for the destruction of the flesh, so that the spirit might be saved in the day of Jesus Christ.

In the book of Job there is an example of a man who was given over to Satan. This was done for the verification of the just and the defeat of Satan. In the church at Corinth it was done to save the fallen.

Paul could administer this discipline because he was an apostle. In my opinion we do not have this authority as church today.

In I Corinthians 5:11 the Apostle Paul gives the church of Jesus Christ the command not to keep company with incestuous persons, but to excommunicate them. The church is not even to eat with such persons. Fellowship with such at the Lord's Supper is obviously not permitted. Apparently to Paul's statement, "not to eat", refers to the love feast also.

In Russia the brethren believed this meant refusing to eat with such at any fellowship meals. In America the brethren believed it ap-

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implying that our young people were all coolly cynical in this procedure; knowing full well they did not have what they professed to have, but having and using the means to deceive others. No, I believe many were quite sincere, but rather confused, and often wrongly motivated. (To be concluded.)

DVBS in Town's Public School

By A. H. Dueck
Lashburn, Sask. — The town's four-room public school was the scene of a very active vacation Bible school, which was held from August 5 to 9. We were very thankful when 77 children made their appearance the first day. By Tuesday afternoon 91 children were registered. They attended until the end of the school.

We were thankful to the Lord for Brother and Sister Mark Gripp, missionaries on furlough from Africa, who each taught a class. They also showed slides of their work in the field. Mrs. Sophia Brandt and Miss Edith Sommerfeld, local Sunday school teachers, were also kept busy teaching the youngsters. Jerry Sommerfeld, another one of our M.B. Sunday school teachers, saw to it that there was not a dull moment on the playground at recess. We were happy for his able assistance.

Pray for the children who made decisions for Christ, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Some of these will be coming to our Sunday school, but others cannot. One 12-year-old lad told us that his parents hadn't known what he was talking about when he told them that the Lord Jesus had become his own personal Saviour. After explaining to them what it meant, they didn't seem to mind.

Our local M.B. church was much too small to accommodate the parents of the children for the closing demonstration program. The United Church in town, which seats about twice as many people, was freely granted for the occasion, and it was crowded. Brother M. Gripp brought a thought-provoking message at the program.

The public school board has already assured us the use of the building for another vacation Bible school next year.

Ontario Youth Speech Winner

Kitchener, Ont.—John W. Dick, 19-year-old son of Mr. and Mrs. Peter Dick, was named winner of the Ontario Public Speaking Contest sponsored by the Canadian Legion.

Preliminary contests were held earlier this year in all Ontario high schools. After winning six rounds, Mr. Dick advanced to the finals, which were held in St. Catharines, Ont., on August 5. He was announced the unanimous winner after speaking on the topic, "Why I Am Proud to Be a Canadian".

Mr. Dick gave interesting reasons why Canadians should be proud of their country. In his closing remarks he said, "I sometimes feel that I have a special reason to be proud that I am a Canadian be-

cause Canada is the country that gave my father peace, happiness, and a home. My father was the only one in a family of 11 who managed to escape from behind the Iron Curtain. Both his parents died of starvation in a Siberian concentration camp because they dared to try and uphold the ideals of democracy in their own home. . . . Yet in spite of all the glories of our country, without faith, without God in us, we have nothing."



"I am proud of the qualities of Canadian life and the character of Canadian institutions. With respect for the past, assurance of the present, and faith in the future, I say, 'I am proud to be a Canadian'."

In presenting Mr. Dick with a silver trophy and a cash award, Dr. George MacDonald, the Assistant Minister of Education of Ontario, said, "John, I was personally thrilled by your speech and wish to congratulate you for your excellent rendition."

After receiving the award Mr. Dick stated, "I always like to give credit where credit is due. Regardless of what I do, I could not accomplish it without God's guidance and help."

Mr. Dick has been a consistent winner in high school speech contests, including the Ontario Optimist Contest. He enters Wheaton College this September, where he will major in political science and economics.

Annual Mission Sale at Turnhill

Prairie View, Sask. — The Turnhill Mission Band held their annual sale of homemade articles on August 8 at the Bethania M.B. church.

At the beginning of the evening a short program was presented. This included an item from each member of the band. The president gave a financial report of the activities of the Mission Band during the past year. Then Rev. E. Martens delivered a short message.

After the mission sale, lunch was sold in the church basement. Proceeds went for improvements in the basement.

Good attendance featured the

mission sale, with people from the district, and also a few from neighbouring districts, coming for the evening.

Rain Interrupts DVBS Picnic

By Frank F. Froese

Lucky Lake, Sask. — For some time we had been planning and praying about a Vacation Bible School in our church for this summer. Requests for helpers met with little success from head-office. "Workers are very scarce", was the oft repeated remark of our general director. Then finally a long-distance call came from our southern district director of the mission stating that two ladies would be available to help us for one week from July 29 to August 2. One week! That would be very rushed. On top of that it was the week of the special choir practices.

A detour from West Bank Bible Camp to Herbert enabled us to bring these helpers along on Saturday, July 27. Sunday was a busy day with a special speaker out for both the morning and afternoon services. Then came Monday, the first day of school. What would it bring? How many would respond to the invitation? Who would come? These were some of the questions that occupied our minds.

By nine o'clock a fine group of bright, lively youngsters had appeared and the school was on the way. The group divided into three classes: two primary and one junior. At one o'clock they were back again, bringing some new ones with them. The enrollment mounted to 38. Four of these were out-of-town visitors who have few opportunities for Christian training at home. The average attendance was a little over 26. The interest was good.

For Friday noon some of the mothers of the children planned a special treat for them — a wiener roast. What excitement when they found out! The weatherman pro-

mised showers for the day. It was a hot day and we hoped the showers would wait till the afternoon.

We gathered on a flat a short distance from the church. Once the fire was burning brightly, the stack of inviting wieners and fresh buns vanished rapidly. And then it happened! First a few light drops came, and then a real hot-weather shower. The little ones and as many of the others as possible crowded into the only car at the scene. The teachers and some of the pupils headed for the church or an old barn some distance away. After about 10 or 15 minutes the rain stopped and all returned to the church to empty the pans of lovely cakes. Everybody had a jolly, though some a bit wet time.

That evening a demonstration program brought the school to a wonderful climax. The children did exceptionally well in presenting the material. The motion film "That Kid Buck," at the close of the program proved to be a real challenge to all of us to do our part in bringing these children to Christ.

Once again God has answered prayer. He provided the teachers, sent in the children, gave us the wonderful stories of Jesus to teach. How it thrills one's heart to see the eye of the child sparkle with delightful response to the wonderful Gospel stories of Christ and His love.

Winnipeg Girl Drowns

Winnipeg, Man. — Another drowning tragedy was registered here when Miss Susan Pankratz, 21, drowned while swimming at Moose Nose, near Winnipeg, on Monday, August 19.

Miss Pankratz had gone swimming with five others. She is the daughter of Jacob and Elizabeth Pankratz, 430 Victor St., Winnipeg. She was a member of the Sargent Ave. Mennonite Church and the pianist there.



These are some of the pupils and the teachers of the daily vacation Bible school held at Lucky Lake, Sask., where the Frank F. Froeses have been ministering until recently.

Baptism at Beechy

Beechy, Sask. — The first song in the Sunday school on Sunday morning, August 18, was the keynote to the whole day. Truly, God did rain "Showers of Blessing" upon the M.B. Church here.

The testimonies of two baptismal candidates were heard by the church on Saturday night. The two candidates for baptism, both men, had long been on the prayer list of the church, along with many others, for the church realized that they could help fill the ranks for more effective service. John Schellenberg, who has been a student at the Swift Current and Herbert Bible schools, and Melvin Wiens, a high school graduate and son of our church leader, were the two men.

Rev. John D. Goertzen of Main Centre spoke at the Sunday morning service on the "one thing needful" in our life, after Clifford Nickel had led in the Scripture reading. Then Rev. E. J. Lautermilch of Herbert used the first church as an example to speak on "Added Unto the Church."

The church gathered on the north shore of the South Saskatchewan river at 2 p.m. to again hear Rev. Goertzen deliver a short message, after which the candidates were baptized. The church choir sang at this occasion also.

The final service was in the church, where the two candidates were welcomed into the fellowship of the church.

Evangelism and DVBS at Main Centre

By Mrs. Ernest Block

Main Centre, Sask. — During the week from July 28 to August 2 the M.B. Church here held evangelistic services and daily vacation Bible school in their church.

During the forenoon of each day the daily vacation Bible school met, while in the evening Rev. Nick Willems, pastor at Woodrow, de-

livered evangelistic messages from God's Word.

With the parents eager to bring their children to the daily vacation Bible school in the forenoon, and the teachers ready to work, the week was a great success. The enrollment rose to 76 children, who came every day, with few exceptions. Not only did they come themselves, but they eagerly invited other boys and girls to come.

