

# 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  
FAMILY WEEKLY

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## Growing Mission in "Wheat City"

By Henry Loewen

**Brandon, Man.** — After three moves in three and a half years, the Gospel Light Mission here moved into its own sanctuary in December of last year. Next Sunday, May 18, the mission will officially dedicate the new building, situated on the corner of Fourth Street and Hill Ave., to the Lord.

Special services all day will highlight this joyous event in the short life of the growing congregation. Morning visitors are welcome at the service and the 11:00 a.m. worship 10:00 a.m. special Sunday school service, at which Rev. J. H. Quiring, the chairman of the Manitoba M. B. Mission committee, will speak.

Rev. J. A. Toews, president of the M. B. Bible College, and Rev. J. H. Quiring will deliver messages at the afternoon dedication service, which begins at 2:00 p.m. (CST). A special missions service that evening will feature Rev. J. A. Toews as speaker.

### Members Move to City

Organizational plans for the mission in Brandon began when Mennonite Brethren churches in western Manitoba became concerned over the many members who were going to the city and had no regular place of Christian worship and activity there. The proposal to establish a mission there to provide fellowship and an opportunity for Christian service became a matter of prayer and planning. Christians realized that Christ's commission in Acts 1:8 did not only apply to foreign missions, but also to the home field.

In October, 1954, a small group gathered together at the home of Rev. and Mrs. A. Froese for the first service. The plans and prayers for the city mission had become a reality. Rev. and Mrs. A. Froese were the first city mission workers and carried on the activities of the mission until the spring of 1956.

### First Services in an Home

The first services consisted of a Sunday evening service, Wednesday night prayer meeting and a Bible

study. The services were all conducted in the home of Rev. Froese. The group became known as the Gospel Light Mission, a branch of the Gospel Light Mission in Winnipeg, city mission work of the M. B. Conference of Manitoba.

As services progressed, plans were made for the organization of a Sunday school. Rev. Froese contacted a local resident, Mr. Cook, who made a building available to the group. Children gathered here for Sunday school on Sunday afternoons. Rev. Froese and Mrs. John Janzen were the first teachers. Soon this building became the meeting place for the mission group. As interest in the work grew other church activities were planned such as singing groups to sing in the hospital and old folks homes. As the Sunday school attendance increased more teachers were appointed.

During the summer months Rev. Froese returned to Boissevain to work his farm. Although Rev. Froese returned on Sunday for regular

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## Choirs Join to Sing Oratorio

**Steinbach, Man.** — "The Holy City", an oratorio by Gaul, received its premiere performance in Manitoba in the Steinbach M. B. church on Sunday, May 11.

The choirs of the Niverville and Steinbach M. B. churches united to perform the oratorio, with Victor Martens of Winnipeg as guest conductor and Miss Wanda Dick, Niverville, accompanist. Soloists were Mrs. L. Stobbe of Winnipeg, soprano; Miss Irmgard Dueck of Niverville, contralto; Peter Koslowsky of Niverville, tenor; and Rudy Baerg, student at the M. B. Bible College from Coaldale, Alta., bass.

The oratorio is written in two parts. The first section depicts man contemplating life in the hereafter, while the second part portrays the adoration of their creator by the redeemed. The work is scored for string orchestra, organ, chorus and solo voices.

From a musical standpoint "The Holy City", as an oratorio, leaves much to be desired. Much of the music is mediocre. When listening to the oratorio one is overcome by a sense of frustration because the music doesn't "go anywhere". After the statement of a theme or fugue, the composer seems at a loss to know what to do with it. As a result the music bogs down in monotonous repetition.

In spite of the shortcomings in musical composition, the oratorio does have a message for Christians. Under the inspiring direction of Mr. Martens it received as good an interpretation as the music permitted, although the addition of an orchestra would have made the performance more complete. The two less experienced soloists, Miss Dueck and Mr. Baerg, showed marked improvement over their last public performance, while Mr. Koslowsky and Mrs. Stobbe again sang well.

—P. F.

## New Pastor at Waldheim

By Mrs. Vernon Schmidt

**Waldheim, Sask.** — Rev. Paul Wiebe, the new pastor of the Wald-

heim M. B. Church, gave special messages on Christian family living at the past two Sunday services.

On May 4 he spoke on "Bible Basics for the Christian Family Life", using references from Ephesians 5 and 6. On Mother's Day his topic was "The Responsibility of Parents, especially Mothers, in Nurturing their Children", based on Mark 9: 33-37 and other references.

"The Christian home is a greenhouse for the spiritual nurture of the child," stated Brother Wiebe, and went on to compare the spiritual development of a child with that of a plant. The Word of God is the seed which should be sown in childhood. The child must be trained in the right way, since impressions are greatest in younger years. The warmth of love, sympathy and understanding are needed. Pruning, or correction, is important. The young plant must be hardened off gradually—similarly the child, so it will learn to withstand tests of various kinds.

The morning service was climaxed by a child dedication ceremony, the first of its kind in the local church. Six young children were dedicated to the Lord by their parents in a short but touching and memorable ceremony.



The Mennonite Brethren Church at Woodrow, Sask., some time ago decided to build a new house of worship, since the present one has become too small and outmoded. A new location in the town of Woodrow has also been chosen to enlarge the outreach of the church. The picture shows the ground-breaking service on April 13, when the church gathered to ask God's blessing and protection for the building program. Standing in the foreground are Albert Lautermilch, chairman of the building board; Sam Sutter, business leader (turning the sod); and Rev. Nick Willems, pastor.

## EDITORIAL

### When Is a Church Too Large?

When does a church become too large? When is it time to stop enlarging the sanctuary and to divide and establish another church? Is there an "ideal" size for a church membership?

Churches with a membership upwards of 10,000 are not too unusual in the United States. Pastors and assistant pastors, Christian education directors and church secretaries "care for the flock" in these large churches. At one time a Christian magazine asked several pastors of such large churches if their churches were not too large. They said they were not.

We have no churches even approximating such large memberships. Yet even now some members are asking themselves if the larger churches are not too large and unwieldy for effective nurturing of the individual. It might thus be profitable if we considered this problem, even though each church must make its own decision, based on local circumstances.

Very small churches have difficulty securing adequate Sunday school teachers, choir members and youth workers. This is especially true when many young people leave in fall to enter distant schools. There is also a tendency for family groups to play a dominant role in small churches, resulting in church decisions being made at family gatherings. It is also true that personality differences may create greater difficulties in small churches.

Very large churches, on the other hand, are sometimes faced with an over-abundance of talent. Those that are over-looked or not immediately put to work may create dissatisfaction, or they may go elsewhere, where they are "appreciated." The task of placing each person in a field of service for which God has given him talents is also made difficult in large churches. Many larger churches are accused of having a "cold" atmosphere, of not noticing the stranger when he enters their doors.

Some people, of course, would much rather go to a large church than to a small one. There they can slip in and out unobserved. No one notices whether they come regularly or not. They can easily stray from the "straight and narrow path" of Scripture without the church leadership noticing it—they are only one in the throng. Such people resent the scrutiny of their life by others that is so common in smaller churches. They feel that what they do is their business—and who are you to judge. They maintain that they are responsible only to God, meanwhile exhibiting marked irresponsibility.

When considering this problem we must ask ourselves: What is the purpose of the church? Is the church only to provide a house of worship? Is the church's primary purpose only the preaching of the Word? Or is the church a teaching centre—religious, to be sure—and only that?

In their effort to recreate the apostolic church pattern the early Mennonites emphasized that the church was a brotherhood—a redemptive fellowship. To be sure, the preaching and teaching of the Word were God's means of making His will known, but as a brotherhood the church formed the body of Christ on this earth. This meant there must be brotherly love, exhortation and admonition.

Today we are in danger of losing sight of the principle of brotherhood. Brotherly exhortation and admonition are not being practised as widely as they once were. True Christian fellowship, the sharing of experiences with Christ, is almost unknown in many churches. If we want to return to these practices we need to keep our church membership reasonable in size. You cannot admonish someone whom you do not know. It is also embarrassing to ask a total stranger where he is from and find out he has attended church with you for two years.

We thus rejoice at the report that in Vancouver the two M. B. churches have agreed to found a third one instead of constructing larger edifices. This is a step in the right direction—and it is possibly the solution to much of the bickering and dissension in some of our large Mennonite churches.

## DEVOTIONAL

### Learn to Be Carefree

By Abe Goerz \*

I had just attended the first sessions of the music festival for Grades one to four. Some five hundred children with their teachers had assembled to hear group singing and rhythm bands. Excitement ran high, and the master of ceremonies was having his hands full keeping everything under control. When the noon hour came there was a tremendous surge towards the one door of the auditorium. As I stood by observing those bold little fellows and somewhat more reserved girls, the thought came to me: these children are not careless in their pushing and shoving, but simply carefree.



Rev. Abe Goerz

From May 3 to 10 America observed Family Week. Our attention was again drawn to our children. In contrast to the many homeless waifs of Europe and other countries our children are permitted to live a relatively carefree life. By carefree we simply mean: free from care, happy, and without morbid worries. The term "careless" would indicate thoughtlessness, negligence, and mistakes due to lack of consideration. When speaking of our children as being "carefree", I am referring more specifically to the younger children.

The Apostle Paul gives us very good advice on the subject of being carefree in Philippians 4:6-7, and I am quoting from Phillips' translation of Letters to Young Churches: "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus." Such advice is certainly in place for us in the very perplexing, and often baffling experiences of our times.

Worry is the sworn enemy of carefreeness. In our fast-moving

age it is the favorite topic of the psychiatrist and psychologist. Innumerable things are there to create worry and anxiety. These, with the help of God, must be faced and brought to the point where they do not create a state of mind which will eventually break down the spiritual and physical life of the individual. Vigorous and healthy Christians are those who have learned the secret of telling God every detail of their needs in earnest and thankful prayer.

In Luke 12:22-30, Christ shows us the futility of care. He points out the carefree existence of the birds and the flowers. Some of my happiest moments have been those spent observing God's handiwork in nature. A few days ago I drove down to the South Saskatchewan River. The air was balmy and the scene was one of serene peace and quietude. Far below in the valley cattle were grazing. On the ground the crocuses were breaking through. The trees on the hills were turning green and the low brush showed red, brown and purple. It brought a peace to my heart. We cannot change the course of nature. As spring comes, it bursts into life regardless of how much we wish it or not. We cannot add to our stature even if we would like to.

