

# Mennonite Observer

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

\*

YOUR CHRISTIAN  
FAMILY WEEKLY

September 13, 1957

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. III, No 37

## Broadcast to Russia Approved

Winnipeg, Man. — A Russian-language broadcast that is to be beamed directly to Russia has been approved by the committee supervising the Gospel Light Hour. The first broadcast is to go on the air within the next few weeks.

For months negotiations have been in progress to prepare the way for the inauguration of the first Mennonite Russian-language broadcast. Station time has been secured at a special rate over HCJB, a 50,000-watt short-wave radio station at Quito, Ecuador, that is already beaming programs into Russia. Letters received in Canada report reception of a German broadcast over HCJB. Broadcast time is also being secured on a 50,000-watt short-wave radio station on the West Coast.

A high-quality radio program is being planned. Rev. D. B. Wiens, pastor of the Frasersview M. B. Church who last fall visited Russia and who has served among the Russians in northern Saskatchewan for many years, will be the speaker on this broadcast. The announcer will be Rev. Cornelius Penner, who came to Canada eight years ago and whose wife and family are still in Russia. The 12-voice singing group has been organized by Corny Balzer, who will work together with Rev. Penner to provide the music until a suitable choir leader has been found.

Support for this new broadcast is expected from individuals and churches across Canada and the United States.

A full-time secretary will enter the service of the Gospel Light Hour shortly, Rev. J. M. Schmidt, director, has announced. A suitable person is still being sought. The broadcast has also acquired new radio equipment to improve the quality of the programs, which are prepared at the Gospel Light M.B. church at the present time. An adequate studio is a pressing need at the present time.

The Gospel Light Hour has a budget of \$17,000, not including the new Russian-language broadcast. Present broadcasts include The Gospel Light Hour, an English program broadcast in Manitoba over

CKY and CFAM and over HCJB, Quito, Ecuador; "Licht des Evangeliums", a half-hour German program broadcast over CFAM, Altona, Man., and HCJB, Quito; the Gospel Light Children's Hour, a half-hour program on CFAM, Altona; and a daily German morning devotion program and daily English evening devotion program over CFAM, Altona.

The Gospel Light Hour is sponsored by the Mennonite Brethren churches of Manitoba, but has been carried on a self-supporting basis through free-will offerings received at the headquarters. The address is: The Gospel Light Hour, Box 2, Station F, Winnipeg, Man.

## Campaign Extended Until Sunday

Winnipeg, Man. — Services of the Brunk tent revival campaign have been extended for one week, with the present closing date set at Sunday, September 15.

## Baptize Twelve on New Field

By Victor Nickel

Carrot River, Sask. — The Lord hath done great things for us, for which we are glad. Proverbs 3:5-6 became precious to us this past while. God surely does direct our paths. We certainly feel that it is God's leading that we are here on this field.

We have found a great hunger for the Word of God here. The homes we have contacted were also longing for fellowship. We know that there is a great need for house visitation and personal work. We have contacted a number of people from different denominations, and they all express a need for a heaven-sent revival. With the people waiting for it, the Christians praying for it, and God willing and waiting to do it, it is bound to come.

The group of Christians that we are serving here belong to a Gospel Mission. A board of three members was responsible for it. The dear old brother that acted as leader

As the campaign got under way more and more Mennonite groups joined the sponsoring churches, until 12 Mennonite churches and mission groups were supporting the services. Attendance picked up the second week, with the largest week-night crowd of any Manitoba campaign present on Thursday, September 5. Another van with chairs was trucked in from across the border to accommodate the week-end crowds.

Prayer meetings before the service have had a consistently good attendance, with old and young joining prayer hands to ask for revival. Morning prayer meetings at 7 a.m. are also held at three centres, the Elmwood M.B. church, the South End M.B. church, and Bethel Mennonite church. A prayer meeting is held at St. Vital Gospel Chapel at 6:50 a.m., while a noon-day prayer meeting is held at South End M.B. church.

Responses to the altar call have not been as great in the Winnipeg campaign as in the other three campaigns. Because of this a prayer and fast day was proclaimed for Wednesday, September 11.

told me right when we came that they were in need of a shepherd. We truly have found it thus, as there are many scattered around, looking for someone to care for their souls, and to show them the love of Christ. A great responsibility lies upon us. Pray for us that we might be able to gather the flock which Satan has scattered, and that we might act upon the words of the Lord Jesus when He told His disciples: "Give ye them to eat."

We had the joy of seeing 12 believers follow the Lord in baptism on Sunday, September 1. It was my first opportunity to officiate at a service like this, and it was good to see the joy on the faces of the candidates, who had waited for quite some time to take this step. As none of the board members could be present we were very glad that Brother H. S. Rempel of Saskatoon could help at the services. The Rempels had come to serve at the North Mennonite church, but

## IN THIS ISSUE

	Page
• When There is Division in the Camp .....	2
• Is Backsliding Inevitable? ..	2
• New Venture Proves Successful .....	3
• Work of the Dutch Peace Group .....	3
• Our Readers Say .....	3
• Proving Your Love .....	4
• Conference Reaffirms Peace Position .....	4
• Record Audience at Final Service .....	5
• Visit With Elderly People Beneficial .....	5
• Congregation in Neuwied Has "Home" .....	8
• Mennonite Brethren Mission Notes .....	11
• Ground-Breaking Inaugurates Construction .....	12

muddy roads prevented them from getting there. We know that it was God's leading that they could be here.

May God help us to win the lost and shepherd the flock on this, His field.

## KMB Conference to Vote on Merger

Freeman, S.D. — Delegates of the Krimmer Mennonite Brethren churches meeting at Inman, Kans., from October 5 to 8 will vote on the proposed plan of merger with the Mennonite Brethren Church.

At last year's session the Merger Committee recommended a merger plan that was sent to the churches for approval. At this year's conference the delegates will vote as instructed by their churches.

Keynote address at the conference will be delivered by Rev. J. J. Kleinsasser, chairman, on Sunday morning. Other addresses on Sunday will be by Rev. Edward H. Epp, Rev. Rondo Horton, Dr. Joseph Schmidt, and Rev. George L. Clasen.

The Christian Youth Fellowship will present the program on Saturday evening, October 5, with the CYF business meeting on the afternoon of the same day.

The ladder of life is full of splinters but they always prick the hardest when we are sliding down.

# EDITORIAL

## GUEST EDITORIAL

### A Church in Danger

#### When There Is Division In The Camp

By Rev. P. R. Toews

(Last of two installments)

Church work, or the work of the Lord, may also be done as a family affair. Some patriarchal family believes that God has chosen them to be the distribution agency for positions in the church and of gifts and blessings in the church. If you and I do not belong to the clan, then we cannot be voted onto the Sunday school staff, for the deaconate or the ministry.

As Mennonite Brethren church there is another danger threatening us. It is the adjustments which we have to make in a fast-changing environment, of which language adjustments are only a small part. We are thankful to God for the new emphasis that foreign mission work has received since our arrival in our new home, although missionary activity has always been emphasised in our church. It, however, has found more expression in home mission work. With this new emphasis and the new vision came also the establishing of Bible schools. Soon we had a host of young people who had a vision for foreign missions. Our outreach through our foreign missions board was still limited, however, largely because many of us, in Canada especially, were still experiencing a tremendous financial struggle, a legacy of the depression. Many of our young people turned away from our church during that period to find expression for their missionary interests in other denominations or missionary societies. But they little realized the tremendous struggle, the great change and the adjustments that had to be made in our church. All this has been a threat to unity in the church, with some dangers still present and very vital.

The cultural change which we are experiencing is also testing our unity and our unified efforts in the church. Our church membership contains people, dear children of God, who have a European background and who have brought with them a culture that is good and noble; but we also have members, also dear children of God, who were reared in this country, a new country that has become conscious of its identity as a nation, even in world affairs, which naturally stresses a new way of life, or if you like, its own culture. It is quite natural for those who have been reared in this environment to adopt this way of life. These differences in training, world outlook and culture often threaten the unity of our church.

Then, too, we notice a change from the rural to the urban way of life, which brings tremendous changes with it. All this is often found in one place, or in one home. The parents are born and reared in one place, while the children grow up in another atmosphere. The parents live on the farm or in a small town, while the children go to the city to find other work or enter various professions. This leaves us with the great problem of maintaining the unity in the home and in the church.

Thus not only the differences in age, the old and the young, the differences in language, German or English, and the differences in environment, the city or the country, may lead to division, but the struggle for a new way of life in this new land. If this can be over-ruled by the "Unity in the Spirit", then we can hope to survive the struggle and maintain a positive witness in this present world.

How can we then maintain this unity? Do you not think that often we are too local, that we never get beyond the confines of our own locality, our local church, our petty problems? A new vision would be the answer to a lot of problems. A new vision of the greatness of the Lord, a new vision of the greatness of the calling of the church, and a new vision for the value of unity in the church. Of Aaron we read that he stood between the living and the dead, and the plague was stopped. We need men and women, not only the old but also the young, who together will stand in the gap and fill the breach. There are enough, too many, who stand and gape and talk, professing to know what should be done. But we need those who will dedicate themselves to foster spiritual unity in the church.

## DEVOTIONAL

### Is Backsliding Inevitable?

By Henry Derksen\*

Is backsliding the inevitable sequence to revival?

To look at the way many people react to revival services would make one think that such is the case. Many never bother to attend such services themselves. If they do, it is only to find fault. They do not invite others to come with them. Should you examine their life, you would find that they themselves do not go out to seek souls.

The apostles differ with the theory that backsliding inevitably follows revival. Paul denounces such people, maintaining that they have the form of godliness but deny the power thereof. He reproaches the Galatians for having stopped running well. On the other hand, he encourages his readers to be zealous, to increase, to become perfect. He declared that he himself kept under his body, striving to keep his conscience clear. He was pressing on to the mark, asking others to pray for him, that he might have boldness to go on.

That slumps are not in God's plan is certain. He created the world orderly. The new creature should also be so. Some members in Corinth were backsliders, and Paul writes that they brought shame and reproach upon the Lord. Why did Paul travail a second time because of the Galatians? Because of the slump after the revival.

That revival may continue is shown by the disciples and the early church. They were filled anew with the Holy Spirit again and again, even though they were in the midst of persecution. "They remained stedfastly..." Paul gives further indisputable proof that holiness and power may survive when he writes to the Romans; "I shall come in the fullness of the blessing of the gospel of Christ."

