

Mennonite Observer

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

I Cor. 2:2.

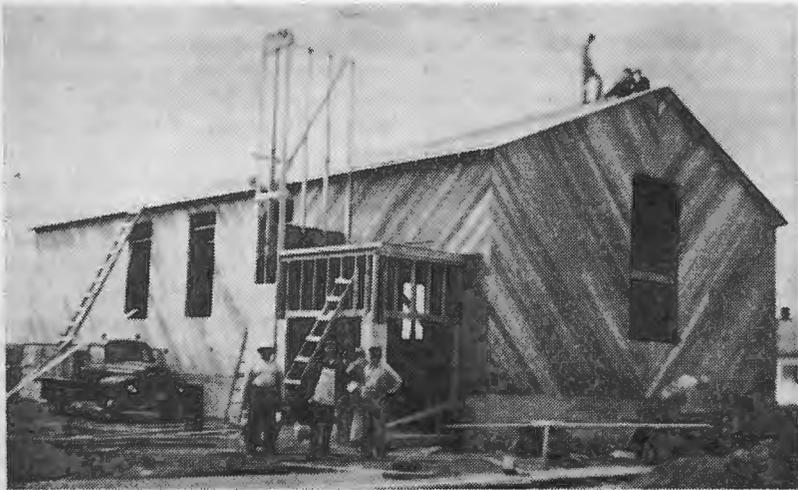
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A Community at Work



This picture shows the new M. B. Church edifice at Woodrow, Sask., going up. Volunteers are pitching in to push construction. In the foreground on the picture are Sam Sutter, business manager, Rev. Nick Willems, pastor, and Albert Lautermilch, chairman of the building board.

By Frank C. Peters

Woodrow, Sask. — Today I saw a community at work. It was the little community of Woodrow, Saskatchewan, about 85 miles southeast of Swift Current. The project which has enthused the entire community is the building of a new church edifice.

Young and old take part. As I moved among the men, the hammers rang out in staccato fashion. Everyone seemed to be in high spirits, and I heard such remarks as: "This should have happened long ago", or "This will certainly make a difference to our church." The people are experiencing the thrill of united action, the invigorating power of community cooperation.

Woodrow faces the problem which many of our smaller churches face. People are moving away and the youth go on to school. This tends to deplete the ranks of the church, and with a diminishing church role usually comes pessimism. Something had to be done and they did it.

The pastor, Rev. Nick Willems, began an aggressive solicitation of the community. The community has responded. As he introduced me to the men working on the project, I heard such names as Sutter, Lautermilch, Biffart and Seibel. These names I had heard before in Mennonite circles. What caught my attention were such names as Rusk, Hunter, Jacobson, and Mc-

Caslin. When I spoke to these people I found them to be sincere Christians who looked upon the Mennonite Brethren Church as their church home. I was proud to own them as my brethren.

The building was begun on May 21. Today the shell is finished, and the first meeting was held on June 13. It was a men's meeting. The hammers ceased ringing and saws were silenced. It was time for worship and each man came to the basement to lift his voice in praise to God. It was an impressive sight. Some were veteran churchmen, others were yet outside the church. The hope of the pastor and this writer was that these men might be erecting the sanctuary in which God would some day meet them and establish with them a relation-

(Continued on page 4-4)

Missionary Conference at Waldheim

By Myrl Neufeld

Waldheim, Sask. — The annual missionary conference of the district residents was held at the curling rink here from June 22 to 27. The Waldheim Missionary Committee sponsored the conference.

Rev. John Friesen served as conference chairman, assisted by Bill Kehler, song leader, Miss Myrl Neufeld, pianist, and John Neustadter of Hepburn, violinist. Mr. Kehler comes from Steinbach and is a missionary candidate for Alaska.