Recently I read an article on the terrible death-toll caused by teenage carelessness in driving. In a southern city the parents got together to try and solve this problem. Reports showed that in this particular locality these tragedies often occurred on the night of the high school graduation. To keep

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## Mennonite Observer

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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.*

## Still Openings in Service Program

By H. W. Toews

**Waterloo, Ont. (MCC)** — The Canadian office of the MCC announces that there are still openings for Summer Service workers in Canada.

Our office has made arrangements for service units with the Ontario Hospital at North Bay, the Ontario Hospital at London and the Bethesda Home for the Mentally Ill, at Vineland. We have had an excellent response from young people to our other units in Manitoba. Already there are three units in full operation at Brandon, Portage la Prairie and Winnipeg, Manitoba. We know from former volunteers' experiences that these young people will reap a substantial blessing from serving some of the least of these, His brethren, in the Name of Christ. Yet our office has experienced some difficulties in securing dedicated personnel to serve at the Bethesda Home at Vineland, which is a home for mentally ill people of the Mennonite faith and is sponsored by the Mennonite Brethren Conference of Canada, and for the two Ontario hospitals.

The London mental hospital is the site of the oldest Summer Service group anywhere in Canada. This unit was started in 1948 and has continued every year since then. The Ontario Hospital there looks upon our group as a group of students who wish to learn about the problems of mental illness and stands ready to give them lectures and in other ways acquaint them with the problems of mental illness. This hospital knows of the concern of our constituency in the general problem of mental illness and is ready to provide a very worthwhile experience for young people this summer.

The Ontario Hospital at North Bay is a new institution. It has a 750-bed capacity and was completed only last October. The superintendent, a former resident of Kitchener, knows the Mennonite people and is anxious for the type of help that our young people could provide for his program. He is also ready to place them all on the same shift and to provide them with good accommodation and a worthwhile service experience.

The volunteers at the Ontario Hospitals will receive an honorarium of \$75 per month in addition to their room and board. They are considered as a group of students who have come to learn and as a group of Christians who have come to witness.

The terms of service at the Bethesda Home in Vineland are as follows: Men receive \$100 a month and women receive \$85 plus maintenance or men receive \$65 and the women \$50 monthly, maintenance and half of return fare if employed for two

months or complete return fare if employed for three months.

The Mennonite Central Committee, office would welcome letters of inquiry from interested young people, both men and women, for these units. The beginning of the terms can be arranged with our office and can be made somewhat flexible to suit volunteers. We welcome your letters of inquiry, so address them to: Mennonite Central Committee, 10 Union Street East, Waterloo, Ont.

### Discuss Aspects of Civil Defence

**Clearbrook, B.C.** — Encouraging attendance helped make a public meeting on civil defence at the MEI on April 22 a success.

The public meeting was sponsored by the Mennonite Disaster Service, with Wm. A. Wiebe serving as chairman.

The first speaker, Mr. Fred Peters, outlined the general organization of civil defence, with particular reference to the welfare department.

Mr. Peter Martens, chairman of civil defence welfare in the MSA area, discussed this phase of civil defence.

### College Group Visits Newton

**Newton Siding, Man.** — Students of the Mennonite Brethren Bible College presented an inspiring program at the M. B. church here on Sunday, May 4.

The program consisted of testimonies from two students, an informative talk by Rev. J. A. Toews, who gave us a glimpse of college life. The choir sang several songs.

Rev. Toews also spoke on John 12: 24, where Jesus shows that a kernel of wheat must die before it can bring fruit. Rev. Toews used the verse to show how a Christian must submit himself to God completely before He can use him.

### Missionary Reprints Book

**Hillsboro, Kans.** — "From Exile in Russia to Mission Work in India", a 40-page booklet by Rev. J. J. Dick, M. B. missionary in India for many years, has been reprinted in a revised edition.

In announcing the reprinting, Rev. A. E. Janzen, secretary of the M. B. Board of Foreign Missions, writes: "This small booklet of some 40 pages recounts the experiences and difficulties on the long journey made by missionary Dick and his family. Since the first edition was exhausted some time ago, repeated inquiries for the booklet motivated missionary Dick to print a new edition

with an extra chapter and some additional photographs. The booklet sells for \$1.00.

"After the printing bill has been paid, the proceeds are to help the Dicks to establish a home for themselves and family somewhere within the M. B. Conference constituency. A generous distribution will acquaint the readers with the marvelous way in which the Lord undertakes for His own in times of difficulty and will also assist the Dicks in the initial cost of furnishing a home for the family."

### Russian Baptist Leader Dies

Presbyter Jakob I. Zhidkov, 73, president of the All-Union Council of Evangelical Christian Baptists in the Soviet Union, recently died in Moscow, according to a report in The Mennonitische Rundschau, a The Mennonitische Rundschau.



Jacob I. Zhidkov

Presbyter Zhidkov conferred with H. S. Bender and David B. Wiens during their fraternal visit to Russia a year ago last fall. He was chairman of the Russian Baptist delegation which had a fellowship meeting with Mennonites in Chicago two years ago as part of a tour in America. He also met Mennonite representatives while attending the Baptist World Alliance in Ontario last summer.

In the Chicago meeting Presbyter Zhidkov mentioned that his first contact with Mennonites was in 1908 in a Mennonite church near Samara (now Kuibyshev), Russia. He has expressed appreciation for Baptist - Mennonite connections through the years.

### New Speaker on "Lighthouse of Hope"

**Vancouver, B.C.** — Rev. P. R. Toews, pastor of the Fraserview M. B. Church, is the new speaker for the "Lighthouse of Hope" radio program. He began his ministry on

April 13, when the radio group observed its sixth anniversary of broadcasting.

Rev. H. Classen, who has served as speaker on the broadcast since its inception, resigned to devote his full time to city mission work.

### Child Dedication Service

**Foam Lake, Sask.** — Sunday, May 4, was an especially blessed day for the M. B. congregation here. A dedication service was held for Matthew and Priscilla, children of Mr. and Mrs. Alex Melnychuk, by the pastor, Rev. J. H. Kehler.

Rev. Kehler took as his text I Samuel 1:9-18 and Mark 10:13-16, pointing out that the bringing of children unto the Lord was desirable, but this did not in any way lessen the responsibility of the parents toward these children. Rather, by such an act they were publicly declaring their desire to bring up their children under God's guidance and to seek His will for them.

Special numbers in song by Mr. and Mrs. J. Steingard of Sutherland and a trio consisting of Roseanne, David, and Kenneth Kehler supplemented the choir singing.

After the service a fine dinner was served for many friends at the home of the parents.

### Lindal Visited By Elmwood Group

**Morden, Man.** — The church at Lindal had the joy of receiving a visit from a group of young people from the Elmwood M. B. Church on Sunday, May 4. They served in word, song and testimony in both the morning and evening services.

After a few words of welcome, the morning service was turned over to Brother Max Woerlin, who acted as chairman for the morning service. This was followed by a song by the group, a story for the boys and girls by Miss Shirley Penner, and a solo by Adeline Willms. The message at the morning service was given by Rev. J. P. Suderman, who had accompanied the group.

After the service the group separated to the various homes, where they were able to fellowship with the people and get to know them better.

In the evening service the message was given by Brother Woerlin, who spoke on John 9: "What the Grace of God Can Do." There were also a story for the boys and girls by Miss Mary Derksen, a few vocal numbers, and several testimonies. These were a real blessing to those present.

We are grateful to God and to the group for the blessing received in fellowship one with another and with God through His Word.

Even a mosquito doesn't get a slap on the back—until he starts working.

# Campers Reunion at South End

Winnipeg, Man. — Upwards of 300 eager boys and girls gathered in the South End M. B. church on the afternoon of May 4 for the annual Camp Arnes Reunion. A car of campers and a counselor from Manitou had driven over 100 miles to be present at the meeting.

Approximately 50 Sunday school workers and adults were also present to assist with the seating arrangements and with the promotion of the work. Rev. H. R. Baerg, general director of the camp, served as chairman.

The children's choir from the Elmwood M. B. Church, under the direction of Mrs. Litz, sang several inspiring selections. Other special numbers included a song by a North Kildonan group, a story by Miss Lillian Loewen, who will be the camp secretary this year, and a report by Rev. A. A. Kroeker, chairman of the board of directors. He encouraged the children who had been helped spiritually in camp to promote camp attendance among their friends. Various groups including the staff members of last year and those who will work this year were recognized.

Camp folders which include the summer calendar and a description of the various camps which will be sponsored were distributed. H. R. Baerg then explained the camps. The first camp will be the Teenage Camp, June 28 to July 1, to be fol-

lowed by the first children's camp, July 4 to 13. Then follows the second children's camp, July 15 to 27, a thirteen-day camp to accommodate those children who desire a longer camp. The family camp July 27 to 31 and the Sunday school workers camp, August 1 to 4, are next on the schedule. The third children's camp, August 6 to 15, is followed by the Manitoba-wide Youth camp, August 15 to 17, which is the last one of the season. The application blanks for all camps are included in the folder. Readers may send for folders to H. R. Baerg, 170 Talbot Ave., Winnipeg 5.

Following the program upstairs, the film "This Way to Heaven" was shown in the basement. The film presents the stirring account of a boy who begins to go to Sunday school with the result that the whole family is won to Christ. (This is an excellent film for Sunday school meetings; it has a message for the pupil as well as the worker.)

A large number of the children present were from the mission Sunday schools. These children are unable to pay their way to camp, or in many instances the parents are unwilling to pay for them. Should some reader of this article feel led to sponsor a child to camp, their donations will be gratefully received.

## Dedication at Brandon

(Continued from page 1-2)

services, local members carried on the activities throughout the week.

As the mission continued to grow the need for a permanent mission worker arose. In the spring of 1956, Mr. and Mrs. L. D. Warkentin agreed to take up the mission work in fall, upon completion of studies at the M. B. Bible College at Winnipeg.

Mr. and Mrs. Warkentin both hail from Abbotsford, B.C. Both are graduates of the M. B. Bible Institute there and have gained considerable experience in extension Sunday schools and radio work. Mr. and Mrs. Warkentin had great plans for this their first full-time assignment. As a result of the increased activities and attendance at the mission, the building used proved too small. A larger place from which to carry on the work of the mission was sought.