But how shall we guard against slipping in our Christian life? In Colossians 2:6 we read: "As ye have received Christ Jesus the Lord so walk ye in him." Therefore, to keep revival in the heart one must nurse and cultivate those factors which brought on revival.

One of the primary factors in revival is subjection to the Word of God. Those who frequent revival meetings expose themselves to the Word of God as spoken by the revivalist. If this hearing finds an inner response, the Bible will be read and the Water of Life will begin its cleansing and reviving work. The meetings will end, but the private reading of the Word of God should not. It should be increased.

A second vital factor in revival is prayer. The revivalists exhort all to pray before the meetings, as well as during and after the meetings. We respond, which again brings us

into contact with God's creative power, and His communication of life to us revives us. Since we pray during revival, we need to continue in prayer. Walk in prayer. Pray in adoration, thanksgiving and intercession. Obtain God's blessing for yourself, for those around you and those far away. Pray in secret and in public.

A third factor in revival is fellowship. As we see others loving the same Lord, praising and adoring Him, our own embers glow more brightly and burst into flame. Keep this up. We may not always be able to do it with thousands, but you can fellowship in your church. Pauls exhorts: "Not forsaking the assembling of ourselves together, as the manner of some ('backsliders') is." Let us assemble on Sundays, at prayer meetings, and for Bible study sessions.

The last factor that I would like to mention is the avoidance of sin. At the meetings we took care not to grieve the Holy Spirit. So let us walk that we be not defiled and the fire be not quenched.

Yes, the slump after revival can be avoided. Let us arrange our time, so that we can serve the Lord and go on from victory to victory.

\*M.B. missionary to the Belgian Congo now on furlough. Rev. Derksen is studying at Tabor College this winter.

The man who expects to get to heaven should take the trouble to study the route that will get him there.

## Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

LESLIE STOBBE — Editor

The MENNONITE OBSERVER is being published every Friday by The CHRISTIAN PRESS, Ltd. 159 Kelvin St., Winnipeg 5, Manitoba, Canada.

Address all correspondence to the above address.

Managing Director — H. F. Klassen  
Production Manager — J. K. Neufeld

Subscription rate: \$1.75 a year; in combination with the Mennonitische Rundschau — \$4.50 a year, payable in advance.

Authorized as Second Class Mail, Post Office Department, Ottawa.

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

## New Venture Proves Successful

Toronto, Ont. — In its first year of operation the Students-In-Industry unit here has proved its worth, for it seems to be reaching its objective. Judging by the enthusiastic comments in the unit's mimeographed publication, unit members are not only immensely enjoying their experience, but they are also gaining an understanding for urban problems.

With the stated aim of furthering the cause of the Christian church in general, and the Mennonite church in particular, the group has studied the problems and frustrations that the factory worker meets up with as he toils in an establishment in which he plays a relatively minor part, problems relating to the welfare of the old, disabled, poor and sick, the complex problems regarding labour-management relationships, unions, and a host of other problems arising in an industrial environment.

Rev. W. Dick and Harvey Toews gave the students-in-industry project its original impetus and are still guiding it. Dr. John C. Sawatzky has arranged a lecture program for the unit, which lives at Menno House.

### Lecture Series

Reporting on the lecture series, Stanley Sandler, a Philadelphia member of the unit, states: "Our first lecture of the 1957 Students-In-Industry Toronto unit was delivered on June 26. Rev. Bill Dick spoke on the gospel and its relevance to our industrial world. He emphasized that the bad news of the present world situation, with its sense of purposelessness and loss of community feeling, can only be met by the good news of the gospel of Jesus Christ. But in our post-Christian society, with more Christian traditions than dynamic action, we are living on the past legacy of Christianity. It is not too difficult, therefore, to see the ultimate break-up of our western society unless the church of Christ understands and adapts itself to its divinely ordained task of spreading the gospel in a revolutionary, changing world.

In our second lecture, by Dr. Sawatzky, on the Modern Industrial and Business Society, we got down to the business of studying the actual set-up and workings of the industrial society which dominates North America.

"Our next lecture was delivered by a representative of management. He outlined the basic purpose of any commercial enterprise (production-profits) and its organizational set-up.

"It was now time to study the phenomena of labor unions: their growth, aims and principles. Dr. Sawatzky gave us a general sketch of the historical development of the unions. A representative of a

local labor union gave us his personal experiences of the rough and tumble early days of labor organizations and his present methods of dealing with corporations. He represented the traditional labour versus management view.

"Our next guest speaker, a Christian businessman, emphasized that Christian ethics cannot be divorced from business dealings.

(Continued on page 8-3)

## Baptism at Ashern Mission

By John A. Pauls

Morden, Man. — On Sunday, August 25, we had the privilege of participating in the baptismal service at the Ashern, Man., mission station, where the Ben Doerksens are now serving. The baptism had been arranged by the Joe Wiebes before the Ben Doerksens took over.

During the morning service Mr. Doerksen led the congregation in prayer and worship. After this the candidates, Mr. and Mrs. Plomp and their son Les gave their testimonies. Rev. Wiebe then delivered a short message on I Thessalonians 5:11-14.

At two o'clock in the afternoon the group gathered at the church for a short word of prayer, after which we drove to the shore of Lake Manitoba. Mr. Doerksen again led the service, reading Acts 2:36-38 and 41. Rev. Wiebe then stepped into the turbulent waters of the lake, where he baptized Mrs. Plomp, Mr. Plomp and their son, Les. They thus publicly declared their decision to follow Christ.

After the baptism the believers gathered in the mission church to receive the newly-baptized believers into the fellowship and to commemorate the Lord's Supper.

It was wonderful to see how the Lord is still working in the lives of men and women. Let us continue to pray for the work, that many more may be led to the Saviour.

## Work of the Dutch Peace Group

By Mrs. E. Franken-Liefrinck

In the 19th century in the Netherlands the seriousness of the summons to take part in war in Christ's name was entirely lost because the seriousness of war was no longer an actuality.

Following the First World War, however, after the actuality was experienced (even though our nation took no part in it), the Mennonite Work Group Against Military Service was established.

The first service objectors came (not only Mennonites). Because our basic law guarantees freedom



**MEET THE BRUNKS:** The ministers, deacons and their wives from the sponsoring Mennonite churches in Winnipeg met the Brunk evangelistic team at a dinner on the first Monday of the Winnipeg tent meetings. Part of the large gathering is seen on this picture, with the Brunk family in the background at right, facing the camera. Rev. and Mrs. George Brunk have four sons and one daughter. The oldest son, Gerald served as song leader until he left with the family for their home prior to entering Eastern Mennonite College for his third year of college. Including the maintenance man and his family and the secretaries, the Brunk team totalled 16, who all lived in house trailers that accompanied the tent from campaign to campaign.

of conscience and faith of every citizen, a law had to be passed to regulate this objection.

So since 1923 it has been a simple privilege of citizenship to refer to this law: "That the conscience or faith forbids one to kill an equal person, even upon official order."

### Civilian Service

The Minister of War has to grant freedom from every military service if conscience or faith reasons for this objection are recognized.

In place of military service a program of civilian service was to be performed: 1. Care of mentally ill. 2. Agricultural work in a camp unit. 3. Public water works, dyke construction and new land exploration. 4. Public checking and banking administration.

To get the grounds of complaint recognized is not so simple. Young men must first explain their reasons in writing, then verbally in an interview with the official psychiatrist and finally before a commission which gives the minister advice.

### 300 'Complaints'

In order to give the young men help and support following World War Two the Mennonite Peace Bureau became an organ of the Mennonite Peace Group.

The bureau consists of four pastors and one minister who is advisor and spiritual counselor for all service objectors. Annually he receives about 300 "conscience complaints" — from other churches as well as Mennonites (of Mennonites about 15 per cent call upon this law).

The Mennonite Peace Group which was built after World War Two sees its responsibility as being further than that of the Work

(Continued on page 11-4)

## Our Readers say

### From India

For many years we have received the *Mennonitische Rundschau* and now also the *Mennonite Observer*, for which we are very grateful.

These papers keep us informed concerning the movements of the

conference and also about the activities of the local churches of the conference. They contain information that we could not get otherwise, and which we would very much miss if we did not get it through these papers.

Besides the news there are also very many good and instructive articles on biblical and religious subjects that we value highly. We are grateful to you for sending us these papers. If it is possible for you to continue sending these papers, we shall be very thankful to you.

We have been transferred from our previous place to Shamshabad, so would you please note that our address is henceforth not Deverakonda, but:

P. V. Balzer,  
Shamshabad, Hyderabad Dist.,  
Andra Pradesh, India.

Besides the work in the Bible school here in Shamshabad, we are also supervising the evangelistic work here and at Hughestown. The Lord has been sustaining us and has been giving strength for the work day by day, for which we are very grateful to Him. We are continuing to take strength from Him day by day.

May the good Lord be a constant help and guide to you in your great and responsible work.

Your co-workers in the Kingdom of God,

P. V. and Elizabeth Balzer.

### From Austria

We are praising the Lord for the joy He gives for the work here. He continues to bless His Word. Souls are still being saved, and we can praise Him for others who grow in the grace and the knowledge of our blessed Lord. Our church building is at a stand-still at the present time, and much prayer is needed so that we may soon start the construction again. We covet your prayers on this behalf.

Now we wish you all the Lord's choicest blessings in your work, and wish to greet all the dear readers through your paper.

In the bonds of love,  
Abram J. Neufeld.

## Kitchen Cathedral

# Proving Your Love

By Dorothy C. Haskin

Case study after case study of juvenile delinquents proves that most youngsters become delinquents because of a lack of love in their life. Teen-agers have the twisted idea that if they can attract attention to themselves they will find an adequate substitute for love. Most of the young girls who are arrested have committed a sex offense and always their excuse is, "I wanted to be loved." How starved girls and boys are for love!

In many cases there is a lack of love in the home. Yet in other cases, the fault was only that the parent did not express his love to the child. Whole nations are known for "not expressing their feelings." People are proud when they don't. Yet, failing to express love warps the lives of their children.

Does your child think that you love him? If you are a father, you defend, "I support him!" A child takes that for granted. There are laws, both moral and legal, which make it obligatory for a man to support his children. The technicality of support is not proof that a father loves his children. And mother defends, "Think of the hours I spend washing and ironing for them." But keeping a home clean and cooking wholesome meals is not proof to a child that you love him. The child instinctively realizes that you keep the house clean because you prefer it that way. Or you cook appetizing meals because it gives you pleasure to serve them.

