

Mennonite Observer

"For I decided to know nothing among you except Jesus Christ and him crucified." I Cor. 2:8.

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A very interesting contest on the book of Acts was a highlight at the Ontario Youth Conference. Here Brother Peter Hamm, quiz director, presents cups to the members of the winning team. Members of the team from Virgil are, from left, Jake Wiens, Arlene Warkentin, and Bob Warkentin. The Kitchener team was second. (Photo by J. R. Penner)

Ontario M. B. Youth Conference

By H. H. Voth

Kitchener, Ont. — The campus of Eden Christian College, Virgil, Ont., was the site of the annual Conference of the young people of the Ontario M.B. Churches, held from August 9 to 11.

Fine weather, good facilities and a deeply spiritual atmosphere combined to make this a time of enjoyment and spiritual refreshing. Under the guidance of the provincial youth committee, much preparation had preceded the opening of the Conference. As a result the whole program proceeded smoothly from the parking of cars and the feeding of hungry multitudes to the presentation of the spiritual challenge of the conference.

Dr. Joseph Schmidt, president of Grace Bible Institute, Omaha, Nebraska, stirred the hearts of the participants with seven messages centered around the theme, "Discipleship". In his opening address

on Friday night, Dr. Schmidt spoke on "The Door to Discipleship". In three meetings on Saturday he dealt with "The Dynamic, The Discipline, and the Denial of Discipleship". On Sunday, the last and greatest day of the Conference, Dr. Schmidt presented the "The Demands", "The Dimensions", and "The Dividends of Discipleship". Under the searching light of the Word many came to see the challenge of a consecrated life, a life which is "a living sacrifice". Many came forward to consecrate or re-consecrate their lives to the Lord's service.

Bible Quiz a Highlight

A highlight of the Conference was the annual Bible quiz. For several months before the occasion the young people in the various churches had been studying the Book of Acts. Each church had its own competitions, and on the basis of

(Continued on page 4-2)

Missionaries Speak at Youth Retreat

Matsqui, B.C. — The young people of the M.B. Churches in British Columbia began to converge upon the Pentecostal Camp at Clayburn, B.C., in the late afternoon of August 23, for the first M.B. Youth Retreat in B.C..

The theme of the three-day conference, which had missionary emphasis, was: Praying - Giving - Going. A total of approximately 1,200 young people had registered by Sunday, 200 of these being overnight campers.

An expectant throng entered the chapel for the first service at 8:00 p.m. that evening to hear the welcome extended by the B.C. youth leader Mr. H. J. Unger. He challenged the participants in the retreat to "Let barriers down." In large letters, the pennant, "We Would See Jesus", emphasized the purpose of the large gathering.

Missionaries Present

The special speakers for the camp included the missionaries: Miss Susie Brucks, Africa; Rev. and Mrs. Ernest Dyck, Africa; Rev. J. Loewen, Colombia; and Rev. and Mrs. D. Wirsche, Colombia. The meeting was informed that Rev. Wirsche had been forced to miss the initial meetings due to laryngitis.

Rev. J. Loewen conducted a brief memorial service for the late Rev. and Mrs. J. A. Dycks, who died in last winter's airplane accident in Colombia. Rev. Loewen reported how he had been in the search party of three men that located the wreckage of the HK-155 in the record time of only 70 hours. Rev. and Mrs. Dyck were buried on the mountain top in a grave dug with hands and the help of a bush knife. Rev. Loewen told of the serene look on Sister Dyck's face, and of the burning zeal of Rev. Dyck, which had caused him to say, "Who will take our place when we are gone on furlough?"

"But God saw fit to let the earthen vessel drop, that even in spite of death, the excellency of the power might be of God, and not of us," Rev. Loewen declared.

Challenge to Consecration

Rev. P. R. Toews, dean of the camp, challenged the young people with a message of consecration. He

revealed the secrets of a yielded life to Christ, which include a crucifixion of self, the indwelling of the Christ, and a receiving and producing faith in the promises of the Bible. The contents of such a life, he said, would be a presentation of that life to Christ, the consecration of that life as a love offering to God, and the devotion of a yielding to God's commission for the individual believer.

The first service ended with the showing of "The Son Of Man."

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Reunion Hears Conference Moderator

By Vernon Stobbe

Clearbrook, B.C. — Reminiscence and initiation were both in evidence Sunday afternoon when past, present, and future students of the Mennonite Brethren Bible institute met with teachers and board members in the shade of the recently completed modern buildings for a devotional program and fellowship lunch.

Rev. A. H. Wieler, principal of the institute, gave the welcoming address, issuing a challenge based on John 21:15: "Lovest thou me more than these?" The program was then chaired by Rev. J. F. Redekop, a teacher.

Singing, an activity always enjoyed at the institute, also held its own at the reunion. A period of congregational singing led by Rudy Willms was followed by mixed and male quartets.

Feature item on the program was a message by Rev. P. R. Toews, moderator of the B. C. Conference of the Mennonite Brethren Church, chairman of the Canadian Youth Committee and pastor of the Fraserview M. B. Church, Vancouver, B. C. Basing his message on I Cor. 3:9, he spoke of the Christian as Christ's fellow-laborer. He emphasized the loftiness of that position and the need to be in direct communion with Christ to obtain it.

The program also included testimonies from former students, teachers and board members, a poem, and short talks by Rev. Her-

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EDITORIAL

GUEST EDITORIAL

A Church in Danger

When Spiritual Vitality is Endangered

By Walter Wiebe

(Last of two installments)

About a year ago the Rev. H. H. Janzen preached a sermon on "The Dangers Confronting Christian Youth Today". In it he emphasized the danger for our young people of missing true spiritual life. They have been born into Christian homes, have had the privilege of a Christian environment, have been taught in our Sunday schools, and from all this have learned the externals of Christianity to such an extent that they have adopted them, outwardly. Brother Janzen asked the question, "But has it all led to superficiality in matters of Christian life and experience?" He thought it had, especially when he compared the baptismal testimonies of many of our young people with the testimonies of recent immigrants whose Christian experience took root and laid hold on their lives in much less favourable circumstances.

A. W. Tozer, in an article in *Christian Life*, May 1957, writes of the "error of textualism", which has become an insidious by-product of fundamentalism in evangelical circles. Textualism "assumes that if we have the word for a thing we have the thing itself. If it is in the Bible it is in us. If we have the doctrine, we have the experience. If something was true of Paul it is of necessity true of us because we accept Paul's epistles as divinely inspired. The Bible tells how to be saved, but textualism goes on to make it tell that we are saved, something which in the very nature of things it cannot do. Assurance of individual salvation is thus no more than a logical conclusion drawn from doctrinal premises, and the resultant experience wholly mental."

It is in these words of Dr. Tozer that I see a keen analysis of the spiritual state and experience of many of our young people. Certainly they have learned the evangelical vocabulary, the current cliches which are used over and over again to describe a personal experience of salvation. "I felt uneasy and afraid the Lord would come, and I shouldn't be ready. They read John 3:16 to me. I prayed, and now I believe I am a Christian." The experience is a figment, without spiritual fruit in the life.

We have examined the root; we must now look at the fruit. It seems to me that only with this understanding will we be able to analyze the character and quality of the spiritual life of 'Christian' young people without being unduly surprised. One writer refers to the "grand old landmarks of morality" which are so obviously missing from the lives of many young people. At times one searches in vain for these basic Christian virtues — honesty, chastity, humility. There seem to be few or no moral and spiritual issues within the context of the spiritual life. The good fight of faith is missing from the contemporary Christian life, and in its place is the uneasy and unsteady action of rock and roll. It is true as one writer points out, "Young Christians take as their models the rankest kind of worldlings and try to be as much like them as possible."

Another danger confronting the young people of our churches is materialism. This danger is double-barrelled, for not only does the buoyant economy of our day provide easy money by way of highly remunerative employment easily obtainable, but also the very people who are in the best position to warn and instruct the young people regarding the fleeting quality of material riches, the parents, these are the very ones who urge their young people to seek first a way of life that promises immediate remuneration and eventual financial security. It is tragic that often a few necessary years of Christian training are sacrificed; a profession that promises quick monetary rewards is eagerly pursued. Sometimes even any kind of educational preparation is forfeited for the sake of a ready job with good pay. All these are dangers for a generation of young people who through some international calamity may yet in their lifetime have to learn the bitter lesson that material values, though a gift from God, are but temporal, and are often insufficient to sustain even for the brief span of one human life.

DEVOTIONAL

"Unto the Uttermost Part of the Earth"

By Ernest Dyck*

In the spring of 1952 while in preparation to go to Belgium (and to the Congo), a lawyer whom I was consulting concerning documents needed for such a venture asked, "Why Congo? Are there not enough people in Canada who need the Gospel that you must go to Congo?" This question uttered by an educated, thoughtful individual who knew not Christ as his Saviour and Lord, must be answered by each born-again believer of the church if they wish to remain true to the teaching of Christ.

If we reflect upon the last words of Christ before His ascension we will note that "The Great Commission" of Acts 1:8 closes with this phrase, "Unto the uttermost part of the earth." If we analyze this verse more in detail, we notice that those who are Spirit-filled will be witnesses to the regions beyond. There is no legalistic must in the matter. It is an inward force which has been created because the love of God is shed abroad in our hearts and now the love of Christ is constraining us to be witnesses. This witness begins at home and grows in scope and influence until it reaches unto the uttermost parts of the earth.

The world in which we live has become readily accessible due to modern means of communications and transportation. One finds that companies such as the Singer Sewing Machine have penetrated into the heart of Africa to sell their products. One can buy their wares at most any store in the Congo. They have gone into the undeveloped and uncivilized areas of the world to capture the markets and hold a monopoly for their company. The prospects of financial gain and wealth make them quite willing to endure danger and hardships for a season.

The task of witnessing to the uttermost parts of our farflung mission fields calls upon teamwork that functions with the efficiency of the best-coordinated and trained mili-

tary machine of our nuclear age. If we as Christians are "Spirit-filled", we all will be witnesses to the uttermost. God calls forth the workers of His choice. The churches recognize this call and send them forth to Africa, India and other uttermost parts. They pledge themselves to hold up holy hands in prayer so that the missionary might be able to vanquish the forces of darkness. Thus the witnessing to the uttermost parts becomes the work of each member of the Church.