In September, 1956, we began our services at the Forrester's Hall, a building more spacious and more likely to accommodate the increase in attendance. Now the Sunday school was conducted in the forenoon rather than the afternoon,

With this change we also began our first morning services. Though the attendance was small at first, we had great times of blessing.

As attendance in Sunday school increased, classes were organized for every age group, along with an adult class. A Sunday school superintendent was needed and Mr. Otto Funk was appointed. Mr. Funk had just accepted a position in the city and planned to make his permanent residence in Brandon. Upon his arrival in the city, Mr. Funk had stated his desire to help in the mission work and immediately received the opportunity.

Plans for the advancement of the work were discussed and a suggestion for a building fund found local approval. Through prayer and enthusiastic response, the possibility of a building soon became a reality.

In 1957 the city mission committee agreed to the plans of a Gospel Light Mission church. Then followed the problem of selecting a site, drawing of the blue-print and planning of finances. The Manitoba Conference of the Mennonite Brethren Church approved the plans in 1957 and provided the major funds for construction of the church.

Tuesday, August 20, 1957, is a day that will long be remembered

by those witnessing the occasion. On this day we gathered for the sod-turning ceremony, the beginning of our new building. Members of the building committee, along with Mr. Warkentin and members of the mission, gathered briefly for a dedication service. Mr. Warkentin read Psalm 84 and spoke briefly, while Rev. Froese led in the dedicatory prayer. Mr. J. J. Krueger, chairman of the committee, turned the first sod. Upon the completion of the service, the contract was handed to Mr. W. Erickson, construction engineer for Pearson Construction.

Work progressed rapidly. Though the main construction was done by the contractors, the painting of the interior, assembling of the pews, and furnishing of the Sunday school rooms remained for volunteer workers. Our first service was conducted in the building on December 1, 1957. With grateful hearts we entered our new church.

A total of eight classrooms are available for the Sunday school in the lower auditorium. Kitchen facilities were installed and furnished with money donated by the Ladies' Aid Society of the Mission. The main auditorium along with the balcony has a seating capacity of approximately 250 people, while the choir loft will seat 30 singers.

During the short period we have used this building our Sunday school has expanded so that all the rooms are being used and nine teachers are employed. Pastor Warkentin teaches the adult class in the main auditorium.

As we look back upon the progress of the Gospel Light Mission we are grateful for such a church. We would like to express our thanks to all who have helped in the mission work and also in the erection of this fine, new building. As we dedicate this church to God, we join the Psalmist David in expressing our joy when he declares in Psalm 122:1: "I was glad when they said unto me, let us go into the house of the Lord."

## Capacity Crowd Sees Play

Springstein, Man. — Approximately 150 people filled the Springstein School auditorium to capacity Friday night, May 9, for a Mother's Day program.

The first item was a special Mother's Day program presented by the children. Then followed the special feature, a three-act tragedy, "Marie Durand", brought by the high school students. The play required a cast of 15.

In view of the fact that most parts were difficult to act, and when one considers the little time used for rehearsal, one must conclude that the acting as a whole was good. Antoinette Gonin, a visionary, was especially well portrayed by Miss Helene Bock.

The setting of the play is France during the period between 1730 and 1768. At this time the Huguenots were severely persecuted in France. The play shows how Marie Durand, a Huguenot, remained true and faithful to the Word of God, even under severest stress and persecution. The play also shows that, though God's ways are sometimes dark, lonely and mysterious, they are the best ways.

## New Sweet Clover Variety Shows Promise

The licensing of the white blossom sweet clover variety "Cumino" will probably mean as much to some districts of Canada as did the first introduction of a hardy alfalfa. Dr. J. E. R. Greenshields of the Central Experimental Farm, Ottawa, says most of the detrimental characters of sweet clover were connected with the presence of the bitter compound known as coumarin. Cumino is free of coumarin and thus a reassessment of the crop is in order.

In common sweet clover, upon spoilage in the curing process, coumarin undergoes chemical change to dicumarol. Dicumarol, being an anti-blood clotting agent destroys the clotting power of the blood to the point where animals bleed spontaneously, internally or from wounds such as dehorning or castration. This fear of "sweet clover disease" will be gone.

Secondly, wheat farmers were always afraid of "Melilot taint", which was caused by the presence of green sweet clover stalks in the wheat field at harvest time. When these green stalks passed through the combine or threshing machine the coumarin containing juices cause a taint on the wheat that carries right through to the flour. If the faintest smell of sweet clover occurs in wheat it is graded "rejected". This fear of "Melilot taint" will also be gone.

Thirdly, from preliminary tests using rabbits, the palatability of Cumino will be much greater than common sweet clover, a factor that may be of considerable importance in extending the area of utilization, particularly where a short rotation legume is required for green manure, pasture, hay and silage.

In recent years farmers in Western Canada have found sweet clover to be an excellent silage crop. Dairy farmers have been most interested because it will give a higher yield in a single cut than any other crop grown on the prairies. Sweet clover silage has about 12-14 per cent protein compared with about 9 per cent protein for oats or corn and thus makes the use of protein supplement unnecessary.

Cumino seed should be available in considerable quantities by 1960 and it will then be of interest to reassess the position of sweet clover among the forage crops of Canada.

## What the Ranchers Think

# The Chaco Road

The Trans-Chaco road, which will stretch 250 miles across the "Green Hell" of interior Paraguay from the capital city of Asuncion to Mennonite colonies farther inland, will some day benefit the entire nation, including both the ranchers and Mennonite colonists of the Chaco.

Construction of the road is a many-sided co-operative. The United States government is providing machinery and engineers. Mennonite colonies and the Paraguayan governments are providing manpower and project funds. MCC is providing trainers and mechanics. Ranchers are furnishing fuel for the machinery.

The president of the Ranchers Trans-Chaco Road Commission is a tenacious rancher who has become known in America through features in national magazines—Robert Eaton.

### Paraguay Cowboy

Mr. Eaton grew up on a hill farm in Vermont and, in his own words, "was very sorry for myself for having been born at such a dull period when obviously all frontiers had been settled, the last war fought, the Indians tamed and cowboys only a memory."

When he finished high school Mr. Eaton spent a year in New Mexico and Arizona and in 1929 went to Paraguay on contract with the International Products Corporation. He was put to work in a cowcamp at the western extreme of the Company's property, branding calves with a gang of Paraguayan cowboys and Angitay Indians.

He received promotions and in 1932 married Dorothy Kent, born in Paraguay of English parents. They returned to America in 1935 with the intention of never returning to the Chaco. But a year later they were back in Paraguay.

### Chaco By Air

In 1943 he bought land for the first time and began to graze his cattle. Today he owns 165,000 acres of good range land and he leases even more land for his 16,000 head of cattle. At this time there are more than 40 miles of fence on his property. MCC workmen, clearing bush on the colony-end of the proposed road, stay on his ranch much of the time.

He learned to fly in 1949 and has since flown more than 2000 hours throughout parts of South and North America. He piloted Orin O. Miller of MCC over the road project on one of his visits.

Mr. Eaton comments, "Life in the Chaco has been exciting and everything has happened to us that happens in story books—including startling contacts with rustlers and jaguars."

### Need is Obvious

What do the ranchers think of the importance of the Trans-Chaco road? "No rancher in the Chaco needs an economist to tell him why he wants a road," he declared in a speech to government officials. "Chaco ranchers look at you in surprise when you ask why we want a road. We are not economists but we know a hundred good arguments which make sense to us."

He describes the market transportation problem: "Surely everyone knows the painful slowness of travel by oxcart when 15 miles is a record on the best of days . . . the exasperating monotony of 20 to 30 days from the ranch to the banks of the Paraguay River . . . the return trip with the bare essential provisions . . . the unloading and reloading whenever the cart becomes stuck . . ."

"The dragging of the cart across flooded streams with the precious provisions loaded in a dugout hastily made from a bottle tree or floated over on a bull hide . . . the vain attempt to keep the load dry in rain storms . . . nights spent on the road when it is too wet to start a fire."

### Swamps and Wasteland

He continues: "Is there anyone who doesn't know that terrible slowness of 'doubling up' to cross the big swamps? Four or five yoke of oxen are tied to one cart and it is dragged across. They then return for the second cart, neighbor helping neighbor until all have crossed. A mile or two may represent a day's work."

Every rancher, he reminded, knows the frustrations of travel in the dry season when oxen must keep going for 16 hours from one water hole to another; or when oxen get sick and die, or stray overnight; or when the cart wheel casts its rim. Air transportation for the cattle, ranchers have discovered, is not the answer.

Steers must reach three to four years of age (rather than one and a half to two years as in America) to produce high-quality meat. Thus Chaco ranchers are handicapped by having to wait these extra two years before marketing the animals. Also most ranchers are ten to 30 days away from market. The financial loss is great—extra wages for cowboys and loss of weight on the animals (and the loss of animals too).

### Faith and Courage

As an example, 700 head of cattle unable to cross a certain river were turned back and abandoned the trip after 12 days. A herd of 800 was forced across a river with a loss of 200 head. A herd of 500 was disbanded at the river when the horses of the cowboys were exhausted. A cowboy was drowned crossing a river.

To the Chaco rancher the Trans-Chaco road first of all will mean bridges over the main rivers. As cattle crossings these will repay the ranchers for their contribution. The shortening of the trip and avoiding the danger and strain of swimming the streams will reduce the loss of weight considerably.

Mr. Eaton concludes:

## Building and Baptism at Panzi

By Henry and Elsie Brucks

The first three months of 1958 have passed quickly, but they have been an eventful period of activity here at Panzi in the Belgian Congo.

Usually we have a short dry season around January, but this year it lasted more than two months. Now it has started to rain. Today (March 26) it literally poured down again. This extended dry season, which has also been hot, has helped us to accomplish quite a bit of work.

A girls' dormitory of eight rooms has been built. This dormitory will make room for about 35 to 40 girls. Their huts were badly infected with ticks. During the past year we have had to take girls to the hospital quite often because of tick fever.

Walls of the church building are nearly up. We are working on the rafters already. A mud school building has been completed.

Then we have been able to be out in the village areas, too. At seven different church posts baptismal services were held during these months. These services had been scheduled for more than a year already, but we just couldn't get there. Time and again we were overwhelmed how the Lord had done a great work of grace in the heart. It has been our privilege to baptize more than 150 persons during this time. We praise the Lord for what He has done among the Bayakas. This is not the result of labor and prayer of one year, but rather of the faithful ministry through the years.