Love is proved by discipline. True love is not maudlin. That is sentiment and sentiment is a weak substitute for love. A child who is allowed to always have his own way misses the restraining hand of love. He respects the strength of no, and responds to the love behind it. God shows His love toward His children by disciplining them, "For whom the Lord loveth he chasteneth" (Hebrews 12:6).

Love is proved by the happy listening to a child. When he was a

baby, you slept lightly, awakened by the faintest cry. When he was a toddler, one cry and you went running to him. You listened to the baby. But the boy, or the girl, needs listening, too. How quickly "Wait until you're grown up and you'll know real troubles" cuts the child. They are as big a trouble as he has capacity to face and so are big to him. Take the time to listen to his problems. God has time to listen to His children. From Genesis to Revelation we are encouraged to pray to Him. He says, "Pray unto me, and I will hearken unto you" (Jeremiah 29:12).

Love is proved in the sheer delight of being with a child. When the baby first came, you couldn't hold him enough. When he was a toddler, he followed you about the kitchen as you worked and you welcomed him. But, too often, as he grew older, you pushed him aside. "Go play" was an expression



These pictures show the Ladies Sewing Circle at Holmfeld, Man., with some of the materials they prepared for a mission sale. They send greetings to other similar groups with Acts 9:36. At the monthly meetings both old and young meet for fellowship and to help others.

Their program consists of an introduction with a song, Scripture reading and prayer, reading of the minutes, offering with quotation of Scripture verses, and devotional items. Of great blessing has been the exchange of experiences with the Lord. The group prepares for a mission festival and provides aid for MCC, the furnishing of schools, old folks homes and hospitals, and receives offerings for missionary purposes. An exchange visit with the Lena group proved a blessing.

that drove him from you.

If you would show him that you love him, spend time with him again. Listen to music with him. Attend the school game. Read with him. God has time for His children. He ever promises, "Him that cometh to me I will in no wise cast out" (John 6:37).

(Copr. ERA. 1957)

which is truly adequate to promote the Gospel is one that works by love, the faith confessed and practiced by the 16th century Anabaptists.

The peace witness has always been a theological emphasis of Mennonites. The World Conference stressed the peace testimony as an ethical implication of Christian discipleship and the Christian ethic of love as one of the *notae ekklesiae*. It was felt that Christ must have the same authority in ethics as in dogmatics, that love overrules class struggle, and that the ethics of the Body of Christ, His Church, may not vary according to political necessity or expediency.

Endeavoring to avoid both a two-realm dualism which gives the world precedence and a one norm monism which is blind to the fact of sin in the world, Mennonites believe "Lordship" implies that a high Christology and a high ethic are possible only together, that ethics is an integral part of dogmatics claiming the same Christ as sole authority and criterion, and that the obedience of Christ and the Cross of Christ are ethically relevant for the way in which Christians are to deal with the problem of evil redemptively. In as far as social responsibility acknowledges Christ as the sole ethical norm for His Body, the Church, it cannot claim that a Christian, as an agent of the state, can be "called" to be an instrument of God's wrath.

## Conference Reaffirms Peace Position

By Clarence Bauman

**Bonn, Germany** — The Sixth Mennonite World Conference was held August 9-16 in the City Hall of Karlsruhe, Germany. Delegates and visitors from many countries represented the Mennonite Church as follows: Germany (East and West) 510, U.S.A. 300, Holland 130, Canada 50, Switzerland 50, France 50, Luxembourg 5, Belgium, Brazil, and India 3 each, Tanganyika 2, Austria 2, and one each from Indonesia, Uruguay, Paraguay, and England. The maximum attendance reached 2,500, with an average throughout the week of 1,100.

The first Mennonite World Conference was held in 1925 at Basel and commemorated the 400th anniversary of Anabaptism. The second, five years later at Danzig, Prussia, was motivated by the need and suffering of Mennonites in Russia, many of whom were then resettled in Paraguay, Brazil, and Canada. The third world confer-

ence of 1936 in Amsterdam carried more of a theological and historical overtone and commemorated the conversion of Menno Simons,

The present conference dealt with many practical questions relating to missions, Christian education, publication, peace witness, relief work, and social service, but also dealt with Anabaptist historiography and other phases of Mennonite research. Approximately eighty doctoral dissertations since the war — mostly by Mennonite students — have dealt with various phases of Mennonite faith and life.

The theme of the conference, "The Gospel of Jesus Christ in the World," pointed out the insufficiency of resting complacently in the salvation we have in Christ or of merely rejoicing in the promises of victory for the conflicts in which Christian faith is engaged. It was emphasized that the only faith



Here are three of the singing groups that served at the sixth Mennonite World Conference at Karlsruhe, Germany, August 10-16. At left one of the Pax male quartets is singing at the special Pax dinner. In the centre Rev. P. Duerksen, Pax pastor in Europe, is directing the Pax male voice choir at the special Pax dinner. This choir was outstanding in its musical renditions during several of the World Conference sessions. At right Adolf Schnebele is conducting the South German Mennonite choir. (Photos by C. J. Rempel.)

## Record Audience at Final Service

The New York Billy Graham Crusade, after three and half months of "unbelievable reality," came to a triumphant conclusion Sunday evening, September 1, when some 200,000 persons jammed into the Times Square area of New York City for a mighty farewell rally. Like Madison Square Garden before it, Times Square for one brief hour became like a hallowed cathedral. Unnumbered hundreds — perhaps thousands — made soul-saving decisions or spiritual commitments in that brief hour. The world had never witnessed such a spectacle.

One half hour before the rally began at 7 p.m. the United Press wire service reported to the world that there were 250,000 persons in Times Square. Introducing the television portion of the rally, broadcast over the full ABC network, newscaster Paul Harvey said there were over 200,000 present. Chief Inspector Thomas A Nielson

estimated that the throng numbered only 75,000, saying "I counted them." Those who were present agreed with the evangelist who said: "Certainly everyone present knows it was far more than the police estimate... I am certain that it was the largest crowd that it has been my privilege to address."

Graham, to those near enough to see him, had the appearance of a holy prophet as he thundered out the message that God had given him for the occasion. He began his address, saying: "Times Square has been called 'The Crossroads of America'. This is the spot that thousands of tourists think of as New York. Many foreign visitors judge America by Times Square. Scores of nationalities jostle each other, speaking many languages. Some stare in wonderment at the blaze of lights; others hurry along

(Continued on page 11-2)

was happy to inform me on the work of her grandchildren, the Hugo Jantzes in Ecuador. I stopped at the room of Mrs. J. Loewen of Port Rowan and remarked on the lovely flowers. That reminded her of the words her husband used to say. "In heaven I shall know your room by the flowers," he had often said. Also, I noticed many pictures of missionaries; she remembers them in her prayers.

### Conversation "in Heaven"

Three gentlemen sat in the living-room sipping their tea. Mr. Andres, member of the M.B. church of Vineland, has reached the age of 89. One comes to the conclusion that his conversation truly is in heaven; he feels to be so near the threshold. Usually he greets a stranger with these words, "Are you a child of God?"

Mr. Schellenberg told me fragments of his life story. As displaced persons they had sought refuge in Canada after the Second World War. But due to their terrible experiences, his wife is a pa-

tient at the Bethesda Home. One daughter is here, the sons are in Russia. He carries a pad and pencil with him always, for others can communicate with him only in writing. He lives in a silent world.

### She Had Loved Nursing

At another time I visited Miss Liese Wall (Tante Liese), and those moments will remain unforgettable in my life. She relived various incidents in her long life, 84 years, and left with me the impression that it is wonderful to be young, alive, and in the Lord's service. Oh, how she had loved her work as nurse to the sick and the helpless. At the age of 60, she says, she felt her first sign of oncoming age, for she began to tire. In her 70's she was almost totally blind, but about five years ago her right eye was successfully operated on and she can see again.

A short stay with the older folk is very beneficial. We learn to appreciate the important things in life, and we learn to appreciate them also.

## Visit With Elderly People Beneficial

By Martha Janzen

Grimsby, Ont. — Recently I had the privilege of visiting the old folks home where the Hon. Charles Daley, minister of labour for Ontario, would like to spend his life's evening. The treatment his mother has received at the United Mennonite Home for the Aged at Vineland, Ont., led him to express this wish.

Such tribute by a non-Mennonite speaks well of the attractively furnished and comfortable home, where every effort is made to make the stay of the old people pleasant and happy. They deserve the atmosphere of peace, kindness and consideration after a lifetime of hard work and hardships.

The United Mennonite Home for the Aged was built in 1954 and at present is home to 45 elderly folk. Twelve workers look after their needs, with Mr. and Mrs. John Penner serving as house-parents. A five-bed hospital receives those who require medical attention, with Miss Neufeld, lately from Paraguay, serving as nurse.

### Youth Serves Old Age

The evening I visited the home a group of young people from the Waterloo Mennonite church also came to present a program. They visit the home on the first Wednesday of each month.

Around 8 p.m. the men and women began to gather in the attractively furnished assembly hall, or living room. Numerous easy chairs and lounges helped to accommodate those taking part in the service. In the adjoining dining room the members of the staff took their places. Slowly, slowly, the old folks moved along the halls, many of them using the hand-rail along the wall as support. A few come in wheel chairs.

Canes were in evidence everywhere. The patients settled into the comfortable chairs and waited with anticipation.

Rev. Henry H. Epp, pastor of the United Men. Church of Waterloo was the speaker for the group. The first part of the program was in the English language, for the benefit of the non-Mennonites, and the conclusion in the German language. We heard a number of songs, several readings and a sermon based on Acts 2. The audience was very appreciative; every now and then someone would sing with the choristers. Rev. Epp was considerate and thoughtful of the older people for he spoke in such a way that all could understand and follow.

### Handshake Meaningful

Then it was time to retire for the night. The patients reached for their canes, and slowly and peacefully, with their hand on the rail, moved along the hall to their rooms and to a quiet night's rest.

The old folk are so quick to respond to a smile, and their handshake is so meaningful. For a few minutes I chatted with friends of our family. Mrs. Jantz of Virgil



ABOVE: The accompanying article briefly describes the United Mennonite Home for the Aged, Vineland, Ont., seen above. In the lower picture three of the staff are seen during their free time in the evening. From left, they are, Erna Hildebrandt, Katie Hildebrandt, and Mrs. Fehr.