In closing let us remind ourselves that there is still much land to be possessed. The M. B. Conference is responsible for some twelve million souls to be evangelized by about 205 missionaries. Of these 12 millions, almost thirty thousand have been won to the Lord and added to His Church. This works out to about one Christian among each 400 people in all the fields for which our Church is responsible. Thus we need to remind ourselves again that the fields are ripe as never before for harvest. Many are dying daily without a living hope. We must work while it is day, each one playing his part in witnessing unto the lost in the uttermost parts of the world, for the night is drawing nigh when no man can work.

*M.B. missionary to the Belgian Congo now home on furlough.

Is that your prayer, to be saved from aimlessness and futility, to have life turned from a problem into an enterprise? If so, think again of the saying of Jesus: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." —Robert J. McCracken.

Whereas once we were threatened with a Christless "churchianity," now we are in danger of a churchless Christianity.

—Erland Waltner.

Not all the dangers and problems lie in the lap of youth, as I have indicated. Evan Oswald, writing on needs of Christian youth in *Christian Living*, August 1957, refers to a study that was made of Ohio Mennonite churches that closed their doors in the late nineteenth century. "One of the basic conclusions coming from this study was that numbers of the... congregations failed because the leaders could not accommodate themselves to changing conditions... and the organization of young people's activities in the church." I believe it is up to us as churches to continue studying the needs and dangers of our young people and then with the help of God to find Biblical solutions.

David once asked, "Is the young man Absalom safe?" It was a heavy concern of his heart. May we too have such a concern, but in good time, so that the answer of tragedy need not come to us as it did to David, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

Policeman's Reply to Niebuhr

By George Burnham

New York City — People usually write growling letters to the editor about policemen.

Conrad S. Jensen, Captain of one of New York's roughest police precincts, the 23rd, switched the procedure. He wrote one to the editor of Life Magazine on the unlikely subject of Billy Graham and his critics.

It was in answer to the views in Life of a theologian, Reinhold Niebuhr, and a practising pastor, Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church.

Since the letter isn't likely to see the light of print, unless it appears here, portions of it are quoted, as follows:

"I am aware that my scholastic background, as compared to Mr. Niebuhr and Mr. Bonnell leaves me only a rung or two off the ground ... because I am a policeman I encounter the danger of being put into the category of a 'dumb cop'. Notwithstanding, I have no ulterior motives and God knows my heart.

"Nineteen hundred years ago a Centurion (a police captain like myself, if you will allow this parallel) stood by the foot of the cross of Christ and made this statement: 'Truly, this was the Son of God.'

"He had just witnessed the crime of all crimes. No doubt he was reluctant to carry out the order to crucify 'this just person.' Whether or not the centurion had time to reflect on the worth of this sacrifice and recognized it as a 'bargain,' as Mr. Niebuhr puts it in his closing statement, I don't know ... Perhaps the centurion saw the peace of God in the face of the penitent thief and then looked at the other malefactor who refused a 'bargain.' However, both men came to a decision without the benefit of 'christian historical scholarship.'

"It has been my experience to witness the 'Gospel' of some of those taught by Mr. Niebuhr. The message is mostly 'birth control' and 'rent control ...'

"When Mr. Niebuhr calls the Gospel preached by Billy Graham a bargain, he must realize there will come a time when he will have to justify this remark. Jesus also had His critics—His greatest being

the intellectual, religious, self-righteous pharisee, who, no doubt, had a lot of 'historical scholarship.'

"Throughout Mr. Niebuhr's views, he refers to the fact that Billy Graham's approach is 'too simple,' 'less complicated,' 'over-simplified' and 'uncomplex.'

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Missionary to Teach at Winkler

Winkler, Man. — Rev. Wm. Baerg, M.B. missionary to the Belgian Congo now home on furlough, will teach at the Winkler Bible School during the coming school year, it has been announced.

Rev. Baerg and family have been on the mission field in the Belgian Congo for two terms. They have served on the Djongo Sanga and on the Panzi stations. Previous to leaving for the mission field Rev. Baerg has served for two years among the Indians of northern Canada. He is a graduate of the Winkler Bible School and has studied at the Prairie Bible Institute for two years.

The Winkler Bible School will begin its current school year on October 15. Dr. G. D. Huebert is the principal. The other teachers are Mr. John Goossen, Mr. John Boldt, Rev. D. K. Duerksen, and Rev. J. H. Quiring. Private voice lessons will be given by Mrs. Justina Wiebe, while Miss Elizabeth Labun will teach piano.

Associated Seminaries Ground-Breaking Ceremonies

Chicago, Ill. — Ground-breaking ceremonies for the new Associated Mennonite Biblical Seminaries have been set for Tuesday, September 3, at Elkhart, Indiana.

The combined seminaries of the (Old) Mennonite Church and the General Conference of Mennonites will be located on a 55-acre plot outside of Elkhart, Indiana.

The administration of the Mennonite Biblical Seminary has issued a call to the constituent churches to make September 3 a special day of prayer in behalf of the seminary. Members are also exhorted to identify themselves with the first

day of work on the new buildings by giving their September third wages to the Seminary building program.

The beginning of the Associated Mennonite Biblical Seminaries building program has been hailed as the beginning of a new era of inter-Mennonite fellowship and activity, and as one of the most significant Mennonite beginnings in this century.

Kaspers Now at Gadwal, India

By Rev. J. J. Kasper.

On May 26 we boarded the M.S. Hoegh Silvercrest, freighter of the Hoegh Line, in San Francisco and early the next morning left the shores of America once again to sail toward the land of India. After having stopped at Manila and Singapore, we arrived in Colombo, Ceylon, on the morning of July 3. The following day in the evening we left Colombo by train and having crossed the channel between India and Ceylon on a ferry, we again took the train and arrived at Jadcherla, Deccan, on the evening of July 7. The missionary staff welcomed us and lovingly accepted us into their homes. The missionary conference began the next day in the evening. It was a joy and privilege to meet the missionaries and also the brethren from at home, J. B. Toews, J. P. Kliever and C. A. De-Fehr, whom we had met a few months ago while on deputation in Canada and the United States.

The missionary council has asked us to take over the work of the Gadwal field. This is a field with many Christians and great possibilities.

While thanking you for your loving kindness and prayers in the past, we would ask you to remember us in prayer as we take up this new assignment. Our address will be: Mennonite Brethren Mission, Gadwal, Andhra Pradesh, Deccan, South India.

Our Readers say

Read With Great Interest

Since I would like to order a few books advertised in the Mennonite Observer, I would also like to take this opportunity of telling

you that we read the Mennonite Observer and the Mennonitische Rundschau with great interest. Thank you for the good articles, news and the many blessings received through them.

May God continue to give you necessary wisdom and strength to serve Him and our people in such a way for a long time to come!

Sincerely,

Jacob Duerksen,
Lac La Hache, B.C.

Keeps Readers in Touch

The Mennonite Observer, which I've been receiving since the New Year, has been a great blessing to me. It also serves to keep in touch with the youth and important events. I would not wish to do without it.

Sincerely,

Mrs. P. G. Willems
Hepburn, Sask.

Appreciate Mission Reports

... We enjoy reading the Mennonitische Rundschau and the Mennonite Observer. We especially appreciate the reports from the mission fields and of the work among the children in Canada. They challenge us to more intercession, and have also led to an exchange of letters.

We wish the personnel God's blessing.

Yours in Him,

Woldemar Dyck
Kitchener, Ont.

Welcome Addition to Library

In reading the Mennonite Observer at Akron recently I noticed that you are familiar with my activities. I have now been here in Baie Verte, Newfoundland, for two days, and I feel that the Mennonite Observer would be a welcome addition to our library here in the unit house. Please send it in my name to the above address.

I will be the principal of a three-room school here in Baie Verte, teaching grades 8 to 11. Mr. and Mrs. Cliff Lind of Salem, Ore., are the other two teachers. The work is quite a challenge. With the prayerful support of friends back home I am sure our work will not be in vain.

Sincerely,

Ernie Reimer
MCC Unit, Baie Verte,
Newfoundland, Can.



DEDICATION OF HOSPITAL ADDITION: On July 11 the missionaries and indigenous church at Jadcherla, India, had the joy of dedicating three buildings that will greatly aid in the medical work. At the left is the administration or main hospital building used for outpatients and surgery. In the centre is the Schellenberg Memorial Ward building, while at right is the dwelling of Dr. Jacob Friesen and his

family. A large audience of Indians, including Christians, local businessmen and government officials, joined the missionaries for the occasion. Also present were the representatives of the mission board, Rev. J. B. Toews, Rev. J. P. Kliever, and Mr. C. A. DeFehr. Dedicatory prayers were offered by Rev. J. B. Toews, Rev. J. J. Kasper, and M. B. John of Mahbubnagar.

Tabor College

New Faculty Appointments

The president's office last week announced the appointment of Mrs. Wanda S. Tieszen of Newton, Kansas, as assistant professor of modern languages for the coming term. During the fall semester Mrs. Tieszen will teach courses in German on a half-time basis, with the possibility of offering Spanish or French, according to demand.

Mrs. Tieszen has wide professional and teaching experience. A graduate of Bethel College, she holds the A.M. degree from the University of Denver, and has taken additional graduate study at the University of Colorado.

She had taught at Freeman Junior College in South Dakota, and at Bethel, Hesston, and Central Colleges in Kansas. During and after the war, from 1942 to 1946, she served as a professional translator in Los Angeles, Washington, D. C., and Nuremberg, Germany, the latter as a government translator at the famous war-crimes trials. She worked in the Department of Agriculture in Washington in 1943-'44.

Dr. Herold Vogt, clinical psychologist at Prairie View Hospital, Newton, will be teaching the course "Abnormal Psychology 313" during the fall term. Dr. Vogt graduated from Tabor in 1950 and holds both the M.A. and Ph.D. degrees from the University of Southern California. He is a member of Phi Kappa Phi, national scholastic honorary society, is married, and the father of three children.

