

# Mennonite Observer

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

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YOUR CHRISTIAN  
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## Mennonite Teachers Meet

Winnipeg, Man. — Mennonite teachers in Manitoba assembled in the Evangelical Mennonite church near Rosenort, Man., on Saturday afternoon, October 19, for the annual Mennonite Teachers' Convention.

After the introductory remarks by the chairman, Rev. J. P. Suderman, Rev. P. L. Friesen of the host church welcomed the teachers to the convention and opened the session by reading from God's Word and praying.

An important item on the agenda was the presentation of the program of studies for the teaching of German and religion, as worked out by an appointed committee. Teachers had been working according to this program since the beginning of this year and a lively and lengthy discussion was held. The material, the methods and the time of instruction in these fields were discussed. This program of studies should be a great help, especially to new teachers. It can be obtained free by writing to Mr. J. J. Janzen, Box 171, Plum Coulee, Manitoba.

It was also announced that a German reader, "Deutsches Lesebuch, Band 2", is ready for distribution. It is expected that book 3 and 4 will be ready by the beginning of the next school year.

Rev. J. D. Adrian, instructor at the Canadian Mennonite Bible College, discussed the topic "Verantwortung und Gelegenheit des Lehrers in seiner Umgebung" (The teacher's responsibilities and opportunities in the community). He pointed out that great opportunities present themselves to the teacher in the classroom. The teaching of the Word of God in schools has helped to mould the lives of the students, he declared.

Elected to the new executive committee were Mr. Gerhard Janzen, Kane, chairman; Mr. Vernon Reimer, Winkler, vice-chairman; Miss Susan Hildebrandt, Altona, secretary; and Mr. Jake Redekopp, Winkler, member.

A delicious meal was served to the participants at the convention in the basement of the church by members of the local sewing circle.



Rev. D. J. Klassen of Virgil, Ont., is seen reporting on highlights of the past 25 years at the anniversary celebration of the Ontario Conference of M.B. Churches. Seated at left is Rev. I. T. Ewert of Kitchener, conference moderator. On his left is Rev. I. H. Tiessen of Leamington, assistant moderator, and on the extreme right is Rev. John Penner of the Virgil M.B. Church. (Photo by C. J. Rempel.)

## Conference Celebrates 25th Anniversary

Kitchener, Ont. — After 25 years of experiencing the Lord's blessing, the Ontario Conference of Mennonite Brethren Churches took off time to praise the Lord for His goodness and to remind itself of the responsibility given to it by the Lord Himself.

Anniversary celebrations were held in the auditorium of Eden Christian College, Virgil, Ont., on Sunday, October 13. At afternoon and evening services the conference gathered under the chairmanship of the moderator, Rev. I. T. Ewert, and the assistant moderator, Rev. I. H. Tiessen, to review the past and hear the challenge for the future.

All speakers at the afternoon service stressed the wonderful leading of the Lord during the past 25 years. Rev. D. J. Klassen reviewed some of the highlights during the years from the time when the conference was formed 25 years ago to the present. At that time there were just a handful of members, mostly in the Kitchener, Hespeler, New Hamburg and Port Rowan districts. Today the conference has grown to almost 2,000 members, with large and active churches in Virgil, St. Catharines, Vineland, Kitchener, Port Rowan, Leamington, and mission stations at New Hampshire, Hamilton, and Toronto. The main speaker at the afternoon service was Rev. I. H.

Tiessen, assistant moderator. Others participating were: Rev. John Penner, Virgil; Rev. A. Huebert, Leamington; Rev. D. J. Klassen, Virgil; Rev. J. F. Dick, Virgil, and Rev. D. D. Derksen, Leamington. Special music was provided by a mass choir under the direction of

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John Goertz and John Derksen.

Rev. Henry Penner, pastor of the St. Catharines M.B. Church, served as the main speaker at the evening service. He delivered a challenging message, urging all hearers to uphold the faith and to witness for Christ. Others participating were: Rev. H. P. Wiebe of Vineland; Rev. P. J. Reimer of Port Rowan; Brother George Whitney of New Hampshire; and Rev. I. T. Ewert.

A special 100-page historical booklet in both German and English was issued, commemorating this milestone in the life of the conference. The publishing committee was under the chairmanship of Rev. I. H. Tiessen.

## H. H. Janzen Arrives for Conference

Yarrow, B. C.—Rev. H. H. Janzen, who was elected moderator of the General Conference of the Mennonite Brethren Churches in North America at the 1954 sessions, flew in from Switzerland to serve as chairman for this year's conference, held here from October 20 to 23.

Meeting in the M. B. church here, the conference attracted 505 delegates from the United States and Canada, with one representative from the South America M. B. churches. The Conference began on Sunday, with services in three Valley centres, Yarrow, Clearbrook and Vancouver. Over 5,000 attended Conference Sunday services in these centres.

A budget of \$500,000 annually was approved for the foreign missions effort of the General Conference of M. B. churches. These monies were appropriated for the

M. B. Board of Foreign Missions, which administers the foreign mission program in Europe, Mexico, Oklahoma, Colombia, Ecuador, Paraguay, Africa, India, Brazil, Japan.

Conference sessions concluded on Wednesday, October 23. The 1960 General Conference has been invited to California, at which time the conference will celebrate the centenary of the Mennonite Brethren Church. Rev. Dan Friesen, assistant-moderator for this conference, has been elected moderator for the 1960 conference.

Many delegates were surprised to see Rev. H. H. Janzen at the General Conference here. He has been serving in Europe for over a year after resigning as president of the M. B. Bible College, Winnipeg. He plans to remain in Canada until November 15 before returning to Europe to continue his service there.

# EDITORIAL

## Letters To The Editor

What do you turn to first when you open a newspaper or a magazine? Is it the next installment of the serial story? Or do you quickly glance through it for news from your former "home". Maybe you turn to the children's page first (even adults admit to that). Some hardy souls may even turn to the editorial page first.

Many readers have an even different interest. In magazines and newspapers that feature many letters to the editor they will turn first to these personal expressions of agreement or disagreement. Letters to the editor have a special fascination for them.

What makes a column of letters to the editor so interesting? One reason is that they are a free expression of opinion by a wide variety of readers. They also reveal the type of reader subscribing to the magazine. They often also present a good cross-section of public reaction to feature articles, editorials and other expressions of opinion. They contain that vital human interest element so often lacking in news reports and summaries.

Mennonites may turn to these letters to the editor. But very few ever bother to make any contributions themselves. And yet they provide a wonderful opportunity to witness to our position as Christians. More than that, they give an opportunity to dissent, so often not possible in the regular columns of a newspaper or magazine. You may never make the headlines with your idea, but if it is expressed clearly and in an interesting fashion you may make the column entitled, "Letters to the Editor."

We have a more personal reason for mentioning letters to the editor. We feel that the *Mennonite Observer* would not only be more interesting if we had more of them, but it could also serve better in presenting Mennonite life and ideals if our readers would take the time to write. It is true, we receive many letters with sentence comments, expressions of appreciation and well-wishes. But we would welcome letters in which a reader possibly disagreed with an expression of opinion in the *Mennonite Observer* or some other paper. Maybe you'd like to suggest some improvements, call for support of some worthy institution or cause, or present an elaboration of some point that "struck home" in an article or editorial. You may do this through a letter to the editor.

If you write, please have the courage to identify yourself. If for some reason you must hide behind a pseudonym, you must still give your name and address to the editor, or your letter cannot be published. This, of course, applies to all reports and articles, even those written by school reporters.

We will be waiting for your letters. We know many readers will also be waiting for them.

## Do You Write?

If you have a desire to write for publication and have no outlet for your talent, we suggest that you contact us. The *Mennonite Observer* still needs many reporters and free-lance contributors of feature articles and special reports. Whether you want to report regularly or only as some event interests you, we will be glad to hear from you.

By serving as contributor to the *Mennonite Observer* you are doing a real service for the Lord. Many times a situation requiring prayer does not receive the necessary intercession because no one made it public. At other times God does not receive the glory due Him because no one bothered to report on how He revealed His love and mercy, His grace and power. Missions and churches that need support can do so only as their needs become evident, as the blessing of the Lord upon the work challenges others to assist by prayer and gifts. Christian writers can provide invaluable assistance to the Lord's work in this area.

You need not be a university graduate to be a reporter for the *Mennonite Observer*. If you love the Lord and His work, if you remember the basic things taught you in the English class in school, and if you desire to serve in this way you need hesitate no longer. We will provide all the assistance we can to help you get started and develop as a reporter. Your volunteering of your services will receive prompt attention by us. We would also like to see readers who are not regular contributors sending in reports on events that possibly no one else will report on.

## DEVOTIONAL

### "You Are In The Field"

By B. Charles Hostetter\*

Some time ago a man, by odd chance, saw his golfing friend entering a place of worship. The next time they traveled together, he said, "I didn't know you were a churchgoer." "Oh, yes, I have been for years," he replied. "Really, it's a funny thing, you've always been ready to talk about golf, but you've never said a word about God."

This illustrates what is likely the greatest sin in the Christian Church—spiritual indifference. The lack of enthusiasm for Christ by Mr. Average Church Member tells of the serious condition of the Christian Church today. Jesus told the church at Ephesus, and it also applies to us, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4-5).

#### The Fruit of Indifference

Why would anyone want to become a Christian if those who call themselves one aren't enthusiastic about it? When we apologize for our Christian experience and rarely mention it except in humor, we are telling the unsaved they aren't missing a thing. Such spiritual indifference really argues against the value of Christ. That's the big argument Satan uses. He says that the church has overstated the value of being saved, and the seriousness of being lost. He points to the great host of halfhearted so-called Christians to try to prove his case.

The acid test of the value of Christianity, to the world looking on, is whether we are living its claims, enjoying its fruits, and devoting our lives to spreading its doctrines. The unsaved want to know whether Christianity works at the grass roots, in our homes, at the shops, in business, with our neighbors, in our daily living. A true Christian doesn't become a missionary; he is one, by what he is and how he lives.

A distinguished Chinese leader said, "What we need is not lawyers who are Christians, doctors who are Christians, teachers who are Christians; we need Christian lawyers, Christian doctors, Christian teachers expressing through their actual daily work their calling under God."

#### "Go... to Thy Friends"

Do you remember the demon-possessed man that Jesus healed? Mark 5:1-20. The Bible says before he was healed he was so vicious and wild that they couldn't bind him with chains. He was un-

tamable and dangerous. They finally drove him out of the community and he lived in the mountains and caves.