BELOW: Four of the 45 residents at the United Mennonite Home for the Aged are seen here. At the far left Mrs. Mary Thiessen of St. Catharines, Ont., is crocheting an apron. Many of the women knit and crochet, buying cotton for 13 cents a skein from the Institute for the Blind and selling their wash cloths for 30 cents. Newspapers help pass the time of day and provide welcome news for those who have withdrawn from active life, as seen in the second picture from the left. In the third picture Mrs. J. Loewen is seen in her attractive room, while in the picture at the extreme right Mrs. C. J. Reid is using the handrail in the hallway to reach her destination.





# THE Young Observers



## Let's Visit a Minute

Dear Boys and Girls,

There are many things that we can learn from animals, if we but take time to watch what animals do. Even the Bible tells us to "go to the ant" for an example of busy activity worth copying.

At this time of year the native wisdom that God has given to animals is especially in evidence. Think of the ducks and geese—and many other birds—flying south to escape the hard winter in Canada. Somehow they know where to go, even though they have no maps and no compass to guide them. Other animals get ready to spend the winter in Canada, and prepare accordingly. The bear eats so much that the accumulated fat lasts all winter, while he "sleeps in" all winter. The squirrel isn't interested in sleeping so long, so he gathers up as many nuts and acorns as he can to provide food for the whole winter.

Have we learned from these animals to prepare for the future? Have we learned to flee the dangers of the enemy, when Satan tries to tempt us into doing something that is wrong? What about storing up what we need for future use—such as the things we may learn in school, from our parents and in church and Sunday school? Some children think going to school is to be only fun, but when you get older you realize that you need to know the things you can learn during the school years.

There is another way in which we need to prepare for the future. The prophet Amos tells us, "Prepare to meet thy God." That is the most important preparation. God has given each of us a longing to worship and serve God here. He sent Jesus to die for our sins, so that by believing and trusting Him we can prepare to meet God. Have you let Jesus into your heart and thus prepared for the future, for everlasting life in heaven?

Aunt Selma.

## Two Girls Find the Savior

"Have some more tea, Brenda darling. You can't be serious about leaving! Not yet! Why it's only three-thirty!"

"Yes, Sandra; I know. But my husband is so different from yours! If I'm only one minute late with dinner he simply will not eat! I mean really! It is a great trial to me."

"I should think it would be. Excuse me for a minute, dearest sister; Judy is crying again! What can be the matter with that child now?"

"Kay is the same, Sandra. I change her and powder her, and feed her and sing to her, and still she cries! It's the most aggravating thing I ever saw. Honestly I don't know what the neighbors think! I suppose that they imagine that I whip the poor little darling! And she is only three months old!"

"Let's take them for a walk, sister. We can't enjoy our tea anyway, with both of them crying like this."

"You come walk home with me, Sandra. That will be lovely. Anyway it will be ages before your husband gets home for dinner!"

"All right, darling. Just let me get a clean sleeping bag for Judy. How that child gets so dirty just lying in the carriage is quite beyond

me! I'm going to stop taking her out at all, if she can't do better!" with which dire threat Betty jerked her large doll from the carriage with a firm hand, and administered a sound spanking to her unresisting form; and with much ado about the task, changed Judy from a blue satin-trimmed sleeping bag to a pink one.

"There!" she cried. "Now you go right to sleep and don't let me hear any more from you!"

In a moment the two doll carriages were rolling briskly along the sidewalk, and Betty and Mary were chatting animatedly again, having dropped their "pretend" names, and their highly affected accent.

"I wish that we really were sisters," said Mary wistfully. "I don't see why I had to be born into a family of just big brothers."

"You're fortunate to have anybody," said Betty enviously. "I don't have a single brother or sister. And even Mother works all day. Honestly, I get so lonely."

"I do too," sighed Mary. "My mother doesn't work all day, of course, but she might just as well. She never has any time for me. I can hardly ever even play in the house! Because either her head hurts, or else she has company. And her callers always make as much

noise as I do. I don't see the difference."

"Where shall we go, Mary? We can't go to your house and play."

"Let's go to see Mrs. Jenkins. She's always glad to see us. And if she should have some cookies, it will be like a real tea party. Anyway we ought to go and show her our new doll clothes, because she took a lot of time to cut out patterns for us to sew by."

"Yes, let's. I love Mrs. Jenkins. She always has time for us anyway."

The girls quickened their pace as they thought of the welcome, and the cookies, which always awaited them at their beloved Bible Class teacher's home. Alice Jenkins held a Bible Club at her home each week, for the children on her street, and Betty and Mary had been attending it for some months now.

"Mother says that I'm old enough to join the church now, if I want to," stated Betty. "I really would like to join, but you know Mrs. Jenkins says that only truly saved people should belong to the church and be baptized. And I'm afraid I'm not truly saved yet, Mary. I try to be, when Mrs. Jenkins talks about it in the class, but I'm afraid I don't know how."

"I feel that way, too," confided Mary. "Let's ask her more about it today. You know she always says that we can talk to her at any time. I'd like to know that I truly belonged to Jesus and had that nice home in Heaven waiting for me, even if I didn't join the church."

Alice Jenkins was not surprised to hear a timid little knock at her door a few minutes later. Hardly a day passed that some child did not run in to see her, and to share some small triumph or sorrow with her, and she dearly loved to have them do so.

She was lavish, now, in her admiration for the really well made doll clothes which the two girls had made from the patterns which she had made for them. She commended them for the care they had taken, and the even stitches they had made.

Then the cookies were brought out, and glasses of milk, and, as the girls had hoped and expected, they had a real party. But both girls' minds were on the subject which they had talked about on the street, and soon Betty introduced the subject.

"Mother says that I am old enough to join the church now. Mrs. Jenkins," she began. "Do you think that I am?"

"Why, age is not important at all, Betty dear," answered Alice. "But there is one very important requirement. Do you not know what it is?"

"Yes, Mrs. Jenkins. I have to be saved first. That is what I wanted to talk to you about. Because I

don't feel that I am, but I do so want to be."

"So, do I," broke in Mary. "We—we were talking about it on our way over here. And we'd—like to be sure that we belong to Jesus, whether we belong to the church or not."

Alice put her arms about the two girls, whom she had come to love very dearly, and embraced them lovingly.

"Both of you?" she inquired. And when they nodded solemnly, she hugged them again. "I think that is wonderful!" she said softly. "Come and sit here by me, and we'll talk it over together—right now!"

When they were seated, Alice looked searchingly at Betty.

"Why do you want to be saved, dear?" she asked.

"Well, I don't want to go to—that bad place. You know what I mean. Mother told me not to say that word," stammered Betty.

"Yes, dear; I know. And why do you want to be saved, Mary?"

"Because I want to belong to Jesus, and I want to be sure that I will go to Heaven when I die," she replied.

"And what is there in your lives which would keep you from going to Heaven, girls?" was the next question.

"Sin, I guess," said Mary solemnly.

"Yes, that is correct. We learned a verse about that in the class. Remember?"

"For all have sinned, and come short of the glory of God," (Rom. 3:23) quoted both girls in unison.

"That's right," said their teacher. "And if God should let any sin enter into Heaven, it would spoil that wonderful place, just as it has spoiled this old world. So if no sin can enter Heaven, then no one who has sin can enter. Is that right?"

"Yes, Ma'am," chorused the girls. "Then, the great question is, how can we get rid of our sins? For we cannot be admitted to Heaven until we do."

"Perhaps we must be very, very good," suggested Betty timidly.

"There is none that doeth good, no, not one," quoted Alice. "In the first place, no one can possibly be good; and even if they could, it would not wash away their past sins."

"I know that to join a church does not wash away sins, because you have told us that we have to be saved because we want to join the church," stated Mary.

"That's very true," said Alice. "But we can receive forgiveness for our sins, for the Apostle John wrote, 'The blood of Jesus Christ cleanseth us from all sin.' He also wrote, 'If we confess our sins he is faithful and just to forgive us our sins...!'"

"That means we must confess our sins to Jesus if we want to receive forgiveness," declared Betty.

"Yes, and in doing that you must believe that Jesus really forgives

(Continued on page 10-4)

# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

Copyright 1956 by Elizabeth Schroeter. Used by special permission of the author and Exposition Press Inc., New York. All rights reserved.

(26th Installment)

The name of that group was the Peters Brethren, sometimes also called the Bridal Church. It began in the village of Gnadenfeld about ten versts from Margenau, the year Mutter was born. A man by the name of Hermann Peters started it. His followers insisted on each individual, at communion services, breaking off his own piece of bread. As a result of that practice they sometimes were called Breadbreakers. Conformity was of great importance to those people. Breadbreakers were not permitted to wear jewelry, gaily colored clothing, ties or polished shoes. They were not allowed to read newspapers. When Liesbeth mentioned the Peters Church to Vater later in the day, he told her that there still were Peters congregations in Siberia and even in America.

David knew of another Mennonite church, the doctrines of which seemed to be similar to those of the Peters Breadbreakers. He was talking about the "Kleingemeinde." It went back to the year 1812. In that year, under the leadership of a minister named Claas Reimer, of Petershagen, a small group of Mennonites separated from their local church because it was not strict enough.

"Why are they called the Little Church?" Liesbeth asked.

David did not know, but he thought that its membership must have been small. "With strict rules how could they have many followers?" he asked. Nonconformity played an important part in that church. They banned anyone who was found to have given an oath, gone to court or helped the police catch a criminal, not to mention drinking, dancing or playing cards. "The members of that church objected to all forms of higher education," David added.

"Are there any Little Churches in existence today?" David asked Vater.

"As I remember," Vater told him, "most of Claas Reimer's followers moved to America at the time of that great emigration around 1874." After a few moments of thinking, Vater added, "Some of the members of the Little Church in the Crimea under the leadership of Jakob Wiebe, together with a small group of other individuals, organiz-

ed a new so-called Krimmer Mennonite Brethren church. Evidently those, and their leader Jakob Wiebe, also joined the emigration of 1874. If I had to make a statement one way or the other, I would say that the members of the Little Church have all left Russia. I never heard what became of them in the New World."