The week ended with a demonstration program showing what the children had learned and done during the week. A gift of a Bible was given to the student who was regular, behaved best and did outstanding work. It was difficult to choose, since the children had all done so well. Five-year-old Linda Schroeder received the Bible.

The evening closed with a message by Rev. Willems.

Ten Baptized at Vineland

Vineland, Ont. — The Vineland M.B. church had the great joy of baptizing and receiving into the church ten new believers. The baptism took place on the shore of Lake Ontario at Port Dalhousie on Sunday, August 18.

The water was very calm. We were all thankful for the reverent atmosphere out there at the lake. Rev. Peter Dick, recently moved here from Coaldale, was the speaker. He compared a baptism to a Thanksgiving festival. The latter pertains to the ingathering of grains, while the former is the spiritual ingathering of souls. Rev. H. P. Wiebe officiated at the baptism.

Then we all drove to our church, where Rev. G. Epp gave the message based on 1 Cor. 1:18-31. He also received the new members into the church. Their names are as follows: Agnes Koop, Katherine Koop, Marion Durksen, Elizabeth Boldt, Mary Penner, Anne Wiebe, Alma Wilms, Adolf Unruh, Frederick Schuender, and Dietard Schuender.

MORE ABOUT World Conference Message to Churches

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We recognize and gladly confess that the only faith which is truly adequate to promote the Gospel is one that works by love, the faith which our Anabaptist forefathers confessed and practised.

We are therefore grateful to God that we as a brotherhood have been able to do something in His service in the name of Christ and under the direction of the Holy Spirit, in such fields as missions, Christian education, publication, peace testimony, relief work, and social service. At the same time, facing the great need of the world and the tremendous commission which God has given the Church in the Gospel, we humbly confess the shortcomings of our achievements hitherto. We ask God to make us ever more able for our task, in which all brethren and sisters, young and old, are needed. We therefore summon our congregations to engage all members in the service of the Gospel and stimulate them to active work.

We believe that the Gospel of Jesus Christ has a clear message also regarding the problem of peace in our time. We are deeply concerned about the expanding armament of the nations, with ever more terrible weapons. This development threatens the very existence of the whole human race, and is in direct contradiction to the Gospel and the will of God. It forces us to consider whether we have really believed and faithfully proclaimed the message of reconciliation and peace which is given in Christ.

In the works of Christian love as well as in the testimony to the creative power of the Gospel, which makes all things new, we find paths in which Christ would have us walk. We therefore summon our congregations, together with all Christians in full discipleship and

obedience to Christ, to renounce everything which is contrary to the love of Christ and the reconciliation which He brings.

We confess a confident hope in the victory of our Lord over all need and fear, and over all the powers of destruction and death. We believe that Christ is to be Lord over the Church and the world. May His kingdom come on earth as it is in heaven!

Winnipeg Businessman to World Meet

Winnipeg, Man. — D. E. Redekop, owner of an electrical appliance store here and chairman of the Winnipeg Christian Business Men's Committee, will attend the 20th annual convention of Christian Business Men's Committee International at Phoenix, Arizona, October 23 to 27.

Mr. Redekop, who is also superintendent of the South End M.B. Church Sunday school, will be one of the speakers at a pre-convention conference of chairmen and other local committee officers.

Convention theme will be "Men of Vision". Five workshop sessions will discuss evangelism through administration, evangelism through meetings, evangelism through personal contact, evangelism through visual means, and evangelism through outside channels.

Foreign delegates will report from Korea, Ecuador, Mexico, Northern Rhodesia, England, and Cuba.

Future Subscribers

Born to Henry and Alvina Unger of Main Centre, Sask., a son, Daryle Garth, on August 2.

Born to Mr. and Mrs. Jacob Janz of Vauxhall, Alta., a son, Benjamin Arthur, on August 6. The grandfather, Rev. B. B. Janz, is especially delighted at the birth of his first grandson who is named after him.



ON THE ATLANTIC OCEAN! At left some of the delegates to the Mennonite World Conference chat aboard ship. They are Rev. Peter Dick, Dr. Schrag, Bishop E. J. Swalm, and Rev. G. Lohrenz. In the centre three Christian workers engage in shuffleboard. Miss Helen Kornelson, left, is returning for a second term in India. Mrs. Samuel Stephen, centre, is returning to India, while Miss Helene Dueck is an MCC worker bound for Austria. At right are four bishops, Rev. C. N. Hostetter, Rev. C. F. Derstine, Rev. Peter Dyck, and Rev. E. J. Swalm. (Photos by C. J. Rempel)

Blessings in the Lord's Service

By Mary Block

The Pas, Man. — Two months have passed since the six of us entered MCC Summer Service in the Clearwater Sanatorium here. Much has happened during this time. We have made friends, learned to know our patients—and how to pronounce their names. We have worked together, played together, prayed together, and studied God's Word together.

We were fortunate to have a car up here this summer. This enabled us to see more of the surrounding country. But what is more important to us, it gave us an opportunity to go into The Pas for Sunday services. It was a joy to learn to know Rev. Ralph Smith and his family—also the Old Folks Home which they have. At present 58 old folks are enjoying the care given them by this family. We were also happy to make the acquaintance of Mary Tiessen, the Indian Department Public Health Nurse, and Mr. and Mrs. David Froese, who had us over for coffee twice. We certainly appreciated their hospitality.

The young people of the Gospel Mission invited us to their wiener roast. We enjoyed a game of ball among the trees, which proved to be very helpful in preventing home runs. Mary Tiessen also sponsored a wiener roast for the young people on Monday, August 5. The devotional period at the close of this outing was especially enjoyed.

But it has not all been play and no work. Some of us have always had to miss either one or the other event, since duty demanded that we serve. Our hours of work fall into different shifts, and I do not think that we have ever all six been on the same shift since we came here two months ago. These shifts make it hard for us to plan our meetings so that all six will be able to be present.

Since we arrived we have started a Bible Club for children. This is held every Wednesday from 7 to 8 p.m. Verna Trussler has been in charge of this. When we first came several staff members asked us if they could join our Bible discussion group. We felt that as Christ's witnesses we could not bar anyone from coming into our Bible discussions, so we arranged to have a period of Bible study every Tuesday in the Protestant Chapel, which is in the hospital.

We have had as many as 16 of the staff coming out, six of them men. Since they suggested the Book of Acts we have been studying that. None of us are theologians and all of us are limited in our knowledge of the Bible, but God has been with us and blessed us. There is, however, a great need here for a man of God to witness to some of these fellows who have an honest desire to know the truth.

We can do little more than show our love in our work, in kind words and by gentle deeds to our Eskimo patients, since only a few of them understand English. Nearly all of the Indians speak English, some of them quite brokenly. The children understand English much better than the grown-ups.

Many of our Eskimo patients have now gone back home, since they have been healed. Only a few have come in so far. There has been a continual coming and going of patients. Tonight five of them will be leaving to go to Ninette and Brandon for possible surgery, which cannot be performed here.

The Lord has been very good to

us. Although three of us have been ill for a short time, God has restored our health and made it possible for us to carry on our work.

As our stay here is drawing to a close, we wonder whether we have fulfilled God's purpose in sending us here. Have we been true Ambassadors for Christ? Oh, we have to admit that so often we have failed to think of Him first. But in spite of all of our shortcomings, we have received a real blessing. He has taught us many lessons this summer. We have felt His presence, His long-suffering and His goodness. He has been faithful to His promise to be with us. He who has said, "My word shall not return unto me void" (Isaiah 55:11), can bless the little we have tried to do. He alone can give the increase.

Among the Japanese at Port Edward

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supply all your need according to his riches in glory by Christ Jesus." Again God undertook for the Bible school. We needed more teachers so that we could teach daily vacation Bible school more effectively. God answered our prayer. He sent us Miss Agnes Allert from Yarrow and Mr. and Mrs. Tony Rempel, who recently moved from Steinbach, Man., to Prince Rupert. I must introduce this couple to you, for they love the Lord and are sacrificing themselves for the Lord by helping at the chapel since they came to Prince Rupert. They are also engaged in teaching Sunday school. May God richly bless them as they keep up their service for the Lord. Our staff was thus complete: Rev. and Mrs. Bergen, Mrs. Blyth, Miss Anne Neufeld, a teacher at Port Edward, Mr. and Mrs. T. Rempel, Miss Agnes Allert, Miss Maida Dunkley, who came from the Marine Medical Mission the last week to help, and I.

In closing this report I would like to express my sincere thanks for your prayer support and ask you to continue praying, so that the Holy Spirit might speak to those whom I contact. At the present time I am a watchman in a cannery. My duty consists in walking all over the cannery from 12:00 to 8:00 in the morning. However, the Lord is wonderfully giving me the necessary health.

school building was filled with parents, relatives, and friends. Again God wonderfully answered prayer. Through the songs and words the children impressed their parents with what they had learned during the week. Rev. G. Dyck delivered the message. The seed has been planted, but God has given the increase. Will you help us to pray that these children may put their trust in the Lord Jesus Christ?