After Jesus drove the demons out of him, the man was so happy and appreciative that he wanted to travel along with Jesus. But Jesus said, "I have other work for you. 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.' The grateful man was obedient. 'And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel'" (Mark 5:19-20).

The friends and acquaintances of the demoniac man marveled because they knew what he had been and now they saw the tremendous change. He was a transformed man, a fact no one could deny. Then, when he told them Jesus did it, it became an effective testimony for the saving power of Christ. The most valuable testimony for the Gospel is when people see the change that has taken place. To be told about it is good, but its effectiveness is multiplied when people see it.

Many people are willing to witness and testify for Christ where people don't know them, but not to their neighbors and friends. Yet it is to them that one can witness best. They can see the change in you and know the Gospel works. Witnessing to strangers loses some of its effectiveness because they can't make the comparison with what you were. One is usually a little skeptical when a stranger tells about a miracle that has happened (Continued on page 10-3)

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

## Thanksgiving Festival at Foam Lake

By Mrs. Velma Dell

Foam Lake, Sask. — A thanksgiving service was held at the Foam Lake M.B. church on Sunday, October 13. Approximately 125 attended the services in the church, which was decorated with vegetables and grain.

The morning service was opened by the local pastor, Rev. J. H. Kehler. He then introduced the first guest speaker, Rev. W. Cowan of the local United Church. Rev. Cowan based his message on Luke 12:13-34, emphasizing that if we are not rich toward God we are missing the mark.

The second speaker at the morning service was Rev. Paul Wiebe of Hepburn, Sask., who used I Chronicles chapter 29 as his text. He portrayed David as an example of thankful giving, challenging the congregation to look at the Giver of all things, rather than at the material gifts of the harvest.

During the lunch hour the congregation enjoyed fellowship at a dinner prepared by the ladies of the church.

The afternoon service opened with a hearty sing-song. The third speaker was introduced as Rev. Ben Friesen of Wynyard, whose theme was on missions. He took Romans 1:14-16 as his text, challenging every Christian to spread the gospel, for we are debtors to the world round about us. We must give forth of that which we have received. He said that the young people should prepare themselves to serve God in whatever way they were asked to serve.

Rev. Paul Wiebe closed the service with a message from John 5:1-9, stressing that Christians should be the ones that care enough for their fellowmen to give a helping hand. We have received so much, but only too often we are too busy or selfish to help others in need.

The local choir served at both services.

The thankful spirit of the congregation was shown in the generous offerings received. These were designated for home and foreign missions.

also be given on the Mennonite World Conference held in Karlsruhe, Germany.

One of the added features will be the singing of choirs from the various church schools and colleges in Ontario.

### Nine Baptized in Brazil

Fernheim, Paraguay. — Nine believers were baptized by the Mennonite Brethren Church in Brazil on Sunday, September 29. Among them were some Brazilian fishermen from Paranagua, where the missionary and leader of the M.B. Church, Rev. Heinrich Schmidt, has gained a foothold for the Gospel.

Rev. Schmidt performed the baptism.

### High School Student Baptized

New Hazelton, B.C. — The small fellowship group here experienced their first baptismal service on September 7, 1957. Last spring the believers here organized into a West Coast Children's Mission Chapel.

## Concert Features Mennonite Artists

Winnipeg, Man. — A generally appreciative audience of about 300 attended the variety concert in the Tech Voc auditorium on Saturday, October 19. Sponsored by the M.B. Collegiate Institute Alumni Society, the concert featured Mennonite vocalists and instrumentalists, some of them graduates of MBCI.

The ambitious attempt to present Mennonite musical artists with an opportunity to sing and play for their own people revealed a lot of talent. It also proved that training and persistent effort can give Mennonite artists the technical skill and musical background necessary for pleasing and musically rewarding performances. Both the individual performers and the ladies ensemble provided moments of real pleasure, enhanced by the fact that one could relax and enjoy the music. The technical weaknesses that so easily destroy the pleasure of a performance were not noticeable enough to spoil the enjoyment of the average listener.

### Greater Balance Needed

Stage lighting prevented contact between performers and the audience, preventing the performers from gaining the inspiration of an audience. This in part explains the somewhat lethargic and weak audience response. However, possibly the largest factor for the generally indifferent response was the choice of music. For an almost wholly Mennonite audience the emphasis was too strongly on the folksong and light classical music. As a result the music was unfamiliar and failed to awake a heart response. A greater balance between the secular and sacred music would have enhanced the program and awakened greater audience response.

Many Mennonite musicians and singers seem to forget that sacred music provides as great a musical challenge as secular music. In addition, it provides a message for the heart and life of the listener.

### Ladies Open Program

The ladies' ensemble opened the program with "Hark! the Echoing Air", "To Music" and "Pastoral." Later they sang "In the Merry Month of May", "The Snow", "Old Abram Brown", "Wohlauf in Gottes schoene Welt", and "Vogel-Hochzeit". Their singing left little to be desired from the audience standpoint. It was alive, meaningful, and persuasive. The seven ladies sang as a unit and with obvious enjoyment. It was apparent that they had practised diligently and had caught the spirit of the songs. Especially enjoyable was "The Snow", in which John Klassen and Miss Wanda Konrad, violinists,

(Continued on page 8-3)

### Rev. C. C. Peters to Return to Canada

Fernheim, Paraguay. — Rev. C. C. Peters, who has served the Mennonite colonies in South America since 1948, will return to Canada after a farewell trip through the colonies in Paraguay, Brazil, Uruguay and Argentina.

Rev. and Mrs. Peters went to Paraguay after serving in British Columbia M.B. churches, the Yarrow Bible School and the Sharon Mennonite Collegiate Institute. They took part in the pioneer development of Mennonite Brethren churches in Agassiz, Clearbrook, and several of the other churches. In Paraguay Rev. Peters pioneered in higher education, including a school for developing teachers, Bible schools in various colonies, and gave able assistance in the nurture of the churches.

The booming voice and limitless energy, evidenced in innumerable trips and sermons that sometimes lasted three hours, will be remembered by all who have heard Rev. Peters and worked with him.

### Choir Visits Carman Gospel Mission

Steinbach, Man. — Sixteen members of the Mennonite Brethren Church choir accompanied the conductor, Albert Loewen, to Carman on Sunday, October 6, to fellowship with the group at the Gospel Light Mission chapel there. They served in song at the Thanksgiving Festival.

Rev. Peter Martens of Steinbach, who is ministering to the group there, read Psalm 147 for the

opening. It stirred the hearts of the listeners to thank God on this special day for all the goodness He has bestowed on us. Then followed a message by Rev. Joe Wiebe of Steinbach, which was based on Psalm 145. The second message was given by Rev. John Schmidt of the Gospel Light Hour. He spoke on Deuteronomy 26:1-11.

The afternoon service started at 2:00 p.m. Rev. Schmidt delivered the first message, based on Matthew 9:35-38 and 10:1. Rev. Wiebe spoke on I Timothy 2:1-6, emphasizing especially "Who will have all men to be saved, and to come unto the knowledge of the truth."

### Peace Conference Set For November 30

Kitchener, Ont. — Plans have now been finalized for the annual one-day conference of the Conference of Historic Peace Churches of Ontario. The date has been set for Saturday, November 30, with sessions to be held in the Eden Christian College, Virgil, Ont.

Rev. Frank C. Peters, faculty member at the M.B. Bible College, Winnipeg, will be the main speaker. Other reports and special features are being planned for the morning, afternoon and evening sessions. Bishop E. J. Swalm of Duntroon, Ontario, will serve as chairman.

The conference will hear reports on the meeting in Winnipeg, where the future course in the field of peace witnessing was discussed by representatives from various Mennonite conferences, and on the all-Mennonite Peace Conference to be held in Chicago on November 15 and 16. Illustrated reports will



Rev. Aaron Schmidt, West Coast Children's Mission worker at Terrace, B.C., with the baptismal candidate, Harvey Kornelson, right, of New Hazelton, B.C. Harvey is the son of Mrs. and Mrs. J. F. Kornelson.

Harvey Kornelson, son of Mr. and Mrs. John F. Kornelson, who pioneered the Christian witness in this area, gave his testimony to the Christians for approval on September 3. Rev. John Reimer, field director of the West Coast Children's Mission, served as guest speaker.

After a brief public testimony at Seeley Lake on September 8, Harvey was baptized by Rev. Aaron Schmidt of the Terrace Gospel Chapel. Rev. Schmidt also had several messages for the group from God's Word during this time.

Harvey attended the high school sponsored by Prairie Bible Institute at Three Hills, Alta., last winter and is again there to continue his studies. May the Lord bless and strengthen his testimony there.



**A PEEP AT PEEPS...** Herbert Roth shows European Pax director Dwight Wiebe a little flock of chickens, part of the newly-introduced poultry project for northern Greece villagers. (See "Progress Where There's Poverty" on page 8.)

## Mennonite Brethren Mission Notes

### Nationals Carry On Work

From Istmina in the Colombian Choco, Sister Vernon Reimer reports: "We praise the Lord for the liberty in the work as the nationals are carrying it on among their own people. Many requests have come for the Gospel to be preached in surrounding villages. At present about 12 places are open and ready for workers. We are, therefore, looking forward to the opening of the first Bible school course to train such workers. Despite many setbacks, the church in Istmina continues to meet. Pray that they may be kept faithful in their service to the Lord amid an environment of low moral standards."

### Katherine Wiens in Congo

Brother and Sister Leslie Ortman, now in Belgium, are preparing to proceed to the Belgian Congo field sometime in December or early January. Sister Katherine Wiens has recently arrived on the Congo field following completion of her work in Belgium.

### Brazil Church Has 43 Members

In the Brazil work, Sunday School attendance at the Curitiba mission church has reached 140, which includes the children of the orphanage who attend this church service. At present the church numbers 43 members. In addition, some inquirers are being instructed in the Christian life and prepared for baptism.

### DVBS in Austria

Vacation Bible School was held in three places in Austria, according to Brother Elton Berg. A total of 300 children were enrolled and about 200 attended regularly. "It is an answer to prayer that a num-

ber of these children come to our various weekly child evangelism classes and to our Sunday School. Sometimes a good contact is made with the parents of the children who were with us and they will also come to the regular church services. Please pray that these blessings will continue and increase."