Rev. J. B. Toews of Hillsboro, Kans., served as the main speaker. A number of missionaries from Waldheim and the surrounding districts gave testimonies each night. Missionaries to Africa were: the Henry Neudorfs, Reuben Derksen, Dr. Ernie Schmidt, and the Jake Giesbrechts. Rev. Bruno Epp, who served in South America, Miss Martha Giesbrecht, missionary to Japan, and the Jake Neudorfs, who plan to work among the Slavic people in Europe, also spoke.

Sunday morning's message by Rev. Toews dealt with the topic, "Why Missions?" He stressed that, "Our relationship to missions is found in our relationship to Christ."

Several messages centred on the topic, "The Night Is Far Spent."

As Christians we must realize that God has placed us here for a purpose. Our responsibility is, "Give ye them to eat." It was stated that if we carry out our responsibilities it is possible that this generation can be reached with the Gospel.

A consecration service on Thursday night resulted in a goodly number consecrating their lives to Christ. According to Luke 14:26-27, 33 and Mark 8:34-37 consecration is: a) a choice between Christ and our possessions; b) a choice between Christ and our loved ones; and c) a choice between Christ and self.

Friday night Rev. J. B. Toews gave his personal testimony. A 35-minute film entitled "The Call to Africa" was shown. Rev. Toews has written the script for the film.

Ontario Churches Invite World Conference

Kitchener, Ont. — Ontario Mennonite churches have forwarded an official invitation to the Mennonite World Conference Praesidium to hold the 1962 conference in the Kitchener Memorial Auditorium.

At a meeting held in Kitchener on June 26 the churches elected J. B. Martin of Waterloo as chairman and C. J. Rempel of Kitchener as secretary of the local World Conference committee. At this time the official invitation was also drawn up.

The invitation must first be accepted by the World Conference praesidium before the local committee can proceed with further plans. In the meantime it has organized itself and as soon as word is received that the invitation has been accepted, further organization will take place to appoint the various sub-committees.

Ontario church conferences have appointed their official representatives to the local committee as follows: Jacob Fast, representing the United Mennonite Conference; J. B. Martin, representing the Mennonite Conference of Ontario; Elven Shantz, representing the Stirling Avenue Mennonite Church; E. J. Swalm, representing Brethren in Christ; Dan Wagler, representing the Amish Mennonite Conference; and C. J. Rempel, representing the Mennonite Brethren Conference.

The Mennonite World Conference praesidium will meet in Switzerland

in July to consider the invitation of the Ontario churches. They will also set the dates for the conference, which are expected to be in early August of 1962.

Teaching Positions Open

Clearbrook, B.C. — Urgently needed: Christian teachers willing to teach Indian children in northern British Columbia.

This SOS has been issued by the office of the West Coast Children's Mission. There are openings in districts where a Christian witness can be combined with the teaching profession in a unique way.

Teachers are needed at Kitimat Indian village, at Hazelton, Skeena Crossing, Kispiox, Kitwankool, and Kitwanga. Most of these villages have had Christian teachers for several years and thus have an established witness. Several are near enough to New Hazelton to provide opportunity for fellowship at the chapel there.

Christian teachers who follow the call of the Lord into this work will find it rewarding spiritually—and even financially, since isolation bonus is paid. Interested teachers should contact the Indian Department or write to the West Coast Children's Mission for more information. The mission headquarters address is Box 280, Clearbrook, B.C.

EDITORIAL

We Don't Believe in the Power of Prayer

Most of us do not really believe that "prayer changes things." We may say that we do, but our actions belie our words. In theory we subscribe to this maxim, but in practice we try to change things ourselves.

This is demonstrated in the family where parents try to mould the character of their children by rigid disciplinary measures and neglect family and personal prayer. Discipline that does not spring out of a life of intimate and daily fellowship with our Lord in prayer creates rebellion in the heart of our children—and not a godly sorrow unto repentance. Only God can change the attitude and the heart of people—and His intervention depends on prayer.