We would say with the Psalmist in Psalm 115:1: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Dalmeny Reaches Out in DVBS

By Mrs. M. Wall

Dalmeny, Sask.—Daily vacation Bible school was held in the Edenberg School for a week, starting July 29 and ending August 4. The enrollment was 24, with the ages ranging from two to fourteen. One girl made a decision to follow Christ, but our prayer is that each child may yet decide to follow the Lord.

Last fall the M. B. Church canvassed a large district in the interest of Sunday school work. The Edenberg district, about 15 miles out of Dalmeny, seemed to present an open door for the proclamation of the Gospel. As a result the work was begun this spring. Mr. and Mrs. Ed. Fast, with other helpers, were active in the Sunday school work on Sunday afternoons and held special meetings every third Sunday night. We all know that where God's work is carried on Satan is not at rest either. Because attendance varied and there was a lack of prayer support the work suffered. There were those, however, who called upon God for the continuation of this work. Then the door opened for daily vacation Bible school.

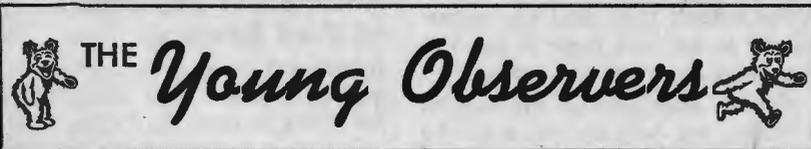
Miss Ruth Lepp, Mrs. Art Quiring and I were aware of God's leading throughout the week of school. While inviting the children on Saturday to come out the next week we were encouraged by the good response. Rev. G. Dyck, the driver of the school bus, gathered the "flock" every day. The bus left Dalmeny at 7:45 every morning in order to get all the children there for 9 a.m. Experiences on the way included everything from a "moth hunt" to pushing the bus. Yet the Lord kept His protecting hand over us and there were no accidents or any serious trouble, for which we praise Him.

We had a wonderful group of children to work with. Eight of them were five years old and under; nine were ten years old and under; while seven were 14 years old and under. It was a joy to prepare to tell the Bible stories to these hungry hearts. All felt the Spirit working in the hearts of many, convicting them of sin. One young girl received pardon for her sin.

On Sunday night, August 4, we had the demonstration program. Every student was out, while the



In the picture at left Rev. George Dyck has just arrived with the first bus load of children for DVBS in the Edenburg, Sask., school. At right are the children, with their teachers at the end of the rows. In the first row, left, is Mrs. M. Wall, second row, left, is Mrs. Art Quiring, and in the third row, extreme right, is Miss Ruth Lepp. A total of 24 children attended the school sponsored by the Dalmeny M. B. Church, where Rev. Dyck is pastor.



Let's Visit a Minute

Dear Boys and Girls,

At one time or another most of us don't like some of the food put on the table. "I don't like it," we say and push the plate away. If we are then told that eating this food will make us strong, we sometimes will eat some of it. Yet do you know that there are thousands, yes, millions of children in the world who never get enough to eat, and who would be only too happy to eat what we sometimes push away from us because we do not like it?

Miss Margaret Wiens of Vancouver is a nurse in a hospital in Korea. In that land there are hundreds of thousands of orphans who either find what they can in the garbage cans—or die of starvation. Some of these children are cared for in Christian orphanages. Miss Wiens tells of a little girl like that.

"Cha Soon is about three years old. She was found in an empty house nearly starved. She said that her father and mother died and she was left alone. The police brought her to our hospital and her condition was very poor. Although a pretty child and clever for her age, she only weighed 18 pounds. We didn't know at first if she would live or not, but she was given two blood transfusions and after that she started to improve. She has been in the hospital for several months now and can get up and walk around. But she is still quite weak and doesn't show any pep as yet. Besides, she had the chicken pox several weeks ago. Since then she has had abscesses all over her head, so that we had to cut off all her hair.

"Cha Soon speaks Korean and I speak English. We might often not understand each other, but she knows I love her. Love is a language that everyone understands. When she is well enough she will go to the TEAM orphanage, where I know she will receive good care."

Doesn't the story of Cha Soon make you thankful for your parents and for everything that they give you? It should also make us thankful to God for giving us Christian parents who love us and care for us.

Aunt Selma.

The Milk - Bottle Boy

The milkman's cart was rattling gaily along the village street, with all the bottles and cans jumping about and singing a merry song inside it as the driver shook the reins and whistled to his horse. Wendy and Joan heard it coming, and stood on one side to let it pass.

As they walked up the street, talking about the place, they saw the milkman stop his horse, jump out of the cart, and go into a gate, still whistling, carrying his wire tray full of milk bottles with him.

Suddenly a small boy appeared, looked round carefully, and jumped on the back of the cart. Then he jumped down again, but now he had a bottle of milk in his hand. He looked round again, and then darted down a turning.

"Did you see that?" cried Wendy.

"He was stealing that milk!" ejaculated Joan. "Shall we tell the milkman?"

"I wonder where he's gone?" said Wendy thoughtfully.

"He went to that cottage. I can see him at the door now, talking," said Joan.

"No, I didn't mean him—I meant the little boy," said Wendy.

"He went down that turning over there. Let's see if we can find him."

"Not tell the milkman?" asked Joan.

"No, let's talk to the boy," said Wendy, and she led the way down the turning.

At first they could not see any place where the boy might be hiding; but as they went round a bend in the lane, they saw a haystack in a field a little way farther on.

"I bet that's where he is," said Joan, beginning to run. "Come on!"

Wendy ran after her, and they passed through the open gate of the field, and towards the haystack. As they rounded it, they saw a startled looking boy pushing something into the stack, and Joan bounded forward and thrust her hand in after it.

"Go away!" shouted the boy, pushing her off. But Joan brought out her hand triumphantly, with the missing milk bottle held in it!

"There!" she cried.

The boy burst into tears, and threw himself down on the ground with his face buried on his arms.

"Don't send me to prison," he

sobbed. "I won't do it again! Don't tell the policeman."

"What did you do it for?" asked Wendy, sitting down beside him.

"I was thirsty," said the boy, turning his head away and sniffing. "There wasn't no milk at home, so I thought I'd pinch some. I done it often before, an' I never bin caught yet till you two came along."

"Don't you know it's wrong to pinch things?" asked Wendy.

"Yah, it doesn't matter," said the boy, "If I hadn't been caught, it wouldn't have mattered. No one saw me but you."

"God saw you," said Joan.

"And it made Him very sorry," said Wendy.

"Sorry?" The boy laughed miserably. "He don't care about me, He don't! He wouldn't have nothing to do with me. I'm too bad. Everyone says so."

"Don't be silly!" cried Wendy. "He loves bad people best!"

"Not better than good people, Wendy, does He?" asked Joan anxiously.

"Well, He died for bad people, to make them good," said Wendy. "We're all bad really, so He died for all of us. But the badder you are, the more you need Him to have died for you, don't you?"

"He never died for me," said the little boy. "Everyone says I'm the baddest boy in the village, and old Mrs. Baxter said God wouldn't love me if I was bad, so there you are, you see! He doesn't love bad people—He only loves them if they're nice and clean and good. I'm a little sinner, I am. My Dad says so, and everyone says so."

"I expect you are; but still Jesus died for you," said Wendy, who was feeling terribly sorry for the little boy.

"It says so in the Bible," said Joan, remembering one of the texts they had copied out. She began to rummage in her pocket. "Wendy—have you got our text paper?"

Wendy searched in her pocket and found it.

"Yes, here it is," she said. "Now you listen to this, boy. This is what the Bible says. You believe the Bible knows more about God than Mrs. Baxter does, don't you?"

"I suppose it does," said the little boy.

"Well, the Bible says: 'While we were yet sinners, Christ died for us.' That's good enough, isn't it? That means you, doesn't it?"

"Do you mean that Jesus knows how bad I am, and yet He died for me?" asked the boy, sitting up and staring at the two girls. "How could He?"

"It says so here, so it must be true," said Wendy. "And I know it is true that He loves us all, even if we are naughty."

"Ah, but I'm more than naughty—I'm real, rightdown, wicked bad, I am!"

(To be concluded)

Vivid Biographies

Trail Maker, the Story of David Livingstone

By Robert O. Latham. 95 pp.

Here in brief is the story of David Livingstone told simply and interestingly for boys and girls. The boy who learned Latin verbs while he worked in a spinning mill, studied to be a doctor during the winter months while still working at the mill, and who later forgot his sermon the first time he was to preach, became the man who opened up Africa. Large type 80¢

Bishop Jim, the Story of James Hannington

By Joyce Reason. 93 pages.