### Course Was Profitable

Brother G. J. Froese, medical doctor at Jadcherla medical center in India, reports that he took a profitable course in tropical diseases at the Calcutta School of Tropical Medicine. On September 27 he planned to return to Jadcherla after having been gone from there for this course since July 12. In Calcutta they enjoyed fellowship with God's people.

### Japan Fall Business Session

Japan missionaries held their fall business meetings at the mission camp. "The Lord gave us a blessed three days together where the affairs for another year were ordered," Sister Roland Wiens writes. The missionary council election resulted as follows: chairman, Jonathan Bartel, vice-chairman, Roland M. Wiens; secretary, Ruth Wiens; treasurer, Rubena Gunther.

### Extension Work in Oklahoma

Workers from Post Oak School and Mission are again serving at nearby Fort Sill Indian school in the spiritual work among the large enrollment of Indian students. Each Sunday they teach some of the Sunday School classes and also have charge of worship services. This work constitutes a challenging outreach to those of the Post Oak Mission young people who are willing to help along in the Lord's work in this extension program.

### 113 in Chaco Church

Membership of the Chaco Mennonite Brethren Mission Church in Paraguay is 113 with 20 inquirers. There are four Sunday Schools with some 60 pupils while the total church attendance is around 600. During the past year there were two baptisms. The four elementary schools and the Bible school have an enrollment of around 90.

### Missionary Atlas Available

A Missionary Atlas has just been completed and went on sale at the General Conference at Yarrow, British Columbia. This wire-bound, 8½-by-11-inch book contains 27 maps of the various foreign mission fields and countries. In addition, the maps of each field are accompanied by a page of information about that country and its culture. The book has been prepared to provide information and inspiration for the Gospel effort of foreign missions. Copies are available from the Board of Foreign Missions Office for \$3.15 postpaid.

### Book Translated

With Christ After the Lost, the well-known book by Scarborough about personal evangelism, has been translated and published in the Telegu language for the Mennonite Brethren Mission in India. The book was translated from English into Telegu by Brother D. Franz Joshua, leader of the Hughestown Mennonite Brethren Church and headmaster of the Mennonite Brethren primary and middle schools in Hughestown. It was published by the Good News Literature Center, Secunderabad. May this work be abundantly used by the Spirit and our Indian believers to reach many Telegu-speaking people for Christ. According to Missions Tomorrow, the number of persons speaking Telegu is about 33 million.

### Harvest Thanksgiving At Ashern

By Marion Dyck

**Ashern, Man.** — Members and friends gathered in the Ashern Mission Chapel for the annual Harvest Thanksgiving and Mission Festival on Sunday, October 20.

The Lord gave us a bright sunny day, which put every one in a thankful mood. The motto for the occasion was, "Give thanks unto the Lord." The church was decorated with fall leaves, fruits and vegetables, which the Lord has so richly given us.

A group of singers, some of them attending the M. B. Bible College, sang at both the morning and afternoon services. The speaker for the day was Rev. William Schmidt of the Gospel Light Hour, Winnipeg.

Mr. Ben Doerksen, local home missionary of the M. B. Mission of Manitoba, welcomed the guests to the morning service with Psalm 118:24. Rev. Schmidt based his

morning message on Galatians 6: 7-10. He stressed the relationship between sowing and reaping.

Because the chapel was not large enough to accommodate the many guests it was decided to hold the afternoon service in the local hall. People from various churches came to join in our mission festival. Rev. Schmidt gave a brief account of the work done by the Gospel Light Mission in Winnipeg. His message was taken from John 11:28: "The master is come and calleth for thee." He emphasized that mission work is a great task. We may all have a part in it.

### Drama of Conscience

First and second century Christians in the Roman Empire did not join the Roman army.

Their reason: "we are Christians."

There was no alternative program then, as provided today in America. Early Christian conscientious objectors were of two categories:

1. Christian civilians refusing to be conscripted into the army.
2. Christian soldiers finding their religious scruples clashing with military duty.

This second group included soldiers who were converted to Christianity after enlistment and those who were Christians before enlistment. These faced martyrdom if they defied the Roman order.

A typical example is Maximilianus of Theveste. He was called for compulsory enrollment in the Roman army because he was in the exceptional position of being the son of a veteran.

Maximilianus' father, Fabius Victor, was also a Christian, but it is not known whether he had already been one while in the army or converted after discharge. Here is the trial (from a Latin text):

Scene: In the consulate of Tascus and Anulinus, on the 12th March (A.D. 295), at Theveste, Fabius Victor, together with Maximilianus, was brought into court. Pompeianus, Advocate of the Fisc, was called.

POMPEIANUS: Fabius Victor is employed in the commutation office of the provincial administration at Caesarea. Victor is present with the fit recruit, so I ask the court to have him measured.

DION, THE PROCONSUL (to Maximilianus): What is your name?

MAXIMILIANUS: Now, why do you want to know my name? I have a conscientious objection to military service: I am a Christian.

THE PROCONSUL: Equip him.

MAXIMILIANUS: I can't serve; I can't sin against my conscience; I am a Christian.

THE PROCONSUL: Take his measure (his measure was taken and reported by the sergeant-at-arms as being five feet, ten inches.)

THE PROCONSUL: (to sergeant-at-arms) Have him sealed.

(Continued on page 9-4)

## KMB's Began With New Life Movement

When the 87th annual Krimmer Mennonite Brethren Conference voted to merge with the Mennonite Brethren Church, they took a historically and theologically important step forward toward Mennonite unity. The brethren did what their fathers would not do, because "We recognize... (that) an organizational union, where feasible and practical, would be a logical by-product of spiritual oneness."

The two denominations have much in common already, which has helped pave the way for this move. Both in the field of education and foreign missions they have been cooperating for many years. Historically they are closely related. Intermarriages are not uncommon, for in many cases the churches are in the same geographic locations.

### Began With 18 Members

The Krimmer Mennonite Brethren Church began with the conversion of one man during a new life movement in the village Annafeld in the Crimea in 1869. Others joined Jacob A. Wiebe in seeking the Saviour, so that a small fellowship was founded. Most of the members in the group had a "Kleingemeinde" background, but because of differences concerning baptism they did not join that church. Although having similar beliefs to the Mennonite Brethren Church, the group could not see their way through to joining it. Thus they formed their own church, beginning with 18 members (which reminds one of the 18 who signed the Mennonite Brethren "manifesto" in 1860).

The group increased but slowly. When the migration to America started in the 1870's, the whole church moved to Kansas, U.S.A. There they settled at Gnadenfeld, near Hillsboro, in 1874. By 1934 the membership in the church had risen to 1,500, with churches spread over the middle west in the United States and several in Canada (Saskatchewan and Alberta). Today the membership stands at 1,800.

In the United States the group developed a strong evangelistic and missionary spirit. One evidence of this was the founding of an old folks' homes in Hillsboro in 1890 and their participation in the building of a hospital in Hillsboro in 1917. City mission work was begun in Chicago and a publication house founded in 1917. Of special interest is their care for handicapped children at their city mission in Chicago.

### A First in Missions

The Krimmer Mennonite Brethren Church was the first to begin mission work among the negroes of the U.S. southland. In 1899 H. V. Wiebe and Jacob M. Tschetter began their activity among the negroes in North Carolina and Ten-

nessee. Today there are several churches as evidence of God's blessing upon the work.

Rev. H. C. Bartel was the first foreign missionary to come out of the Krimmer Mennonite Brethren Church. He entered the Shantung province in China in 1901. Under God's providence the mission work grew and resulted in the salvation of many. Another foreign mission field was entered by Rev. F. V. Wiebe in 1923, when he opened a mission station in Inner Mongolia. Today they support missionaries in many countries, although they have no independent foreign mission board of their own. Their missionaries in the Belgian Congo serve under the M.B. Board of Foreign Missions, but are supported financially by the KMB Church.

In the field of publication the KMB Church for many years had "Der Wahrheitsfreund" as their official publication. At the present time "The Christian Witness" is the conference organ. Educationally they have been supporting Tabor College at Hillsboro, Kans., for many years, as well as supporting their own academies (high schools).

### Reasons for Merger With M.B. Church

Why should a church that has been maintaining an independent existence for nearly 90 years desire to merge with a larger church? The reasons were given by the Merger Committee of the KMB Church. The committee stated that:

- 1) Historically these conferences are very closely related.
- 2) Oneness of doctrine.
- 3) Acceptance of each other's church membership, baptism, ordinations.
- 4) Both have strong evangelical emphasis in missions.
- 5) We believe in the denominational approach in conducting the church program of missions in the world, as contrasted with the position of the independent church.
- 6) Our churches and young people need educational institutions related to our own conference.
- 7) Intermarriage between the two conferences.
- 8) Our people live in the same geographical locations.
- 9) This union can be of stronger testimony and light to the world.
- 10) Christ Jesus prayed for unity—and organizational unity would be an outward, tangible expression of our spiritual unity.
- 11) A strong desire on the part of many in our constituency to unite with brethren of like faith and practice.
- 12) In view of the existing threat of disintegration we believe a solution must be sought.
- 13) It will give our churches a larger choice in selecting pastors and evangelists.

### Merger Conditions

Such a merger can be accomplished only if the two groups agree on the conditions. Those stated by the Merger Committee of the KMB Church were:

- 1) That the Mennonite Brethren accept in total our present supported missionaries and that two members of the KMB constituency serve on the united mission board for one term. In turn, KMB churches accept responsibility for whole-hearted support of the total missionary program.
- 2) That Canadian KMB churches be permitted to affiliate with the Central District, if they desire to do so.
- 3) That Home Missions, and other committee work on district level, be integrated with consideration given to representation in that district where the KMB conference has a work at the time of integration.
- 4) That projects on conference level be integrated and that the KMB constituency be represented in committees at the time of integration.

### From Where I Sit

The sun is always brighter when our eyes are looking up . . . And life is so much sweeter with some sugar in our cup . . . A smile is really easier to carry than a frown . . . And soaring high in spirits is more fun than falling down . . . Why give up every hope because the heart is filled with care? . . . There is no glory in defeat—no courage in despair . . . There is no sense in thinking we have nothing left to gain . . . There is no wisdom in the view that living is in vain . . . So why not look up at the sun and move our lips to smile? . . . A little faith is all we need to make this life worth while.

—D. Carl Yoder.

It isn't what you have in your pocket that makes you thankful, but what you have in your heart.

\*\*\*

What your conscience knows about you is more important than what your neighbors say about you.