There was great joy in Liesbeth's house a few days later when they received their first copy of the "Friedensstimme", or "Voice of Peace". It had just started publication and was the only newspaper of the Russian Mennonite Brethren world. Vater had subscribed to it a few weeks after its inception. When he had finished looking through the little paper, he handed it to Liesbeth, saying, "There is some history about Templers in it that you might wish to read."

"Templers? I have never heard of them."

"They are a Mennonite outcrop," Vater said.

Carefully Liesbeth turned the pages to find the article about the Templers. She could find only a few words, but it was enough to make her want to know more about that strange Mennonite faith. That afternoon she accompanied Vater on his daily walk to his plum orchard and asked him what he knew about the Templers. He told her that they were not the famous Knights Templars of the Middle Ages but were called Jerusalem Friends. The Jerusalem Friends' main objective was to build the temple of Jerusalem. They did not practice the sacraments of baptism or communion. The Mennonite Templers had their origin in Gnadenfeld with Johann Lange, a teacher, as the chief sponsor. His group organized a year or two after the Mennonite Brethren church had formed in 1860. A few years later the Templers had moved to the Kuban region of the Caucasus, naming their new settlement Templehof. It had about three thousand followers. More recently, Vater explained, many of the Temple Brethren actually had moved to Palestine and had set up a number of prosperous villages with over a thousand members.

"Have they started building the temple yet?" Liesbeth inquired.

"No," Vater replied. "The temple won't be built until, by the hands of God's clock, the time is ripe."

Liesbeth's face suddenly grew

worried. "Thank you for the information," she said, and thoughtfully walked toward the house.

All Mennonites believed in the second coming of Christ. She did, too, but she did not want it to occur just yet. She was not converted, and in the unconverted condition, according to the Mennonite Brethren faith, she would not share in the heavenly rapture. She had heard ministers tell their congregations that Christ might come as soon as the Jews, or at least many of them, had returned to Palestine. It always saddened her to hear that the Jewish trek to the Promised Land had begun. "Do you suppose that those Mennonite Templers, by ancestry, actually are Jewish people?" she asked herself. And there were whole villages of them, Vater had told her. That thought worried her. She did not want to be converted and become a full-fledged Mennonite, not until she had found a painless and happy way of being one. So far she was still far from such a way. Slowly she walked on.

Vater was examining his trees with long, juicy, yellow plums. He had obtained them at a nursery in Felsental. Liesbeth had been with him on that short trip. She was barely five then. She remembered the beautiful estate near a Mennonite village called Liebenau. She recalled the little bubbling stream, which someone had called Kajikulak, many rocks, so unusual in the Molotschna, and big trees and flowers. She also remembered a kind old man talking to Vater; the two seemed to know each other very well. For a long time they had talked about religious matters, about obeying the laws, if they were in agreement with one's conscience, and about living by one's convictions. One of the two men had said something about inner serenity and peace. He had declared that living according to one's innermost faith was more important than observing rules and traditions without having convictions of one's own. "Why didn't I think of that conversation before?" she thought. Vater on the ride home from Felsental had told her that that man was a mystic. "There might be something that I can use," she reasoned.

The Hutterites who shared their earthly possessions and incomes, the members of the Little Church in America, with strict rules of conduct, the serene people at Felsental, the Peters Brethren of Siberia, the millennialists of Turkestan, and the Templers, in their hearts, probably did not differ. All appeared to be sincere. They seemed to differ only in methods of expressing their inner faith. Why would it not be possible for the people of one church—for example, of the Mennonite Brethren church—to have the same inner faith, yet the individuals be permitted to express their convictions in their own ways instead of according to set

patterns and traditions? She did not answer her queries, she merely raised them and felt that in time, perhaps in school in a few days, she would get more light on them.

## CHAPTER TWELVE

### In School

A few days before school was to open, Liesbeth went to an Anwohner who made coffins and Holz-Schlorren, or wooden shoes, to order. With a tape he measured the length and width of both her feet. He told Liesbeth that he had exactly her size of inch-thick, creamish-white, ready-made wooden soles from the Netherlands. He would make and nail the blackish-gray leather tops to the whitish wooden soles the next morning so that her toes would be covered and have an anchor of attachment to the wooden shoes. Liesbeth told him that he had made some for her before and that she had been wearing them ever since she could remember.

She was so happy about going to school soon that she started to hop and skip home, then changed to a slow walk when it occurred to her that such childish antics might not be becoming to a prospective student. At last she was going to embark on her formal education and pursuit of knowledge. It was a goal to which she had long looked forward and which she believed might at times be difficult for her, because she was poor and socially not as advanced as most of the other girls of her village.

The Margenau school opened at eight o'clock. For half an hour previous to that time, all along the walks on both sides of the street, children, each in wooden shoes with a slate and a book or two under his arm or in a flat bag with a handle, were clap-clap-clapping their way to their institution of learning. Although several times Liesbeth crossed the street to avoid dogs, she was ahead of most of the children.

Soon she was in sight of the chubby, little brick school with a dark tile roof. Two windows with twenty big panes and two contrasting shutters were on each side of a high, wide door. Five curving steps that grew wider and wider toward the street walk led to the street entrance. A high board fence with three cross-boards stood on each side of the steps, and a neat chimney rose from the middle of the top edge of the roof. Between the fence and the school building four sturdy trees stood guard. Those, with two younger trees at the edge of the walk along the street, gave the school an imposing appearance. Liesbeth would be unable to open the wide front door. It was for the teacher and his family who occupied the eastern half of the building.

(To be continued)

## Congregation in Neuwied Has "Home"

By J. W. Vogt

### Neuwied, Germany

Neuwied, an industrial city of about 30,000 persons, is situated on the Rhine River, about 30 miles above Bonn, the capital. Since it is only about 20 miles above the Rhine crossing of the Allies in World War II, the district and city were war front for some time and consequently suffered heavily. Following the war its population received much MCC clothing and food. The mayor at one time asked us to relay once again his gratitude to our Mennonite people for what they have done for Neuwied.

Following the Thirty Years' War (1618-48), Fuerst von Wied, ruler of this principality, invited persecuted Mennonites to settle on his estate. He granted them religious liberty. As a result, this region became the residence of many Mennonites, and a Mennonite Church was erected in this city. Just prior to World War II the local congregation numbered less than a dozen members, and during the war the church building was partly demolished through bombing.

### Beginnings

In the post-war rehabilitation program the West German government endeavored to preserve the unity of church groups and thus relocated about 500 members of the Mennonite refugee group in this area. Although most of them came from Danzig, there were also among them between 30 and 40 former members of the Mennonite Brethren Church of Poland and Russia. Begun in the Gronau refugee camp, the organization of a Mennonite Brethren congregation was completed under the guidance of the Brethren C. F. Klassen, Cornelius Wall and others, after resettlement here.

In the summer of 1952 the Mennonite Brethren Committee of General Welfare sent Brother and Sister C. N. Hiebert here to pastor the widely-scattered families of the Mennonite Brethren Congregation. For a period of a year and nine months the Hieberts labored sacrificially, bringing comfort and cheer to all whom they could contact, and also established biweekly services for them in Neuwied. These services also attracted many people outside of the Mennonite Brethren congregation and a number have since joined their membership.

Brother and Sister J. W. Vogt, who were stationed in Linz, Austria, were then transferred to Neuwied, and assumed responsibilities here July 1, 1954. The first baptism was held in September, 1954, and several have been held since. The church organization was perfected, regular Sunday and mid-week services conducted until today the church has a Sunday School,

choir, young people's meeting, several Bible study classes during the week, a women's organization and extension children's classes. Recently attendance at regular meetings on the Lord's Day has been around 200.

### Objectives

The work at Neuwied is to pastor the congregation; perfect the organization of the church into an evangelical witness for Christ; conduct periodic evangelistic services; bring the Gospel to youth and children through Bible studies and classes and spread out to neighboring communities, and distribute clothing and food to the most needy. Another important part of the work is to assist groups of believers outside of our circles through Bible studies, preaching and musical renditions. Several such groups are regularly served at present with others served as often as time permits or upon special invitation. Another goal, currently being realized, is to assist students of our membership circle prepare for the ministry or missionary service. Several members of the local congregation have been in Bible school preparing for the service of the Lord.

The Mennonite Brethren Congregation is the only organized public evangelical witness in this city of approximately 30,000 persons. There are several smaller groups of unorganized believers in the area. Their doors are open to us and it is our aim to work together and thus make the entire evangelical witness stronger and more effective in the community. Invitations for assistance to such groups are so numerous that we cannot begin to fill all of them. Then there is a great opportunity for a home-to-home witness. Many are the spiritually needy who welcome such visits. Little time is left for such visitations in as much as my program calls for from one to three preaching services every Sunday, Wednesday and Thursday night, Bible classes, Tuesday night choir practice which I direct, Friday night youth Bible study as well as other services as time and strength permit.

### A Congregational Home

The purchase of a property to serve as a "Gemeindehaus" is a great step forward in the work here in Neuwied. This church center, previously described in our Conference periodicals, gives the congregation a home for its work and symbolizes the presence of our witness in this area. The building has sufficient assembly space for a congregation of 450 persons, several large rooms for young people's classes, Sunday School classes, conference rooms and living quarters for the pastor and other workers.



This is the interior of the chapel in the Neuwied "Gemeindehaus".

Brother and Sister J. W. Vogt are Conference workers in Neuwied. As a result of the efforts of Conference representatives, the Mennonite Brethren Church is fully recognized as an incorporated body in the West Germany "Bundesrepublik."

### New Venture Proves Successful

(Continued from page 3-2)

"One of the most active discussions centred around the present position of the church in relation to the outside world.

"This discussion brought us to the end of our studies of the general industrial picture. Many of us have had to discard our prejudices and biases and have learned to consider the whole problem of industrialization impartially."

With real enthusiasm unit members report on the set-up at Menno House, on the rewarding spiritual fellowship in Bible study and prayer, or service in various churches and DVBS, of recreation, such as swimming, tennis, ping pong, and of sight seeing tours in the city and southern Ontario. Two public school teachers from southern Manitoba provided the meals for the fellows in the unit, with the seeming exception of breakfast and night lunches, which the fellows prepared.

What are the potentials of such a project? Dr. John Sawatzky has something to say on that, writing: "We who had some part in conducting the Students-In-Industry program this summer have considerable enthusiasm for the outcome. There are several main reasons why we feel this way. One is that the members of the group here this summer are keen and interested in their task. They have shown willingness to look at many aspects of a large and complex industrial community; they have indicated that they wish to understand its many problems in order that they and others may one day serve the spiritual needs of such a community better..."