Tabor Faculty Retreat

Members of the Tabor College faculty and staff will meet for a three-day retreat Friday through Sunday, September 6-8, at Camp Webster, a church campground near Salina, Kansas.

The subject of the key-note address, to be given by a minister of the Southern District of the Mennonite Brethren Conference, will be "The Effective Christian Life on a

College Campus." A good portion of the time will be given to group discussions, of subjects such as "Effective College Teaching" and "Campus Problems."

"War" Theme of September Messages

Harrisonburg, Va. — B. Charles Hostetter, pastor of the international Mennonite Hour broadcast, begins his fall series on the theme, "The Christian and War".

"War is not only the denial of Christianity, but of all the most sacred things of life" is one of Hostetter's opening statements in the September 1 broadcast quoting Major General John O'Ryan.

"No one has ever dared to paint a picture of Christ with a sword in His hand," continues Rev. Hostetter. "All that the sword stands for is diametrically opposed to everything Jesus taught, lived, and died for."

Half of the program is given to singing by a 30-voice A Capella Chorus, Ladies Sextet, and Male Quartet, on this coast-to-coast 30 minute broadcast.

Discipleship Topic of Conference

(Continued from page 1-2)

these each church sent a team consisting of three members, supported by some substitutes, to the competitions at the conference. After the round robin contests, in which several teams were eliminated, the semi final contest was held on Saturday afternoon. The two teams which emerged victorious were the teams from Virgil and Kitchener.

Sunday afternoon the final contest was held, when the Virgil team was proclaimed the winner, with each contestant receiving a cup in recognition of his achievement. To the church of the winning team went the shield of the year. Brother Peter Hamm, teacher at the Eden Christian College, was the quiz master in charge of all the contests.

The Virgil M.B. Church cancelled its morning service, and the members of the church joined with the Youth Conference in the Sunday morning service. The first part of the service was in the German language, with Rev. J. J. Toews of Kitchener delivering the message. In the English part of the service Dr. Schmidt continued with the theme of "Discipleship".

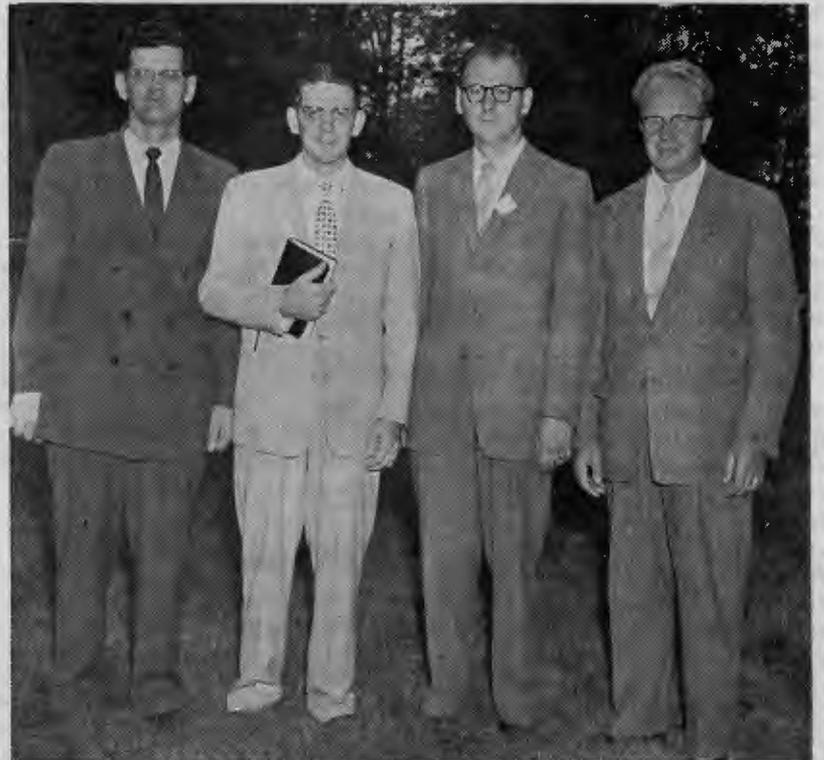
Choirs Participate

Various groups provided the songs which are so effective in preparing the hearts and in deepening the impressions of the spoken Word. A mass mixed choir under the direction of Mr. Ed. Boldt of Kitchener served during the Sunday morning service, while a mass male chorus served at the evening service of that day. Another much appreciated feature of the Sunday evening service was a song by Dr. and Mrs. Schmidt and the three children who

had accompanied them to the conference. Other groups serving included the Vineland church choir, the radio quartet, duets and trios.

During the intermissions friendly games of softball and volley ball were organized to serve as an occasion of relaxation and also as a means of getting to know each other somewhat better. Others chose to use these periods between the services to talk with friends and acquaintances under the shady trees of the Eden campus.

Looking back on this time of fellowship and worship, one realizes the value of taking time out from the captivating, sometimes hypnotic, activities of our daily lives, to view in the light of the eternal Word our relationship to our Lord and Master. May God grant grace that the seed sowed at this Conference would bear fruit unto life eternal in the heart of each participant.



This is the Ontario Youth Committee with the conference speaker. Pictured are, left to right, Rev. J. J. Toews, Kitchener, Ont.; Dr. Joseph Schmidt, Omaha, Nebr., conference speaker; H. H. Dueck, chairman of the committee, and Rev. D. H. Neumann.



A mass male voice choir, right, under the direction of Brother J. Pauls of St. Catharines, Ont., sang during the Sunday evening service at the Ontario Youth Conference. At left, Brother H. H. Dueck, provincial youth leader, presents the shield to the coach of the winning team in the contest on the book of Acts. He is Harold Jantz of Virgil, Ontario. (Photos by J. R. Penner.)

Canada Named World Conference Site

Reports from the sixth Mennonite World Conference, held at Karlsruhe, Germany, from August 10 to 16, state that the seventh Mennonite World Conference is to be held in Canada.

The present conference, which brought together 257 delegates from Mennonite settlements all over the world, met under the overall theme, "The Gospel of Jesus Christ in the World." The various aspects of this theme were discussed in messages, reports on Mennonite activities in missions, church life and relief, and in smaller discussion groups. In general sessions, youth sessions, women's sessions, and delegates' meetings, the total Mennonite program was discussed.

A significant development at the delegate's sessions is the acceptance of a constitution. According to the constitution a general council of elected representatives from autonomous Mennonite churches is to plan and prepare for the next Mennonite World Conference. Conferences with a membership of under 20,000 are allowed one delegate, while conferences with a membership of more than 20,000 are allowed two members. This general council is to elect an executive of five, which is to be in charge of all public relations. Delegates to the world conference are to be sent by the constituent churches as has been done until now.

Historical Development of Conference

Since Canada is to be the site for the seventh Mennonite World Conference, a little historical information concerning it is in order.

A German pastor, Christian Neff, conceived the idea of a Mennonite World Conference and made it reality through his persistent efforts. He was the chairman of the first three conferences. The first Mennonite World Conference, held from June 13 to 16, 1925, in Basel, Switzerland, was called by the Conference of the South German Men-

nonites, of which Christian Neff was the chairman. It was held on the 400th anniversary of the beginning of the Anabaptist movement in Switzerland.

The second world conference was held in Danzig in 1930, and was concerned primarily with relief needs of Mennonite refugees from Russia, especially those who were settling in Paraguay, Brazil and Canada. Participation at both conferences was small. At Basel there was only one delegate from the U.S.A., while in Danzig only 6 appeared from North America.

Participation Grows

The third Mennonite World Conference was held in Amsterdam, Holland, from June 29 to July 3, 1936. At this time the 400-year anniversary of the conversion of Menno Simons was celebrated. Participation at this conference was larger, with 15 delegates present from North America, six of them from Canada.

The first three conferences were more historical in nature, although the main emphasis at the second world conference was on helping the brethren in need. The theme for the third conference was, "The Significance of Menno Simons for the Mennonite Brotherhood."

The outbreak of World War II prevented the calling of the planned fourth world conference in 1940. After the war the Mennonite Central Committee took the initiative and called the fourth Mennonite World Conference in the United States in 1948. Sessions were held at both Goshen, Indiana, and North Newton, Kans., with the program being similar at both places. Chairmen at the sessions were Dr. P. C. Hiebert and Rev. H. A. Fast, president and vice-president of the MCC, respectively.

The main topics, usually dealt with by three speakers, included relief, nonconformity, faith and life, missions, youth work, the peace witness, colonization, institutions,

and Mennonite life and Christian education.

Growing International Significance

The participation at this conference was very great, with eight coming from the Netherlands, six from Germany, three from France, two from Switzerland, two from Paraguay, two from Brazil, three from India, and one from China. The Mennonite Central Committee helped pay the travel expenses of most of the European delegates.

The fifth Mennonite World Conference met at St. Chrischona, near Basel, Switzerland, from August 10 to 15, 1952. The overall theme was, "The Church of Jesus Christ and its Mission." Of special significance was the institution of group discussions after the main message and the inauguration of special meetings for young people, women, missionaries, historians, editors, publishers, and peace groups.

A highlight of the fifth Mennonite World Conference was the visit to Zuerich, where the visitors were addressed by Dr. Oskar Farner and Prof. Fritz Blanke of the Reformed Church in the "Grossmuenster" church. A memorial plaque in honor of Conrad Grebel and Felix Manz, two of the founders of the Anabaptist movement, was unveiled at that time.

Simultaneous Translation

Attendance at this conference was very good, with an average of 600 people present. Of these 218 were delegates, with 111 present from North America. Dr. H. S. Bender was chairman, with Rev. Hans Nussbaumer the vice-president. Other members of the executive committee were C. F. Klassen, Ulrich Hege, and H. W. Meihuizen. A feature of the conference was the IBM simultaneous translation service through individual earphones.

The purpose of the conference, as stated by Dr. H. S. Bender, is mutual stimulation and the discussion of important questions concerning doctrine and life.

First Day of Conference

On hand for the first day of sessions at the sixth Mennonite World Conference, held August 10 to 16, were representatives from Canada, the United States, South America, Austria, Germany, the Netherlands, France, Switzerland, Belgium, Africa and India. It was thought that delegates from Russia and Japan might come, too, but they were unable to come.