## Emigrated From Russia Two Years Ago



Very few are permitted to emigrate from the U.S.S.R., but the family at left was able to leave Russian in 1955 because the mother is a German citizen. Mr. and Mrs. Abraham Wiens are at left, their oldest daughter Elvira second from right, two children are standing at the front, and their youngest child is on its father's arm. Mr. and Mrs. Peter Janzen are the others on the picture (Mr. Janzen is a brother-in-law to Mr. Wiens). Since this picture was taken a fourth child has been born to the Wienses.

Mr. Wiens, 43, was born in Sagradowka, Russia, to Mr. and Mrs. Johann Wiens. In 1931 the family was sent to Kiselj, on the Ural river, because they were "Kulaks". There Mr. J. Wiens died of malnutrition and the family was able to move elsewhere. In 1933 Mr. A. Wiens married Miss Lena Voth, from whom he was separated in 1941 when he was drafted into the workers' army and later transferred to a slave labor camp. In 1942 his wife was moved to Kasachstan, where she and a daughter died from the rigours of the new life.

In 1951 Mr. Wiens married his present wife. Because she was a German citizen the family was allowed to emigrate in 1955. After two years in Germany they came to Canada, where they are now residing in Winnipeg.



## THE Young Observers

### Let's Visit a Minute

Dear Boys and Girls,

Some of you may remember the days when kerosene lamps were used in houses to provide light in the evening or morning. They didn't give off very much light, but if you sat close enough, you could even read in their light and do your homework.

When you lit a kerosene lamp you held a match against a wick that was dipped in kerosene. As the kerosene caught fire a little flame settled down on the end of the wick. Quite frequently, however, the end of the wick became ragged and straggly, which made the flame wide and often made the lamp smoke. To improve the light you had to take a scissor and trim the end of the wick.

All of you know that Christians are the light of the world. They have the Lord Jesus in their heart, who shines through them to all around them. But sometimes our light grows dim and there seems to be more smoke than light. At such times we need to "trim" our light so that it will shine brighter. That means removing all the things from our heart that would dim the flame. Through prayer and reading God's Word we must ask the Lord Jesus to show us what is making our light dim. It could be a lack of love for the Lord Jesus. It may be that our heart is so filled with other things that Jesus is being crowded out.

Sometimes trimming the wick didn't seem to make the light any brighter on the old kerosene lamp. That meant that the glass chimney was probably covered with smoke on the inside and needed cleaning. As soon as it was cleaned, the light could shine through it again.

Is there some sin in your life that prevents Jesus from shining through you? Maybe you said something untrue about your friend, or you became angry with someone and hit him. Untruths and dishonesty will also help to make your light dim. But as soon as you ask forgiveness of those whom you wronged, and as soon as you ask Jesus for forgiveness, you will be "cleaning the chimney" and the light can shine brightly again. Then others will again be able to see Jesus in you.

Aunt Selma.

## Tired of Being Good

Once there was a good little girl, and everybody loved her. She knew how to smile a big, happy smile, that made her face look like the pretty fields when the sun was shining, and she was always singing, even when she washed the dishes for mother.

All the children at school loved Eleanor — not because she was clever and helped them with their lessons, but because she was always so happy and so good.

Teacher never had to keep Eleanor after school, and scarcely ever had to call her name for speaking when she was not supposed to speak, or giggling as some boys and girls did when they should have been studying.

You can imagine, then, how very sad and surprised everyone felt when one day Eleanor came to school without a sign of a smile on her face.

She banged her books down on her desk, and sat down with more noise than was needed. She refused to smile to the girl beside her who was smiling at her. She drew on a piece of paper when teacher

was talking to the class. She pulled the hair of the girl in the seat ahead. She plainly showed that she had not studied her lesson. For the first time since Eleanor had been in her class the teacher had to keep her after school.

Teacher, of course, talked gently to the little girl and asked her what made her act so different from her usual self; and what do you think Eleanor said. She said, "Well, I am tired of being good, because you like the little boys and girls just as well who are not good, and you never like me any better."

Teacher laughed just a little bit but she looked sad. "Why, Eleanor," she said, "I always thought you were good because you loved me, and did not want to give me trouble, and not because you wanted any sort of reward."

I need not tell you that after a little talk with the teacher, Eleanor was her own bright self again, for you see she really did love her teacher.

Eleanor is just like some other boys and girls who get tired of being good because no one seems to

notice or reward them. But remember this, boys and girls, we should try to be good because we love Jesus and do not want to grieve Him, and not because we think He will love us better than other boys and girls. We must never do right because we want a reward, but because we love the right and hate evil.

### "This Side of the Flames"

A father and son were busy on a Cumberland fell. They were engaged in burning the long rank grass in order that there might be room for fresh herbage to grow. Lighting the grass at the foot of the hill, the fire, fanned by the breeze, gradually spread up the slope.

The boy had thrown down his coat on the hillside, and before long the garment was in danger, for the flames approached near to it, so going to it, he threw it further up the hill. But the flames still crept on, and little by little again drew near to the coat. The boy was about to place it further up the hill, when the father called to him: "Bring your coat this side of the flames, boy."

Obedient to his parent, the boy brought the garment and placed it where the flames had done their work. There it was safe, and the fire could not reach it now.

So, the believer on the Lord Jesus Christ is, before God, out of reach of Judgment. God in His infinite love has given such a place "in Christ" risen from the dead. The flames of Judgment were endured by Christ on Calvary's cross. But Christ is risen now. The Judgment can never reach Him, and the believer is in Christ — safe from the Judgment "this side of the flames."

### What Am I Good For?

A gentleman, while speaking to some children, took out his watch and asked what it was for.

"To tell the time," answered the children.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for, receiving the answer that it was to mark with.

"But supposing the lead is out and it won't mark, what is it good for?"

"It's good for nothing," came the answer, which was followed by a pocket knife being produced, and asking what was its use.

"To sharpen pencils with," said some. "To cut with," said others.

"Suppose it has no blade, then what is it good for?"

"Good for nothing," said all the youngsters.

"Then, a watch, pencil or knife

is good for nothing unless each can do the thing for which it was made?" — the children agreeing with this decision.

The next question put was: "What is a boy or girl made for?" But there was no answer.

"The chief end of man is to glorify God and enjoy Him for ever," said the gentleman, "but if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

"Good for nothing," the children all answered, without seeming to think how it would sound.

Now, boys and girls, God made you and gave you the powers you possess, and so He has the first claim upon you. Well then, if you are made to glorify God and you are not doing so, are you good for anything? That is, it is so much more important that you glorify God and become prepared to enjoy Him for ever, than anything else, that if you fail to do this, it is as though you fail in everything.

Are you answering the end for which you were made? If not, what are you good for? Think of the children's answer — "GOOD FOR NOTHING."

### Future Subscribers

Born to Mr. and Mrs. John Stobbe, Caruthers, Sask., on August 27, 1957, a son, Mark Jacob.

\*\*\*

Mr. and Mrs. William Born of Arelee, Sask., are proud parents of a boy born on September 27, 1957. They named him Douglas Hughie.

\*\*\*

Born to Mr. and Mrs. Ben Doerksen, Ashern, Man., a son, Richard, on October 8, 1957. Mrs. Doerksen is the former Agnes Kopp of Vancouver.

### "What Must I Do To Be Saved?"

This booklet by Evangelist John R. Rice makes the plan of salvation plain from the Word of God. There are 24 pages of instructions on how to become a Christian, and what steps to take after accepting Christ as Saviour, including baptism. It is in tract size.

More than 7 million copies of this tract have been printed in English, while close to 3,000,000 copies have been printed in Japanese. All told, this tract has been published in 18 languages. There have been more than 6,000 recorded decisions for Christ through the English language tract alone.

Price: Single copies 2c.

50 for 75c.

THE CHRISTIAN PRESS, Ltd.  
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# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(32nd Installment)

After a while a second group of carolers sang in front of the Kleine Stube window. Liesbeth was sound asleep. Since the custom of caroling fitted perfectly into the Mennonite way of celebrating Christmas and the tradition of neighborliness, neither young nor old ever wanted to miss hearing the carolers that went from house to house to express the true spirit of Christmas. Therefore Mutter awakened Liesbeth and asked her if she wanted to listen to the caroling.

"With th' angelic host proclaim, Christ is born in Bethlehem," they sang this time. For a moment Liesbeth almost chimed in, the singing was so near and so real. She told Mutter afterward that she was almost well and would be all right on Christmas Day. Mutter made another glass of hot tea for her, reasoning that, if one glass had helped so much, a second glass of tea might finish the process of the cure.

Neither the king's horses nor the measles could keep the children in bed the following morning. Liesbeth was one of the first to find her clay dish. The bowls had been put in conspicuous places Christmas Eve, but the next morning they were hidden somewhere in one of the three rooms.

The informal Christmas Bescherung, or giving of gifts, in Liesbeth's house always was the celebration most looked forward to during the holiday season. Vater, Mutter and Anna had no presents, but in various places in the three rooms there had been placed containers full of nuts and cookies and everything the children had. There was plenty of everything for everybody. Liesbeth's eyes were dancing with excitement. Near her bowl she had found an Indian costume that Uncle Jakob of Nebraska had sent her. David and Franz each had one, too—feathers, bows, arrows and all. There were also two German picture books with Indian stories for Mascha and Katja which Liesbeth knew she would get to read before the holidays were over.

The children were busy examining their bowl and exuberant with joy when they saw several sweet, long, dark-brown Wolfschoten in it. Those were also known as St. John's bread, or locust pods. The children were fond of the big pods and could not get any except at Christmas. There were dried figs, fancy candy with marmalade centers wrapped in beautiful papers and a number of

tasty pink cookies cut to resemble St. Nicholas, stars or reindeer. Those were delicacies that only Christmas could bring to Margenau. The children loved those cookies more than anything else. They counted the number of different candies and nuts they could find in their bowls, then compared them and occasionally exchanged nuts and candies.

On the table in the Grosze Stube there was a big can of halva, the tasty paste that always was declared simply heavenly. It supposedly was made of toasted pumpkin seeds, sugar and a daintily flavored oil. When Liesbeth had reached the bottom of her bowl in her exploration and had tasted some of her favorites, her head began to feel heavy and she quickly lay down, realizing that she was not well and had better stay in bed for a few days.