That many of us do not believe in the power of prayer is shown by the generally lamented weak attendance at the midweek prayer meeting. Some of us have not been to prayer meeting for a year, two years, or even longer. We are too busy, we say. Or the prayer meetings are not interesting enough. Possibly our excuse is that the same people always pray. All this is only beclouding the real issue and a cover-up for our lack of faith in the words of Christ, "For where two or three of you are gathered together in my name, there am I in the midst of them." We don't really believe our Lord when He said, "Ask, and ye shall receive."

If we believed with all our hearts that Jesus Christ hears and answers prayer, we would be at prayer meeting. Then that would take precedence over all our other activities that make us "busy." We would possibly not have as many dollars then, but we would be richer—in the resources that have eternal value.

The church that believes that God answers when we pray for revival and the salvation of sinners, acts accordingly. It does not expect the evangelist to do the work, nor is it satisfied to think that evangelistic meetings naturally result in sinners saved. The church that believes that only God can transform lives asks Him to do so. This means that parents show up at the prayer meeting to plead for their unsaved children, members of a family come to pray for their brothers and sisters—and church members all come to pray for unsaved neighbours. The most recent example of what will then happen is a mission group in northern British Columbia. The Christians went all-out in prayer preparation months before their evangelistic campaign was due. The pre-evangelism prayer meetings brought revival—and the prayer services before and after the evangelist's message helped garner a spiritual harvest of souls. This is what we need—prayer that convicts us of our sin as Christians and opens the flood-gates of heaven for revival and evangelization blessings.

Ofttimes our church business meetings, committee and otherwise, reveal only too plainly that we do not have a full understanding and belief in the power of prayer. We may have a full agenda, so we cut into our preliminary prayer session, excusing ourselves by saying that all can inwardly join in the audible prayer of one or two. Yet if we did take off time at each business session to humble ourselves before Almighty God, to confess our lack of love, our petty jealousies and self-seeking, and our frequent dependence upon ourselves instead of upon God, a new spirit would reign. We would attain unity in the discussion much sooner after realizing afresh our unity in Christ. In difficult problems our eyes would be enlightened by the indwelling Holy Spirit. Hard feelings engendered by unloving comments would be non-existent.

The Apostle James strikes at the root of much of our petty bickering when he writes in chapter 4:1ff (Phillips): "But what about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves? You crave for something and don't get it, you are jealous and envious of what others have and you don't possess it yourselves. Consequently, in your exasperated frustration you struggle and fight with one another. You don't get what you want because you don't ask God for it."

God has promised to hear us when we pray. He has promised to act when our requests are in His name and in accordance with His will. Let's act in faith!

DEVOTIONAL

We Need To Elevate Our Sights

There are few things as frustrating as to work without knowing what we are trying to accomplish; that is, to be lost in the means and ignorant of the end.

Examples of this are found in "parts" factories where men spend years making small articles that have no significance in themselves and can have satisfying meaning only when related to hundreds of other and dissimilar articles and to the completed object of which each one is a small part.

Since the human mind is designated to deal with ends and wholes, this enforced preoccupation with parts and means is particularly disconcerting. The urge to plan and to create according to plan is strong in us, and we feel fenced in and defeated when we are compelled to spend our days in toil that attains no visible objective. It is this rather than the work itself that makes so many jobs dull and boresome.

I have wondered whether the flat tedium found in most churches cannot be explained at least in part as the psychological consequence of numbers of persons meeting together at stated times without quite knowing why they have met. Most people simply do not like to go to church and will not go if they can escape the ordeal decently; and millions can and do.

It would be too easy to dismiss this dislike for church as only another symptom of original sin and love of moral darkness, but I believe that explanation is too pat to be wholly true. It doesn't explain enough. Some persons, for instance, find church intolerable because there is no objective toward which pastor and people are moving, aside possibly from the limited one of trying to enlist eight more women and ten more men to chaperon the annual youth cook-out or reaching the building fund quota for the month. And believe me, that can get mighty wearisome after a while, so wearisome indeed that alert, forward-looking persons often forsake the churches in droves and leave the spiritless, the dull and those afflicted with permanent insouciance to carry on, if a phrase so active dare be used to describe what they do.