The delegates were welcomed to Karlsruhe by the mayor of the city. Dr. H. S. Bender, chairman of the conference, replied in behalf of the delegates. Later in the day

(Continued on page 8-3)

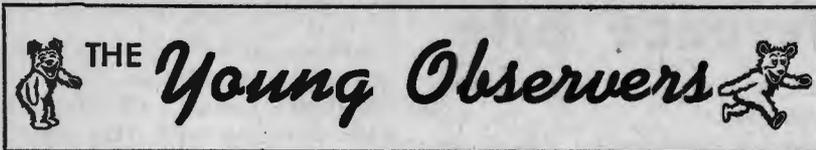


This is the Schwarzwaldhalle in Karlsruhe, where some of the sessions of the sixth Mennonite World Conference were held.



These pictures from the sixth Mennonite World Conference show some of the more informal moments. At left a group is enjoying a lunch during an intermission. They are, from left, Pastor E. Haendiges, Johann Hotel, Miss Martha Unruh, Dr. Ernst Kundt (of the German foreign ministry), Mrs. C. J. Rempel, Prof. B. H. Unruh, Mrs. B. H.

Unruh, Miss Frieda Unruh, R.N. (Winnipeg, Man.). In the centre are some of the 1,500 participants at the conference during a meal in the "Stadthalle". On the picture at right are some deaconesses at the Thomashof, Karlsruhe, Germany. (Photos by C. J. Rempel).



Let's Visit a Minute

Dear Boys and Girls,

Next Tuesday most of you will be starting another school year. Some of you can hardly wait until then, no doubt, for you enjoy school. Others may not be so happy, for you think school life is not at all exciting. Yet all of you will profit immensely by the subjects you take.

How you act and in what way you treat others very often determines whether you will like school or not. If you are friendly, unselfish, willing to share with others and to help others, you will find that you have many friends and a pleasantly enjoyable school year. But if you are unfriendly, selfish and always want to have your own way, you will find yourself losing your friends and your happiness.

What you do in the classroom, and how you treat your teacher, also helps to determine whether you will enjoy school or not. If you are disobedient and try to get out of doing the work the teacher gives you, you will find that school life can be quite unpleasant. If you, however, are obedient and helpful, do your work as best you can, and do not take part in all the escapades of those who only try to make trouble for the teacher, you will find yourself enjoying school.

Why is this true? When you try to make others miserable it will always boomerang in the end and make you miserable. And when you are selfish, you will always find yourself dissatisfied. How you treat others determines how you will be treated yourself.

Of Jesus we read, "And Jesus increased in wisdom and stature, and in favour with God and man." Will that be said of you during the coming school year? Only if that is true of you can Jesus use you in His kingdom. Only then will He be pleased with you. So work hard, be obedient and friendly, and let your light shine for Jesus. If you do that, you will find this the best school year of your life!

Aunt Selma.

The Milk - Bottle Boy

(Conclusion)

"Well, He still loves you. I'll tell you another thing it says in the Bible: 'Nothing can separate us from the love of God.' That's clear enough, isn't it?" said Joan.

"I don't understand it," said the boy, rubbing his head in a puzzled way. "You see, it was like this. I wasn't very bad at first, just a bit naughty sometimes—like most people, I suppose—but that Mrs. Baxter, she told me that God wouldn't love me if I was naughty. And then, I suppose, I was pretty bad sometimes, and Dad said I was a little sinner, and the lady next door said I was the worst boy she'd ever known, and then I thought of what Mrs. Baxter had said, and I guessed God didn't love me any more, so I thought I'd be real bad then!"

"I suppose it didn't seem worth while to try to be good, then, if you thought what they said was true," suggested Joan.

"That's right. I thought it wasn't any good trying to be good, if He'd given me up, so I got badder and badder," the boy answered. "It wasn't much fun, really. At first I felt awfully proud to be the worst boy in the village; but it soon

stopped being fun. And I'm sick of it now!"

"Well, it seems to me a silly idea!" said Joan.

"God never gives anyone up," said Wendy indignantly. "You've only got to be really sorry, and tell Him so, and put the things right that you've done wrong, and it's all right."

"Are you sure of that?" asked the boy doubtfully. "It sounds too easy."

"It's easy enough for anybody," said Wendy.

"I shall have a lot of things to put right," said the boy thoughtfully. "But, oh, it'll be marvellous not to have to be thinking of bad things to do all the time! I had to show them that I really was the worst boy in the village, you see, and I grew so tired of it! It was fun at first, but I did grow tired of it! Now I shan't have to bother any more."

"Well, that's a good thing," said Wendy.

"Do you go to Sunday school?" asked Joan.

"What's the use?—what was the use, when God didn't love me any more?" asked the boy. "Mum thought I went, but I used to pinch some fags and smoke behind this

haystack. But it wasn't much fun, doing it alone. I used to watch the other kids going to Sunday school, and wish I hadn't been so bad, sometimes. Are you sure He does?" asked the little boy anxiously.

"Dead certain sure!" said Joan.

"Absolutely plumb certain!" said Wendy.

"Well, I suppose I'd better give this milk bottle back first," said the boy, with a comical grin. "I've drunk a bit of it. I'll bet he clips me—but I can run!"

"I've got some milk here," said Wendy, undoing the satchel she was carrying. "We'll fill the bottle up, and then he can't grumble."

"I say, you are a sport!" said the boy.

They poured in some of the milk, and then found the cardboard top of the bottle among the hay, and dusted it, and put it in place again. Then they all got up.

"Well, so long," said the boy. "Er-thanks!"

"We're coming with you," said Joan decisively.

"Are you really?" He brightened up at once. "That's fine! Let's go. He'll have got to Windmill Cottages by now, I expect."

The three children ran off. Windmill Cottages were some distance away by road, but they dodged over fields and reached them in pretty good time. The milkman was standing at the back of his cart, packing bottles into the tray, when they saw him. The little boy marched up to him.

"Hello, Jimmy, what do you want?" asked the milkman, watching the boy narrowly. "What are you doing with that bottle?"

"I pinched it. I've come to give it back," said the little boy, putting the bottle down hurriedly on the cart, then backing out of range of the milkman's long arm.

"Oh, you did, did you?" cried the man indignantly. "And what have you put in it, I'd like to know? Water? Salt? Pepper? Flour?"

"No, nothing," said Jimmy, shaking his head. "Only some milk these girls gave me, because I'd drunk some of yours."

The milkman sat down on the end of his cart, tilted his cap back, and scratched his head.

"What's the game?" he asked at last.

"There isn't a game. Only, I'm not the worst boy in the village any more," said Jimmy.

"Who is, then?" asked the milkman.

"I don't know," said Jimmy; "but it isn't me. I've quit. So I had to bring your bottle back."

The milkman looked at him thoughtfully, and then at the two girls.

"Is he speaking the truth?" he asked.

"Yes," said Joan.

"You see, people had been telling him lies about God, so he thought he might as well be bad," Wendy explained.

The milkman looked grave.

"Ah, that's bad!" he said. "People do tell you such things! I'll give you a bit of advice, my lad: don't you believe what people tell you—you go and read in His own Book about Him, and you won't go far wrong... And now if you like to come round with me this morning, and help me to deliver the milk, you can have this bottle, the one you took back again. Any morning during the holidays, or on Saturdays, that you like to come round with me, I'll give you a bottle of milk. Is that O.K.?"

"Coo, yes!" said Jimmy gleefully. "Can I ride in the cart, too?"

"Yes, of course you can. Did you think I meant you to run behind like a little dog? Up you get! Now say good-bye to your friends—we've got to be going!"

This is but one of the many exciting experiences Joan and Wendy had when they went on a "Crusade". Follow them up as they meet all kinds of people that need help. The book only costs 90¢ and is called *Joan's Crusade*. You can order it from

The CHRISTIAN PRESS, Ltd.
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Inspiring Life Stories

By Harry Albus
Each \$1.25

Honest Abe

The inspiring story of the great emancipator is a favorite tale with young and old alike. In this book Harry Albus has paid special attention to the religious element in Lincoln's life, and there emerges the picture of a great and humble Christian who took his problems—and those of the nation in its most trying days—to Almighty God in prayer.

The Music Maker

This biography of Johann Sebastian Bach tells of the great composer's wonderful achievements and the engrossing human side of the genius whose compositions are among the world's greatest. It is a story of Christian devotion and achievement to both his music and to his God that will inspire all young readers, especially those who love the great Bach cantatas and chorales that form such a rich and profound part of Christendom's great musical heritage.

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This is the life story of Marian Anderson. Modern young readers thrill to this timely story of this generation's pre-eminent woman of the world's concert stage. Marian Anderson is more than a great artist, she is the authoritative voice of her people, the soul cry of her race. The story told here is beautiful in its sincere warmth and adroit handling of a delicate theme. Entertaining, yet powerful, it is a story ever to be remembered.

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FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(24th Installment)

Every once in a while one of the peasants on the floor would sit up, crawl over the people around him with a big tin cup or pan, walk up to an immense samovar on the depot counter and pour himself some hot water for a cup of tea. Usually he then hunted around in his baggage and came up with a piece of dark bread and garlic which he consumed with the tea, spreading the odor all around.

Liesbeth was convinced that, in addition to her Mennonite faith, she had something else of value that the Russian peasants lacked—high standards of neatness, a certain degree of consideration for others and self-respect. She was happy that she was a Mennonite. She knew she would not give up that faith and culture for anything. Then a moment later she thought of her mother and of the restrictions in the church that seemed unreasonable. Aside from those, she considered herself and all Mennonites to be highly privileged people.

Several times a day the conductor announced a meal stop of at least an hour's length. As soon as the train halted, David with the blue kettle and literally hundreds of men and women with cans, pots and kettles ran to the station to fill their containers with boiling tea water for their meals. They then drank beverages with whatever bread or pastry they had taken with them.

Liesbeth could see the Dnjepier River for versts before they reached their destination on the right bank of that stream. Kiev was the largest city she had seen, and it was highly impressive. On elevations overlooking the river, the city presented an imposing picture. There in the beautiful, hilly section were the big castles and fortifications of long ago. On another hill, in another part, was the golden Byzantine dome of the Russian Greek Cathedral of St. Sophia. Vater told her it was almost a thousand years old.