It was snowing and, as she looked out at the falling flakes, suddenly a beautiful circular symbol representing the Star of Bethlehem was raised by someone outside in front of the window near her bed. The windows had been almost wholly covered with frost, but a few minutes before Franz had blown on them so that he could see out. He was near the window and told Liesbeth that there were six Russian children outside in the snow; he had just counted them. Soon they were chanting in Russian. As soon as they had finished, they shouted in loud voices, "S roshdestvom Christovym," which meant, "To the birth of Christ." It was the Russian way of saying "Merry Christmas." Mutter opened the window, greeted the children with "S roshdestvom Christovym" and gave them some money.

Performances by other groups with similar symbols were enacted several times that morning. Mutter believed the performers were all poor children from neighboring Russian villages. They had probably come from Michailovka, Chernigovka or Tockmack. They would no doubt be going all day long from house to house in a number of Mennonite villages. Everything was frozen stiff and covered with four or five inches of snow. Mutter had no doubt wanted to ask the children in to give them something hot to drink or to eat, but that would have exposed them to the measles. It also would have infested the house with lice, and Mutter knew from past experiences what that might mean. Liesbeth and David

had come home from school months before with them. It had taken a great deal of trouble to get rid of those parasites.

When Vater, Anna and David returned from the Christmas morning services in the meetinghouse, Mutter had waiting for them a most delicious dinner of sweet, pickled watermelon, baked potatoes and roast calf. Weeks before Christmas the cow had calved. During the week before Christmas the calf had been butchered. Since then, almost every day, Mutter had served a calf dinner of some kind. On Christmas day it was a roast, juicy and tender. Liesbeth could hear Mascha say, "U-mm, it's good!" and then ask for another helping. There was no dessert, because everybody was eating sweet candies, fruits and cookies all day long, and there was no need for a dessert. A piping-hot baked potato with butter, a tiny bit of roast, sweet tea and a sliced orange was Liesbeth's meal. She need not be coaxed to eat it.

As soon as the dinner dishes had been cleared away, Franz and David took their places at the north end of the oven wall in the Grosze Stube. There they recited their Wunsch. Liesbeth was not permitted to get out of bed, and Mutter read Liesbeth's Wunsch to the other members of the family. Then everyone in the house had the opportunity to examine closely each Wunsch cover and to read the words of the wish it contained. If those three wishes were to come true, and perhaps they might, then Vater and Mutter would have nothing to fear. Both seemed happy.

By New Year's Day, Liesbeth expected to have recovered from the measles. On New Year's Eve the children would once more set up their bowls. That time they would probably not be completely filled. There would be church services on the last two days and, if Liesbeth had recovered from her measles by that time, she would be able to go to the meetinghouse, too. The New Year's celebrations, which the Mennonites had copied from the Dutch people, were not as religious in nature as the observance of Christmas. There might be company in the afternoons, and one or more of the older brothers could be expected to come home. Perhaps relatives from Tockmack or Halbstadt, or some of Mutter's and the children's friends might call on one of those three days. Whether there would be company in Liesbeth's house or not, everyone would have a good time.

New Year's Day, Christmas and all Mennonite holidays were always very nice, Liesbeth thought, even if she had to be sick in bed. It was satisfying in itself just to see everyone else so happy, free for three days from work and dressed in Sunday clothes.

There were other holy days in the lives of the Mennonites. The day of Epiphany—to celebrate the

coming of the Three Wise Men with their gifts for the Christ child—was on January 6. The schools were always closed, and in the church and in the meetinghouse the day was observed with special morning services.

Liesbeth's thoughts skipped over to the month of March and to April, the Easter months with three holidays. Easter was always an enjoyable season. The children boiled and dyed eggs and then hid them in the grass in the yard for others to find. The year before the twins had been too small to show any interest in boiled dyed eggs, but the coming Easter the three younger children would have a hilarious time in the front yard.

For dinner on Easter Day they would have some of Mutter's paskha. The recipe had come from Vater's old aunt who had died a few years before. Liesbeth still remembered that it took two days to make that kind of paskha. On the first day Mutter mixed a little milk with a few tablespoons of flour. Later on a chunk of yeast and two or three tablespoons of butter, three or four egg yolks, lots of sugar and some cream were added. As Liesbeth recalled, Mutter finished the mixing with whipped egg whites and flour to form a soft batter. For some reason that was not known to Liesbeth, Mutter always added the salt and flavoring on the second day. As soon as the batter rose sufficiently on the second day, Mutter shaped the dough into a square loaf and baked it. The best part of paskha really was the sweet, highly flavored, white frosting with red, white and green Easter decorations piled up high like a colorful throne on top of the square cake. Paskha was one of quite a number of delicious foods and drinks that directly or indirectly the Russian peasants had given to the Mennonites. Although, according to Mutter, her paskha had never approached in fluffiness and flavor that which Vater's aunt made, it was a wise thing for that aunt, or whoever gave her the recipe, to have copied it from the Russians.

A few weeks after Easter the Mennonite holiday attention would focus on Ascension Day, always on a Thursday, and on Pentecost. Long ago Pentecost, too, had been a three-day affair, but during Liesbeth's time it had dwindled down to only two days. It was perfectly all right to engage in minor work such as embroidery or knitting inside the house, where others would not see it, on the second day.

Johann and Jakob were home for New Year's Day. As they had always done in the past, they again gave the children chocolate bars, oranges and other goodies. Whenever the boys were home, Liesbeth had noticed, Mutter seemed especially happy and the home was more festive.

(To be continued)

## Progress Where There's Poverty

By Rhoda Cripe\*

A four-day motor trip through Germany, Austria and Yugoslavia to Greece was about the most interesting trip I ever made.

In Yugoslavia there were indications of prosperity in cities but not in the country, where we saw and visited with farmers and herdsmen.

When I reached the Mennonite Central Committee Pax Services unit house at village Panayitsa in northern Greece, I thought I had never before walked into a room like that.

It was a kitchen-dining room combination — no wallpaper, running water, electricity or modern plumbing.

Nine Paxmen are working in villages Panayitsa and Tsakones where they share agricultural skills with war-weary and poverty-plagued Greeks who were ethnic Greek refugees 80 years before from Turkey and who were later exploited by guerrilla warfare.

Various Paxmen have served there since 1952. I did not get to visit the two Mennonite Paxmen in the interchurch project at Ioannina, Greece.

### Chickens for Us?

John Wenger (Wayland, Ia.) and Don Hartzler (Bellefontaine, O.) are persistent in their efforts to convince the villager that he must give his chickens and turkeys good feed and that he must keep the feeders full at all times for the poultry to gain weight so they can be marketed sooner.

The villager must also have a chicken house which is adequate and clean. More villagers would like to have chickens, but there is not enough money to permit this.

I was very glad for the opportunity to see the heifers that were sent by Lancaster Conference Mennonites a year ago. After an hour and fifteen minutes by jeep over dusty and rocky roads and mountain sides where one could hardly detect a road, we reached the lovely 100-acre grassy pasture.

### The Milkman

Here Herb Roth (Stryker, O.) and two Greek villagers had pitched their tent for the summer to herd the cows. The cows are milked at 4 a.m. and 4 p.m. Milk was cooled in a mountain stream until one of the villagers makes the long trip by donkey to take the milk to Panayitsa.

John Hiebert (Hillsboro, Kan.) delivers it the next morning to customers in Edessa. At that time there were about 100 customers, new ones being added daily.

During the winter the cows are kept in the barn in Panayitsa which Paxmen built. The cows are to be kept by the villagers when they have adequate barns.

Nebraskans Charles Ensz (Beat-

rice) and Gerald Jantzi (Woodriver) are working on field projects. Corn, cow peas, alfalfa, wheat and other crops looked good. The oats at Tsakones, they said, was not filled too well. Villagers are taking care of the crops as instructed. I had a look at the cannery in Tsakones. Harry Zimmerman (Manheim, Pa.) said they had only canned for four days, but he was looking forward to quite a bit of canning when beans and peaches were ready.

Plans are to hire one Greek fellow and some girls if necessary. For the first time many Greek village housewives will have fruits, vegetables and meat the year round.

Here, too, more money is needed to purchase cans.

### Everybody's Friend

I feel that matron Anna Ewert (Bingham, Minn.) is performing a rather difficult task in a splendid way.

Not only is she housekeeper in a house without electricity or running water and a "mother" to the Paxmen at Tsakones, but she also is a nurse to Greek youngsters and a friend to Greek ladies.

Anyone who visits Greek villages cannot help but be impressed by the poverty. When one visits the primitive stone or mud brick homes or watches the housewife carry water up the hill or bake in her outside oven, one cannot help but compare it with the cozy American white kitchen where everything imaginable is within arm's reach.

### The Greek Woman

When one watches northern Greek women, young and old, following their oxen around on the threshing floor all day long, one knows why they look much older than they really are.

Or when one passes the Greek farmer on his donkey late at night, knowing it takes two or three hours to commute to his small field, one thinks of how far he could go in that time in a 1957 automobile in North America.

### The Mennonite Role

How do we help a people like this?

It seems to me that Mennonite young men, with their agricultural background, are especially well-equipped to help these people learn how to use their seemingly unproductive, rocky and dry soil.

They can help villagers learn to properly feed and care for their poultry and livestock and how to preserve foods for a more balanced diet.

The fellows are constantly faced with a tight budget and they earnestly feel they could do their work better if they had more money with which to work while the money is

not coming in from the Greek farmers.

They need it first of all to pay operating expenses and also to expand their services.

### Mutual Admiration

Paxmen love the work and are challenged by it. And the Greeks are very fond of the fellows.

I shall never forget the evening we spent in the home of a Salonika banker with whom MCC banks. He and Dick Lambright (Lagrange, Ind.), the unit leader, had become well-acquainted.

After Dick showed him the projects at Panayitsa and Tsakones, the banker could not tell me often enough how much he thought of Dick and how much the work of the Paxmen meant to the Greek people.

Finally, as we were sitting around the table in his home, he turned to me once more and this time with tears in his eyes he said:

"You just cannot know what this means to our people. How else would our people learn better methods of farming? You people do not come to Greece for a couple of weeks and leave.

### Sharing Love

"You do not come and show us and then sit back and watch. You come and live and work with us and give of your time and energy and love year after year.

"Please, when you go back to America, will you on behalf of the Greek people, express our sincere thanks for all that your wonderful boys are doing here?"

It seems to me that Pax Services in Greece is a worthy project and deserves help from us. I hope it will be possible to continue to strengthen this work among God's people in Greece.

\*Miss Cripe, a member of the office staff at MCC Akron, spent the summer in Europe, including a brief visit to MCC projects in Greece. Her home is at Delavan, Ill.