The last baptismal service was not among the Bayakas (which is the greater part of the population of this field), but rather among the Baholos. Witchcraft is still very strong among the Baholos. Just a few weeks before we got there they had poisoned a child. Deaths occur so often there, and many are by poisoning.

As you enter a village, you will note that beside nearly every hut is a small house. In these small houses the people keep their heathen medicines such as the strength and the wisdom, the protection against fear, evil and sickness and the healer of all diseases. But what is actually there, you will ask. Perhaps some bones, some form of an idol, bundles of feathers and dirt tied together. It is not what is there that counts, but rather what and whom these items represent. Sacrifices and feasts are prepared for these idols

"The ranchers know they and the nation will benefit immediately and immensely from this road from the day the first bridge over a major river crossing is completed. The Chaco rancher had faith and courage when he set out alone to settle the Chaco. He still has confidence in his ability to solve the problems of the future."

in various ways by the many witch doctors who are still very influential. When one sees people coming out of this darkness and making open confessions, sometimes in tears, then one says: "Praise the Lord—He is alive within this heart!"

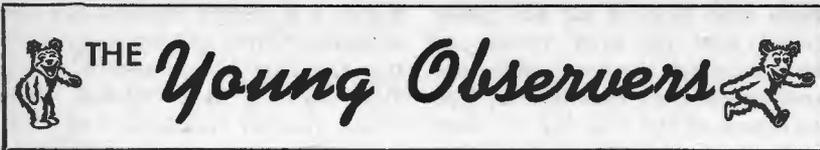
## Bible College: Preparation for the Mission Field

By Dave Nightingale

A physician's concern is the welfare of the human body. Before he is permitted to begin his practice in this field, however, it is required that he spend many long years in thorough preparation. He must acquire an extensive store of knowledge, as it pertains to every intricate phase of this profession. It is essential that his preparation be extremely thorough, because so much that is vital depends upon his exactness and efficiency. His success will preserve life and restore health. His failure may mean death.

A child of God, who desires to serve his Master on the mission field is primarily concerned with the welfare of the soul. It is certain that the soul is even more important than the body. There are even more intricate phases involved in the spiritual than in the physical realm. Eternity must be reckoned with. Success will help a soul to find everlasting life; failure will leave a soul on its way to eternal condemnation. With such tremendous issues at stake, should a missionary's preparation for his "profession" be less important than that of a physician? The answer is obvious. How grateful we should be to the Lord for Christian institutions of higher learning, which offer thorough secular and religious training to those who have heard the Master's call to the ripened harvest fields.

A successful missionary must have a heart that has been prepared to respond quickly and lovingly to the desperate plea of a soul. His mind must be prepared to diagnose the spiritual needs of people accurately. He must strive diligently to learn the skillful art of SAYING and DOING the right thing, at the right time, in the right way. We will agree that preparation for this task, which is, in a spiritual sense, (Continued on page 12—4)



### Let's Visit a Minute

Hello, Boys and Girls,

How are you? I see you are all on time to begin our walk through this wonderful world. Not many of you have told me what God has done outside your window. But listen! If you write to me this week I'll send you a map of our whole long journey. But now we must get ready.

A long trip takes a lot of preparation. Two things are very important. First of all we'll need a map which we must read very carefully. It will show us the best road to follow on our journey. We'll be travelling some very fine, smooth roads but also along steep and rugged paths. We'll be climbing hills and crossing rivers. Perhaps we'll even reach the ocean.

Did you know that your father and mother, your teacher, yes—you and I—and all the people in the world are travelling together every day? We are all walking on the road called LIFE. It began when we were born and it ends when we die. God has given us an excellent map—the Bible. It shows us what to do and where to go every day. It keeps us out of trouble in dangerous spots. God says in Psalm 119:105: "It is a lamp unto our feet and a light unto our path." When we don't know which way leads to our home in Heaven, we need only look at our map. We must read our Bible very carefully every day. Otherwise we will stray and Satan will tempt us to walk on his road. Are you reading your map? It will keep you always on the road to Heaven, and that's where you want to go, don't you?

I must say good-bye now. Let's meet here again next week. We have one more important thing to talk about before we go any farther, and don't forget to read your map from God every day.

Love, Aunt Selma.

## Doing Something for Jesus

"God wants a sacrifice from you." That's what the Sunday school teacher had said. He had added, "Try to do something special for the Lord Jesus every day."

This thought took root in the hearts of the Reimer children. It bore fruit in everyday life in a remarkable way.

Mother suddenly found life much more pleasant. In the past she had had to go up to Ben's room two and three times every morning before she was finally able to get him down for breakfast. He would hardly be out of bed when he would decide to slip under the blankets just once more to "warm up a little". Naturally he promptly went to sleep again and his mother would have to climb the stairs once more to wake him.

The same Ben now was out of bed before the others had even been called once. He also stopped reading his book about Indians late at night—after mother had sent him to bed. It made him less sleepy in the morning this way. By the time mother arrived in the kitchen the coal-box was full. And miracle of miracles, when his mother came down to make breakfast Ben was standing at the sink and washing his face—instead of needing the usual hurried washing by his mother.

Mother rejoiced anew every morning to see her boy showing such a sense of responsibility. This way she even had time to sit down at

the breakfast table to share a cup of coffee with the family.

Last night she even found time to play a game of Word-Wise with the children. Was that ever fun! How did she find time? Well, when she took out her basket full of socks that needed darning, she found the socks darned and neatly rolled up. She could hardly believe her eyes. Shaking her head in unbelief she took out one pair of socks after another—with Margaret sitting nearby and nearly bursting with pride. Finally mother said, "But, Margaret, you didn't do this, did you? I know how you hate darning socks."

"But she did," chimed in Ben, sticking up for his sister. "I saw her do it. She darned all those socks alone."

Only four-year-old Hanna was not pleased with the way things were going. She had been pushed right out of the centre of interest.

"I'm not going to play with you anymore," she said, pouting because no one noticed her. Up until now she alone had been mother's helper while her brother and sister were in school. She brought the broom when mother wanted to sweep the room. She shook out the door-mat, helped with the dusting so that mother didn't have to bend down so much, and dried her doll dishes all alone.

"You are a wonderful little helper all day," mother comforted Han-

na. "You don't have to do anything special."

The little girl was not satisfied with this. Throughout the week she looked for an opportunity to do something special. Saturday she got her chance.

The children had been bathed and sent to bed early on Saturday. Their father came home late on Saturday. He was very tired and needed rest so that he could play more with the children on Sunday.

Hanna would have liked to sit on Daddy's knee for a bit yet. Mother, however, could be quite stern at times. Recently Hanna had even received a spanking for being disobedient. But maybe Daddy would be alone in the kitchen now. However, before she had climbed over the side of the bed and run down the stairs, her father had gone into the living-room with her mother.

Undecided about what to do, Hanna stood in the kitchen and looked about her. Then she noticed her father's big leather boots. He had taken them off and put them in a corner. There they lay, dirty and badly in need of polish. Here was her chance.

Noiselessly Hanna opened the little cupboard door in which the shoe polish and brush had been put. She was somewhat startled when the box with the polish fell from her hand and hit the floor with a clatter, but mother and father had not seemed to notice it. Some of the polish fell out when the box opened on the floor, but Hanna carefully picked it up with the brush.

Hanna had often seen other's polish the boots, so she knew exactly how to do it. Of course, she didn't notice that while she was wrestling with the over-sized boots she herself was getting as much polish as the boots. Eagerly she slid around the big boots on her knees, smearing polish all over. Naturally sometimes her hands slipped a little and some came onto her pyjamas. Her hair also fell into her face and was pushed back with polish-covered hands. It didn't take long and Hanna was nearly as black as the shoe.

And then mother and father suddenly stood in the doorway. Father's frown gradually changed into a smile—and then into uproarious laughter. He laughed and laughed and laughed!

"You certainly are a sight," he gasped between breaths.

Hanna, all excited about her labor of love, cried out, "Mommy, I'm doing something for Jesus."

Mother, all tired out after a day of hard work, looked at her black little daughter and smiled.

Now if you think Hanna received a spanking, you are wrong. Without a word mother put Hanna into the bathtub again and rubbed until every black spot had come off. Then she dressed the little girl in a new pair of pyjamas and put her to bed. Finally, she washed the polish-covered and dirty pair of pyjamas, scrubbed the kitchen floor once

more and went to bed—all without a single complaint.

She, too, did it for Jesus.

## Children Love Stories

Each: \$1.00

### Aurie's Wooden Leg

By Lionel Hunt

A heart-rending story of a brother's and sister's devotion.

### The Jolly J's Make Decisions

By Brenda Cannon

Three teenagers enjoy life together and bring blessing to others.

### The Little Shepherd

By Anna Potter Wright

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### Polly and the Whispering Voice

By Rita Puttcamp

The daughter of a Broadway star finds a real home.

### Sam in the City

By Henrietta Van Laar

Sam came from the country to live in the city. At first he was accepted, because the leader, Bob, did—as a favour to Judy. Then came disappointment.

\* \* \*

Each: 80¢

### African Holiday

By Marjorie Clark

Jamie's parents are missionaries in Angola, Central Africa, and he is left in Canada to go to school with his cousin. After three years his aunt takes the boys to Africa for their summer holidays. Among their many experiences are lion hunts and camping trips with Ovimbundu boys.

### The Castle on the Cliff

By K. Macleod

An exciting story in which Rajah, who had lived with an old laird in a castle, expected much to happen in his favour and is disappointed. But brighter days dawn also.

\* \* \*

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### Outlaw

By Bernhard Palmer

Golden Boy turns outlaw when a jealous friend of Cliff rides him and tortures him. How Cliff kept his horse and tamed him again—forgiving his friend in the process—is a fine story for young Christians.

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

By Elizabeth Schroeter

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(60th Instalment)

Then the boat entered the port of Galveston—the twenty-day ocean voyage was over. Soon Liesbeth and her party were on American soil, sitting in the hot depot in the city of Galveston. Their eyes were on a ten-year-old girl, a fellow traveler on the Cassel. The heat and the steerage discomforts had been too much for the child. She was very ill and her parents were grief-stricken. They could speak neither English nor Liesbeth's languages. The troubled parents were in a new country, and there were no neighbor friends to help them. Mutter comfortingly and sympathetically patted the shoulders of the worried mother. At that moment an ambulance driver entered the station to move the stricken child. She breathed a few more breaths of American free air and succumbed in her mother's arms.