Of all Kiev, the master and lord was the world-famous Kievo-Pecherskaja Lavra, a holy place with catacombs and remains of Russian saints and notables, or their wax prototypes. Thousands of pilgrims and tourists were milling about in the monastery. The dark catacombs were probably the greatest attraction. No one seemed to miss entering them. For the price of twenty-five kopeks at the entrance

to that ancient underground cemetery, black-frosted priests with beards, long hair and hoods handed tall, lighted candles to the entrees.

Vater bought three candles. Slowly, with the light held high, they entered. It was a long, slow procession around curves, and gruesome in the extreme. With few exceptions, the visitors were followers of the Greek Orthodox church. They kissed the dozens, and perhaps hundreds, of covered mummies, crossed themselves at required places and stopped for short prayers to the mummified saints. They deposited coins in places provided for that purpose, then walked on, repeating the procedure a little later. For some reason unknown to Liesbeth, the bodies of Gregori Soydomvoretz and of Nector Antonij seemed to draw the most kisses and coins. Here and there, in halls that could hold only small crowds, long-bearded priests talked to the pilgrims and tourists, explaining to them that the upkeep of the important lavra required generous contributions from the visitors.

Beautiful singing greeted them as they left the winding path of the catacombs. It came from behind closed doors to the right of the exit. In the hall into which the exit opened, numerous pilgrims were kneeling on the tile floor, some with their heads on the tile, and praying. Like a flash, Liesbeth blew out her candle, handed it to David and knelt down, too, with her forehead on the floor.

David was surprised and puzzled. He hurried ahead to Vater and drew his attention to Liesbeth. They waited in silence.

The music was wonderful but sad. At one point most of those who were kneeling joined in the singing, repeating over and over again at least thirty times what sounded like "God be merciful toward us sinners." When they stopped, Liesbeth rose from her kneeling position, sighed and rubbed her forehead with her handkerchief. When she saw Vater and David, she hurried to them. "Oh, that was hard," she said, laughing.

"What was the idea?" asked David.

"I just wanted to see how long I could kneel on the tile like those women did. It's not easy; I am glad our church doesn't require us to do anything like that."

Vater was uncertain as to whether he should laugh or scold.

"Let's go into that church where they are singing so beautifully," Liesbeth begged.

"Will they admit us?" David asked.

"We can find out," said Vater.

As they entered the ornate sanctuary, they found it to be a small place without seats. As the worshipers entered, they kissed the hand of one of about a dozen priests who, in turn, formed a cross with the hand. All were standing or kneeling, the women in the rear and the man in front of the hall, crossing themselves repeatedly at designated places. On the walls there were numerous pretty icons with dozens of lighted candles near them. A choir sang in a minor key one song after another. The singing was simple but stirring. The language of the songs at times sounded as if it were Russian and at other times it sounded like a foreign tongue. When the pilgrims left at the end of a service, they knelt on the floor and crossed themselves, the priests imparting their blessings on the faithful.

In an open room monks were selling souvenirs. The money, priests told passing crowds, was to be used for the upkeep of the monastery and for the restoration of an important Kiev church. Most men and women, often grim and ragged with faces that reflected want and sadness, bought icons and souvenirs from the monks, who, in turn, called down blessings upon the buyers.

At the entrance to the lavra the visitors to the monastery encountered hords of beggars, men and women, some blind, others crippled. All were dirty and ragged.

"A few minutes ago we saw beauty and mystery. Now we have beggars and misery in front of us," a German tourist was heard saying to his companion.

"That's life for you, everywhere in this Russian country," David said in a soft tone.

Liesbeth had found the monastery extremely interesting. Some rooms and buildings were very beautiful. A little later she raved about gaudily colored mosaics, domes and colonnades in religious shrines, the All-Ukrainian Historical Museum and the Kiev art center. The immense ancient edifice that had been the palace of Russian rulers of about eleven hundred years before, when Kiev was the capital of Russia, captured the attention of the three sightseers. In that palace King Vladimir I accepted Christianity for the Russian people; there some of the most famous men of Russia lived and ruled. The architecture was impressive. "Wouldn't it be fun if our meetinghouse in Margenau and that in Rueckenau and our school and our home were as colorful as these Kiev mansions?" Liesbeth mused.

The height of her pleasure came when they viewed the university library. She had never seen a library before. "Just imagine being a student in this Kiev university and having the right to go between stacks of books and reading any-

thing one liked. Wouldn't that be divine?" she said.

Her face became serious when she, David and Vater read a poster in the library foyer. According to it, Russia had only one public library for every fifteen hundred square miles, and many of them contained fewer than fifty books. The poster also claimed that illiteracy in the Russian empire varied between 50 per cent in the capital of St. Petersburg and about 98 per cent in some rural areas.

Vater smiled and said, "Those people must not have heard of our Mennonite colonies. We have no illiteracy whatsoever."

In the Ukrainian Historical Museum Liesbeth's and David's attention was drawn to exhibits that pictured numerous wars inside Russia since the dawn of history. The display indicated that the Russian czars had won hundreds of wars, long ones and short ones, sometimes three or four in one year and two or three at the same time. "Russian history is just a series of big conflicts, one on top of another," Vater concluded, after viewing some of the displays.

Liesbeth reasoned that at least some of the more recent wars might have been prevented if, during the past hundred years, the Mennonites and other Christians of Russia had aggressively carried their peaceful faith and cultures to the citizens of the empire.

A few days later the three travelers were back in Silberfeld. The next day they began their return trip to Margenau. For many versts the main topics of discussion were the unique features that had impressed them as they had gone west to the Alte Kolonie, east to Silberfeld, north to Kiev and south toward their home in Margenau.

At no time on their trip had the children been bored. Somehow they had identified themselves with everything they had encountered, and their curiosity had put them in touch with many interesting objects and personalities.

The things that had impressed Liesbeth most were the all-round superiority of the Old Colony, Silberfeld and the Molotschna Mennonites. Then there was the beauty of Kiev and the misery and ignorance of the Russian people. Those would require careful consideration in her thinking in the future. "Suppose the Mennonites retained all of the advantages they now have and dropped their out-of-date customs in favor of the beautiful and reasonable items of other beliefs. Then suppose they gave their improved culture and faith to the poor and ignorant Russians within a stone's throw of the colonies. Wouldn't that be a good thing for everyone concerned?" she asked herself, as they approached Kushtsheva, a Russian village just above the northern tip of the Molotschna River.

(To be continued)

The Word of God for All

By A. A. and Martha Janzen.

(Written and published in The Christian Leader before the passing of Rev. Janzen.—Ed.)

When Mennonite Brethren Church missionaries arrived at Kafumba in Belgian Congo in 1924, there were in surrounding villages five different tribes each with their own dialect. Having worked in the Kasai District for two terms, the missionaries had acquired the Thsiluba and the Kipende. Since the Bakwese people appeared to be the greatest in number at that time, it was decided to translate the Gospel of John into that language.

Translation into Bakwese was difficult because of lack of knowledge of the language, although the missionaries had brought several young men with them from the district. Since the missionaries knew the other two languages, there was danger of using words from the language of the Kasai District. When the Gospel of John was translated into Bakwese, the British and Foreign Bible Society printed a few hundred copies. But there were so few who could read and the other tribes could not understand the language. We then used the Kipende Gospels and also the New Testament in that language. The Kipende New Testament had been translated by Congo Inland Mission workers.

But it was difficult for the natives of other dialects to understand this language. Thus there was a great desire to translate the Gospels into a language so the different tribes would all be able to understand. There was a trade language used by the government which all natives understood, but it was limited in words. Since several natives knew other languages, it was possible to substitute words to complete a vocabulary. The Gospel of Matthew was translated and sent to the American Bible Society for printing. Later, the Gospel of Luke was also translated and printed. This was in the years 1928-1936.

We often wondered whether we would ever be able to get the whole New Testament translated. It often seemed an impossibility. Missionaries become discouraged in translating. Sometimes after spending hours at it, then analyzing it at the close of the day, your effort seems to be a complete failure. We must translate in a style which seems natural to the natives. It must not bear marks of the foreign language. Our translation to the natives is often meaningless words.

In translating the New Testament we always had the native pastor or a native helper to assist us, or rather we assisted them. Translating takes weeks and months and even years of hard

work with the native helpers. Together we study verse by verse of the text, carefully explaining the meaning and discussing the best manner of saying it in the native language. Then it is written down, and finally gone over carefully to check errors. Often when you read your Bible and come to portions you cannot understand, you just pass them by, but you cannot do that when you translate the Bible. There is joy in finally finishing the translation. Yet often this joy is swallowed up by anxiety as you wonder if you have done your very best and whether it will bring forth the inspired revelation. After the manuscript has been sent to the printers, then comes the checking and proofreading. Proofreading is a hard job, especially when you must do it without native help. But all this must go into the making of a new translation. It can be told so much more quickly than it can be done.

Our New Testament translation went to the American Bible Society for the first time in 1942. It was not accepted, however, because there was another mission which had also translated the New Testament, and the two translations had similarities. The American Bible Society suggested we make one translation of the two. This again took months and years.

Then finally in 1946 it was taken to the American Bible Society in New York, and accepted! Then weeks were spent in going over the manuscript with Dr. Eugene A. Nida of the American Bible Society. He is a genius in languages. Very well do we recall how it affected us mentally and physically to work with such a talented linguist. We had come from the field after a term of 10 years and had neglected to put forth effort to increase our English vocabulary. Since we had spent all our time on the native language, it was extremely difficult. But God gave special grace. The New Testament was first printed in 1951. The initial printing was 10,000 copies; later there was a printing of 5,000 more. It takes from two to three months for freight to get to us, but the American Bible Society was gracious and sent us 150 copies by mail. When they finally arrived on July 10, 1951, it was a great day. These were then divided among our stations on the basis of the number of Christians at these places. You perhaps can't imagine what it meant for an African and the missionary to have the New Testament in the native language in our hands!