About to be ordained, James Hannington was not happy. It wasn't until he yielded to Christ and repented of his sins that he found peace. How he went to Africa as a missionary and had to return after one year, how he became bishop, and how he finally was killed by the Africans makes fascinating reading. Large type 80¢

White Queen, the Story of Mary Slessor

By Donald McFarlan. 95 pp.

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

Each 90¢

David Brainerd

By Winifred M. Pearce. 96 pp.

Journeys into the wilderness, over mountains and rocks, down hideous steep; through swamps and most dreadful places... day after day, and far into the night rode this missionary to the Indians in North America.

John Wesley

By Stanley Sowton. 94 pp.

"A brand plucked out of the burning", this lad became the founder of the modern Methodist movement. This story will make one of the greatest figures in history come to life for children.

Thomas Coke

By Stanley Sowton. 95 pp.

"Go out, brother Coke, go out into all the world," said the great John Wesley, and this is just what Dr. Coke did, braving hardship and danger, for the sake of the Gospel.

William C. Burns

By Phyllis Matthewman. 96 pp...

"The Man of the Book" is what they called William Burns, the first missionary to China. This is the story of the man and the Book.

Irene Petric

By Phyllis Matthewman. 96 pp.

Young, well born, a girl who had been presented at Court; unusually gifted, not only scholastically, but in music and art, her one desire was to use every gift and every opportunity to the glory of God. This desire led her into the dreary Zenanas of Kashmir.

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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(23rd Installment)

Vater told the muzhik in broken Ukrainian that he brought feed and food with him, but the Russian would have none of it. He shoed them all into the kitchen, where his wife, two teen-age daughters and a young son were eating supper, seated on benches at a low table.

The muzhik invited Vater and the children to sit down and join them, but Vater insisted that he had food and needed only boiling water for the tee-kettle. Liesbeth was glad. Those Russians were not exactly fragrant, she noted, and had crude customs. The entire family was eating with large wooden spoons, out of the one big earthen bowl in the center of the table. That failed to appeal to Liesbeth. She had seen the boy rub garlic on a bread crust and eat it with onion greens soaked in vinegar. She had no desire to have those odors hover about her for the duration of a meal, or any other time.

In the shed the muzhik placed a low, rickety table on a layer of straw, then returned to the kitchen with the blue kettle. "What is the idea of these low tables?" Liesbeth asked with a grin. "Is everybody playing games around here?"

Vater said, "It must be an outcrop of the Oriental in these Russian peasants. They are not pure Russians. They are the end product of about twenty centuries of wars and conquests by Poles, Swedes, Turks, Huns, Magyars, Slavs, Mongols and others. The customs, traditions and languages of these Ukrainians are a mixture of everything. These low tables are probably something they inherited from Genghis Khan's Asiatic-Mongolian Tartars."

In a few minutes the muzhik returned the kettle filled with steaming hot water. Vater put tea leaves into it and David placed the food box on the low table. All seated themselves on the straw, after grace by Vater, and started to eat. Though sleepy and tired, Liesbeth found the meal extremely interesting. She had to shift her feet several times to adjust herself to the low table, but she thought that eating from it seated on straw in a shanty was a unique experience.

Liesbeth fixed herself a bed on the upholstered carriage seat. David put the food and the clothes basket in front of the seat and made his bed back of it on the carriage floor. Both were afraid there would be lice in the shed.

Vater stayed in the roughly built shanty.

"Are we going to be in Silberfeld tonight?" David asked the next morning.

"No, it will be some time before we will reach Uncle Martin's home," Vater told him. "First I want to show you a part of the Alte Kolonie, or Old Colony. It is something that every young person in the world should see and study. It is a hundred-and-fourteen-year-old settlement of the first Mennonite families who accepted Empress Catherine II's invitation to move to the Ukraine."

Soon they crossed the Dnjeper River. Its size and vastness overwhelmed Liesbeth. Never in her life had she seen such a large and boisterous stream. She was dazzled by its activity and power. "This is the most interesting trip! And such a country!" Liesbeth said.

Vater smiled. He knew that the best part of the trip was yet to be, and was happy to realize that the children were profiting by it. It was the first time in his life that he had ever taken children along with him on a long trip. For a while he had doubted whether they would benefit from it, but he was realizing that the time and expense were not in vain.

Turning in a westerly direction, they saw the Old Colony. In the valleys an amazing array of clean and beautiful villages spread out before them, surrounded by large estates of Russian noblemen. There was Chortitz, probably the most important of all communities, and Einlage, Osterwick and many others. All looked alike. All had streets and homes just like those of the Molotschna, sometimes called the New Colony because it was settled a few years later than the Old Colony. It, like the Molotschna, was a closed settlement—there were no Russian villages within its boundaries. Low and High German were still the languages of the homes, schools and churches.

The three passed fifteen Mennonite manufacturing concerns—tile yards, starch factories, distilleries and implement and farm-machine factories. Each village had its own school. It usually was the most elaborate building in the community. Occasionally an old people's home, a hospital, a high school or a mental home could be recognized in a village. The three hundred

and fifty families who originally had established themselves in the colony in 1789 had increased four thousand fold. They had scattered over many parts of Russia and North America. There in their first colony on Russian soil, and everywhere they had gone, on barren land they had literally started from scratch. In a short time they distinguished themselves by building prosperous communities and planting useful forests.

Such villagers had maintained their Mennonite traditions and faith. They had retained their customs and types of architecture. They had reached a living standard that was so far above that of the Ukrainians around them that they had little in common.

David noticed great piles of watermelons under the villagers' trees and tall, neatly stacked straw piles near the sheds. The descendants of the first settlers who had come to that colony from the Danzig region had travelled in wagons drawn by oxen or horses. They had passed through hills and steppes which had been infested with thieves and armed bandits; courageous pioneers, co-operative, industrious and capable Mennonites. On the banks near the Dnjeper River over a hundred years before, the original settlers had been poor refugees. They had experienced many adversities, but their ingenuity, skill, religious faith and practice of neighborliness had left them a monument that gave Liesbeth, David and Vater joy to behold. It had also given the colony's Russian neighbors a model from which to benefit.

On their way to Silberfeld the three travelers passed through a number of Russian villages. Compared to the Mennonite communities they had seen, the peasant villages looked sickly. "Silberfeld is one of five of the most beautiful and wealthy Mennonite communities of the Schoenfeld colony," Vater pointed out, as they came to that settlement. It was established only about thirty-five years before. Unlike other Mennonite villages, the settlers' land was not divided into strips. Each family lived on its own plot of ground.

Some of the farms were small, perhaps twenty-five dessiatines in size. Others appeared to contain thousands of dessiatines and gave the impression of large estates. Most of the homes were beautiful.

"Is Uncle Martin one of the wealthy farmers?" Liesbeth asked.

"No," Vater explained; "he only works for them."

Early one morning after a wondrous day and two wonderful nights with Uncle Martin's family—they had particularly enjoyed his canoe in a stream that almost touched the house—Liesbeth and David unexpectedly were aroused and told that they were going to catch a

train in about an hour. Liesbeth lowered her right eyebrow and raised her left, wrinkling her forehead. Then she quickly dressed and rushed into the dining room to see what it was all about. Both she and David wondered where they were going.

When Vater entered the room, a mischievous but contented smile was on his face as he said, "We are going to Kiev, by train."

That news struck David and Liesbeth like a bolt from the sky. They had crossed railroad tracks and seen a few trains on the way to Silberfeld, but they had never even dreamed that some day they would ride in one. A miracle must have happened to make such a luxury possible.

David enthusiastically informed Liesbeth, "Historically Kiev probably is the most famous city in all of Russia! There is a large monastery there." Suddenly, as if confused, he asked, "What is the black mare going to do while we are gone?"

"We'll take good care of her while you are gone," Uncle Martin assured him. "She will be waiting for you, more chipper than ever, when you return."

David with the blue teakettle in his hand, Liesbeth with a box of zwieback, sugar and tea leaves and Vater with a small basket of personal essentials entered the railroad station to get their tickets. "First, second, or third class?" the agent asked.

Liesbeth could not hear Vater's reply, but she presumed he had said, "Third class."

They had a few free minutes before train time to walk around in the waiting room and in the yard. Liesbeth had trouble in repressing her emotions when she saw the Russian peasants lying or sitting on the station floor, spitting, cursing, reeking of garlic. She imagined herself getting infested with lice and other vermin if they were to be on the same train that she was to take. Every one of the peasants had under him and all about him blankets, dirty sheepskin coats and bundles and packs of various sizes and shapes.

"They must all be going to Siberia," she reasoned. They looked far lazier and less civilized than the Russian servants in Margenau. "They must be about the lowest kind of people there are in the whole world," Liesbeth said to Vater after a while.