### MORE ABOUT

#### Concert Features Mennonite Artists

(Continued from page 3-4)

joined the ensemble. In this song the soul is admonished to wash itself as white as snow.

Members of the ladies' ensemble were: Miss Betty Kroeker, Mrs. Rita Stobbe, Mrs. Helen Litz, Miss Martha Konrad, Miss Anita Warkentin, Miss Lorraine Regehr, and Mrs. Viola Falk. Miss Bertha Pauls provided a sympathetic and effective piano accompaniment.

Violinist John Klassen played two of Fritz Kreisler's compositions: "Viennese Refrain" and "Liebesleid". He also played "Czardas", by Monti. At first Mr. Klassen seemed to lack assurance and confidence.

However, his violin became alive in "Czardas", which was immediately evident in greatly increased audience response. His evident enjoyment of the song was shared by the audience.

### Vocalist Provides Highlights

Mrs. Viola Falk's singing provided some of the highlights of the evening. She began with, "Come, Come My Voice", by Bach, in which she called upon her voice to sing praises to God. She then sang "Feldeinsamkeit", by Brahms, which continued the mood. Although the listener may have felt that there was too great a concentration on classical love songs thereafter, he still enjoyed the beautiful and often humorous songs. Mrs. Falk has a beautiful voice and is always in control of it. Her interpretation makes the listener feel that he is almost joining in the experience described.

Piano music can become tiresome for the average listener if there is not variety. Miss Wanda Dick provided this in "Carnival", in which various personalities wind their way through the carnival festivities. A brief picture is painted of each musically and they disappear. Composed by Robert Schumann, the lengthy piano work contains music in all moods. The comical and the serious, the confusion of indecision and the purposful march joined to provide a real musical treat. Miss Dick proved herself equal to the technical difficulties, the delicate shading needed at times, and the robust character of the preamble and the march. A perfectionist by nature, Miss Dick played the whole "Carnival" from memory in convincing fashion.

We are sure that we will hear more of these Mennonite artists. It is to be hoped that they will at all times use their talents to the glory of God.

#### Physician, Heal Thyself By Dorothy Dennison

Neither Barbara nor Jim Harcourt, M.D., could have explained satisfactorily exactly why their marriage seemed to have failed. But some people, especially Miss Burnett, the oldest friend of them both, recognized some of the symptoms.

And then strange news reached the country town—news of peculiar happenings in London, of vast crowds filling a huge auditorium night after night, just to listen to some sort of preaching. The ultimate effect of these meetings by Dr. Billy Graham was the conversion and reconciliation of James Harcourt and his wife. It is a fascinating story of what happened at Harringay.

Price: \$1.75

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# Round-Up of World-Wide RELIGIOUS NEWS REPORTS

## Bids Christians Tackle the Hard Jobs

It is up to Christians to "tackle the hard jobs of the world today," Governor Frank Clement of Tennessee told a gathering of businessmen at Atlanta, Georgia. "God needs the first-string players in these perilous times," he said, "and if Christian ministers and laymen aren't that first string I should like to know where to find it." (The governor spoke at the first breakfast meeting of the newly-formed Men in Action for Christ, an association of Christian business and professional men living in Atlanta.)

Governor Clement said the time has come for "all of us to decide whether we are Democrats, Republicans, Americans, segregationists or integrationists first and Christians second, or whether we're Christians first and everything else second."

Referring to the school integration problems faced by Southern states, the governor said: "I would be a liar if I said I didn't like the traditions and practices of the way I grew up. But it is more important to me to be able to look in the eye the man who saw me swear an oath to uphold the Constitution. I intend to stand by that oath."

## Rally Launches 25th Year of 'Lutheran Hour'

The international Lutheran Hour began its 25th year of broadcasting at a rally in the Milwaukee Auditorium attended by about 7000 persons. The Rev. Oswald C. J. Hoffmann, regular radio speaker, and the Rev. Eugene R. Bertermann, director of overseas broadcasts, announced plans for continued expansion of the program. The Lutheran Hour is already the most extensive religious broadcast in the world. It is heard in 53 languages on more than 1,250 network and independent stations around the world.

The rally marked the 40th anniversary of the Lutheran Layman's League, affiliate of The Lutheran Church — Missouri Synod, which sponsors the radio program. A speaker asked the 100,000 members of the League for extra funds with which to widen the coverage of the radio broadcast in Africa.

## United Protestant Church

The editor of a weekly church paper in Madagascar predicted that a United Protestant Church will be formed on Madagascar in about two years. More than a million of the five million inhabitants of the is-

land are Protestant and a million are Roman Catholics.

## Canadian Farmers Still Resist Hutterite Expansion

The Hutterian Brethren are again in the midst of controversy in Canada. The peaceful, hard-working, communal-living sect has roused the fear and ire of ranchers and farmers it would have as neighbors.

The Hutterites recently planned to buy a large ranch near Wardlow in south-eastern Alberta, paying about \$20 an acre for up to 28,000 acres. Because the provincial Legislature passed laws to control Hutterite colonies nine years ago, the group obtained a special order in council from the provincial Cabinet, approving the purchase. When word of this got out, ranchers in the area protested and planned court action. The cabinet reconsidered, rescinded the order and set up an investigating committee.

The Hutterites apparently planned to set up two colonies on the Veebarvee ranch, which is one of the biggest in the area. One colony was to be for immigrant Hutterites from Montana.

Alberta has now more than 40 Hutterite colonies, with more than 7,000 members, and the number is growing rapidly. There are some colonies in the neighboring prairie provinces of Saskatchewan and Manitoba, where efforts also have been made recently to control Hutterite expansion.

In 1948 the Alberta Legislature passed a law limiting Hutterite colonies to 6,400 acres. It provided that new colonies must be at least 40 miles from any established colony and the land must be offered for public sale for 90 days before it could be sold to Hutterites. Although there was some uneasiness about this, it was justified on the ground that the Hutterites did not participate in the community and thus could not be expected to have equal rights with other citizens.

## Protestants Still Increase in Austria

In Austria, the number of Protestants has risen steadily for the past 12 years—from 330,000 in 1945 to 420,000 today. The increase has been ascribed chiefly to conversions from Roman Catholicism. Bishop May of Vienna, a Protestant, reports that relationships with the Catholics have undergone a fundamental change—for the first time in the country's history the two confessions have cooperated in the pastoral care of soldiers and refugees. Nevertheless, the Protestant Church has not yet obtained legal equality with the Roman Church.



## The Blight of Boredom

By Edwin Raymond Anderson

The well known literary critic Clifton Fadiman placed this striking sentence in the course of an essay: "One of the marks identifying a revolutionary period is the speed with which a shocking statement changes to a boring one." Are we in such a period today? But, then, times are always out-of-joint when sin has fractured the mainstream, and we do quite desperately need a "reverse revolution" to drive back to God Himself—and to Calvary.

This remark furnishes spiritual food-for-thought. A blight of boredom has burdened our times where spiritual issues are concerned. There is simply no interest in the eternal, for the trifling and the temporary has assumed the larger place. The sophisticated life, so vaunted and almost worshipped is deemed the pinnacle: Truth which is meant to create the yearning in the heart, merely brings the yawn to the lips. All has been heard before in this favored land where Bibles blossom everywhere; "familiarity breeds

contempt" and the cutting edge of divine reality has become blunted, and there is no sense of the cutting. A highly dangerous state and that which is boring today shall become bitter burning without relief, without release in the realm from whence there is no escape.

Here too, is the view of the awesome patience of the Almighty. Of a mystery, He is, "long suffering . . . not willing that any should perish but that all should come to repentance" (II Peter 3:9), whispering along time's channels the same word from the Same Old Book, without variation and without let-up. Obviously man is of high moment to His compassionate sight, even though he be knocked into a number among numbers by the mechanical melange of today.

The Old Book continues, and what a wonder when a verse so familiar that it almost comes to mean nothing, is read just once more . . . and miracle! The light breaks and boredom is smashed before breaking before His Presence. "My Word . . . shall not return unto me void" (Isaiah 55:11)

is the guarantee of its power for this power-mad, yet power-less hour. He has His own ways of breaking through the boredom and leaving a blessing when the life is caused to turn and be touched with the basics of eternal import.

## CANADASCOPE

### New Railroad in North

A nickel-plated spike driven in by Premier D. L. Campbell of Manitoba, marked completion of a 30-mile railroad from Sipiweesk on the Hudson Bay Line to Thompson, heart of International Nickel Company's \$175,000,000 northern Manitoba development.

In ten months the job of building the railway was completed, a record time for railway building in Manitoba. A deluxe diesel-drawn passenger train had been chartered by the company to bring in the newsmen, company officials, government and railway people and other guests.

It is expected that by the middle 1960's the project will be producing 75,000,000 pounds of nickel a year. Company officials predict that the mine will still be in operation by the year 2,000.

### Trade Mission to Red China

A Canadian trade mission is expected to leave Hong Kong within two weeks to visit Peiping in an effort to reestablish trade contacts with Red China.

Prime Minister Diefenbaker indicated, however, the government has no intention of recognizing the government of Red China.

Expectations are the Canadian representatives will make a special effort to dispose of some of Canada's huge stockpile of wheat, but discussions will cover the entire range of non-strategic items.

### Vacates Commons Seat

J. Aubrey Simmons, MP for the Yukon, whose election was voided by a court order, said he will stand by the decision and vacate his seat in the Commons. Mr. Simmons told the House of Commons that although he has the right to appeal the order to the Supreme Court of Canada he will not do so.

The Whitehorse, Y.T. court had found that there were 465 votes cast in the June 10 general election not in compliance with the Elections act.

## Drama of Conscience

(Continued from page 4-4)

MAXIMILIANUS: (offering resistance) I won't do it; I can't serve.

THE PROCONSUL: Serve, or you will lose your life.

MAXIMILIANUS: I won't serve. You may behead me, but I won't serve the powers of this world; I will serve my God.

Reprinted from I-W Mirror.

## Weddings

### Dirks — Pauls

Miss Anne Pauls, daughter of Mrs. Mary Pauls, Chilliwack, B.C., and David George Dirks, son of Mr. and Mrs. George Dirks, Chilliwack, B.C., were married on Saturday, October 5, in the Chilliwack M.B. church. Rev. G. Thielman officiated.

Mr. Jake Friesen, principal of the East Chilliwack Bible School, delivered an English message following the marriage ceremony. A ladies' and men's quartet composed of the young couple's Bible school friends, sang twice. The church choir also sang.