To Paul there was nothing dull or tiresome in the religion of Christ. God had a plan which was being carried forward to completion, and Paul and "all the faithful in Christ Jesus" were part of that plan. It included predestination, redemption, adoption and the obtaining of an eternal inheritance in the heavenly places. God's purpose has now been openly revealed (Eph. 3:10,11).

It was the knowledge that they were part of an eternal plan that imparted unquenchable enthusiasm to the early Christians. They burned with holy zeal for Christ and felt

that they were part of an army which the Lord was leading to ultimate conquest over all the powers of darkness. That was enough to fill them with perpetual enthusiasm.

It is one of the anomalies of religion in our day that the orthodox churches appear to have lost their crusading spirit (obviously for want of a crusade), and the enthusiasm they once had and lost has gone over to a false religion and an evil political system. I refer of course to Russellism and Communism.

Communism is an evil, but it drives on toward world domination for the very reason that its devotees are convinced that it is destined to dominate. It is this conviction that makes Communists all but invincible.

Russelism (now traveling under the alias of Jehovah's Witnesses) is also motivated by a clear purpose. Its followers talk with starry-eyed fervor about the "Kingdom" and, however far they may have strayed from the truth, they are nevertheless convinced that they are sons of a new world order soon to emerge. To them this new order is completely real and in their enthusiasm they care little how many persons they offend or how many enemies they make. In the light of their glorious future nothing else matters. So they believe and their belief, though false, furnishes all the drive they need.

The evangelical Christian need make no apology for his beliefs. They are in direct lineal descent from those of the apostles. He can check the tenets of his total creed against the life-giving, transforming beliefs of church fathers both East and West, reformers, mystics, missionaries, saints and evangelists,

(Continued on page 11-3)

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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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.

Evangelism at a German University

By H. H. Janzen

Erlangen is a city with a population of 80,000 about 12 miles north of Nuernberg. It was built by persecuted French Huguenots who were given refuge by the reigning German duke.

Because of its beginning Erlangen looks somewhat different than the other Bavarian cities. The architecture is different, and quite a few of the historical monuments remind one of its interesting past. Not until after World War II did the city become the scene of industrial activity. The well-known Siemens plant has transferred its headquarters from Berlin to Erlangen, and so the population has changed somewhat from a middle-class type to the factory worker and office type. What pleases the eye of a visitor is that he cannot see much of slum dwellings. The Siemens factory came to the city after the war and all buildings, including the houses for the factory's workers are more or less of modern style.

Erlangen has a small university, with about 3,500 students from all parts of Germany. There are also some 700 foreign students attending lectures. Most of these students come from Asiatic countries, and a sizeable number are from Africa. This university has a strong Lutheran theological faculty, or department as we call it. Like other German universities, its theology is strongly liberal. Some of the professors are probably somewhat more conservative, like Professor Althaus, who has retired already but continues to read lectures on theology as professor emeritus. These, however, are exceptions.

Student Religious Organizations

All universities of Germany and also Switzerland have student religious organizations to foster the spiritual life of the students.

One of these organizations, which is under the full control of the „Landeskirche“, either Reformed or Lutheran, is the „Studentengemeinde.“ Unfortunately this organization has not done much yet to improve the spiritual life of the students. Much depends on the pastor, whom the „Landeskirche“ appoints to minister to the students. If he is a believer, which very seldom is the case, he most naturally will be interested in true spiritual life among the students. In general it may be said that this whole organization serves the intellectual fancies of the students more than anything else. The „Studentengemeinde“ in Erlangen, I was told, is strongly influenced by „Bultmanism,“ which plagues the students of theology in Europe very much.