Our mission was started in 1924 and separate Gospels had been printed, but it took 27 years to get the whole New Testament. Long

before copies arrived, lists of those who should receive the first copies had been prepared. Lists included the pastor, evangelists and Sunday School teachers. But when copies were distributed, there were many more interested persons and a large crowd gathered almost in a moment. Hands were outstretched to receive a copy. Those who received a copy went off with great joy. Many said: "Matonda, Matonda mingi kwa Nzambi" ("Thank you, thank you much to God"). The majority had to wait till the large shipment came by freight.

The above-mentioned supply of the New Testaments was also used by other missions. In 1956 this supply was exhausted. Plans were made and are materializing in that the New Testament with the Psalms are now being printed.

From 1949 to 1956 much time has been spent translating the Psalms. Our Pastor Timothy did the most strenuous part of the translating. It was sent to the American Bible Society in 1956, and the proofreading has been completed. The American Bible Society in New York is now printing the Psalms together with the New Testament. Natives are continually asking for the time of its arrival in Congo. It will not take too long any more.

The Word of God is needed for the hearts of the Africans to keep them from a life of paganism. They need the lifting, transforming, and protecting power of the Word as never before. Just think of the way the Communists are distributing their literature. They say they have four pieces of literature for each Congolese. All young Congo is wide awake. They strive for literacy and will read whatever comes into their homes. We have seen pictures where Africans sit in groups reading the unwholesome Communistic material. We must work and pray that instead they will have the Word of God.

It would bring you great joy and blessing if you knew you had a part in the following scene: Here is a young literate who has been taught in a mission school. Standing around him is a group of 50 to 60 men, women and children listening while he clearly reads the Word of God to them.

"Heaven and earth shall pass away, but my words shall not pass away." Matthew 24:35.

Canada World Conference Site

(Continued from page 5-4)

the delegates met for their first session, at which Canada, through Rev. H. H. Janzen, invited the conference to Canada for the 1962 sessions. The invitation was accepted.

On the afternoon of August 10 the historians, theologians, sociologists and teachers met for their special session. Approximately one-fifth of those present were women. Under discussion was the topic,

"Why have the Mennonite Churches in Europe not Grown During the Last Century?" Among the reasons given were the emigration of many, the scattered nature of the churches, the desire to join larger churches, formalism, and lack of missionary vision—especially for the homeland.

Youth Needs Discussed

Another topic for discussion was, "How Can We Lead Growing Young People into a Personal Faith in Jesus Christ and into Obedience to Him?" W. F. Golterman of Holland and C. N. Hostetter, Jr., of the United States discussed this topic, followed by a panel discussion. The meeting then heard a paper by Dr. H. S. Bender on "The Influence of Outside Forces Upon Our Mennonite Brotherhood during the Last Two Centuries." He pointed out that despite all efforts to separate ourselves completely from the world about us, this has not been possible.

Significant historical developments, including the publishing of the Mennonite Encyclopedia, occupied the delegates that evening.

At another session that day relief agencies met for the discussion of work done during the last five years.

In next week's issue we will continue the report on the sixth Mennonite World Conference.

From Here to the Pinnacles

By Elizabeth A. Schroeter

WINNIPEG TRIBUNE: An easy-to-read volume of personal memoirs well stocked with historical material on Russian peasant life and the Mennonites.

CHRISTIAN LEADER: The story is authentic but reads like fiction. It is one of the finest books telling us of Mennonite Brethren life in Russia and the movement in America. Personal anecdotes and experiences are told in an amusing way that will captivate the reader.

THE PROVINCE: She (the author) has written an excellent exposition of Mennonite history as it concerns home life, and for that the book is valuable, the story engaging. . . .

STAR-PHOENIX: Anyone interested in the Mennonites as a religious group, or in pre-Revolution Russia, . . . will find the narrative rewarding. So, for that matter, will anyone who is interested in human nature and the part played by restrictive religion in giving people the courage to face life.

Price: \$5.00

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Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Indian Chief Impressed by Christians

In Ecuador, Santiacu, an Atshuara Indian chief, overcoming his natural timidity, accepted an invitation to attend the Jivaro Bible conference at the Macuma Mission Station. He did not agree to attend until assured over an MAF plane's radio by missionary Frank Drown's voice that he would be safe among the Christian Jivaros. Arriving at the conference in the MAF plane Santiacu was impressed by what he saw. There were some 130 Christian Jivaros meeting regularly in their own new church, doing most of their own preaching, and with a well organized congregation. They treated Santiacu royally, and protected him from Cautani, the witch doctor who has been threatening his life. Before he left Macuma, Santiacu's son professed to accept Christ.

* * *

Pastor in Finland has big Telephone Ministry

Hungry-hearted Finlanders are getting spiritual help through the telephone ministry of a Helsinki pastor.

Dean Heimer Virkkunen, placed an advertisement in newspapers, stating that "if you want to talk about your difficulties, please call 62-17-02 between 5 and 6 P.M. on all weekdays." The response was so great that after a few weeks the

dean had to engage 12 men and women from the congregation to help answer the phone.

People called not only about religious questions but about social, ethical and economic problems. They were not asked to give their names, but many insisted on telling, so the anonymous calls were the starting point for personal counseling.

* * *

Ministry to Deaf

Croft M. Pentz, an Assemblies of God minister to the deaf, has been in charge of a little-known phase of the Billy Graham New York Crusade. He and his co-workers have gathered in hundreds of deaf people and have translated Graham's sermons in the sign language for their benefit. More than 70 deaf people have gone forward to make "decisions" for Christ.

* * *

Ministry Helps Emigrants

In Puerto Rico, an airport "ministry" helping families departing for the United States has been set up at International Airport. From behind a glass booth, Osvaldo Carlo explains U.S. currency and gives the departing Puerto Ricans a folder telling them what churches in many U.S. cities are ready to welcome them. Mr. Carlo is employed by the Evangelical Council of Churches of Puerto Rico.

daylight compared with the hell of "blackness of darkness forever" (Jude v.13) for those who scale the peak — or depths? — of spiritual folly. Those words of Schweitzer, "we must face reality" should be like ice water cast across the heat of today's vain imaginations, awakening to the required realities of repentance and regeneration.

(Copr. ERA, 1957)

Missionaries Speak at Youth Retreat

(Continued from page 1-4)

Messages on Consecration

The second message on the overall theme was delivered by Rev. P. R. Toews under the theme, "The Curse of Incomplete Surrender." In the final message on the theme Rev. J. Loewen spoke on, "Blessings of an Entire Consecration to God". He declared, "If we all lay our lives on the altar for God it will make a difference in B.C., but the price is all that we have and are. Even in M.B. missions there is no short cut — we must go the way of the cross."

Rev. and Mrs. Ernest Dyck reported and showed slides concerning their work in the Belgian Congo, dwelling especially upon the training program for the natives. In a message entitled, "Power in Prayer", Rev. Dyck mentioned obstacles and conditions for power in prayer. His message on, "Going for God", was based on Hebrews 11. A spiritual preparation for going is the cleansed life, while the practical preparation is experience in Christian service at home.

Panel Discussion on Missions

A panel discussion on "Why Missions?" was introduced by John Redekop. Members of the panel were Mr. Wm. Wiebe, Rev. D. B. Wiens, Rev. Jacob Loewen, and Rev. John Reimer. They pointed out that the heathen desire us to come, the work we have begun is not finished, Christ's last command was to preach the Gospel, and people without Christ are eternally lost.

Special music for the occasion was provided by talent from the churches, with a mass choir on Sunday under the direction of Mr. Wm. Wiebe and Rev. C. D. Toews. Mr. Rudy Boschman directed the congregational singing.

Bible Contest Finals Held

The young people of the M. B. Churches in British Columbia conducted a detailed study of the Gospel according to St. Mark during the past winter. The objectives of the unified study were two-fold. The plan was to provide an opportunity to the young people to study a specific part of the Bible and to promote inter-church fellowship of the young people.

After quite intensive study during the winter months, the individual churches selected a team of four students to represent their churches in a province-wide contest of the book of Mark. The initial

eliminations were held during the Easter holidays and resulted in leaving the teams of Arnold, Chilliwack, Matsqui, and Fraserview (Vancouver) to go to the semi-finals. These, as well as the finals, were held during the Youth Retreat of the M.B. Young People of B.C. Chilliwack edged Arnold, while Matsqui outscored Fraserview in the semi finals.

Matsqui Team Wins

The tension characteristic of all keen competition prevailed during the final match between Chilliwack and Matsqui. Although the teams were tied at the halfway mark, the Matsqui team was able to gradually gain a few points over their competitors in the final quarter of the match, winning the contest by a score of 53 to 49. Both teams thrilled the packed tabernacle audience with their detailed knowledge of the Gospel of St. Mark.

A brass plaque with the names of the members of its team engraved on it will be presented to the Matsqui young people. The members of the winning team, Miss Pauline Peters, Miss Agnes Konrad, Peter Rahn, and John Peters, were each presented with copies of Cruden's Complete Concordance to the Old and New Testament and also Gettys' "How To Enjoy Studying The Bible" as an award for their fine work.

Offerings Total \$7,000

The budget of \$5,000 was passed in the offerings received, with approximately \$7,000 given by those at the retreat. An estimated \$1,500 will be spent for expenses, while the rest will be donated for foreign and home missions.

When the call went forth at the close of the last service, a large number of young people signified by an uplifted hand their willingness to renew the dedication of their lives to God.

Reunion Hears Conference Moderator

(Continued from page 1-4)

man Voth, on behalf of the radio program, George Konrad as president of the Alumni Association, Rev. Ernest Dyck, missionary to Africa now on furlough, and Philip Wiebe, chairman of the school board, who also closed in prayer.

The fellowship lunch was served buffet style from tables set up in the basement.

The principal, Rev. Wieler, states that prospects point to a good year at the institute, with much opportunity to study the Word of God, to participate in practical work, and to assist in the radio work. At the present time Rev. Wieler is spreading the welcome mat, announcing that all inquiries will receive prompt attention.

The M. B. Bible Institute is an affiliate of the Evangelical Teachers Training Association and offers the Association diploma to all students completing the prescribed curriculum.