"We are confident that the Students-In-Industry program in Toronto this summer is contributing to the training of up and coming church leaders. We would like to see

further opportunities developed here and elsewhere. ... the program here this summer has already given the students intensive experiences of working and living in an extremely industrialized community. The members have studied the problems first hand and we trust that their experiences will enrich their understanding and help them to become effective leaders in the challenging world of tomorrow."

### Mark's Sketchbook of Christ

By Helen J. Tenney

"Personal Bible study is more rewarding than any other. But how does one with little or no Biblical background get started? Or, how can the sincere but untrained teacher lead his pupils into the satisfying experience of discovering for themselves what the Word of God says?" the author asks in the Preface, stating that this book is her answer to those questions.

This is not a commentary. It is a workbook, but not the usual type of workbook where there are selections from multiple choice, true or false designations, and the finding of a five-letter word beginning with the letter "g". This workbook is so planned that its users will go directly to the Bible for all the answers. When the workbook is complete, the skeleton outline will be padded with "meat", and will furnish a satisfying account of Jesus' ministry on earth.

The primary aim is to stress facts rather than interpretation. Because of this, and the workbook technique, the book can be used as a short course to be covered in three or four weeks in a summer camping program, or for once-a-week religious instruction. Research projects can be added and it could be used for study in a Bible school. The person who really wants to study Mark for himself will find this book an invaluable aid.

Price: \$2.25

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



# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS

### Colombia "Studies" Religious Freedom

In Colombia, the new government has stated that its first step in restoring religious liberty will be to study the decrees issued by the former Rojas government, with the purpose of framing "a communication that annuls the former edicts and establishes the rights of evangelical minorities in accord with the Constitution and laws." This promise was made by the Ministers of Education, Government, and Foreign Relations, when they were approached by representatives of the Evangelical Confederation of Colombia. It is hoped that such a "communication" will result in the opening of the evangelical churches and schools that have been closed in Colombia. The Colombian officials asked that the evangelicals be "patient" and "prudent" while the government makes the study which is necessary before action can be taken.

\* \* \*

### Church Uncertain on Alcoholism

A temperance worker told a Baptist meeting at Springfield, Illinois, that "the Church seems unable to make up its mind whether alcoholism is sickness or sin." Dr. Luther J. Tigner, executive director of the Temperance League of Illinois, said the Church has always been slow to resolve moral issues. He cited the slavery question and rights of labor as examples. In each case, he said, it took nearly a century to reach a decision. "This process of decision is hampered by the unwillingness of most church members to extend their spheres of responsibility," Dr. Tigner said. "They must remember that the five million victims of alcoholism are people for whom Christ died."

\* \* \*

### Church Survey Finds Widespread Secularism in Canada

Widespread secularism and a "practical atheism" exists in Canada, according to the report on a survey conducted by 500 prominent men and women of the United Church of Canada. Findings of the survey, which embraced family, community, economic, civic and political life across Canada were published at Toronto in a 120-page booklet.

The conferees agreed that there is too deep a concern among Canadians for economic standing and monetary returns, and too much liking for commercial entertainment. They said family life is in danger of breaking down, and blamed mass media of communication for helping the decline. "Ad-

vertising through radio, television, magazines and newspapers, which frequently has only the desire to covet as its appeal, creates friction and tension within the home," they said. They also condemned the high cost of living, resulting in working wives, and the commercialization of Sunday which the survey said helps destroy the one day of fellowship available to the family.

The group, representing Canada's largest Protestant denomination, charged that the churches have failed to hold the family together. It deplored the decline in family worship and the lack of understanding of the real nature of the Christian family and its fellowship. In their findings on community life, the conferees urged churches to use newspaper space to present moral issues rather than devotional material. On the church's role in politics, the report said the church should strive to train and inspire men and women for leadership in civic affairs and get dedicated Christians to run for office.

\* \* \*

### Youth Aid Missionaries

"77 a Minute" will be the theme for the annual Dollar Day, to be observed by the Christ's Ambassadors, the youth division of the Assemblies of God. Dollar Day is a feature of the young people's Speed-the-Light campaign to "motorize the missionary." In the past 12 years the young people have raised over \$2,268,000 to buy airplanes, motorcycles, station wagons, jeeps, trucks, motor boats and other equipment to speed up the work of foreign missionaries. The goal this year is to exceed last year's total of \$368,666. The theme "77 a Minute" emphasizes the rapid rate at which men and women are dying throughout the world without benefit of the gospel light.

— o —

## CANADASCOPE

### Queen's Visit Broadcast On Radio and TV

The CBC has announce nationwide radio and television coverage of the Queen's October 12 to 16 visit to Ottawa.

There will be complete "live" coverage on the both the English and the French radio networks, with an additional program of recorded highlights each evening.

More than 30 commentators and 175 technicians will be centred in Ottawa to handle the radio and TV assignments in English and in French.

CBC radio and TV coverage of

the visit will begin with the arrival of the Royal Party at Uplands Airport, Ottawa, Saturday afternoon, October 12. Two other events of special interest are a national radio and television address by the Queen from Rideau Hall on Sunday evening and the broadcast of the opening of parliament ceremonies on Monday afternoon.

\* \* \*

### New Offer On Disraeli Bridge

Premier Douglas Campbell of Manitoba has announced that the provincial government will pay Winnipeg for the full cost of constructing the Disraeli crossing of the Red river, and that work was to begin immediately.

An outside estimate of the government proposal indicated that the province's share would be about \$2,600,000. Previously, it had offered \$1,000,000.

This offer applies only to the bridge proper, and not to the overpass or underpass of the CPR tracks and the express way above certain avenues.

The Disraeli bridge will enter upon Kelvin St. somewhere between the M.B. Bible College and The Christian Press, Ltd.

\* \* \*

### St. Laurent Resigns Party Leadership

Rt. Hon. Louis St. Laurent, former Canadian prime minister and

now leader of the opposition, has announced his resignation as leader of the Liberal party.

A party convention is expected in a few months to name a successor to the 75-year-old leader, who served as prime minister for nine years. He entered the government 15 years ago as a member of the cabinet under the late Mackenzie King.

\* \* \*

### Flu Vaccine Available in October

The new Asiatic flu vaccine that has been developed for distribution in Canada is believed to be good for eight to 12 months and may give protection for 18 months, federal health officials said.

Initial supplies of the vaccine will be available in the first week of October. The first 15,000 shots will go to armed forces personnel. The bulk of the other supplies will be allotted to the provinces for distribution. A total of 1,200,000 doses are expected to be available by March 31.

No cases have been reported in Canada as yet, but it is believed that the country is being gradually infected. While Asiatic flu sends people to bed with aches and pains and fever, it is seldom fatal, officials have said.

— o —

Christians are like grand pianos — grand, square, upright and no good unless in tune.



### Change, Change, Change!

By Edwin Raymond Anderson

Accustomed as we are to quick change and rapid progress, we are headed for great changes within the next few years, according to a recent study by the American Steel industry. A 1.7 billion dollar expansion program is now under way which will accomplish transformation scarcely to be dreamed of, or measured.

New techniques and developments push steel to the head of the program. Clothing its figures with flesh-and-blood, the survey remarks, "every new baby represents a future requirement of about 1500 pounds of steel a year." This steel age which began about a century ago with the rise of railroads, will call for over 117 million tons output for this single year of '57. Change, change, change! 'Tis on the horizon!

Thus the note for spiritual index. Steel has played the central part in the changing of America; without it, our portion and position would be quite otherwise. And there is likewise the impact of "change" required as the spiritual necessity of the soul. There is awaiting the per-

sonal transformation for every man which, by faith, develops life to fullest and best, as it is then aimed heaven-ward. The man who has never faith-visited Calvary is the true "back-number" for he is not where he ought to be according to the will of the Almighty. With the Saviour all is spiritually "up-to-date", but without Christ, life spins darkly on a crazy tangent. Confirmation? pick up any newspaper, despite all advances along all other lines.

"Lord, to whom shall we go?" (John 6:68) may be an old question but it has millions of modern echoes, as it pushes its way into the life of today. Men realize they are not sufficient as of themselves for the deeper issues; the rise of religious interest is an index of that. And while they may discount the crucified and turn to the offerings of the hour, they come to realize the folly of such decision. The true change is effected alone when Christ controls (II Corinthians 5: 17). If it be not the Saviour, who then? what then? There can never be an answer to today's torments if His person be pushed out of the picture.

(Copr. ERA, 1957)

## Weddings

### Heier — Redekop

The St. Catharines Mennonite Brethren church formed the setting for the marriage of Miss Florence



(Photo by G. G. Epp)

Kathrine Redekop, daughter of Rev. and Mrs. A. H. Redekop, to Mr. John Heier of London, Ontario, son of Mr. and Mrs. F. F. Heier, of Steinbach, Manitoba, on August 17,

1957, with the bride's father officiating. Dr. A. H. Unruh, of Winnipeg, Man., delivered a sermon in German while Rev. Henry Penner spoke in English. Miss Marianne Penner was organist with Mr. Jake Pauls as soloist.

The bride's attendants were: Miss E. Joyce Redekop, Miss Anne Heier, and little Miss Eileen Ens as flower-girl.

The groomsmen and ushers were: Mr. John Voth, Mr. Waldo Redekop, Mr. Victor Hiebert, and Mr. Peter Isaac.

The young couple will take up residence at: 170 Clarence St., Apt. 4, London, Ontario.

\* \* \*

### Dick — Loewen

Miss Helen Loewen, daughter of Mrs. A. Loewen of Coaldale, Alta., and Arthur Dick, son of Mr. and Mrs. B. Dick, Coaldale, were married on Friday, August 30, in the Coaldale Menn. Brethren church. Rev. D. J. Pankratz performed the ceremony. A special speaker was Mr. Harry Loewen, a brother of the bride.

A men's octet sang at the wedding.

The young couple will reside in Winnipeg this winter, where Mr. Dick is attending the Medical College.

capital city of Kupang and consists of 80 acres of land covered with palms and other native plants. The Hoovers prepared demonstration plots for crops and facilities for cattle and poultry.