That was the fourth casualty, Liesbeth noted, but she and every one of her family were still alive and they were in America, standing on American soil and breathing American air! She looked through the broad leaves of the tall palms outside the station, to the clear blue sky, and silently said a heartfelt "Thank you" to the One who had safely guided them across the waters. Nor did she forget the builders and officials of the New World, whose planning and consideration for the downtrodden had made it possible for poor Vater's family to be in Texas.

On the speedy train that worked its way through cotton fields and past big cattle ranches, Liesbeth was trying to organize the experiences of the past weeks and months. She was certain that she was moving according to a design, but it was not of her making. Higher powers had dispatched her across Europe and the Atlantic and were now sending her across Texas and New Mexico. She was no longer under the close watch of her teachers, neighbors and ministers. Those ties were broken.

For a few moments she imagined herself to be the Cassel in mid-ocean with one-hundred-foot waves pounding it from all sides and she feared dangers of drifting and succumbing. Before the imaginary Cassel was wrecked, however, she looked out of the train and saw the moon. It reminded her of the aspen trees in the Margenau forest that were constantly pointing their heads toward God, and her fears disappeared.

The train to Reedley bore Liesbeth onward to a new hope, a new adventure and new challenges. Behind her a tradition-steeped, secure childhood, a wholesome and interesting adolescence, hard work, poverty and ever-present ambitious hopes glided under a temporary cover of insignificance and obscurity to be exposed only as a need for them arose. There would be a need for them. She expected obstacles, and she was willing to use all resources at her command, even those she had picked up in the Old World, to overcome difficulties toward realizing her ideals and to share her Dutch-Prussian-Ukrainian Mennonite culture with new friends.

## CHAPTER XXIX

### AMERICA THE BEAUTIFUL

For sensitive Liesbeth, the first two years in California were hard times. The two hundred and seventy-five dollars which her father had showed to the immigration authorities when he landed in Galveston were exchanged two hours later for train tickets to California. The change was used for food during the trip. What remained when the family reached Reedley that July 13, 1913, was their sole property. For some time they would be poor and would have to live from hand to mouth.

Fortunately their rent for a two-bedroom house was only eight dollars a month, and jobs during the harvest time were plentiful. From early to late, day in and day out, Liesbeth cut peaches, picked prunes, figs and grapes, rolled, turned and stacked trays, boxed raisins and, along with the others, succeeded in surviving until the next year. Every idea about going to school in America had flown out of the window. There was no money for it. Liesbeth needed to work and earn money to keep body and soul together, and she did not know the English language. Franz and the twins were going to the elementary school. Many years before, in the Molotschna, Liesbeth had helped them to learn to read and write German and Russian. Now, during the winter months, they reciprocated by assisting her to learn the English language.

After what seemed like two long and hard years and a month after arriving in Reedley, she entered a private Friends' church academy in Huntington Park and the following year the public high school in that city, graduating with the class of

1917 and receiving her 2nd high school diploma. Then she went to Pomona College and to the University of California. Everywhere she attended school, she earned her room and board. During the summers she worked to earn money for clothing, books and tuition, if any. The remarkable thing about it in her opinion was that apparently no one looked down upon her because she was working her way through school.

At no time was there a thought or even a trace of discouragement or boredom. On the contrary, short summers at home and the winters in school were packed with interest and satisfying experiences. From the day she set foot on California soil, Liesbeth's enthusiasm about America and its way of life never sagged; in fact, it increased with the years as she became better acquainted with it and its true nature and meaning.

She had two special opportunities to learn to adjust herself to her adopted country. One of those she found in Huntington Park in the home of a public school teacher and her minister husband. There Liesbeth boarded and worked during her two years of high school. Both were accomplished writers. Their home was founded on faith in God. The friendly, helpful, broad-minded spirit which prevailed, the Christian attitude with which the educated, cultured, popular people accepted Liesbeth, a Mennonite foreigner with a bad accent, into their home and the many unexpected nice things they did for her often overwhelmed her. For Liesbeth this was an American home which unselfconsciously demonstrated to her the goodness and depth of the American way of life.

Another of her early close contacts with typical Christian American homes was with the family of a Pomona College professor in Claremont. Liesbeth worked for them during her days at Pomona College. The wife of the professor was an accomplished musician. Both she and her husband were popular among the people of the college community. Consideration for others, respect for God and the church, culture, participation in worth-while activities, loyalty and a humble, unprejudiced Christian spirit were the rule rather than the exception in that home. Graciously, time and again, they invited Liesbeth to accompany them on trips or family picnics. They helped her to become acquainted with Southern California's beauty and interesting features. They inspired Liesbeth to reach out for and to promote the friendly, wholesome American way of life.

On numerous occasions, Liesbeth had an opportunity to see and hear famous people—Helen Keller, President Woodrow Wilson, Ignace Paderewski, Herbert Hoover, Mary Hunter Austin. The fact that she,

a former poor Mennonite immigrant, was seeing and hearing important people, increased within her the growing conviction that in California and in all America the little fellow had opportunities and privileges found nowhere else.

In California anyone, young and old, could attend a public school—elementary, secondary, college or evening school—without expense and for the most part in beautiful, massive buildings under enthusiastic, patriotic, trained instructors who carefully guided the growth of the individual student, with so many books, libraries and wonderful science laboratories. Liesbeth time and again gasped at the educational opportunities of the California pupils. The mere sight of a school library or laboratory thrilled and invigorated her. Surely, her lot had fallen in pleasant places.

Often she was somewhat at a loss to explain the seeming looseness and laxity of the schools, the emphasis placed upon extracurricular activities, especially athletics and social adjustment, the large number of electives and the seeming neglect of basic mathematics, science and local history. She was puzzled as to why so many students dropped out of school before they had graduated from high school and college; there was no poverty such as she had known in the Old World. Everybody had good clothing. She believed that that situation must be a manifestation of American democracy's free choice system at work—the freedom to choose, the right to slop along or to work painstakingly, the freedom to go to school or not to go to school. No doubt, for society at large that system was a true blessing.

There was one circumstance which Liesbeth could not explain, no matter how hard she tried. The students in the California public schools, from the elementary grades through the university, were getting little or no training in the religious heritage of their nation. Faith in God, without which there would be no American democracy, was an American heritage, but at no point were the schools making a visible effort to preserve it. The Bible, considered important enough in the life of the nation that officials were required to place their hands upon it when sworn into office, received no attention in the public schools of California. Were the churches doing the job alone, Liesbeth wondered.

(To be continued)

When faith goes to market it always takes a basket.

That part of a man's service which does you the most good is the part which is not written into the contract.

Put your cares into God's hands, then He will put His peace into your heart.

# A Panoramic View of Mennonite Migrations

By H. H. Kornelsen

(Last of Three Installments)

I will now insert a personally written report by Rev. B. B. Janz on the events during this crucial period of migration:

It is well-nigh impossible to describe the emigration of the Mennonites from Russia in all its phases in this short report. And yet, as the links in a chain, they are all important and necessary in order to see the complete picture.

In the first place, a legal organization whose constitution had to be approved by the Communist Government had to be formed, so that its representatives could obtain legal passports. During the first years of Soviet rule, from 1921 on, no private citizen was allowed to travel or to represent the Mennonites before government authorities. It was thus a rare opportunity, afforded no other group, when the Mennonites were allowed to form an organization called "The Union of Citizens of Dutch Descent." In 5 years there was not a single communist in this organization.

The constitution was set up on the basis of national minority groups and its aim was to build up the settlements in the Ukraine, which had a Mennonite population of approximately 60,000.

## Communities Devastated

Because of the revolution and the resultant robber bands, many of the outlying Mennonite communities were devastated. Thousands of refugees found asylum in the larger colonies. Often several families lived in one house. Something had to be done for these people. Therefore a request for emigration was put before the government. Unfortunately, due to ignorance, these refugees were designated for Paraguay. When the government granted its permission after a few months, all the Mennonites, whether refugees or not, were included.

Because of poverty and distress, the government did not demand expensive individual passports. Rather, it became the duty of the Mennonite Union to issue family passports without photographs, which were then to be inspected and okayed by the authorities.

## Entry to Canada Promised

In the meantime the Canadian Mennonites, through their representative, Bishop David Toews, had received permission from Prime Minister Mackenzie King for Mennonite immigration to Canada. The Russian authorities did not care whether the Mennonites went to Canada or to Paraguay. The CPR had faith in the honesty and integrity of the immigrants. They extended transportation credit, allow-

ing several thousand refugees to come to Canada.

The CPR steamships were to come to Odessa, which was designated as the port of embarkation. An outbreak of typhus and other communicable diseases disrupted this plan. The emigrants now were to travel north to Libau, Latvia, for embarkation. This was a long trip with many hardships, because the people were too poor to travel in anything but freight cars. Officials of the CPR became concerned over the people who would be turned back by medical authorities, but who would already be out of Russia and on Latvian soil. Rev. Janz and the CPR tried to receive permission from the Russian Foreign Ministry to send these people back to Russia. But the leading official, a Jew, did not agree to this. By now it was the fall of 1922.

## Camp for Medical Rejects

The following winter this difficulty was solved. Prof. B. H. Unruh and the Mennonites from Germany erected a camp in Lechfeld where the sick could convalesce. When they had recovered, they could then be sent on to Canada.

In June and July of 1923 the first three groups of emigrants left Chortitza. Even in the very first group, many did not pass their medical inspection. Whole families could not embark, or voluntarily remained because of one sick family member. More than 200 people from this first group were temporarily sent to Lechfeld, Germany. Many had to go to Lechfeld from the second group also. The main reason was trachoma, a disease of the eyes. The third group received their medical inspection right in Russia, making the number of ill people smaller. That same year, 1923, Canada received 2759 Mennonite immigrants.

In Moscow, the CPR officials and Rev. Janz then made plans for the year 1924. So far, all emigrants had travelled on credit extended by the CPR. But now people who were fairly well off wanted to emigrate also. So arrangements had to be made for people who wanted to pay for their own tickets. Moreover, it became necessary for Canadian doctors to give physical examinations right in the Mennonite colonies, so that only healthy families would sell their belongings. In 1924, the CPR at Montreal made provision for 5000 passengers who needed travel credit and as many others as wanted to come to Canada.