Folly in Thoughtlessness

By Edwin Raymond Anderson

"We are committing a folly in thoughtlessness..." This is the solemn opinion of that world figure Dr. Albert Schweitzer. "We must muster the insight, the seriousness and the courage to leave folly and to face reality."

High evangelical flavor to those words! not at all difficult to weave them into the fabric of spiritual application. However, Dr. Schweitzer was not thinking along those lines. He is concerned about peril on the physical level, raising high protest against the recent revelations of power in the field of atomic explosions, particularly the dangers of radio-active "fall-outs." His words are contained in an earnest and sincere, "declaration of conscience" which has attracted attention in many quarters.

We do not disagree with the doctor. We cannot minimize the phys-

ical dangers, but there must ever be the necessity of pressing through and beyond to the heart, the root, the core of the whole matter. The boil on the surface but testifies to the poison simmering beneath.

There is a getting back which is the one sure way of making forward progress; back to the Word in order to get ahead spiritually... "As by one man sin entered into the world and death by sin" (Romans 5:12) must be the urgent underscoring. Verily 'tis the "folly of thoughtlessness" to discount the directives of Deity, and try to see things and issues in the evasive and murky light of human reasoning. One is driven back to that question supreme which came from the heart, as well as the lips of the Lord, "what think ye of Christ?" (Matthew 22:42). The folly in man is full-faced in his failure to face up to the problem of sin and the Person of the Sin-Bearer. The atomic mushroom cloud is bright

Weddings

Hamm — Klassen

Miss Mathilda Klassen, daughter of Mr. and Mrs. C. Klassen of Winnipeg, Man., and Walter Hamm, son of Mr. and Mrs. Martin Hamm, Winnipeg, were married on Friday, August 23, in the North Kildonan M.B. church, Winnipeg. Rev. Wm. Falk, pastor, officiated.

The young couple will take up residence in Vancouver, where Mr. Hamm is teaching.

Grossklaus — Siemens

Miss Sophie Siemens, daughter of Rev. and Mrs. J. J. Siemens of Coaldale, Alta., and Heinz Grossklaus of Lethbridge, Alta., were married on Sunday, August 18, in the Coaldale Mennonite Brethren church. Rev. Siemens, father of the bride, officiated and delivered a message in German. Rev. David Pankratz spoke in English.

The couple will make their home in Lethbridge, Alta.



Japan: Paul Peachey Becomes Peace Representative

Dr. Paul Peachey, professor at Eastern Mennonite College at Harrisonburg, Va., will succeed Dr. Melvin Gingerich of Goshen, Ind., as representative of the MCC Peace Section in Japan.

He is accompanied by Mrs. Peachey and their daughters Barbara, 8, Janet, 4, and Carl Stephen, 1. Their home will be in Tokyo the next two years.

As a "peace ambassador" Dr. Peachey will join with Mennonite and Brethren in Christ missionaries in studying and presenting the Christian peace concept implicit in the gospel of Christ.

He will have opportunity to lecture in other Japanese Christian churches and schools. He will give particular attention to the preparation and distribution of literature on the peace topic.

Dr. Gingerich will be associated with the Mennonite Research Foundation after his return to America in December.

Paraguay: Trans-Chaco Road Lengthens

During favorable weather the Trans-Chaco Road has inched northwestward several miles from Villa Hayes to Aceval, a stretch which now lacks only bridges and culverts.

Work is now centered at Cerito where the terrain is low and swampy. Bush is being cleared at the colony end by engineers and Pete Harder (Aldergrove, B.C.).

Nearly all the machine operators are now local workmen, either Paraguayans or men from Mennonite colonies. MCC workers have been training local men.

Herman Konrad (Abbotsford, B.C.) says, "It's a big step from the ox and horse type of work which they have grown up with to the handling of these large construction machines, but they do well."

New machinery has arrived. Included are a motor crane, fuel tanker, ripper, roller, TD18 and five service trucks. Some of the colony men are operating the well-drilling rig so there is close access to good water.

Clair Brenneman (Wellman, Ia.) has been in the Baptist Hospital in Asuncion where two fingers of his right hand were amputated after a fuel barrel dropped on his hand.

A camp for workmen has been set up at Ceriot. A medical trailer and a camp doctor are included.

Greece: Villagers Thankful To Paxmen

A Greek farmer in a letter to MCC Paxmen expressed the appreciation of villagers of northern Greece for their service.

Mr. Nikos Xenides writes, "The generous and good work accomplished by you in such a quiet way since the arrival of your unit to our community of Panayitsa in 1951 is admired by everybody.

"Missionaries with high ideals led by a pure spirit, you do not restrict your help just to the development of the inhabitants of the villages with the application of a farming program for a higher standard of living but your noble work is extended to every aspect of life.

"... You have devoted yourselves and your lives in the service of the good and the beautiful... to help relieve your fellowmen from their burdens by raising their standard of living. Please accept my sincerest thanks."

The two Pax Services units at Panayitsa and Tsakones give demonstrations in farming, dairying, poultry and hog raising, food preservation and related enterprises. Villagers of northern Greece are in poverty.

Korea: Nurses Train Koreans

Nurses Arline Zimmerman (Bareville, Pa.) and Margaret Wiens (Vancouver, B.C.) started teaching nursing classes at the Pusan National University three hours a week.

The students get practical experience in the Pusan City Hospital in the afternoons, where the two MCC nurses serve. A nurses dormitory is expected to be ready for occupancy this autumn.

The nurses say the hospital is still receiving an average of four or five abandoned children a week. After treatment in the hospital the children are placed in orphanages, which continue to be overcrowded.

Arline Zimmerman writes, "It is hard to understand why the children are abandoned. But whatever the reason the children do suffer. Many are in severe stages of malnutrition so it may be that abandonment is the only solution from the family's point of view."

Kansas: Workshops in Psychiatric Care Offered

A series of workshops is being offered Prairie View at Newton, Kan., for local nursing groups to explain the role of the community and interpersonal relationships in psychiatric treatment.

The workshops include lectures by the hospital's professional staff, a tour of the hospital and group discussions. Participants include a class of psychiatric nurses from Wesley Hospital and the senior class of Bethel Deaconess Hospital, both in Newton.

Policemen's Reply To Niebuhr

(Continued from page 8-4)

Jesus, 'How can these things be?' He tripped over his historical scholarship and fell flat on his face when Jesus said, in simple words,

"If America ever needed something simple and uncomplex, it is now... The vitals of America are being chewed out by plain ordinary sin and lawlessness.

"It is easy to understand how Mr. Niebuhr has difficulty with the simplicity of Christ. Nicodemus, a religious ruler of his time, asked 'Ye must be born again.'

"God establishes His Word by picturing for us the attitude of some people when they hear the Gospel. 'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.' When Mr. Niebuhr puts the Gospel of Christ, faithfully proclaimed by Billy Graham, into the basement with other bargains, close-outs and items reduced for clearance, I believe he verifies the verse above.

"Apparently, man will ever labor to put God into a pattern that fits his miserable, finite, inadequate intellect.

"I thank God that Jesus was not 'marked down' for my benefit, but was 'sent down' to pay the price of my sinfulness. Also, I thank God that I am just foolish enough to believe that salvation comes by faith in the sinless Son of God. As long as Billy Graham preaches the 'Unsearchable riches of Christ' I shall pray for him and those that labor with him."

Lots of folks probably will disagree with Captain Jensen. They can tell him so most any day at the 23rd precinct headquarters. It will be easy to spot him. He is the big, tough-looking fellow in charge.

Recent Arrivals

The Suffering Saviour

By F. W. Krummacker. 440 pp.

This book has been called the richest series of studies on the sufferings and death of Christ to appear during the entire 19th century. It is considered one of the greatest devotional classics of all time, for it throws brilliant light on every detail of the last week of Christ's earthly ministry, with seven chapters devoted to the seven words from the cross alone.

The vividness and beauty of Krummacker's style, together with his crystal-clear simplicity, make this a volume entirely free from theological verbiage, and suit it for the average Christian, as well as advanced students of the Word of God.

Price \$4.00

* * *

The Burden Is Light!

By Eugenia Price. 219 pp.

The sub-title to this book is, "The Autobiography of a Transformed Pagan." And that it is, for this is the story of a successful, young radio script writer, leading a hectic life of emptiness, who took God at His word.

Through tears and laughter, stumbling and victory, from darkness to Light, Eugenia Price tells in frank, faith-enriching narrative of her journey from an atheism of eighteen years to her life today as a newly-born child of Christ.

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* * *

Jungle Doctor's Fables

By Paul White. 73 pp.

Often humorous, always telling, these brilliantly-written tales in which the animals themselves tell the story, are a worthy companion to the original, and now world-famous, Jungle Doctor stories of the great unfenced zoo that is Central Tanganyika.

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* * *

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Mennonite Brethren Mission Notes

At Istmina in the Colombian Chocó a large hill has been partially leveled. Another month and another \$600 will be needed to provide enough room on this hill to build a small church. Thus far the national believers have only been able to rent a building for this purpose which in many respects has proved unfavorable. They are praying and looking forward to their own house of worship.

Indians Decide for Christ

Paraguay missionary G. B. Giesbrecht writes that several weeks ago a number of Lengua Indians who had witnessed the large recent baptismal service came to him and asked to pray with him. The next night a larger number came. The third night, still more came for prayer. Evangelistic services were then arranged. The Lord spoke to the hearts of these Indians in a marvelous way. Six women, 11 men, and one boy came to the altar in repentance, laboring before God for forgiveness of sin. Sixty additional Indians came from Filadelfia to ask for instruction in the things of God. Pray that these pagan people among whom there is a movement towards God may find Him through Jesus Christ, Who came to seek and to save that which was lost.

Bible Conference in India

The India Mennonite Brethren Church met for a four-day Bible conference at Narayanpet March 28 to 31. About 800 members attended. Main theme was "Jesus, the Only Savior." Indian brethren and missionaries served in exposition of the Scriptures which included such topics as "The Precious Blood of Jesus Redeems" and "The

Blood Secures Peace." Also ministering the Gospel was an American guest, Brother A. N. Willems.