The students are selected by the Church on the basis of character, leadership and willingness to return to their village. They represent various inland sections of the island. Both instructors and students live in Timor-style houses: palm leaf stem walls, palm leaf roofs and cement floors. The oldest student is 20 and the youngest 14. Here is a sampling of Timorese names represented in the school: Marcus Duli, Lukas Kamalen, Isak Otemusu, Salmon Selan, Nicolas Tome, Lazarus Utan.

Mr. Kingsley said it takes \$15 a month for each young man to attend the session. Many of them, whom leaders wish to attract, come from poorer areas and cannot afford the training.

Leaders request prayer interest as the young men break from primitive customs and learn helpful techniques in agriculture and Christian living.

### Mennonites Interview Russian Baptists

Conditions in Russia for Mennonites remain about the same as last autumn at the time of the MCC visit, according to Jacob Zhidkov of Moscow, president of the All-Union Council of Evangelical Christian Baptists.

Mr. Zhidkov and Miss Claudia

Tyrtova represented Russian Baptists at a meeting of the Baptist World Alliance at Hamilton, Ont., and participated in an interview by MCC representatives. Both met with Mennonites in Chicago a year ago in May.

MCC representatives, all of Ontario, were J. B. Martin, an MCC member; Edgar Metzler, pastor and former MCC worker; Harvey W. Toews, associate director of the Waterloo regional office; and interpreter Mrs. Helene Janzen.

They exchanged mutual concerns for continued prayer fellowship and for continued fraternal relationships.

Mrs. Janzen discovered that Mr. Zhidkov had been well-acquainted with her father-in-law in pre-revolutionary days in Russia. Apparently he had given some assistance to Baptists during Czarist times in the establishment of the Baptist Church in Russia.

Also in the interview were two Baptists from Poland, Alexander Kircun and Michal Odlycko. They learned that Mr. Odlycko's German language teacher in Germany in 1930 was Dr. Cornelius Krahn, now of the Bethel College faculty and editor of Mennonite Life magazine.

### Selective Service Official Talks to Paxmen

As far as the U.S. government is concerned the work of conscientious objectors in the government's peacetime alternative service work program is as meaningful as that performed by men in military service.

This is the opinion of Victor E. Olsen of Washington, D.C., chief of the administrative division of the national headquarters of Selective Service System, who spoke to the 24 Pax Services recruits.

Mr. Olsen said Selective Service has three times as many civilian jobs available as men. There are 2800 men in the program at the present time.

He said 1-W men serve in 48 countries and the U.S. government has not received a single complaint from these countries where 1-Ws work.

Mr. Olsen noted that fewer than ten men in 1-W service have decided to switch to a military branch of service. About 11 per cent of World War Two objectors switched, he compared.

He told the group they are to be ambassadors for the nation. "In my book," he commented, "anything you do for your Church, you do for the government."

### Wengers Join Vienna Team

Mr. and Mrs. Andre Wenger of Porrentruy, Switzerland, are joining the relief staff in Vienna, Austria.

The couple was married in Pennsylvania in July and they are visiting in Switzerland before beginning work in Vienna.

Mr. Wenger is the son of Mr. and Mrs. Jean Wenger. He is trained in banking and spent the last year in America in the vocational trainee program. He belongs to the Swiss Mennonite Church.

Mrs. Wenger is the daughter of Mr. and Mrs. Mark B. Weaver of Terre Hill, Pa., and a member of Goodville Mennonite Church. She attended Eastern Mennonite College.

### Paraguay Minister Visits

A recipient of the first Mennonite relief efforts in Russia in 1922, which later formed the MCC, paid a visit to MCC home offices in Akron.

Gerhard Balzer, now a pastor of the 500-member Mennonite Brethren Church in Philadelphia, Fernheim Colony of Paraguay, spoke of the relief work in Russia, of MCC's help in transporting German Mennonites to Paraguay in 1930 (he was in this group), and again in 1945.

He thanked North American Mennonites through MCC for their assistance and gave encouragement by quoting from Galatians 6:9 — "Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart."

Mr. Balzer is in the U.S. and Canada for a fraternal visit which includes the Mennonite Brethren general conference in British Columbia October 19-23.

### This Small World

The summer service unit in Hastings (Minn.) State Hospital experienced a reunion of teacher and pupil.

Unit leader Laura Conrad (Sterling, Ill.), who has served with MCC in a number of nations, was happily surprised to discover that one of her former pupils in Addis Ababa, Ethiopia, Selamawit Emmanuel, was also a member of the unit for the summer.

### Two Little Girls Find the Saviour

(Continued from page 6-4)

your sin. You must also receive Him as your Saviour, for we read in the Bible: 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' Alice told the girls.

"Why, I didn't think it was as simple as that. Let's do it now," suggested Mary.

So Alice asked Mary and Betty to kneel with her. In turn the little girls told Jesus that they were sorry for their sin and asked Him to forgive them. They then asked Him to come into their hearts. Alice, too, prayed and thanked God for the two little girls who had so simply accepted Jesus as their Saviour.



### Timorese Youth Begin Training

A dozen young men of Timor island of Indonesia are enrolled in the initial class of a short training course in agriculture at Oenite.

This is a major experiment in rebuilding Timor's economy, which virtually collapsed when Indonesia became independent from Dutch rule and support in 1949. An improved economy will produce a more effective Timor Christian Church, which has a membership of 300,000 persons.

The training course is directed by Leonard Kingsley (Berne, Ind.); Edgar Hoover (Detroit, Kan.) and Albert Hoover (Troy, O.) live at the center and serve as instructors.

It is a joint project of the Timor Church, the Timor Department of Agriculture and the MCC-CWS agricultural team.

The Timor youth get concentrated lectures and demonstrations in general agriculture, business principles, feeding and care of livestock and poultry. In addition there are devotional periods and classes in health and sanitation, English and the church.

The Oenite training center is located about ten miles from the

## Mennonite Brethren Mission Notes

### Curitiba Building Nearly Completed

The work in Brazil is moving along satisfactorily under the Lord's good blessings. The new utility building including the dining hall, the kitchen and the washroom for the children's home near Curitiba was nearly completed. Its dedication was scheduled for August 31. According to present plans, Brother and Sister Erven A. Thiessen will be arriving in Hillsboro for their furlough around September 21.

### Epera Translation Completed

Jacob A. Loewen and Kathryn Lentzner left Colombia on August 14 on their way to the homeland. The Loewens proceeded to their home church at Yarrow, British Columbia while Sister Lentzner went to her home at Larslan, Montana. The Lord has greatly blessed the service of these three missionaries in Colombia. Brother and Sister Loewen have just completed the first translation of Bible stories in the Epera language. As soon as possible they will make these translations available to these Indians so they may hear the story of salvation through faith in Jesus Christ Whose vicarious death on Calvary also included them.

### Harry Friesens Return

The Harry Friesen family, who recently returned from Japan for their year of furlough, have located at 316 South Washington, Hillsboro, Kansas. Brother Friesen's first engagement of some duration was at the Southern District Summer Retreat at Siloam Springs, Arkansas, August 12 to 16.

### Still Seek to Contact Moros

The Paraguay missionaries are still seeking a way to contact the Morro Indians without antagonizing them. Every contact with them is potentially dangerous inasmuch as they have retaliated by coming into the Mennonite colonies to work destruction and in some cases death.

### Fall Term Begins

Post Oak Mission School, Indianola, Oklahoma, is scheduled to begin its fall term on August 26. Three of last year's teachers, A. F. Wiebe, principal, Elizabeth Sawatzky, and Ruby Siebert, will be joined by the new teacher, Walter Friesen. Brother Friesen will also be responsible for the spiritual work in connection with the Post Oak Mission Church. He will serve in collaboration with the church council composed of three Indian brethren as executive committee and a number of brethren and sisters as additional members.

### Bible School for Indians Needed

In all Mexico there is no Bible school for Christians who come from an Indian background. Pray for light and guidance that the Lord

may direct in this matter because Mexico has a very large population which descends directly or indirectly from the Aztec Indians among whom there are large groups of believers but a great shortage of prepared ministers, teachers and evangelists of their own people.

### Esau's Return

Brother Abram J. Esau and Lois, who arrived in British Columbia in May for medical aid for the eight-year-old daughter, have returned to the Congo field. Complications set in when Lois broke her arm in a fall. Lois is now reportedly improving.

### New German Broadcast

The German department of HCJB, the Voice of the Andes, is now broadcasting a Sunday morning worship service over its short-wave facilities. This broadcast, one hour in length, will be aired at 10 o'clock EST, 1500 GMT. It is designed for those who cannot attend a regular worship service. German-speaking people in Russia should be able to hear this broadcast quite well. The following report has been received in Canada of the blessed results of German programs transmitted by HCJB: "The people in

## MORE ABOUT Record Audience at Final Service

(Continued from page 5-2)

the streets to the theaters and places of amusement.

"Here in Times Square is the dope addict, the alcoholic, the harlot... along with the finest citizens of the world. It is primarily a place of amusement, money making, drinking, eating and merry making.

"Tonight for a few moments it is being turned into a great cathedral as a symbol of spiritual revival that is now in progress in America. Let us tell the whole world tonight that we Americans believe in God.

"Let us tell the world tonight that our trust is not in our stock pile of atomic and hydrogen bombs but in Almighty God. Let us tell the world tonight that we desperately want peace but not peace at any price.

"Let us tell the world tonight that we are morally and spiritually strong as well as militarily and economically.

"Let us frankly admit our moral and social sins and humbly bow in repentance before God.

"On this Labor Day weekend, here at the Crossroads of America, let us tell the world that we are united and are ready to march under the banner of Almighty God, taking as our slogan that which is stamped on our coins... 'In God We Trust'."

Taking his text from Acts 17:23 which refers to Paul's reference to

Russia are listening to a German Gospel program which originates in Manitoba, Canada, and is heard over HCJB, Quito, Ecuador. They walk many miles to listen to these programs. A great awakening has taken place, and sinners are finding the Savior." Let us pray that HCJB may thus continue to minister to the needs of German-speaking people behind the Iron Curtain.

### Returns to Colombia

Sister Elizabeth Tieszen left Hillsboro on August 19 for Houston, Texas. From there she was to take a flight to Colombia where she should have arrived by the last week in August. Pray for her as she prepares to serve in the school for missionary children at LaCumbre.

### Europe News

Brother H. H. Janzen recently ministered in Bible expositions to the Evangelical Free Church of Switzerland. These people love the Lord and the Word of God.