## Secret Police Steps In

Now, however, one of the most difficult problems cropped up. Although all the lists of emigrants had been sanctioned by the Ukrainian and Moscow governments, the mighty GPU (Secret Police) put a sudden stop to all movement. The emigrants had received their med-

ical inspections, they had sold their household goods and were sitting on their boxes and trunks, so to speak, when the Moscow GPU suddenly refused to check the family passports of over 1,000 people in the first large group.

The CPR in Moscow sent a rush wire to Rev. Janz in Charkow. Rev. Janz immediately wired Smidowich, a member of one of Russia's highest committees, whom he had known since 1921. Thanks to the persuasive powers of Smidowich, the family passports were checked and the emigrants managed to get out of Russia, even though it had to be in freight cars.

More complications set in for the second group of over 1,000. Again the GPU refused to check the passports. This time it was evident that Smidowich would not be able to help. In 1922, Rev. Janz had had many dealings with Comrade Manzew, the top GPU man in the Ukraine. It was he who had been influential in ratifying the constitution of the Mennonites. In that same year Manzew, a Jew, had been transferred to a high administrative post in Moscow. When Rev. Janz and Manzew took leave of each other at that time, Manzew promised that he would do everything he could to help Rev. Janz, should the latter ever be in difficulty. Manzew kept his word when Rev. Janz turned to him for help. He ordered the immediate checking of all passports in Moscow, and the GPU worked day and night in order to be ready in 24 hours. Thus when emigration seemed completely blocked and hopeless in the Ukraine, God intervened and more than 1,000 people went out into a free land.

## Second Mennonite Union

At this point it should be mentioned that in 1923, the 30 to 40 thousand Mennonites who lived outside of the Ukraine in Siberia, the Caucasus, and other widely separated areas of Russia, had formed their own union, the "All-Russian Mennonite Agricultural Union", under the leadership of Peter F. Froese and C. F. Klassen. They supported all efforts for emigration from 1924 on. Mr. C. F. Klassen himself managed to get out of Russia just in time. But Mr. Froese was sentenced to a 10-year prison term for his part in the project. He was, however, released after 7 years.

After 1924, family passports without photographs were not allowed. Instead, individual passports, including a description of the children up to 15 years old, were issued. Emigration now slackened considerably, although it continued along the two former lines: some could pay their own way, while others had to accept credit from the CPR.

The CPR, however, now wanted a guarantee that only responsible

people would be granted admission to Canada. Therefore all prospective emigrants had to present a certificate, signed either by Rev. Janz, his deputy, or P. Froese and C. Klassen, before they would be accepted.

Summarizing statistically, we see the following picture: In 1924, 5048 persons came to Canada; in 1925—3772; 1926—5940; 1927—847; 1928—511; 1929—1019, and 1930—305. The immigrants of 1929 and 1930 were among the tens of thousands of Mennonites and other German refugees who fled from all parts of Russia and encamped before the gates of Moscow in the hope of receiving passports.

## German Government Intercedes

The crucial question at this time was: "Will any foreign country accept such a mass of refugees?" Canada decided against it, because the Mennonite board in Canada could not pledge itself for the maintenance of such a huge number of people. When the GPU in Moscow began to send thousands of these refugees back to their homes or other places, the German government under von Hindenburg interceded for them and asked the Russian government to allow about 6,000 to come to Germany. This effort was successful.

These people were given shelter in former prisoner of war camps, with the understanding that they would go to Canada or Paraguay as soon as possible. (A large number of them were non-Mennonites.) Emigration to the United States was impossible and even Canada accepted only the smaller part of this group. In the meantime, from 1924 to 1926, Canada had lost a few thousand of the most conservative Mennonite citizens to Paraguay because their children were not allowed to receive instruction in the German language in the schools. Now the Mennonite Central Committee asked the government of Paraguay to also accept the refugees from Russia. Their request was granted. In Brazil some German organizations also worked for the admission of the Mennonites and other Germans. Thus in 1929 and 1930 one group of the Mennonites who had encamped before the gates of Moscow came to Canada, while a smaller number went to Brazil. The largest group went to Paraguay.

## Debt Paid

The payment of the gigantic travel debt of \$1,767,398.58 incurred with the CPR by the immigrants who came to Canada, was another of God's miracles. Would the Mennonites be conscientious enough to pay all their debts, had been the big question. The CPR, and especially Colonel Dennis, had believed so from the beginning, and the immigrants have paid all their debts, even those of the deceased, invalids and those who refused to pay.

(Continued on page 10-3)



# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS

### Billy Graham Tells NAE Church Losing to Communists

Communists are winning the world faster than are Christians, Billy Graham told the 16th annual meeting of the National Association of Evangelicals at Chicago. The evangelist declared that "nine million card-carrying Communists are winning the world, while 600 million Christians are losing it."

While in Chicago he told reporters he would return to his alma mater, Wheaton College (at Wheaton, Illinois) in September, 1959, for a week-long rally. In the meantime he is conducting a crusade in San Francisco, after which he will have a week's crusade in Sacramento and will visit other California cities. He said his largest evangelistic effort in 1959 will be in Australia. In 1960 he will conduct a city-wide crusade in Indianapolis and tour leading cities throughout Africa.

Approximately 1,000 delegates at the convention of the National Association of Evangelicals heard Graham's address. At the close of the convention they elected Dr. Herbert S. Mekeel, pastor of First Presbyterian Church, Schenectady, New York, to be the new president. Dr. Mekeel succeeds Dr. Paul P. Petticord, of Portland, Oregon.

### Mennonites to Erect Studio in Puerto Rico

Ground has been broken for a new studio in Puerto Rico in which Spanish language gospel broadcasts will be produced on records and tapes. The new studio belongs to the General Mission Board of the Mennonite Church. The studio is being erected by a building contractor in Illinois who sent one of his key men to be in charge of construction. The contractor paid the passage and salary expenses of his man and other costs are being met by U.S. Mennonites. Ronald Collins of Harrisonburg, Virginia, is serving as radio technician.

### Shantymen's Christian Association Holds Golden Anniversary Convention

Twenty-eight men who use tree stumps for pulpits and lumberjack outfits for vestments met recently at Toronto, Canada, for the golden anniversary convention of the Shantymen's Christian Association of North America. They came from the backwoods of all ten Canadian provinces and from Maine, where they carry gospel light and literature to inhabitants of logging

camps, fishing hamlets, lighthouses and railroad camps.

Each Shantymen travels an average of 12,000 miles a year to reach the remote outposts. They go by boat, car, truck or plane in the summer—but quite often they travel in snowshoes. They carry Scriptures and gospel tracts in packsacks on their backs and sometimes slide projectors and screens.

Coming from 16 evangelical denominations, the Shantymen are assisted occasionally by part-time workers, some of them college students. They are paid only \$30 a week—when funds are available. An association rule forbids their taking any offerings at meetings.

### German Bible Revision

Work on the first revised version in the German language in 60 years of Martin Luther's translation of the Old Testament was begun recently in Berlin. A special commission comprised of fifteen prominent theologians—ten clergymen active in pastoral work and five Old Testament scholars—has been appointed by the Evangelical Church in Germany to undertake the task, expected to take several years to complete. Chairman of the group is the Rt. Rev. Otto Dibelius, Bishop of Berlin-Brandenburg. Revision of Luther's translation of the New Testament by a similar committee was completed last year after 30 years work and will be printed shortly. A spokesman said the new version of the Old Testament will seek to take into account the development of modern language as well as recent findings of theological research.

## CANADASCOPE

### New Legislative Program Unveiled

A multi-million dollar program to combat the recession and unemployment, together with the forecast of a bill of rights, and the establishment of a new agency to regulate private broadcasters and the Canadian Broadcasting Corporation, were contained in the speech from the throne read at the opening of Canada's 24th Parliament last Monday.

Read by the Rt. Hon. Vincent Massey, governor-general, the 2,000-word speech set out a long legislative program that will keep the commons busy well into August in order to complete the work entailed.

### Two More Quebec Men in Cabinet

Two new Quebec ministers in the Diefenbaker cabinet were announced

on Monday and sworn in. They are Raymond O'Hurley, minister of defence production, and Henri Courtemanche, secretary of state. Hon. Ellen Fairclough, former secretary of state, has been appointed minister of citizenship and immigration, a portfolio that Hon. Davie Fulton was carrying in addition to his justice portfolio.

### British Say They Are Ready for Canadian Market

British industry is "stripped for action" and ready to supply manufactured goods built specifically for the Canadian market.

This was the answer of the Dollar Exports Council delegation in Winnipeg to a suggestion that Canadian reluctance to buy British goods might result from the fact that British products fail to meet specific Canadian needs, or that adequate servicing is not available.

Sir Wm. Rootes, chairman of the council, said that British industry went through a difficult period of readjustment after the war, and for a time was unable to supply goods designed specifically for overseas markets. However, the situation has changed and this is no longer true.



### How Great Thou Art!

By James H. Hunter, Noted Author, Editor and Commentator

Since the opening of the Geophysical Year last July we have seen tremendous achievements in scientific research, and will likely see many more before the time ends at the end of this year. Men are pushing back the frontiers of knowledge at a terrific rate, and expanding our understanding of time, space and matter. Forgetting for the time being all the instruments of destruction that man has devised, our information regarding the heavens above, the earth beneath and the waters under the earth has been greatly increased and enriched.

The trouble with many people, however, is that they lose their sense of perspective and relativity. Russia is boasting that the launching of her Sputniks is another step in the process of getting rid of the idea of God. What utter insensate folly! Surely "He that sitteth in the heavens shall laugh" at such foolish assertions. David said: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained what is man that thou art mindful of him, and the son of man that thou visitest him?"

Russian scientists, and American perhaps as well, forget that the laws by which their satellites were launched into orbit were framed by the very God whose existence they

would deny. These midgets that excite such wonder and admiration and praise in the hearts of men are not particularly impressive to God who has framed the innumerable hosts of the heavens, imparted to them motion and keeps them in their vast journeys throughout space.

Russia's heaviest sputnik is 1,000 pounds. This earth weighs, according to astronomers, 6,833 millions of millions of millions of tons. It accomplishes its annual revolution around the sun, a vast journey of 550,000,000 miles in 365 days, 5 hours, 48 minutes and 49 seconds. The earth is one of the least of the planets in the vast host of heaven. But back in the far reaches beyond human computations the same marvellous uniformity and precision marks every planet, star, comet and asteroid traversing the unplumbed depths of infinite space.