Following their wedding trip, Mr. and Mrs. David Dirks will make their home on a farm in the Greendale area.



### Midwestern Communities Alleviate Hunger

The MCC portable canner is swinging into operation for the tenth season as congregations in ten midwestern states cooperate to can beef, pork and chicken to be shipped to areas of the world where there is acute hunger.

Operators this season are Leonard Steider of Shickley, Neb., and John Ruebke of Pretty Prairie, Kan.

The canner started at Buhler, Kan., and will continue through January in other communities of Kansas, Nebraska, South Dakota, Minnesota, Iowa, Missouri, Oklahoma, Illinois and possibly Indiana and Ohio.

### Jordanian Teacher Receives Medical Aid

Munera Hammouri, a teacher from Jordan, is recovering satisfactorily from a delicate heart surgery offered gratis by the Bailey Thoracic Clinic in Philadelphia and arranged by American Mennonites.

Physicians in Jordan suggested surgery for Miss Hammouri's heart ailment, diagnosed as mitral stenosis. When attempts failed for admittance to a hospital in England, arrangements to enter Hahnemann Hospital in Philadelphia were made by Ada and Ida Stoltzfus, MCC relief workers on furlough from Jordan.

Bailey Clinic is well-known by Dr. Charles P. Bailey, one of the most prominent innovators in heart surgery today. Young men in 1-W service in Philadelphia and Norristown, Pa., donated blood.

Munera Hammouri and her sister Hiyam, both of the Islam religion, were students at Eastern Mennonite College from 1954-6. Munera was in her first year of teaching when this ailment became known.

### Work Accelerates on Karlsschule

Work on the Evangelical school in Vienna by MCC and Brethren men is progressing to the point where the crew is being enlarged to do interior work during the coming winter.

The enlarged unit includes eight Mennonite and nine Brethren men. Tina Warkentin (Superb, Sask.) has become matron of the unit. Leader of the group is Mast Stoltzfus (Elverson, Pa.)

Karlsschule, the only protestant Christian school in Vienna, was badly damaged by bombing during World War Two. MCC and BSC teams have been renovating it for use once again by Austrian protestant Christians, who are in a minority numerically in that country.

### Medical Ministry Has Variety

Helping with hospital administration, teaching classes in Bible, giving English language instruction, assisting with the mobile medical unit and transporting patients and workers are some of the activities of relief worker JoHan van den Berg (Netherlands) at Hwalien, Taiwan.

"We are constantly working on improving the hospital witness, as the medical work is bound to bring the patient in contact with the Great Physician when all the hospital facilities are constantly dedicated," he writes.

He said six languages are spoken in the hospital, Japanese being the most common. Many members of the staff are learning Chinese as it is expected to be the most commonly used language in the future. A Mennonite church is being established in Hwalien.

The medical missionary work at Hwalien has been in charge of General Conference Mennonites for a year, having started as an emergency relief unit by MCC. Three MCC workers continue to help. Besides Mr. van den Berg are nurse Margareth Peters of Altona, Man., and Roy S. Habecker of Washington Boro, Pa.

### Project Promotes Better Living

Mennonites participated in a renovation project during the past summer at El Pozo del Tio Raimundo, a suburb of Madrid, Spain.

They helped renovate an old house into a residence for students of Madrid University who plan to

conduct classes in sanitation, reading, writing and arithmetic for residents of this slum area.

The project as an international workcamp was sponsored by European Mennonite Voluntary service and directed by Hans de Jonge (Netherlands). Other leadership was provided by Spanish volunteer Ismael Sancho and the Rev. J. M. de Llanos.

Other participants included four Spanish students; three English volunteers; and American Mennonites David Gingerich (Chappell, Neb.) and Paul Stuckey (Archbold, O.).

It was a joint endeavor with a Spanish student service organization, Servicio Universitario del Trabajo. Members of the camp formed friendships with Spanish Christians of the area. A similar workcamp was conducted the previous summer.

#### MORE ABOUT

### "You Are In The Field"

(Continued from page 2-4)

to him, but if we see that the miracle has happened we are convinced.

One could lie to strangers about his changed life and they wouldn't know the difference, but he couldn't to those with whom he works, lives, and fellowships. The tragedy is that far too many church members never witness to their relatives, friends, and neighbors because their lives are not consistent. Their talk and their walk don't agree. As hypocrites they are a curse to the church and the Gospel.

Recently a young man came to a minister friend of mine saying that he wanted what his father (who was a member of the minister's church) had. His father had been a very ungodly person, but Christ had changed him and his married son saw the difference.

Not too long after that the brother of the married son came to the minister and said he wanted what his brother had. He had noted a great change in him, and wanted the same joy and victory. The father witnessed to his son and he couldn't deny the change; so he was converted. Then the son witnessed to his brother, who could not deny the change; so he sought peace with God.

#### A Full-time Job

That is the way all Christians are to live. Witnessing is our full-time job, not an occasional thing. But only a few church members take their witnessing seriously; so the church is curtailed in effectiveness. After all, the church's most effective witness is the lives of its members.

\*This is a condensation of one in a series of radio messages by the pastor of The Mennonite Hour.

## Inexpensive But Good

### Purpose In Prayer

By E. M. Bounds

Because Rev. E. M. Bounds was himself a mighty man of prayer, who used to spend many hours in prayer for the lost of the world, he could write this classic on prayer. It has helped many thousands into a more fruitful prayer life. This man believed that, "Man is looking for better methods, God is looking for better men. Man is God's method." You will be a better man of God after reading this book and applying its truths.

\* \* \*

### The Perfect Will of God

By G. Christian Weiss

This book by the missionary director of the Back to the Bible Broadcast is certainly timely and very helpful. In the Foreword, W. S. Hottel states that, "There is no guesswork here, nor are there any strange and fanatical utterances. He has developed his theme constructively and intelligently. His points are scripturally treated and effectively emphasized. . . Mr. Weiss repeatedly calls attention to truths which are almost altogether overlooked and neglected in these days of watered down preaching and teaching."

\* \* \*

### On Being a Real Christian

By G. Christian Weiss

When a baby comes to bless a home the parents take precautions to protect him from disease and accident—and see that he receives a properly balanced diet. But so often even mature Christians fail to see that this is needed for newborn babes in Christ. In this book G. Christian Weiss helps young Christians to get a proper start in their Christian life.

\* \* \*

### Now That I Believe

By Robert Cook

This book presupposes the new birth. It is written for those who have just begun the Christian life and is designed to lower the spiritual mortality rate among "babes in Christ". Cedric Sears writes: "I believe that the use of this book by pastors and Christian workers dealing with young Christians will result in a diminishing number of confused, frustrated, backsliding, emaciated beginners in the Christian life, and an increase in spiritual stalwarts."

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

# COLLEGES

## Mennonite Brethren Bible College

Once again the doors of the Mennonite Brethren Bible College have opened and the classrooms echo the profound statements of the teachers. Already we have heard more biblical wisdom than we heard during the whole summer holidays.

One hundred and fifteen students have registered for classes. Thirty one of these come from British Columbia, 15 from Alberta, 12 from Saskatchewan, 29 from Manitoba, 24 from Ontario, one from Japan and three from Paraguay. These students have come here with a specific goal in mind: to prepare themselves for service in the harvest field of the Lord. The students have come from various walks of life: some were students, others were teachers, others nurses, etc. They have all come to study God's Word, and here there is ample opportunity to do so. The classes vary from Biblical exposition to Church History to German, but they all are designed to bring us to a maturity in our Christian life.

The part of college life that has become especially precious to us is morning chapel. An attitude of worship and love for our Master has been raised in our minds and hearts during these services, and we have been challenged to live fruitful Christian lives.

During the first week of school the faculty members delivered the chapel messages. Since then we have had a number of guest speakers. Rev. J. J. Dick, missionary to India, was our first guest speaker. He brought the mission work in India closer to us so that we would have a better understanding of the work. The leaders of the four M.B. churches in Winnipeg each had an opportunity to speak to us. Rev. J. Schmidt of the Gospel Light M.B. church gave us an informational talk on the mission work in Winnipeg. Then Rev. Neufeld, pastor of the South End M.B. Church, Rev. Falk, pastor of the North Kildonan M.B. Church, and Rev. I. W. Redekopp, pastor of the Elmwood M.B. Church visited us in that order. Two other guest speakers we have had were Rev. C. L. Graber, who reported on work being done in Paraguay, and Rev. A. H. Unruh, one of the original instructors of the College. He challenged us to a life of discipline and self control.

Another important aspect of student life is the prayer life. The student body has divided up into seven groups to pray specifically for the seven major mission fields of our conference. In this way we can learn more about the field we are interested in and can pray more intelligently for the work and work-

ers. Added to this, the married couples, ladies and men each meet once a week for a Bible Study and prayer meeting. These meetings are blessed times of fellowship and communication with our Lord. It is at these times that the Lord speaks to us and reveals himself to us. Then we become aware of His greatness and holiness.

Once a week the students gather for a testimony meeting. Here we share our experiences with our fellow students and again we are impressed with the fact that we have a wonderful Lord.

Abe Koop.

# BIBLE INSTITUTES

## Pacific Bible Institute, Fresno, Calif.

### Asiatic Flu Strikes

Asiatic flu is no respecter of persons, as Pacific Bible Institute students have discovered. During the past two weeks of invasion, almost half the student body and at least one instructor have come down with the flu. Two thirds of the girls in the Girls Dormitory and nearly all the boys in the new Men's Dormitory have been ill at one time or another, and the epidemic is still going strong. Most classes, however, have been able to meet as usual.

### Appoint Girls' Dorm Supervisor

When Mrs. Frieda Reimer moved to Oklahoma last spring, the office of Dean of Women was left vacant. At the beginning of this term Miss Beckman was asked to take charge of the girls dormitory temporarily. She has now been officially appointed as Dormitory Supervisor.

Miss Beckman is also chief cook for the school dining hall. Her willingness to serve in both capacities has been much appreciated, and the arrangement has proved satisfactory. Miss Beckman's home is in Lustre, Montana, where she had been employed as a school dietitian before her call to PBI a year ago.