Another, much smaller, organization is the so-called „Studentenmission Deutschlands.“ It is closely related to the Inter Varsity Christian Fellowship movement in our

universities in America. Its name at once suggests that this organization has for its purpose the winning of students to Christ. The headquarters of this movement for Germany are in Marburg—strangely enough in the heart of „Bultmanism.“ It was this group of students who invited me to come to Erlangen to conduct a series of evangelistic meetings among the university students.

No Longer Open Hearts

If this would have been in 1947, or even in 1950 when I visited Germany, I would not have been afraid. At that time the hearts of all the people in this country were open to the Gospel. Today the situation is altogether different. The German mind has overcome the shock of the last war and is totally ensnared in materialistic pursuits and has become strongly materialistic in its outlook on life. Students attending universities today were small children at the time of the war and have not fully experienced the tragedy of the end of the Third Reich and all that went with it. This is

(Continued on page 8-3)

Mennonites Erect Larger Poultry Plant

Steinbach, Man. — Construction is under way on a new, larger poultry killing plant for George Dueck and Son, well-known poultry processors at Niverville, Man.

The new plant, 80' by 100', will have a killing capacity of 3,000 birds a day and will represent an investment of \$125,000, including equipment. It is to be open by September 1 and will employ about 30 people.

New Mission Station in B.C.

Clearbrook, B.C. — A full-time mission worker will be stationed at a company town on the British Columbia coast in response to a call from a group of Christians there.

Ocean Falls was built and is owned by the Crown Zellerbach Company and is situated along the B.C. coast about two-thirds of the way up to Prince Rupert from Vancouver. The population is about 3,000. In this town a nucleus of about eight Christians are fellowshipping together and reaching out to the community with a Sunday school. A total of 35 children are now attending Sunday school, but enrollment could be doubled and tripled if adequate accommodation were available.

The Jake Gedderts and their one-year-old daughter Bonnie will be go-

ing to Ocean Falls as soon as arrangements can be completed. This is in response to the request from the Christians there for a permanent worker.

The town itself has only three miles of road, with the ball diamond the largest flat area available. The majority of the houses cling to the mountain-side with nothing but planked roadways between them. This offers very little opportunity for activity for the children and presents unlimited opportunities to reach them with the Gospel. The means and modes of travel in and out of Ocean Falls are two, air and steamship, and both are high in cost. As a result some of the residents have never left town in twenty years, making a permanent congregation a distinct possibility. Radio and television reception are not possible, so that other activity must fill the gap.

Much prayer and untiring effort, together with the blessing of the Lord, can make this a fruitful work.

Put Nursing Knowledge To Use

Winnipeg, Man. — The Red Cross news bulletin reveals that women in Altona and Steinbach, both Mennonite centres, immediately put their knowledge into practice after graduating from the Red Cross home nursing course.

A shortage of nursing staff at the Altona hospital one Saturday morning gave the ladies who had just completed the home nursing course their opportunity. When the number of patients in the hospital rose sharply, the hospital's matron appealed to Mrs. D. K. Friesen, secretary of the Altona Hospital Aid, to find what help she could.

Saturday morning was not the best time for ladies to leave their household chores, but a number agreed to come. All the following week from ten to fifteen volunteers gave two hours work a day at the hospital. The ladies have since developed a schedule which will give the hospital a specified number of workers each morning and evening.

At Steinbach, too, women who have taken this home course through the co-operation of the Red Cross Branch and the Women's Auxiliary to Bethesda Hospital, are giving some of their time to lend practical help in the wards.

The class at Steinbach, composed of women who wanted to be able to cope with sickness in their own home, was the largest ever held in Manitoba. Certificates were presented to 104 candidates on the final night and attendance had been almost 100 per cent throughout the course.

The news bulletin also reveals that residents in several strong Mennonite centres gave generously to the Red Cross in its annual drive for funds. Altona, Manitou, Mor-

den and Steinbach all turned in more than one thousand dollars to the Red Cross. Lesser amounts were given at Gretna, Winkler and other centres.