Brethren J. B. Toews, J. P. Kliever and C. A. DeFehr visited our congregation and workers in Germany and Austria following the Mennonite World Conference. Brother Kliever arrived home in Corn, Oklahoma, on August 15. Brethren Toews and DeFehr returned at the end of August.

the Mars Hill altar with its inscription "To the Unknown God," Graham used the titles of Broadway theatre marquees as topic headings in his message.

Following the television broadcast, Graham gave a modified version of his invitation for people to register their decision for Christ. How many persons responded is an unanswered question, but a record of those who responded by filling out a special decision card will be forthcoming from Crusade headquarters.

Immediately after the rally, Graham left New York by train for his home in Montreat, North Carolina. His first stop: "To see Mom and Dad"; second stop: "Home to Ruth (Graham) and the children"; third stop: "No comment."

\*\*\*

Total attendance at Crusade meetings, May 15 to August 31, including attendance at regularly scheduled meetings in Madison Square Garden, Yankee Stadium, Forest Hills stadium, plus special meetings at Harlem, Brooklyn, Wall Street, Central Park and Times Square: 2,205,600.

Total recorded decisions at Crusade meetings, not including weekly TV decisions or Times Square Rally: 56,767.

\*\*\*

Graham's future plans: a tour of nine countries in the Caribbean Area beginning in mid-January 1958. Included in the tour will be meetings in Jamaica, Puerto Rico,

## Work of the Dutch Peace Group

(Continued from page 3-3)

Group. It has only 900 members (from the 40,000 Mennonites in the Netherlands) and about half are pastors. Financially it is supported through an annual offering in all congregations.

### Questions Discussed

Each month about 40 persons participate in a weekend conference for orientation for the conscience complaints which arrive. In addition, in three parts of the country there are biweekly discussion groups. And twice annually there are large conferences of 100 participants and in summer two weeks of camp.

Here thought-arousing and practical human questions are studied in the light of the Gospels:

What relationship do we have to the state? Should one be obedient to the law? Why not then? What is the conscience? Should the law be manipulated? Is a police force necessary? Should it be armed? Why not noncombatant service in the army?

It is a wonderful opportunity to evangelize the nonchurched, earnest, lively and searching youth.

### Practical Service

The Peace Group regards its second assignment as letting the light of the gospel of Jesus Christ in these areas of life shine anew within the brotherhood, in congregations, sermons, in Bible studies and congregational evenings to discuss these matters.

A third undertaking is relief work — to bring a testimony of love where there is suffering as a result of war. Thus shortly after the war's close the Group began to go to the enemies to render help to the devastated city Embden.

Mrs. Franken-Liefrinck is secretary of the Mennonite Peace Group and pastor of the Mennonite congregation at Nieu Niedorp.

Barbados, Trinidad, Panama, Guatemala, Venezuela, Costa Rica and Mexico. The exact dates and sites for the meetings have not been announced, but will be decided upon after representatives of the Graham Team visit the area later this Fall. It is anticipated that the tour will take approximately five or six weeks.

Tour Director will be the Rev. Kenneth Strachan, Director of the Latin America Mission in San Jose, Costa Rica. The invitations from Church leaders in the various countries were submitted to Mr. Graham through Mr. Strachan.

In the countries where Spanish is the predominant language, Mr. Graham will preach through an interpreter as he has done in his tours of Europe and the Far East. (EP)

## Ground-Breaking Inaugurates Construction

Elkhart, Ind. — Ground-breaking ceremonies on the site of the Associated Mennonite Biblical Seminaries—a joint undertaking of the (Old) Mennonite Church and the General Conference Mennonite Church—took place under a clear sky on September 3 on the site at the south edge of the city. Approximately 250 persons attended the ceremonies.

Before the ground-breaking a civic dinner was held in Hotel Elkhart at 12 noon. Stanley Raymer served as chairman, while Rev. Andrew R. Shelly, director of public relations of the seminary, served as master of ceremonies.

After the introductions, and the brief responses by presidents Pannabecker and Waltner, Marvin Dirks sang, "The Penitent." The main talk at the dinner was by Harry Martens, who spoke on "Basic Concerns and Tasks We Have in Common."

### Ground Breaking

The ground-breaking ceremonies at 2:00 p.m. were opened with an invocation by Rev. Earl Salzman, Nappanee, of the seminary alumni association. Robert Long extended greetings on behalf of the city of Elkhart and Rev. W. W. Kennell on behalf of the Elkhart Ministerial Association, of which he is president.

The assembled group sang "Faith of our Fathers", led by Marvin Dirks, and Rev. Irwin Thomas read a passage from Isaiah 54.

After prayer by Rev. Robert Hartzler, pastor of the Goshen Eighth Street Church, Harry Martens described the layout of buildings as planned for the site.

"The breaking of this ground means not only the start of the construction of new buildings and development of this site," said Rev. A. S. Rosenberger, president of the Mennonite Biblical Seminary board, who was the principal speaker on the ground-breaking program, "but it means the beginning of the Associated Mennonite Biblical Seminaries. Back of the event now taking place has been much prayer and much looking to God for His wisdom. We dedicate this land in the spirit of I Cor. 3:11, 'Other foundation can no man lay than that is laid, Jesus Christ.'"

Wielding the spade at the ground breaking were Nelson Kauffman, representing the Mennonite Board of Education; Erland Waltner, J. N. Smucker, S. F. Pannabecker and Leland Harder, representing the seminary and alumni association; Paul Mininger, president of Goshen College Biblical Seminary, and Reuben Short, representing other Mennonite groups.

The spot on which the ground was broken is the site of the proposed library. Construction of the first of a group of buildings is to begin immediately.

## He Pioneered M.B. African Mission Work

Hillsboro, Kans. — Through death Aaron A. Janzen, the pioneer and senior missionary of the Mennonite Brethren Conference, has left for his final reward.

Aaron A. Janzen, son of Aaron F. Janzen and Helena Neufeld Janzen, was born on May 24, 1882, at Mountain Lake, Minnesota. He grew up on a farm two miles west of Mountain Lake. His early schooling was received in the small, nearby district school. Later he attended the Mountain Lake Bible School, Moody Bible Institute, and the Baptist seminary at Rochester, New York.

He was converted at the age of

24 and on July 8, 1906, by baptism he joined the Mennonite Brethren Church at Mountain Lake, Minn.

On June 1, 1911, he was united in marriage to Ernestina Strausz, with whom he shared the burdens of mission life for 26 years. Two children were born to them. The daughter Alvina died at birth and the son Aaron John died as a young boy.

In November, 1912, they left New York for pioneer mission work in the Belgian Congo, where they were instrumental in opening up the mission field of the Congo Inland Mission. On August 11, 1916, they returned from the mission field. The following year, on March 4, 1917, they were ordained as missionaries at the Carson Mennonite Brethren Church by Elder Heinrich Voth.

Their second term on the mission field lasted from January 25, 1919, until 1927. During this term in 1920 they started a mission for the Mennonite Brethren Conference at Kafumba, where he labored for 36



years. This was pioneer mission work, opening up the station in the jungles of Africa where no missionary had been before.

On December 12, 1928, they left for the third term, not returning until July 5, 1946, thus being on the field for 17 years without a furlough. It was during this term that his wife Ernestina died on September 25, 1937.

For six years he carried on the work alone. On January 24, 1943, he then was married to Sister Martha Hiebert at Bulawago, S. Africa.

We came home on furlough on July 5, 1946. On February 2, 1949, we left for another period of service in the Belgian Congo, for him the fourth and the last, returning May 13, 1956. Thus for 45 years Brother Janzen had labored faithfully as a missionary on the Belgian Congo mission field.

A little more than a year we made our home at Mountain Lake, where a home had been built for us. During this time several trips were made to the various churches of our conference.

Since the beginning of June we had been visiting the churches in Saskatchewan and Manitoba. On Saturday, August 10, we came to

the home of Peter Duecks at Springstein, Man. After a pleasant evening visit and devotions, we retired. Suddenly, an acute stomach pain set in and he became very sick. The doctor was called in the night, who came and upon examination declared it essential to rush him to the Concordia Hospital at Winnipeg. Here he found relief but a heart ailment set in and caused very hard breathing.

On Wednesday he suffered a stroke or blood clot which caused him to be helpless and speechless. His suffering became more intense. He, however, recognized the many visitors who came to see him.

Upon the question of Rev. Geo. Huebert as to his readiness to die he answered: "Fully." This was his last word. On Monday morning, August 19, he took his last breath and went to be with the Lord. He had reached an age of 75 years, two months and 25 days.

He leaves to mourn me, his sorrowing wife, Martha; two brothers, John of Salem, Oregon, and Henry of Reedley, Calif.; 3 sisters, Margaret of Mountain Lake; Bertha, Mrs. Peter Heppner of Morden, Man.; and Helen, Mrs. Frank Janzen of Mountain Lake.

We lay his body to rest here on the cemetery; however, his heart and interest was on the mission field in Africa.

We mourn his departure in the glorious hope of meeting and seeing him again in the resurrection of the righteous.

## On the Horizon

October 6 — Opening exercises of the Mennonite Brethren Bible College in Winnipeg. Registration will be on September 23 and 24, with classes beginning on September 25.

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.

### Nurse Wanted

A Christian registered nurse is needed by the Coaldale Community Hospital, a 20-bed new and modern hospital.

Address correspondence to

REV. H. KORNELSON  
Box 188, Coaldale, Alta.

### LORNE A. WOLCH

B.S., R.O., O.D.

Optometrist and Optician  
Eyes Examined

272 Kelvin St., Elmwood  
Phone: LE 3-1177

### The Christian Burial Benefit Society

of Winnipeg, Manitoba

will be glad to serve you. Apply for membership to

J. D. Unraw, Sec.-Treas.  
1516 Somerville Avenue  
Winnipeg 9, Manitoba

### ORDER FORM for the MENNONITE OBSERVER

Subscription rate: \$1.75 per year.

The Christian Press, Ltd.  
159 Kelvin St.,  
Winnipeg 5, Manitoba.

Please send me the MENNONITE OBSERVER for ..... year(s).  
 New Subscriber  Renewal

Enclosed please find \$..... in .....  
(Postal money order or bank cheque, including exchange.)

Name: .....  
(Please print)

Address: .....  
(Sample copies mailed free upon request.)