### Distinguished Chapel Speakers

Ministers from the Midwest and Mexico have spoken in the school chapel services during the past two weeks. Dr. Lando Hiebert from Tabor College pointed out what he called "pivotal experiences" in the lives of Paul, Augustine, and Calvin, saying that such turning points were possible to all of us and that we could, under God, be the cause of similar radical changes in our acquaintances. Rev. Walter Gomez of the Mexico Militant Mission challenged the students with a ringing missionary testimony on the power of God manifested when missionaries chose to trust Him completely. Rev. Gomez has been holding services in a Spanish chapel in Parlier. Rev. John Block of Sawy-

er, N.D., emphasized the truth of Christ's words, He that loseth his life shall save it.

Other visitors have been Rev. Martin Kroeker of Hillsboro, Rev. Werner Kroeker and Rev. John Froese of Harvey, N.D., Rev. John Engle of Minot, N.D., and Rev. John Toews, who is on his way to Peru as a missionary under Wycliffe.

## Mennonite Brethren Bible Institute, Clearbrook, B.C.

Another year of Bible school, with its varied activities, has begun. Instruction got off to a slow start because of the influenza invasion in this district, but classes are back to normal now. The enrollment for this year is 65.

Elections have been held for the leaders of the various committees supervising student activities in the school. Jack Nickel heads the practical work committee, with Bert Dueck, Tom Loewen, Elfrieda Neufeldt and Anne Klassen assisting. The yearbook committee is headed by Allen Guenther, assisted by Leo Siemens, Shirley Schroeder, Hilda Martens, and Elmer Goertz. In the sports committee are Irwin Klassen, president, Lydia Toews, Elfrieda Epp and Abe Ratzlaff. Supervising the parking of cars are Dave Esau and Elmer Stobbe. Librarians are Linda Dahl and Betty Doerksen. Amanda Born has been elected to write the school diary. Reporters for school activities are Albert Voth and Elmer Stobbe.

On Thursday afternoon, October 17, the school went to the Mennonite Educational Institute nearby to view the Billy Graham film, "Fire on the Heather."

School was closed the first three days of this week to allow teachers and students to go to the General Conference in Yarrow. The school choir, together with the MEI choir, sang at the MEI auditorium on Conference Sunday evening.

# The Bible Today

The story of a 12 year — old boy who walked ten miles over a mountain path with a heavy load of farm produce to exchange for a Bible, has been told by the Rev. Im Young Bin, secretary of the Korean Bible Society.

In a heavy snowfall the young Korean suddenly appeared at a church where Scriptures were being sold. He carried on his back a half-bushel of soy beans and a half-bushel of russet beans, to exchange for a Bible in the Korean language.

For four years the boy had tried to save sufficient money to pay for a Bible, but cash is scarce amongst Korean farmers. Then it was announced that the Bible Society secretary would be in the area and

would accept farm produce for his books.

Over the mountains and through a steep pass the 12 year-old carried his heavy load in the midst of a snowstorm, so that he might purchase a Bible for himself at the low price made possible by the subsidy from other Bible Societies.

# Erich Sauer Books

## The Dawn of World Redemption.

By Erich Sauer. 200 pp.

Those who have delved into Sauer's books in German know their unique quality and appreciate Sauer's thorough study of the Bible. Now this is available in English. The translation is by G. H. Lang and has been carefully read and corrected by Erich Sauer himself. F. F. Bruce, eminent English theologian, says in his foreword:

"We have nothing quite so good, as far as I know, by way of a handbook of evangelical theology based, not on the logical sequence of most credal statements and dogmatic treatises, but on the historical order exhibited by the Bible itself." .....\$3.00

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## The Triumph of the Crucified.

By Erich Sauer. 200 pp.

In The Dawn of World Redemption Sauer discusses the theme of world redemption as revealed in the Old Testament. In this book he explores and expounds the fulfillment of world redemption in the historical appearance and work of the Lord Jesus Christ. This book contains 3700 Scripture references to aid those who really want to study the Bible ..... \$3.00

\*\*\*

## From Eternity to Eternity.

By Erich Sauer. 200 pp.

This book contains an outline of the Divine purpose. The three parts deal with God's plan of salvation in Christ, the Bible as the record of God's dealings with man, and the coming kingdom of God, with objections considered. It is the translation of a book that appeared in Germany toward the end of 1950 ..... \$3.00

\*\*\*

## In the Arena of Faith.

By Erich Sauer. 188 pp.

The need for a revival, a spiritual awakening of God's people, and the possibility of this through Jesus Christ, animates this book. Erich Sauer writes in the Preface:

"That is the message of this book. It is at the same time my personal testimony. It differs from my previous books... in that those dealt with the general lines of development of God's plan of redemption, but this bears testimony chiefly to our personal experience of salvation."

"Here," says F. F. Bruce, "is a real stimulus for Christian faith and action." ..... \$3.00

THE CHRISTIAN PRESS, Ltd.  
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Obviously the young man serving in Pax work at Bechterdissen, Germany, is vitally interested in "what's in the pot." The Pax matron, Miss Anne Driediger of the North Kildonan M.B. Church, is happy to oblige.

## Challenged By Spiritual Purpose

By Anne Driediger\*  
MCC Germany

I boarded the Royal Canadian train at Winnipeg on the first lap of my journey to Germany. It didn't seem true. I prayed for strength and grace to serve God faithfully in a new field.

Now two years later I fully realize it was not a dream. When the alarm rudely awakens me at 5 a.m. it is time to get up and prepare breakfast for 14 Paxmen.

After a quick wash in cold water I go to the kitchen. The sink is full of dirty dishes — the fellows must have decided to eat before going to bed last night. A glance at the floor reveals "puf maiz" (popcorn) was on their menu.

I must hurry and prepare breakfast. Why do we not have enough cups to go around this morning? Oh... the sink. A few more knives are needed so water must be heated.

### Snack and Pies

Time for the breakfast bell. My last shift of biscuits is almost ready. I give the floor a quick sweep and breakfast is on.

After breakfast and devotions I begin working on "zweites Fruehstueck," a morning snack for the

boys. Then I make a few pies for supper.

By this time Fraeulein Dyck, who works with me, has the potatoes peeled. A few tins of MCC beef and pork from the basement are fixed for dinner.

Dinner comes and goes, the dishes are washed and the floors scrubbed. It is too early to start supper so I have an hour and a half to rest, read or do anything I like.

What an illusion! I completely forgot about those jeans which must be mended. There is no sewing machine, so patching involves considerable time.

### Deeper Purpose?

At night I retire to my room and ponder the day's happenings. Not many minutes were wasted.

However I do not feel satisfied and I cannot help but wonder if there is really a deeper purpose in my being here.

True enough the fellows like to come in for a substantial meal after a day of hard work. But is making meals and scrubbing floors my sole purpose for being here?

I like to think not.

Then my thoughts turn away from the day's work and I begin

to think of the fellows. They are here because they believe the wrong in this world can never be made right by force and bloodshed.

They are here because they know a Savior who teaches us to love all men and to do good unto them.

My thoughts become more settled and I begin to see and understand the purpose. I am here because I believe as the fellows do.

If I can do anything to strengthen that belief, to make their stay more pleasant and meaningful, to help them in their effort to build a bit of the kingdom of heaven here on earth, I shall feel that my time has been profitably spent.

Before falling asleep I pray again as I prayed on the Royal Canadian when I left Canada: "Dear God, give me strength and grace to serve Thee faithfully."

\*Miss Driediger is an MCC Pax Services matron at Bechterdissen, Germany. She is a member of North Kildonan Mennonite Brethren Church, Manitoba.

## Discussion on Citizenship Planned

Winnipeg, Man.—A discussion on "Citizenship in the Light of the Gospel" will be one of the highlights of the Youth Rally sponsored by the youth committee of the M. B. churches in Manitoba.

Dates for the two-day rally, to be held at the Elmwood M. B. church, Winnipeg, are October 26 and 27. Services will be in the afternoon and evening.

Rev. Henry Baerg, teacher at the M.B. Bible College, will be chairman for the round-table discussion on citizenship, which is scheduled for the Saturday afternoon service, beginning at 2:30 p.m. Other members of the panel are: Rev. A. J. Froese, pastor of the Boissevain M. B. Church and former provincial youth leader; Mr. Henry Konrad, graduate of the M. B. Bible College and Waterloo College and now teaching high school at Winkler; and Mr. Henk Visch, teacher at the M. B. Collegiate Institute, Winnipeg, and also a graduate of the M. B. Bible College and Waterloo College.

An intermission feature on Saturday night will be the film, "Angel in Ebony". Time for this film which shows an African student's deep devotion to his Lord, is approximately 6:15 p.m. It will be shown in the lower auditorium of the church.

Rev. J. J. Toews of Kitchener, Ont., will serve as guest speaker, dealing with the topic "Living the Gospel" in four messages. Rev. John Schmidt will report on the Gospel Light Hour on Sunday afternoon.

Better than counting your years is to make all your years count.

## Annual Conference of Ministers and Deacons

Winnipeg, Man. — The annual conference of the ministers and deacons of the Mennonite Brethren churches in Manitoba will meet at the South End M.B. church, Winnipeg on November 1 to 2.

The Friday night service will be open to the public, while on Saturday afternoon there will be a special lecture for the ladies in the lower auditorium of the church. At that time Rev. D. K. Duerksen will speak on "The Influence of Christian Women." The Friday night service will feature a message by Rev. F. C. Peters on "The Biblical Teaching on Conversion and the New Birth."

The conference will begin on Friday morning at 10:00 a.m. The first message will be given by Rev. F. H. Friesen of Morden on "Worship Services in Our Churches." A lecture on "The Family Life of Our Church Members" will be given by Mr. C. C. Warkentin. Discussions will follow the lectures.

At the Friday afternoon session the conference will hear Rev. A. A. Hyde of Kronsgart speaking on "Spiritual Backsliding." The second message will be delivered by Dr. A. H. Unruh, who will speak on "The Influence of the Pulpit."

Saturday morning the ministers and deacons will gather to hear Rev. Wm. Baerg, missionary to Africa now on furlough, speak on "The Spiritual Nurture of the New Convert." The second message will be on the subject, "The Pure Life of the Convert", with Rev. Victor Toews speaking. The final message of the conference will be on "The Mutual Exhortation of Christian Workers."

## On the Horizon

October 26 and 27—Youth Rally of the Mennonite Brethren churches in Manitoba at the Elmwood M. B. church, Winnipeg. Services both afternoon (2:30 p.m.) and evening (7:30 and 7:00 p.m. respectively) with Rev. J. J. Toews of Kitchener the main speaker.

November 3—Opening program of the Winkler Bible School in the Winkler M. B. church. The program begins at 7:30 p.m.

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