Day of Prayer Set for July 20

Saskatoon, Sask. — Mennonite congregations throughout Canada have been invited to observe Sunday, July 20, as a day of prayer. On that day they will thank God for his blessings upon the immigrants to Canada during the past 35 years and pray for brethren and sisters in the faith still living in Russia.

A joint communique setting aside the day as one of "thanksgiving, prayer and repentance" was issued here by Rev. B. B. Janz, chairman of the Mennonite Central Relief Committee, and Rev. J. J. Thiessen, chairman of the Canadian Mennonite Board of Colonization.

To date more than 32,000 Mennonites have come to Canada as immigrants. During the 35-year history of immigration the Board of Colonization has assisted many of these.

Manitoban to MCC Information Service

Akron, Pa. — Eugene Gauger recently completed his term of service with MCC Information Service and will be replaced by Miss Susan Krahn, a resident of southern Manitoba.

Miss Krahn has experience as teacher at the Mennonite Educational Institute, Clearbrook, B.C., and has spent two years in Germany as matron in a Pax residence, "mothering" the Pax fellows working there.

Mennonite Brethren Board of Welfare

— Brother and Sister Willy Janz and family arrived in Clearbrook, British Columbia, on June 14 from Friesland, Paraguay. At present they are with relatives. They will travel to Hillsboro to attend Tabor College this fall. Brother Janz, who previously studied in North America, has been serving as teacher and preacher in Paraguay.

— The Fernheim Bible School and South American Conference Bible Institute began its four-month term in Filadelfia on Monday, June 9. The faculty serving under the principalship of Brother G. H. Sukkau includes the Brethren Peter Klassen, Sr., Jacob Duerksen, Hans Wiens and Heinrich Loewen. The work of these schools is worthy of our intercession. The Bible School provides instruction to equip young people for Christian living and service in the local church. The Institute prepares such church workers as ministers, teachers and youth leaders.

Mennonite Brethren Mission Notes

Colombia Missionaries Meet

The M. B. missionaries in Colombia were together for Missionary Council meetings at LaCumbre June 3 to 5. The sessions were devoted to devotional periods and a review of the work. The devotional periods featured messages by the brethren on the person and work of the Holy Spirit. Reports on the schools, churches, stations and medical work revealed some encouraging aspects. There has been more liberty to work in recent months; there have been conversions and baptisms; congregational responsibilities are being increasingly assumed by believers. Construction of the new boys' dormitory for the national school at LaCumbre was discussed with the builder. The government and mayor of Istmina have approved the opening of a cemetery by the evangelicals and plans are now being made to prepare a place for a cemetery.

Centennial in Japan

One hundred years of Protestant Christianity in Japan will be celebrated in 1959. Protestant groups are making preparations at this time for this centennial anniversary. The Mennonite Brethren Mission is also participating and is working together with evangelical groups in preparation for this observance. Brother David Balzer has been appointed by our Japan Mission Council as our official representative to attend the Protestant Centennial Conference meetings. Further information regarding centennial anniversary planning is provided by the Evangelical Foreign Missions Association Missionary News Service: "The central committee of the Japan Protestant Centennial Committee composed of approximately an equal number of Japanese pastors and missionaries met in Atami in May. The committee indicated that the conference will be held some time in October or November of 1959 and will include in its program well-known speakers from various parts of the world. Tentative plans were made to hold the celebration of 100 years of Protestantism in Japan for at least five days in Tokyo, three days in Osada, and for shorter periods in the cities of Fukushima, Hiroshima, Hagoiya, Sendai and possibly other centers."