What judgment a nation invites that rules God out of this marvellous universe that He has so wondrously created. "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth." (Isaiah 40:25-26). You see what we mean when we said we should get our sense of perspective and relativity straight.

(Copr. ERA, 1958)

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## Weddings

### Klippenstein—Enns

Miss Alice Joan Enns, daughter of Mr. and Mrs. Edward Enns, of Herbert, Sask., and Walter Klippenstein, son of Mr. and Mrs. D. E. Klippenstein of Herbert, were married on April 5 in the Herbert M. B. church. Rev. Rudy Janzen officiated.

The Klippensteins are residing in Calgary, Alta.

### Goertz—Buhler

Miss Helen Buhler, daughter of Mr. and Mrs. Jacob Buhler of Winnipegosis, Man., and Abe Goertz, son of Rev. and Mrs. P. Goertz of Edmonton, Alta., were recently married in the Nordheim Men. church at Winnipegosis, Man. Rev. Goertz, father of the groom, officiated, assisted by Mr. Frank Peters, M. B. missionary at Winnipegosis.

The Goertzes are moving onto the farm of the groom's father at Lindbrook, Alta.

### Future Subscribers

Born to Mr. and Mrs. Harry Hiebert of Lowe Farm, Man., on March 28, a son, Richard Bruce.

\* \* \*

Born to Mr. and Mrs. Bill Hiebert of Plum Coulee, Man., on April 5, a daughter, Karen Bernice.



### Trees Symbolize Better Life

Semi-isolated Greeks living near the Albanian border like any American product if it has cogs, gears and other complicated aspects regardless of its use.

This is the reflection of Paul A. Wengert Jr. (Chambersburg, Pa.) who is serving with a World Council agricultural rehabilitation team with the poor farmers of the area.

"It is very easy to see what needs to be done for these people of poverty," he says, "but 'what can I do?' is much more difficult to answer."

One of his first projects with this team was to help plant more than six thousand pine trees, which a local nursery made available without cost to the people, along houses, roads and rivers.

In his village-to-village work Mr. Wengert helps the farmers to improve their poultry housing and feeding, introduces improved seeds,

teaches them about fertilizers, and tries to improve sanitation.

The people of this area—as the people of Tsakones and Panayitsa, where two MCC units serve—have been victims of suppression and war. They were ruled by Turkey for 400 years until 1913. During both world wars their land was overrun and their property destroyed by invading armies.

### Strife Moves to Halmahera

Indonesian rebel forces in another move to protest against the central government of Indonesia have invaded the island of Halmahera, where a unit of six MCC workers is engaged in medical and agricultural work.

No word has been received from the workers, but it is felt that the nature of the Indonesian strife probably would not impair their safety in case the rebel forces reach Tobelo, location of the team. MCC is in touch with the U.S. State Department to keep posted on the political situation.

### Easter Workcamps Start Season

Three international workcamps during the Easter season inaugurated this year's projects sponsored by Mennonite Voluntary Service of Europe.

The largest camp was in Amsterdam where youth from the Netherlands, Germany and England redecorated a community recreation center for youth activities.

French, German, Canadian and American volunteers teamed to get a summer cottage for the orphan children of Valdoie Children's Home in France. Their motto: "Establishing bridges of understanding through service."

The third camp was at Guebwiller, France, where campers constructed a kitchen for summer camp use. A report states, "What seemed to impress the local people was the way the girls, who vocationally are stenographers and bank clerks, could handle the shovel and wheelbarrow."

MVS is getting ready for summer workcamps which are scheduled in places of need in several European nations. MVS is operated by European Mennonites and is directed by Erwin C. Goering (Newton, Kans.).

### Odyssey in Labrador

Travel by dog team and sled was less possible last winter than in previous years at the northern tip of Newfoundland, but it still provided adventure for MCC volunteer John C. Stutzman (Carlock, Ill.).

Dr. Stutzman, the house officer in the Grenfell Mission Hospital at St. Anthony, made a medical trip by dog team to the St. Mary's Harbor, Labrador. After visiting "quite a number of interesting cases" his mission was cut short by rain and melting snow.

The medical team was at Battle Harbor, a small island connected to the Labrador coast by ice. They decided to head back to St. Mary's, location of a Grenfell nursing station, before the ice began to break up.

But a big break in the ice had already occurred, so they were separated from the land. They managed to drive the dogs across on a floating ice pan. The dogs fell in the water, the sled was perched half on the ice and half in the water with Dr. Stutzman "clinging on for all I was worth!"

They managed to pull the floundering dogs from the freezing water and got the sled to dry land. The doctor spent the next eight days at the nursing station waiting for the weather to clear so a plane could rescue him.

The MCC voluntary service unit in the 150-bed Grenfell Mission Hospital in St. Anthony is in its first year and is composed of several nurses and a physician. The Grenfell medical work, headquartered in St. Anthony, represents the only medical help for the people of northern Newfoundland, lower Labrador and eastern Quebec.

The spirit of the entire Grenfell medical, educational and religious mission is expressed in a statement by its famous founder, Sir Wilfred Grenfell: "The lure of Labrador is not in its finished civilization—it is in its eternal challenge to help others."

### Mennonite Migrations

(Continued from page 8-4)

This wonderful deliverance of over 20,000 people is a demonstration of the grace and compassion of Almighty God. All honor and praise to Him.

After the Second World War another migration of Mennonites began. Many thousands of Mennonites fled from Russia when the German army retreated in 1942-43. Several thousands were returned to Russia after the war, but other thousands escaped to West Germany. From there they have come to Canada—10,891 at a cost of \$1,316,448—and to South America, some to Brazil, 2,000 to Uruguay and several thousand to Paraguay.

Herewith I would like to conclude. This is of necessity a very short historical sketch. All the dramatic details, struggles, and difficulties and their solutions have therefore been omitted."

So far the report by Mr. Janz. In closing I would like to add that through God's help the following three events occurred about Easter, 1922: Canada, with the late Mackenzie King as prime minister, granted permission for the entry of Mennonites into Canada. The Soviet government gave permission for Mennonites to emigrate. On the

same day the Soviet government ratified our Society, apparently in an effort to keep these efficient farmers in the country.

Perhaps one other phase in the migration of Mennonites should be mentioned. In the 17th century persecutions against the Mennonites broke out in Switzerland and South Germany. As a result, beginning with the year 1688, great numbers of Mennonites left these countries for America, settling in Pennsylvania, Ohio, Indiana, Illinois, and Virginia. They have lived there now for over 250 years and are loyal citizens of the United States. Some of these migrated to Canada after the American Revolution and settled in Ontario.

## Preparing Sermons?

### How to Prepare Sermons

By William Evans 178pp.

Here is practical help for ministers, theological students, and laymen who are called to preach the Gospel of Jesus Christ. Leaders in young people's societies, brotherhoods, men's classes, and similar organizations may find here effective help in their preparation of Bible readings and Gospel talks.

Price: \$2.50

### If You Want to Preach

By Don De Welt 168pp.

This book has been designed to serve a double purpose. It is very helpful for the active minister, but it may also be used in the classroom for instruction. There are new approaches to an old subject in this book, such as personal quizzes to evaluate one's own work. The assignments and questions make it a book that can be used for home study. All teachers of homiletics will find the assignments invaluable as a supplement to the regular textbook.

Price: \$2.95

### Knight's Master Book of New Illustrations

In this book the minister, Sunday school teacher, and youth worker will find the right story for the right occasion, illustrations suitable for beginning and ending, the long illustration and the short—all chosen with an eye to gaining and keeping the attention of the listener. There are illustrations for special days and occasions, too. Many countries and peoples are represented. Convenient alphabetical arrangement helps you find what you need quickly.

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## COLLEGES

### Tabor College

Ground-Breaking May 25

Sunday afternoon, May 25, will mark the formal launching of a new building project on the Tabor College campus, with ground-breaking ceremonies for the proposed auditorium-gymnasium and student center set for that date. Start of this project was given official approval by the unified board of education of the Mennonite Brethren Conference at its meeting in Fresno, California, on April 24-26.

The earth-turning ceremony will mark the beginning of a drive for funds to construct the auditorium-gymnasium portion of the building, with construction work to proceed as funds become available. Tabor students themselves are furnishing the money needed for the student center wing of the building. To date they have collected approximately one-third of the total; the balance will be financed by a loan, to be amortized from annual student work days earnings and from self-assessed student fees.

In approving the project, the board emphasized that the structure will not involve funds from the conference-sponsored "budgeted giving plan" for higher education. Money for the building is to come from businessmen and residents of the greater Hillsboro area, from alumni members not involved in the budgeted giving program, and from other specially designated gifts.

#### Campus Missionary Conference

May 5 and 6 were designated as special days of missionary emphasis on the Tabor College campus. Students and faculty heard special mission speakers during the chapel periods on each of these days.

Several missionaries at present on furlough were on the campus to participate in the events of this conference. Round-table discussions were conducted both afternoons. The purpose of the conference was to discuss some of the basic problems involved in mission activities and the challenge of Christian missions.

A concluding missionary rally was scheduled for Wednesday evening, May 7, with Rev. Bernard Thiessen, missionary under the General Conference Mennonite Board of Missions, as the guest speaker.

### Goshen College

Dr. Harold Moyer, associate professor of music at Goshen College, received word this week that one of his musical compositions, "A Sonata for Cello and Piano," has been selected for performance before the University Composer's Exchange at their annual meeting, to be held this year on the campus of Washington University, St. Louis, Mo., Nov. 21-23.

Composers from 12 midwestern states who participate in the University Composers Exchange are all engaged as professors and music directors on college campuses. Each year the organization selects two or three compositions from each state to be performed at the annual meeting. Moyer's sonata will represent Indiana.

In addition to university composers, numerous music publishers attend the sessions, scouting for new material.

Dr. Mary Moyer, also of the Goshen College music faculty, will assist Dr. Moyer as cellist, in the performance of the Sonata. Moyer will play the piano.

Moyer is a graduate of Bethel College (Kans.), B.A. in 1949; George Peabody College for teachers, M.A. 1951; and State University of Iowa, Ph.D. 1958. He will be the first Goshen College composer to have a work performed before the University Composers Exchange.

## HIGH SCHOOLS

### Eden Christian College

After ten wonderful days of Easter holidays the students of Eden came back to begin the last term of the school year. Since then the students have been quite busy preparing for the drama and choral concert.