Survey Bible School Possibilities

In Brazil our missionaries are surveying the possibilities of a Bible school in Curitiba. There is a great shortage of evangelical Bible schools in Brazil. Those in operation are overcrowded with students and do not find it possible to make room for other students who wish to attend. Our own mission has need for facilities to train future workers who are well versed in God's Word and who know how to proclaim the unsearchable riches in Christ Jesus.

Another Worker to Colombia

Sister Elizabeth Tieszen's visa permit has arrived for her to join our staff at LaCumbre, Colombia. Sister Tieszen of the Mountain Lake Church will serve in the school for missionary children.

Mariners Hear Broadcasts

HCJB's German Gospel broadcasts continue to reach many interested listeners. Recent letters have come from persons traveling on the ocean. A captain's wife on board ship near Panama wrote. A letter was received from a captain enroute to Norway from Newfoundland. Letters have come from Mennonites in Latin America.

Passes French Exams

Brother Leslie Ortman, studying in Belgium, was successful in passing all the French examinations. Lately he also concluded and successfully passed the examinations in the colonial course which now entitles him to the teaching credentials for the Belgian Congo.

Japan Missionaries Rest

Japan missionaries have been enjoying a few weeks of rest and recuperation at the summer house at Karuizawa. Several of our missionaries attended a meeting of various Mennonite missionaries and church workers on Hokkaido—the northern-most island where the (Old) Mennonite Church works.

Conference of Native Brethren

A conference of native brethren from our churches in Belgian Congo has been held at Kafumba. Five native brethren from each of the six stations together with some of the missionary brethren participated in this meeting to strengthen the work of the native church in the Congo.

Orville Wiebes to Come Home

With the arrival of Brother and Sister Walter Sawatzky at Ecole Belle Vue, Belgian Congo, the latter part of August, Brother and Sister Orville Wiebe will be released to come home on furlough. The Sawatzkys left New York on July 27 for Matadi, Belgian Congo.

The MCC in Indonesia

A mass of islands between the Malay peninsula and Australia and the Philippines make up the Republic of Indonesia. Some of the larger islands of this group are Java, Sumatra, and Borneo.

Before World War II the Dutch governed these islands, then known as the Dutch East Indies. Following the Japanese military occupation from 1942 to 1945, Indonesian nationalists declared the islands a republic. Four years of intermittent warfare finally ended in 1949, with the Netherlands transferring sovereignty to the Republic of Indonesia.

During the Dutch colonial period Dutch Mennonite churches began mission work in Moslem Indonesia. When the Dutch had to leave in 1949, they left a struggling church with almost no trained leadership and without the economic means for growth. Although Indonesia is one of the richest countries in natural resources—tin, oil, and coal among them—it is only slightly developed. The majority of the people are farmers, able to raise only enough to keep alive.

Two Mennonite Churches

There are now two Mennonite churches in Java, the Javanese with about 4,000 members and the Chinese with a membership of 2,000. These two co-operate in some areas,

but are two separate churches, for they come from two different cultural and ethnic backgrounds.

Mennonite Central Committee entered Indonesia late in 1948 when the warfare was drawing to a close. Food and clothing distributions were made on Sumatra and then on Java, where the Mennonite churches are located. Here another apparent need was medical care. In Indonesia there is only one doctor to every 60,000 people. Since most of the doctors locate in cities, many people in outlying islands are without any medical care.

Today the MCC program is centered around strengthening the Christian church in Indonesia. Medical clinics, direct assistance to the Mennonite churches, agricultural aid and food and clothing distributions are part of the plan.

Clinics Provide Evangelism Opportunity

Two clinics are operating on Java. The team gives medical care to an average of 220 patients per clinic day. It is not unusual to have a total of over 400 patients in one day. Aside from medical help, these clinics provide an opportunity for evangelism among the Moslem populace (Indonesia is still 90% Moslem). This phase of work is carried out jointly with the Evan-

gelism Commission of the Javanese Church.

In January of 1956 a program of treatment for eye diseases among school children was begun. The medical team (one doctor, two nurses and two Javanese assistants) devotes one day each week to this work. They go from school to school examining the children and treating those with eye diseases. In eleven months they examined 2,500 children. Of these nearly 20% had trachoma and were given treatment.

Plans are presently being formulated to open another medical unit on an island close to Java where the populace of two islands, over 100,000 people, have no medical doctor at all.

Material Aid Still Necessary

A limited amount of clothing, canned meat and surplus foods are still being distributed in Indonesia. Although the people are poor, they need help in raising their basic standard of living, rather than scattered distributions of material aid. Institutions such as orphanages and leprosariums are often in need. Christmas bundles and foods are given there. Surplus powdered milk is distributed at the clinic to malnourished children. Canned meat is a valuable supplement to the rice diets.

Last November a new Christian school was opened at Pati, Java. This includes senior high as well as teacher training. The money to build the school was given by the Mennonites in Holland and the school is operated by the Javanese Mennonite Church. MCC worker Wilbert Shenk teaches in this school and helps with the youth work in the Chinese Mennonite congregation nearby.

MCC also gives financial assistance to the church in its literature and mission outreach. The Mennonite Church in Java needs the help and prayers of the Mennonites here. It is no easy thing for a young church to suddenly be cut off from its source of leadership and finances—especially when most of the members have a subsistence level of living. The young church has also suffered persecution. They need our encouragement.

MCC Women's Activities Letter.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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Farewell Services For Art Janzes

By D. K. Schellenberg

Steinbach, Man. — Farewell services for the Art Janzes were held in the Evangelical Mennonite Brethren church here on Sunday night, August 18. Chairman for the evening was the new pastor, Rev. Sam Epp.

One of the important items on the evening's program was the dedication of a new Chevrolet truck that had been given by the church for use in the Congo. The dedication was spoken by Rev. Epp

In thanking the congregation for the gift, Brother Janz said, "It certainly is a God-send to us." The new truck will replace a 1947 panel truck, which had been giving a lot of trouble because of its age.

After a duet by the outgoing missionaries, Brother and Sister Janz each gave their testimony.

In her testimony Sister Janz said, "It is a privilege that the Lord has chosen us." Later she declared, "We know that the Lord wants us to go back again."

Rev. Janz was especially thankful for the faithful ones who stood back of them. He also emphasized the need of the prayers of those at home.

Special musical numbers were provided by the choir and a male

duet. Especially touching was the number by the choir, "Keiner wird zu schanden, welcher Gottes harret."

The Janzes left last week from Steinbach. Early in September they will sail for Belgium for further French language studies. Then in January they expect to return to their field of service at Nyanga, Belgian Congo. This will be their second term on the field. They have three children, all of whom are going with them.

Coaldale Bible School Announces Opening Date

Coaldale, Alta. — The Coaldale Bible School will begin another year of instruction on October 21, Rev. A. P. Regier, principal, has announced.

The school year of the Coaldale Bible School was changed last year from one term to two terms, which can be taken alternately. Mr. Abram Konrad and Rev. A. P. Regier are the teachers.

Information, the school's catalogue, and application forms may be had by writing to: The Coaldale Bible School, Box 331, Coaldale, Alta.

Invitation to General Conference

Yarrow, B.C. — The Lord willing, the General Conference of the Mennonite Brethren Church of North America will hold its triennial sessions from October 20 to 23 at Yarrow, B.C. The Mennonite Brethren Church of Yarrow cordially invites all delegates and guests to the conference.

Committee meetings will begin on October 18 at 1 p.m. The festival Sunday is scheduled to be Oct. 20, with the conference sessions to begin on October 21 at 9 a.m.

Let us jointly ask for the Lord's blessing.

The Yarrow M.B. Church.

Auspicious Start for Winnipeg Campaign

Winnipeg, Man. — The Brunk tent revival campaign got off to a good start here on Sunday night, August 25, when an overflow crowd attended the first of the two-week series of services in the 2,300-seat tent.

A hushed congregation of Mennonites from the ten sponsoring Mennonite churches, non-Mennonites from the city, and visitors from as far away as Altona and Homewood, Man. was welcomed by the campaign chairman, Rev. I. W. Redekopp. A swelling chorus of voices joined the song leader, Gerald Brunk, as he led the congregation in songs of praise and worship. As a special item that night the Elmwood M.B. Church choir sang two songs.

In his message Rev. Brunk emphasized that revival is necessary today because of the crisis in the world today, because of the condition of professing Christianity, and because of the condition of individual Christians. As believers we need to be revived again and again because our hearts have a tendency to grow cold. He gave a call for those who would pray for the campaign earnestly and search their own hearts to come forward. A large number responded.

Monday night a large number braved the cold to hear Rev. Brunk speak on the conditions for revival. Without prayer, repentance, faith and obedience there will be no revival, he maintained.

"Where art thou?" was the question God asked Adam—and it served as the basis for Rev. Brunk's Tuesday night message. Despite a steady rain all day a fair crowd attended the meeting in the large tent.

Participating churches include the four Mennonite Brethren churches, the two Conference of Mennonites churches, the EMB Church, the Evangelical Mennonite Church, the Rudnerweider Mennonite Church, and the Schoenwieser Mennonite Church of North Kildonan. Ministers and deacons and their wives met the Brunk team at a special dinner in the Elmwood M.B. church on Monday, August 26.

Penners Leave Lindal

Thornhill, Man. — After September 1 the Mennonite Brethren Mission Church at Thornhill (Lindal) will be served by Mr. Frank J. Friesen, Morden, as speaker for the Sunday morning services. He will be responsible for conducting these services and securing other speakers. He is the son of Rev. Frank Friesen, Morden.

Mr. Peter J. Loewen, high school teacher, Lindal, will assist with the adult Bible class and will serve as young people's leader. Mr. Wilfred Brown, Morden, has been chosen chairman of the Church Board. All inquiries concerning administration should be directed to him.

Rev. and Mrs. Penner and son Robert will leave for B.C. on Friday, September 6, where Rev. Penner will take up a teaching position in the East Chilliwack Bible School. Their address will be % East Chilliwack Bible School, R.R. 1, Chilliwack, B.C.

On the Horizon

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

September 8—The Christian Endeavor of the Dalmeny M.B. Church will present a Program under the theme, "Christ Supreme in Christian Service". Miss Margaret Epp will report on her experiences in Peru.

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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