He made no reply. They could not take a single step without walking on dirty paper and mud. Suddenly someone pushed her; she almost fell on the unusually long beard of a muzhik who was asleep on the floor. Most of the men were heavily bearded.

(To be continued.)

God's Word as Guide in Church Discipline

(Continued from page 2-4)

plied only to the Lord's Supper and to the love feast. It is clear that happy fellowship with incestuous persons who still let themselves be called "brother" is not possible. We must protect the honor of the concept "brother" from degradation by incestuous persons who do not have the promise of the kingdom of God. Those who cling to both the name, "brother", and the sin in their life, must be excommunicated.

The church, however, also must take a stand against members who are walking disorderly and are not living according to the principles of the church. In Thessalonica, for example, there were those who were slothful and idle. They were to be admonished to work with their hands. In case they were disobedient they are to be avoided: "Have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:14-15). This means that we are not to associate with him as though everything were still in order. When a visit is made, it is made with the purpose of doing personal work.

The two examples mentioned concerned people who clung to incest and disobedience. In Galatians six the Apostle Paul mentions another case, in which a brother was overtaken by an error. In such cases the whole church does not need to act. Spiritual brethren are to help the person so that his walk becomes normal again. This includes brotherly watchfulness, which quietly helps the fallen brother up again. This idea is expressed in Hebrews, when we read: "Look diligently lest anyone fail of the grace of God." There must be a striving to prevent sin in the church.

IV.

The Discipline of the Lord.

There is, however, also a discipline by the Lord of the church. At times this is done quietly and secretly. At other times the discipline is public, before the whole world. At such times God shows Himself to the saints as a holy God.

The Psalmist experienced this secret disciplining of the Lord, declaring: "My reins also instruct me in the night season." The Lord does not protect any of His children from this disciplining, for then they will not need to be disciplined by the church. In Hebrews 12 we read: "The Lord... scourgeth every son whom he receiveth."

What is the purpose of this discipline? So that we attain unto His holiness. We are to reach full consecration to the will of God in our lives, even as the Lord Jesus Christ did. If we do not have this inner discipline in our life we are not sons of God, but illegitimate children.

The Lord, however, also exercises public discipline for our sin. Moses, for example, was not permitted to enter Canaan because of his disobedience when he struck the rock. At such times we sometimes ask, "Why?" The Lord then gives us the answer when we become quiet before Him.

There are also certain types of behaviour in the church that the Lord will not countenance, and against which He takes action. For example, the Lord will not stand for self-righteous comparison with other churches, nor for spiritual pride. Some are proud because of an outward morality, others are pleased with their social activity, while others are proud of their spiritual experiences. The Lord of the church punishes us for what we do wrong. He goes to the root of our sin and eradicates it.

If the church neglects to practice discipline because it either does not see the sin or have the courage to judge sin in the church, God will enter with His discipline so that the church members are not condemned with the world. According to my interpretation of I Corinthians chapter 11, those who became ill and died because they partook of the Lord's Supper and the love feast unworthily were mostly the well-to-do members of the church.

All disciplining of the individual church member is of no avail if the church members do not personally place themselves under the discipline of the Word of God. The individual church member must not only accept the forgiving grace of the Lord, but he must also recognize the disciplining grace of God.

In John 15 Jesus pronounces His disciples clean because of the Word He has spoken to them. He promised further cleansing, however, to increase their fruitfulness. The agent of cleansing was His love, for He exhorted them to stay in His love. This means that they were not to draw back from the disciplining of the Lord.

When the Apostle Paul finally received the assurance that his thorn in the flesh was to stay, he bore it patiently to prevent him from becoming "exalted above measure".

In this way the church must also bear the scorn and the mockery of the world. With this attitude the individual Christian is also to receive the discipline of the Lord, so that he will be cleansed more and more. If the church members do not want to live under the discipline of the Holy Spirit and the Word of God, we will have to deliver messages on church discipline again and again without achieving anything.

If the church will not use God's Word as guide in church discipline, it will experience what the Jews experienced when Jesus cleansed the

temple. They had brought the ropes out of which Jesus could make a whip right into the temple. It was a solemn moment when Jesus braided the ropes into a whip. In Psalm 50 we read: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." Some day the solemn moment will come when Christ will put His finger on that which we have let come into the church.

In view of this the ministers of the Lord have the responsibility of teaching the Word in all earnestness, of warning and disciplining. Only then will every church member come under the discipline of the Word of God and the church practice effective discipline. Only then will the church be formed in the likeness of Christ.

Let us continue to build up the church in the doctrine, in the way of life, and in the principles of the Apostle Paul!

Kaleidoscope of Summer Service Experiences

Winnipeg, Man. — Ninety-six Mennonite young people are active in the Canadian Summer Service, which is sponsored by the MCC. These units in mental hospitals, T.B. sanatoriums, and other institutions provide a wonderful experience in work and fellowship for the participants.

Some of the experiences these units make are reported in each unit's mimeographed "paper". Since only a limited number receive these bulletins, we have gathered some of the highlights from the various units in order to give you a kaleidoscopic view of the activities of such Summer Service units.

Why Enter Summer Service?

Some have no doubt wondered what prompted these young people to venture out in this service. Was the pay so high? Did the adventurous aspects appeal? John Kroeker of Lowe Farm, Man., unit leader at the Manitoba School, Portage la Prairie, tells of his experience as follows:

"In my work as insurance underwriter last winter I felt very dissatisfied and useless to the Lord and I was constantly looking for a place where I could better serve my Lord and Master. In my search I read about the need for Summer Service personnel in the Saskatchewan Hospital, North Battleford, and immediately I contacted them for information. At the same time I contacted the M.C.C. headquarters in Waterloo, Ontario, for information about Summer Service.

The answers to my inquiries were instantaneous and the field of opportunity was laid open before me... All I had to do was to choose, and this I did after asking God for advice and help in making my right choice. Through prayer and studying of God's word, I was shown that the Manitoba School was the place for me."

What Is the Motivation?

In what spirit is the work done by these volunteers? How can serving those less fortunate than we are be of value to others? An editorial in "Clearwater Calling", the publication of the unit at the Clearwater Sanatorium, The Pas, Man., states:

"How can we proclaim the love of Christ effectively? Is it only the

great orator who can captivate his listeners with his influential speeches? Ah, no! the love that speaks the loudest is not proclaimed by words but by actions. So our actions broadcast our attitude towards Christ day by day. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

"Our work is of such a commonplace nature," you might say, 'All I do is sweep beds, wash table tops, pass bed pans, pass water jugs, wash glasses, pass medications, and wash hair. How can I show forth the love of Christ in these commonplace duties?' That is just it. How do we attack these so insignificant duties: Do we do them thoroughly? Cheerfully? Willingly? Or do we do them grudgingly, unwillingly — yes, we do them, but how? Do the patients see and feel that we are interested in their comfort and in the cleanliness about them? Or do we do only as much as is asked of us and no more, excusing ourselves by saying, "I wasn't asked to wash the lockers, drawers, jugs, glasses or mouth washes. I wasn't told to sweep the beds again and see that all are comfortable." If we truly want to proclaim the love of Christ, we will forget our own desires and be willing to go the second mile cheerfully."

A Witness in Life

What can a Christian worker in a T.B. sanatorium do to witness for Christ? An article in the publication of the unit at Ninette, Man., reveals that:

"Although the field of service in this secluded spot is not very extensive, there are many opportunities to serve the Lord in word, deed and song. Of greatest importance is our daily walk and talk. There is the patient who has lost all hope of recovery or the one who is downcast and lonely. With an act of love, a word of cheer, or a Scripture verse, these souls become comforted and often are open for further spiritual conversation. Then also, many of our co-workers do not know Christ as their Saviour and Lord. Through our faithful service, we hope that some sin-sick soul might receive new life in Christ.

(Continued on page 10-3)



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Gideons Announce New Bible-Placing Campaign

At its annual convention in Minneapolis, The Gideons International announced the goal of placing a Bible in every hotel and motel guest room in the United States and Canada that does not already have one. A Gideon survey showed it would take 720,200 Bibles, but the Gideons hope to accomplish it within a year. Next year will be the 50th year the Gideon organization has placed Bibles in guest rooms.

There are only 21,087 Gideons in the world, and yet these Christian businessmen raised more than a million dollars for Scripture distribution last year. About three-fourths of this amount was received from church offerings; the balance came out of the Gideons' own pockets.

During the year they placed 2,364,192 copies of the New Testament or the complete Bible - which was an increase of more than 550,000 over the previous year. This total includes 1,099,051 Testaments given to children in public schools and 277,349 Bibles placed in hotels and motels.