The drama, "Hans Brinker", was presented Thursday, April 24, and Saturday, April 26. In the drama the main characters were: Hans—Jake Braun; Gretel—Magdalene Friesen; the mother—Elfrieda Penner; the father—Raff Brinker—Hugo Dyck. Also in the play were John F. Klassen, Peter Klassen, Betty Koop, Margie Andres, Werner Fransen, Paul Rogalsky, Wilmar Andres, Joan Wilms, Beatrice Runions, Erika Neufeld.

The story is about a boy in Holland who takes care of his mother, sister and father, who has fallen off a dyke and lost his memory. A doctor comes to the Brinker house by mistake and he is asked to operate on Raff and he does. Raff Brinker regains his memory and is able to tell the doctor of his missing son, and he is also able to tell his wife where he has hidden his \$1,000. Everything turns out for the best. Many turned out for the performances and we hope they enjoyed them.

The week of April 21 to 25 was a very special week in the lives of many of the students of Eden. Rev. Waldo Wiebe from California visited us. He was conducting evangelistic services in the local M. B. churches and consented to speak to us at our morning chapel services. The Spirit of God truly moved within the hearts of many students and they consented to the voice of God and found peace and happiness. We thank the Lord for the many

blessings of the week.

The Eden choir has been busily practising to visit the churches of Ontario.

Joyce Schimpky, Gr. XI

## BIBLE INSTITUTES

### East Chilliwack Bible School

The days are slipping by very quickly, so quickly that soon we will find ourselves at that long anticipated event—graduation. We realize that these Bible school years will probably be the most blessed years of our lives and so we want to enjoy them to the full.

We were able to present programs at the East Chilliwack M. B. church on Sunday, April 27, as well as at the Sharon Mennonite Collegiate, Yarrow, on Friday, May 2.

We had a new experience on Wednesday, May 7. The whole day was set aside as a special day of prayer and fasting. We began the day by having a one-hour chapel service. Then we separated to spend the next two hours in individual rooms for prayer and communion with God. We spent a quiet noon hour, some of us visiting a nearby practically abandoned little church. The dust and cobwebs failed to dispel the reverent atmosphere as we sang to the strains of the small organ. The lovely song, "The Church in the Wildwood", would have been most appropriate. There is something about a small darkened chapel which we have failed to capture in most of our larger churches.

The afternoon was spent in singing, testimonies and counselling with the teachers. We are grateful to God for the wonderful experiences of the whole day and pray that it may have been the first of similar experiences to follow in later years.

Eva Rogalsky.

### Learn To Be Carefree

(Continued from page 2-4)

the young people off the road the parents planned a party for all the graduates. The result was very gratifying. No accidents were reported. That is the way the world has tried to solve this problem. Perhaps we can learn from it.

We as Christians find many indications in the Scriptures as to how to live carefree and yet well ordered and disciplined and happy lives. Peter declares in I Peter 5: 7: "Casting all your care upon him; for he careth for you." Or as Phillips says, "You can rest the weight of all your anxieties upon Him, for you are always in His care." The carefreeness of young children is something to be desired by us who are older. May we learn to take God at His Word and let Him carry our burdens.

\* Pastor of the Main Centre, Sask., M. B. Church.

## To Give Young People

Strictly Confidential

By Alice M. Hustad

This is a book for girls and about girls. All phases of a girl's life are discussed from a Christian point of view. It is a book for the high school and college girl, written in girls' language.

Among the subjects discussed are how a girl changes physically, mentally, emotionally, and spiritually as she goes from childhood to adulthood; how to improve one's personality; physical and mental health; sex education; marriage; college life and careers; Christian womanhood.

Price: \$2.50

### Christian Manhood

By Drs. Merle Eshleman and Noah Mack

This is a book for the adolescent boy and young man written by Mennonite physicians who are also ordained ministers of the Gospel. It treats the intimate problems of sex and physical growth in a frank way, touching upon courtship and marriage and related problems.

Price: \$1.50

### Tips for Teens

By Mel Johnson. 61pp.

This is not a book for casual reading. It should be studied, then studied again—always with the aid of the Bible. The author has not written this book in flowing prose—but in terse statements that contain a lot of food for thought. Sample topics are: Decision—How to Make It; Prayerful Bible Study; Take It Easy, Fellow—and Live Longer; Me! A Speaker? You're Kidding; But—It Makes Me Graceful; Must I Go Around in Circles? Temptation—How to Face It; Failure.

Price: \$1.00

### Elbows Off the Table

By Faithe Coxie Bailey 160pp.

If you are a teenager wondering about your manners—then this is the book you'll want. If you are a parent disturbed by the bad manners of the growing generation, then give them this book. Soon you'll hear chuckles, better yet, you'll notice changes which you have wished might have taken place before. The dosages of manners in this book are so painless and effective, that all teenagers will enjoy reading the book.

Price: \$2.50

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### Missionary Challenges Christians in Homeland

By Henry Toews

Steinbach, Man. — Rev. Wm. Baerg of the Belgian Congo was the guest at this month's missionary emphasis evening of the Steinbach M. B. Young People's. He challenged the young people with the words of Ezekiel, "I sought for a man among them, that make up the hedge, and stand in the gap before me for the land" (Ezekiel 22:30) — "the need for a man."

What proved very forceful was his personal testimony regarding missionary work. His love for the African natives was evident when he quoted, in dialect, the parting words of one of the Christian natives. We could see that Rev. Baerg is at home in Africa and is eager to return to the M. B. field there for his third term.

Rev. Baerg had severe admonitions for us, the mother church in America. Have we matured spiritually as much as we have advanced in educational and material wealth? He spoke of truly Christian churches on a high spiritual plane in "Dark" Africa. Have we forfeited this spirituality and brotherly relationship within the church for intricate organizations and a 'fretwork' of ac-

tivities? (Christian activities are necessary to a Christian life, but they are not evidence of Christian life.) Our Christian brothers in Africa are looking up to us as elder brothers, he said. Let us live up to their expectations for their sake, for the sake of the missionaries whom we support, but more important for the sake of Christ and ourselves.

We are privileged to live in this country and possess the heritage that is ours, but with these come responsibilities. Have we matured to accept our Christian responsibilities to Christ, ourselves, and our neighbors?

### Children's and Youth Camps at Burwalde

Winkler, Man. — There will be three children's camps and a youth camp at the Bible camp at Burwalde, John Boldt, director of the camp, has announced.

Children's camps scheduled are: Camp 1, July 1 to 9; Camp 2, July 15 to 23; Camp 3 (includes mission camp), July 26 to August 3.

The youth retreat will be held from July 11 to 13.

Volunteers are still needed to assist in the various phases of camp life.

### On the Horizon

May 18 — Dedication services for the Gospel Light Mission church will be held in Brandon, Man. The entire day will be devoted to special services, with the worship service at 10:00 a.m., dedication service at 2:00 p.m., and missions service at 7:00 p.m. (All times Standard Time).

May 25—School closing program of the M.B. Collegiate Institute, Winnipeg, will be presented at 2:30 p.m. in the South End M.B. church. Graduation exercises will take place at 7:00 p.m. that evening in the North Kildonan M.B. church. All times are Central Daylight Time.

May 29—Baccalaureate service of the M.B. College in the college auditorium at 8 p.m. (Central Daylight Time).

May 31—The senior class of the M.B. Bible College will present a program in the college auditorium at 8 p.m. (CDT).

June 1—Graduation service of the M.B. Bible College in the South End M. B. church at 7:00 p.m. (CDT).

June 6 and 7 — The annual conference of the Mennonite Brethren churches in Manitoba will meet in the Elm Creek M. B. church.

June 8 to 15 — Rev. J. A. Toews, president of the M. B. Bible College, will be serving the Highland M. B. Church, Calgary, Alta., in a series of evangelistic meetings. These services will also be held in the new church centre.

June 28 to July 1 — Teenage camp at the Lake Winnipeg Mission Camp, Arnes, Manitoba.

June 27 to July 2 — Fifty-sixth conference of Mennonites in Canada, to be held in Saskatoon, Sask.

July 1 to 9 — Children's camp at the Winkler Bible Camp, Burwalde.

July 4 to 9 — The forty-eighth sessions of the Canadian Mennonite Brethren Conference will be held in the North Kildonan M. B. church, Winnipeg, Man.

July 4 to 13 — Ten-day children's Camp at the Lake Winnipeg Mission Camp, Arnes, Man.

July 11 to 13 — Youth Retreat at the Winkler Bible Camp.

July 15 to 23 — Second children's camp at the Winkler Bible Camp.

July 15 to 27 — One 13-day children's camp at the Lake Winnipeg Mission Camp, Arnes, Man.

July 26 to August 3 — Mission children's camp at the Winkler Bible Camp, Burwalde.

July 27 to 31 — Family camp at the Lake Winnipeg Mission Camp. Dr. F. C. Peters will speak.

August 1 to 3 — The Youth Missionary Conference of the Alberta Mennonite Brethren churches will be held at Vauxhall, Alta. Rev. J. B. Toews will speak.

August 1 to 4 — Youth Camp at the Gospel Light Bible Camp, Clear Lake, Man. Address inquiries to 834 Lorne Ave. East, Brandon, Man.

August 5 to 14 — Children's Camp at the Gospel Light Bible Camp, Clear Lake, Man. This camp is sponsored by the Gospel Light Mission at Brandon.

August 6 to 15 — Mission children's camp at the Lake Winnipeg Mission Camp.

August 15 to 17 — Manitoba-wide youth camp at the Lake Winnipeg Mission Camp. Dr. F. C. Peters will speak.

### Preparation for Missionary Service

(Continued from page 5-4)

highly specialized, can hardly be over-emphasized.

Personally, I praise God for my time of preparation at the M. B. Bible College in Winnipeg. The curriculum offered well-balanced courses of study, the capable professors were sincerely dedicated to their sacred task, and above all, the Spirit of God was at work. Of course, I expect preparation for more and more efficient service for the King of kings, on the mission field, to continue as long as I live, but for the initial stages at the College in Winnipeg, I do not want to cease to thank God.

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### MENNONITE TOUR

TO

## MEXICO

under the leadership of Dr. Goering, Newton, Kansas, begins at El Paso July 20th over Cuauhtemoc and other points to Mexico City.

Tour termination August 6th.

For more information write to

**Menno Travel Service**

302 Power Bldg., Winnipeg 1, Manitoba

— Phone Whitehall 3-9005 —