Sees Communism as Having Served Christianity

Communism has rendered a service to Christianity by forcing Asiatic peoples to make a firm decision between right and wrong. This statement was made by Lutheran Bishop Hanns Lilje of Hannover, Germany, at a rally at Toledo, Ohio. The bishop, who is president of the Lutheran World Federation, told the audience of 2,000 that the tendency in the ancient cultures was to avoid the issue between right and wrong. He urged Christians everywhere to cease their "timidity and curious shyness, and to speak out with conviction and courage."

Japanese Suicide Pilot Becomes Sign Language Preacher

A former Japanese suicide pilot in World War II, converted to Christianity by a missionary, was ordained a Baptist minister at Fort Worth, Texas, a few days ago. He is the Rev. Samuel I. Niwa. At his ordination he took the Christian name of Samuel because it sounded like his Japanese name, Isamu.

Mr. Niwa, who became a suicide pilot when he was only 15, was an atheist working with Communists while attending a junior college at Osaka after the war. He said that one night he heard a Baptist missionary preaching and was converted. "I remember every word he said," the minister recalled. "The

most important ones to me were, 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' I felt a need, and the missionary's words answered it."

He was reared as a Shintoist when a boy, and his father ordered him out of his home when he became converted. But the missionary took him under his wing and the youth came to America for theological training. He says he will become a sign language preacher, ministering to the Deaf, probably in a mission in his home city of Osaka.

Ceases Publication

The Sunday Telegram, Ontario's first and only Sunday newspaper, ceased publication on July 28. John Bassett, publisher, said the Sunday issue was being discontinued because of high production costs and a "disappointing circulation." The Sunday newspaper has been under attack from Protestant leaders and the Lord's Day Alliance ever since it first appeared over four months ago.

CANADASCOPE

Another Pension Increase Foreseen

Another increase in old age pension is believed by observers in Ottawa to be in the offing. Just prior to the election the Liberal government raised the pensions from \$40 to \$46. It is expected that the Progressive Conservative government will ask parliament to raise the pension to \$55.

During the June election campaign the Conservatives contended that the increase in the pension to \$46 was "niggardly". They promised a much bigger increase.

English Girl Paddles 1,400 Miles

A 21-year-old adventuresome English girl and a bedraggled-looking collie pup ended a 1,400-mile journey last week when they arrived in Winnipeg with all their luggage, including a fishing rod.

The trip was a two-month canoeing expedition, and Ruth Theed of Calgary, who came from England two years ago, did all the paddling.

"I wanted to see the prairies at close hand. It had already been done by motor bike and on horseback, so I thought I'd try it by canoe," she said.

Record Wheat Carryover

With exports in the first 11 months of the last crop year down 40,000,000 bushels, Canada's wheat carryover for the last crop year hit a record 722,967,000 bushels, ac-

ording to the Bureau of Statistics report. This surplus compared with last year's carryover of 579,574,000 bushels.

Wheat authorities across the prairies have joined in claiming that the bureau estimate was exaggerated. Spokesman for all three prairie wheat pools estimated that it was from 90,000,000 to 100,000,000 bushels too high.

Refuses Request to Curb Hutterites

A petition by a delegation from the Manitoba municipality of Elton asking for restrictive legislation and sterner control of Hutterite expansion in the province received a

cool reception from the Manitoba government.

The delegation met Premier D. L. Campbell, but was told that the existing agreement between the Hutterites and the municipalities is as far as the government wants to go in curbing the Hutterite's expansion. The present agreement limits Hutterites to two colonies of a specified size in any one municipality.

Reeve T. W. Pentland of Elton headed the group of farmers who protested the proposed sale of a block of land in the municipality to a Hutterite group. At present there are no colonies in Elton.



Shortcoming and Breakdown

By Edwin Raymond Anderson

It has been reported that the production of electric power in the United States has nearly tripled during the cycle of the past 10 years. For this past year of '56, a total of close to 684 billion kilowatt hours has been charged to consumers.

"That surely ought to be enough...and then some," would be the first thought. Yet, the utility companies are becoming increasingly concerned about the problem of keeping up with the spurting demand. During a particular heat-wave, such cities as Chicago and New York, experienced temporary power shortage, causing electrical equipment to function poorly. The recent boom in air-conditioners, the sharply increased use of electrical appliances, both for home and industry, has pressed hard against the problem.

In short...never enough. In short...shadow of breakdown. Those double "in shorts" may be marked out for many areas in this modern world. Man can never be certain of sufficiency, of solution. How oft of late, this has been shown up; in the field of international relations, for example...

Lift this to the spiritual level. Where this realm's religion is concerned, there will, in the very nature of the affair, be the element of shortcoming and breakdown. And wherefore? it would be well to face Jeremiah at this junction: "it is not in man that walketh to direct his steps" (Jeremiah 10:23). The old prophet points up today's problem all too well; the walk turns to weariness, then to wrong.

"The gospel of Christ... is the power of God unto salvation" (Romans 1:16) comes to mind as the bright hope, and positive answer. Here is pure power, perfect supply, sufficiency for the full satisfaction of every soul, meeting the deepest needs with the highest cor-

rectives. The centuries have told out the redeeming wonder of Calvary, and today's troubled hearts may yet find the same glory and power and deliverance in the offered, "so great salvation" (Hebrews 2:3). The changeless Christ (Hebrews 13:8) claimed by faith, enables one to utter earth's most positive declaration, "I know whom I have believed" (II Timothy 1:12); never a break-down with the Blessed One, but always a blessing and a benediction!

(Copr. ERA, 1957)

Graham Addresses Teenagers

...New York City — Billy Graham spent more time alone this week than he has in many years.

He secluded himself in his hotel room each day to prepare a new sermon for the special effort to reach young people in a city tensioned by juvenile gang wars.

How well he succeeded could be seen each night at Madison Square Garden, where those under 25 were in the majority for all services, attended by an average of more than 18,000. Responses to the invitation were the greatest of the Crusade, which has been going on for more than three months.

Scores of teen-agers in the New York area, many of whom previously went around armed with knives and lead pipes, have started carrying Bibles. Scripture study classes have been formed. One organization is known as the Hi Ba—high school born againers.

In the language of teen-talk, their new slogan goes like this: "The Garden may be square, but it's cool!"

Graham has broken down into language they can understand the Biblical stories of men like Samson, David and Daniel, strong young men of years ago who conquered their problems through Christ.

Graham made the challenge as tough as possible. That seemed to be the way they wanted it.

Weddings

Schmidt — Dyck

Miss Kay Dyck, daughter of Mr. and Mrs. Henry J. Dyck of Saskatoon, Sask., and Lorne Schmidt, son of Mr. and Mrs. John C. Schmidt of Saskatoon, were married on August 17 in the Mennonite Brethren church at Saskatoon. Rev. Art Martens officiated.

Mr. and Mrs. Schmidt will make their home in Saskatoon, Sask.



Christmas Bundles Ready

More than 28,000 Christmas bundles are ready for shipment to 11 nations where they will be distributed to needy children to help make their yuletide brighter.

The foreign relief and services office reports a total of 28,390 bundles contributed by North American families and church groups. This figure is about the same as a year ago — 28,222.

The bundles contain items of clothing, toys and other personal items wrapped in colorful towels. Each bundle is carefully checked in MCC depots, then baled.

In the next few weeks the bales will be trucked to docks and shipped to the following nations for MCC relief workers and other volunteers to distribute:

Jordan 5,800; Austria 4,750; Korea 4,800; Germany 3,250; Japan 3,000; Vietnam 2,000; Taiwan 1,100; France, Hongkong and Indonesia 500; England 50. A number are reserved for possible further requests.

The four depots report the following number of bundles contributed this season (last year's number in parenthesis): Ephrata, Pa. 12,298 (15,204); North Newton, Kan. 6,615 (6,240); Kitchener, Ont. 8,009 (5,345); and Reedley, Calif. 1,468 (1,426).

Experiments in Indonesia

Poultry, grass and rice are undergoing experimentation at the Oenito Training Center on Timor of Indonesia where Paxmen Albert Hoover (Troy, O.) and Edgar Hoover (Abilene, Kan.) serve.

This is an experimental farm where demonstrations are being made for the benefit of Timorese farmers in growing various crops and raising livestock.

Leonard Kingsley (Berne, Ind.), who directs the service project, writes: "Rainfall has been below

normal and this continues to be a long, hot and dry summer.

"We often wonder just how much influence this steady unchanging weather has on the general apathy and indifference that seems to prevail among most Timor people.

"They can hardly understand when we explain that it is necessary in America to make preparations for food during one season in order to have enough for the next. This is a tiring climate."

Mrs. Kingsley has been visiting the hospital in Kupang to play records and distribute games to small children. She has also helped in preparing materials for the local Evangelical Christian Church kindergarten.

Open Unit in Interracial Section

A new MCC service unit is being opened in an interracial section of Evanston, Ill., under the leadership of John W. Miller.

Volunteers in the Evanston unit will serve in various Evanston and Chicago social institutions. The unit house at 727 Reba Place will be the center for community fellowship and associations to make Christian love known.

Mr. Miller taught Old Testament the past four years at Goshen College Biblical Seminary. He is a graduate of Goshen College, Princeton Seminary, Basel University in Switzerland and New York University.

Mrs. Miller is a Goshen College graduate. Their children are Christopher, 4, and Jeanette, 2.

Other "charter" members of the group are Theodore A. Hartsough of Smithville, O., a member of Oak Grove Mennonite Church, and Mr. and Mrs. John E. Lehman, graduates of Eastern Mennonite College, members of Mennonite churches at Holsopple, Pa., and Harrisonburg, Va.

There will be other volunteers from autumn MCC orientation schools. There is expected to be interchange of fellowship with the 40 1-W men who are in Evanston hospital work.

Migrant Work Develops Church

Carl Wolgemuth of Elizabethtown, Pa., has been renamed leader of the MCC voluntary service project which serves migrant laborers at Huron, California.

This social service project, formerly headquartered at Coalinga, has developed into a church congregation sponsored by the Brethren in Christ Church.

A community chapel in Huron is to be dedicated this autumn. Its goals are "family religion, community betterment and acceptance of all people." The program will continue to include youth counseling, children's Bible instruction and activity

Mr. and Mrs. Wolgemuth served as leaders of the MCC unit two years prior to spending the past year as Brethren in Christ workers. Other members of the team are Catherine Miller of Uniontown, O., and Mr. and Mrs. Dwane Klassen of Newton, Kan.

Trainees Return Home

The 1956-7 international vocational trainees returned to their homelands after a year in America which they describe as beneficial.

They felt their year with American Mennonite families, in industries, on farms, in institutions and in their travels was a highlight of their lives and that they individually benefitted vocationally and religiously.

This group of 26 trainees included the first representatives from Paraguay and Jordan. The others were from Germany, the Netherlands and Switzerland. They assembled in Akron and visited Washington and New York before sailing.

Doopsgezinde Society Renounces Armament

Akron, Pa. (MCC) — The Algemeene Doopsgezinde Society (Dutch counterpart of Mennonites) voiced opposition to large-scale armament and has called on Christians "to bear witness in the world to their calling to the reconciling of nations."

Meeting in June the Doopsgezinde Society adopted the following resolution, which was issued to member ministers and published in some Dutch newspapers and shared with the MCC Peace Section:

"The board of the Algemeene Doopsgezinde Society declares itself to be greatly disturbed over the progressive building of armaments on a large scale.

"They consider this development, which menaces the life of all mankind, to be in conflict with the message of the gospel and the service to God and Christ.

"They call all Christians to think on this and to bear witness in the world to their calling to the reconciling of nations.

"It was resolved to bring this motion to the attention of government authorities and of the congregations belonging to the Doopsgezinde brotherhood."

KALEIDOSCOPE

(Continued from page 8-4)

of the infirmary seemed to have been a success. We were rather fearful whether the patients would participate but to our surprise the place was filled. Several expressed their appreciation of the songs and poems that they heard."

The Devotional Life

There is no effective service without fellowship with Christ. Unit life includes this, as a report in

the Ontario Hospital unit publication portrays:

"That which gives our summer's experiences real meaning, and helps us face our more difficult tasks with courage, is our daily periods of fellowship and prayer.

"Our devotional periods are held any time from six to eleven thirty in the evening — whenever all are off duty. We received many refreshing spiritual blessings even during the midnight hour. We all took turns leading discussions or meditations for these periods. One evening was spent with the members sharing their conversion experiences. Our devotional life was enriched by Rhoda's ability to create colorful mental pictures in her expression of thoughts, and Waldo's gift of arguing, along with Loretta's and Martha's own unique ways of sharing their viewpoints."

Members of Summer Service units always appreciate the visit of a member of the headquarters staff. Miss Hedy Sawadsky of the Waterloo office visited several of the units. The unit at Ninette reports on this.

"Next evening the fellowship committee entertained us with a weiner roast which was enjoyed heartily by all, despite burnt and ash covered weiners, ants in our drinks, a few bruises and overfilled tummies. We then played a few games, after which we went to the cabin where Hedy had a short, but very effective lesson on 'Love the Test of Holiness' based on 1 Cor. 13. Nobody minded the hike home, despite the lightning, thunder and rain, after the blessed fellowship we had had there."

Recreation a Vital Aspect

The life in a Summer Service unit is not restricted to work and programs. Recreation plays an essential part, as reports from the Manitoba School and the Ninette units reveal.

"Recreation plays an essential part of unit life. What is more refreshing than a game of volley ball after a day on the ward? Recreation draws the unit closer together. We learn our differences, and yet find it possible to cooperate and enjoy the sport. Although it is difficult for the whole unit to be together at once because of different shifts, we still find time for outdoor activities"

"Going up on a hill for a cracker and watermelon feast is really quite refreshing after a hot day's work on the wards. Swimming and boating seem to be everybody's favourite. As it is a very hot summer, we take great pleasure in both. Some have even taken the trouble of learning how to swim."

The most unexpected things can happen on a boys' ward in a T.B. sanatorium, as the following experience of one of the members at Clearwater Sanatorium shows.

"One day as we were making our regular rounds to see if they
(Continued on page 11-4)

On Assistance to South American Mennonites

Hillsboro, Kans.—North American Mennonites have frequently looked with skepticism on the establishment of Mennonite Colonies in South America. They have ridiculed the decisions of various leaders and questioned the wisdom of post-war refugee movements. By doing this they have been a constant discouragement to Mennonite settlers in the south. It is encouraging to note that more and more are now looking on the whole movement as providential direction.

The 1957 M. B. Board of General Welfare budget for assistance to M. B. churches in South America totals nearly \$25,000. It does not include the MCC aid to the Mennonites there. Of this budget, over ten thousand dollars has been appropriated to support North American teachers and workers there. Another \$2,460 is in the form of assistance to ministers there, while \$4,500 goes toward the upkeep of the various Bible schools and the assistance of needy students.

But why are the Mennonites in South America? Was there no better country to which they could have gone? The following statements help to answer some of the many questions that arise.

Mr. C. F. Klassen, who was intimately connected with the movement of refugees to South America, has stated: "People today frequently ask why Paraguay was selected as the country to which to send our Mennonite refugees. They wonder if Paraguay was the best country available after hearing about all the difficulties our Mennonite brethren endure. Those of us who are closely associated

with this work still feel as we did then, that the open door of Paraguay for these people was the leading of God. When one considers that one soul is worth more than all the world, and that more than 50 (the figure is much higher now.—Ed.) of the Paraguayan Indians have accepted Christ as a result of Mennonite missions, there is no doubt in a person's mind that the Mennonite settlements in that country have been worth while."

In an editorial the *Mennonite Weekly Review* commented: "With but few exceptions, the settlements in South America were born out of distress and tragedy. The tribulations the emigrants endured in Europe were as great as any the church ever experienced. In Russia many thousands lost their lives and whole villages were completely wiped out.

"On the new continent—in the bushlands of Paraguay and the forests of Brazil—life was bitterly hard. Ants and grasshoppers destroyed the crops, there were no roads and the climate at times seemed almost too severe.

"But the opening of South America (and Mexico, for that matter) for Mennonite settlement was not without great opportunity and special assignment. Even in the short period of 30 years some phases of the assignment, and the extent of it, have become fairly clear.

"Surely the vast, undeveloped southern continent had need of the industriousness and enterprise the Mennonites could bring. The new colonists will be able to do much toward raising the standard of living in the countries which have opened their doors to them.

"But other phases of the assignment are even more important. The growing Paraguayan leper project and the very remarkable mission work among the native Indians indicate a still greater channel of service. It is to the credit of South American Mennonites that they so quickly became aware of their responsibility to the unevangelized natives, so that Paraguay is today one of the most fruitful mission fields in the world.

"Could it be that in the years ahead God wants the growing colonies to help bring a new and more vital Christian faith and life to the whole continent? We in North America will need to become their partners in the task. We can give effective assistance only to the extent that we carry out this same assignment here at home."

South America is growing in importance in the world's economy and as a mission field. The extent of Mennonite interest in South America is evidenced by the fact that Mennonite settlers, Mennonite mission boards and MCC are

working in all countries except the Guianas, Venezuela and Chile. There is potential for our brotherhood to make a strong spiritual impact in South America. With the increased attention which education and schooling are receiving in Paraguay, it is important that education have the proper, Christian emphasis. We have the opportunity of making this contribution through our Bible schools, Bible institute, the teachers we supply and support, and the students we train for teaching.

Pioneer Missionaries Report

By Irene Hiebert

Plum Coulee, Man. — Rev. and Mrs. A. A. Janzen, pioneer missionaries to the Belgian Congo, visited the Grossweide M.B. church here on Sunday, August 4, and reported on their work.

Mrs. A. A. Janzen spoke to the children for a few minutes before Sunday school on Sunday morning. With the aid of a flannelgraph she presented to them "Dark Africa" and its needs. Rev. Janzen chose as his text II Timothy 2:2-5, speaking on "The Open Door". Both Rev. and Mrs. Janzen requested prayer for the missionaries, for the converts, for backsliders on the field, for new workers and for the mission board.

"Many tribes have never heard the Gospel," stated Rev. Janzen in his message. It seems that the young people are more willing to receive the Gospel, for the old people are discouraged by the fact that they cannot read or write. It takes much time and patience to teach them the Word of God.

Rev. and Mrs. Janzen also spoke at the evening service. Mrs. Janzen again spoke to the boys and girls, telling them several stories from real events in Africa. She showed them several idols and fetishes brought from the mission field and taught them a missionary chorus, sung according to the tune of "Into My Heart". The verse is: White are the fields All round the world.

They call to my heart, Lord Jesus. I'll go, I'll stay, I'll give, I'll pray, To win souls for Thee, Lord Jesus.

"I am a witness tonight," Mrs. Janzen told the congregation, "to tell you that your prayers have also been answered. The lives of missionaries have been protected, burdens were lifted, and grace given for every need."

Mrs. Janzen then challenged us to consider the lost condition of the natives and to look on the fields that are white for the harvest. They have often seen how the natives die without hope. When the mission work began at the Kafumba station they were just a few. Although there are approximately 70 missionaries now they have no couple that can devote their whole time to

visiting the villages, so the need is still very great.

Slides were shown to aid us in understanding the work that is being done. It was amazing to see the changes that had taken place in the appearance of the natives when they turn from idol worship to serve the true and living God.

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(Continued from page 10-4)

where all sleeping, Dale and Kovik had very mischievous looks on their faces. "Boys! What are you doing?" "Playing with mice." Eeeeeek!!! — Yes, they had real live mice in their hands and were playing with them.

"Where did they come from?" Kovik, bubbling over with excitement mentioned that there is a hole in the bathroom floor, and they had put food on the end of some string and had lured the mice out.

The Staff's Viewpoint

And what does the staff at such an institution think of the work done by members of the MCC Summer Service units? The chief male attendant at the Manitoba School, Portage la Prairie, writes in that unit's publication:

"It is a privilege to express appreciation for the services rendered to the Manitoba School by the Mennonite Service Groups which first came to us in 1952 and have continued to assist us each year since.

"I, personally, look forward each summer to receiving them and trying to make them welcome. They bring a freshness to us — new faces, new ideas, youth, and best of all a combined spiritual force for good in our ranks. Much as a blood transfusion helps to put new life into the person receiving it, this group puts new life into us each spring.

"These young men tackle a difficult job, often having no idea as to what is ahead except a determination to serve their fellow men. What is the reason that not one of them has ever failed to be a good useful servant and not one has given up in despair?

Are they strengthened by their periods of devotion and prayer? I am sure they must be.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me' — I am sure this passage of Scripture must have echoed in their minds time and time again as they tended the sick, clothed and cleansed those who knew not how, and guided those who tended to be difficult.

"It is my thought that the experience gained by the individuals of the groups who have served will never be forgotten, and has added to their storehouse of experience something which could not be gained anywhere else."

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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Pioneer Missionaries Passes

Winnipeg, Man. — Rev. A. A. Janzen, pioneer Mennonite Brethren missionary at Kafumba, Belgian Congo, passed away in the Concordia Hospital, Winnipeg, on Monday, August 19. He suffered the first of a series of heart attacks while on deputation work in Manitoba and entered hospital on August 14. Mrs. Janzen was with her husband during his brief stay in hospital.

Rev. Janzen first went out to the Belgian Congo in 1912 after graduating from the Mountain Lake, Minn., Bible School and the Moody Bible Institute. His first wife passed away in 1937 while they were on the mission field. In 1943 he married Miss Martha Hiebert, who had gone to Africa for her first term of missionary service in 1928.

The Janzens retired from active missionary service this year. After attending the Canadian M.B. Con-

ference at Herbert, Sask., they embarked on an extensive deputation tour in Canada. They were going to make their home at Mountain Lake, Minn., where they are members of the M.B. Church.

Announce School Opening Date

Chilliwack, B.C. — The East Chilliwack Bible School will begin its fall term on October 1, according to an announcement by the school committee.

Two years ago the Bible school began a two-semester, eight-month school year, thus covering the former four-year course in two years. Mr. Jacob Friesen is the school principal, while Rev. Peter Penner, present home missionary at Lindal, Man., will fill the vacancy caused by the departure of Mr. John Kasdorf.

Information concerning the school may be had by writing either to Mr. Jacob Friesen, % East Chilliwack Bible School, R.R. 2, Chilliwack, B.C., or to Mr. H. A. Kroeker, R.R. 2, Chilliwack, B.C.. Now is the time to apply so that room and board can be arranged for.

New Mission Station Opened

Hepburn, Sask. — The M.B. Mission Board of Saskatchewan has announced the opening of a new mission field in Carrot River, Sask.

Since there already are several born-again Christians, the pre-organizational steps towards an M.B. Church have been taken. Charter members will be received up to October 1, after which further organization shall take place. A bap-

tism is also planned in the very near future.

The field was officially opened on Sunday, August 11, 1957, by the director of the M.B. Mission of Saskatchewan, Rev. J. S. Adrian. It also included the installation and welcome service of the ministerial mission worker, Rev. and Mrs. Victor Nickel.

The mission has asked prayer support for this new field that God has entrusted to them.

With the opening of the mission field at Carrot River, Sask., by the M.B. Mission of Sask., the mission now operates 12 fields, with its office from which the DVBS and Bible Camps are directed, at Hepburn. The office also assists in the general oversight of the fields and in keeping the churches informed regarding the work.

Adults Attend DVBS Too

Winnipeg, Man. — A concerted effort to include the whole family in this year's daily vacation Bible school program proved successful at the Elmwood M.B. church. From the beginner to the adult class, attendance recorded a new high, with 21 churches represented at the sessions, held from Aug. 5 to 16.

Total enrollment this year stood at 339. Of these, 68 were in the adult department, 38 in the intermediate department, 71 in the junior department, 86 in the primary department, and 76 in the beginner department. Classes were held in the evening from 7 to 9, with both the intermediate and adult departments new this year.

A staff of 40, with Mr. John Froese as superintendent, did their best to meet the spiritual needs of the children and adults. Worship services, Bible lessons, singing, workbooks and handwork featured the class sessions. The adults found a series of doctrinal and ethical subjects inspirational and informative. Of special interest was a series of lectures on physical and mental health, given by Dr. John Krahn.

The closing program on Sunday night, proved colourful and inspiring. The beginners with their rythm band, the primaries decked out in sailor hats, and the fine singing of the juniors and intermediates pleased the fair-sized congregation of parents and friends. A message by Mr. C. C. DeFehr closed the evening.

Songfest in Northern Saskatchewan

Hepburn, Sask. — The choirs of the M.B. churches of the Northern Saskatchewan M.B. District Conference united in heart and voice for the annual song festival, held in the M.B. Auditorium here on Sunday, August 18.

As a prelude to the service a newly-organized band from Dalmeny, directed by Mr. Jake Loewen,

rendered several selections. Also of special significance was the music provided on the specially-installed Baldwin organ by Mr. Donald Forbes, organist and choirmaster of the Knox United Church in Saskatoon. His style and choice of music, as well as the astounding way in which he mastered the instrument, conveyed to us what an organ should really sound like. Mr. Forbes accompanied the choir for two anthems.

Deviating from the usual pattern of the song festival, in which only the mass choir sang, the various church choirs grouped together for special selections, or sang as individual choirs. A trio, quartet, and a men's octet also sang. Mr. J. K. Schroeder directed the mass choir in three songs.

Rev. George Dyck, pastor of the Dalmeny M.B. Church, brought a short message.

A capacity audience attended this annual occasion, in which the blessings, both musically and spiritually, flowed freely.

Leave For Uruguay

Brother and Sister John A. Wall, new Board workers in South America, planned to leave the Paraguayan Chaco for Montevideo, Uruguay, on August 11. Following their arrival late in July, they visited churches and workers in western Paraguay.

On the Horizon

August 25 to September 8. — Evangelistic meetings in a tent by Brunk Revivals, Inc., at Winnipeg.

October 13 — The 25th anniversary of the founding of the Conference of Mennonite Brethren Churches in Ontario will be held in the auditorium of the Eden Christian College.

October 19. — The General Conference of the M. B. Church in North America will begin its triennial sessions in British Columbia.

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— Nine Mennonite churches are sponsoring the meetings! —

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(Postal money order or bank cheque, including exchange.)

Name:
(Please print)

Address:

(Sample copies mailed free upon request.)