Mission to Russians in Hong Kong

Brother P. P. Pauls of Dawson Creek, Alberta, a member of the La Glace Mennonite Brethren Church, is conducting a Gospel ministry among Slavie refugee people in Hong Kong. He has been made available for this ministry to a European missionary organization known as „Missionsbund zur Ausbreitung des Evangeliums." Brother Pauls is supported in this work through our Board of Foreign Missions. Before coming to Canada, Brother Pauls served in missionary work in China for about 15

years among Russian and Chinese people. In a recent report he relates conversations with various individuals in his efforts to help them spiritually. While such individuals are religious and church-minded, Brother Pauls finds they lack in the Word and belief in the Lord Jesus as personal Saviour. In April a special service was arranged in the YMCA for Russian refugees. Nearly 250 of the 800 Russian refugees currently in Hong Kong responded to the invitation. The service was arranged in connection with a tea. The program consisted of singing, special music and preaching in English and Russian. Bibles, New Testaments and tracts were distributed. There were expressions of appreciation for this service. This ministry in Hong Kong is also worthy of and deserves our intercession.

Back from Hill Retreat

Our India missionaries have returned from their yearly retreat to the hills and are back on the field to resume their manifold duties. They are looking for much spiritual fruit on the stations, in the villages and among the many children in schools. Brother and Sister Jacob Ewert, who served in the Kodakanal school for missionary children during the past five years, are on their way home. Brother and Sister Peter M. Hamm, who are to succeed the Ewerts, will leave New York on June 12.

Baergs to Congo

Brother and Sister Wm. Baerg left New York on July 3 for the Belgian Congo. They will be stationed at Lusemvu to continue the work there of the Frank Buschmans who are returning for furlough. This will be the third term of service for the Baergs in the Belgian Congo. It was necessary for Sister Baerg to return with the family in November, 1956, to seek medical aid for their daughter Eleanor. Brother Baerg returned the following April. The Baergs are grateful to the Lord for Eleanor's restoration and the many prayers in her behalf. The family returns to the field with joy and anticipation. Pray that their ministry may be abundantly fruitful. The Baergs take with them a vehicle for the Congo field provided by anonymous friends of missions in Alberta. This party earlier contributed a panel truck for use in the missionary program in the Congo which the Baergs took with them on a previous term. May the Lord of the harvest abundantly bless these sacrificial givers and inspire others to do likewise.

Buschmans to Come Home

Brother and Sister Frank Buschman and family, who have been serving at Lusemvu, Belgian Congo, are preparing to return to America for furlough. They are scheduled to sail from Matadi, Belgian Congo, on

July 16 and arrive in New Orleans around August 20. May the Lord also bring them safely to America and into the fellowship of their home churches and families at Ulysses and Hillsboro, Kansas. Three baptisms in the Lusemvu-Gungu area were planned before their departure. Plans were to have these baptisms after the schools close to give the young men students opportunity to come home to give their testimonies.

Congo Missionaries Return

Recently returned for furlough from the Belgian Congo are Sisters Anna Enns to Hillsboro, Kansas; Elsie Fischer to Dallas, Oregon; and Brother and Sister Bob Kroeker to Reedley, California. Sisters Enns and Fischer arrived in Wichita June 13 and the Kroekers were to arrive in the homeland a day later.

Repairs at Belle Vue

The building committee of the Belgian Congo field met at Kajiji on May 13 and 14. Among the matters regulated was the repair of the Ecole Belle Vue school and chapel buildings. Brother Siegfried Epp is now at Belle Vue repairing and re-roofing various cabins and installing steel rods to tie together the chapel walls, which were badly cracked.

Baptism in Indonesia

From Indonesia Brother Lim Khi Thin writes that on Easter Sunday they had the joy of baptizing nine persons who accepted Christ as Saviour. He also indicates that prices are constantly rising which makes it increasingly more difficult to make a living. He closes by asking for prayer in their behalf.

Mrs. Herman Klassen Passes Away at Yarrow

Yarrow, B.C. — Mrs. Herman Klassen, 62, of Yarrow, B.C., passed away recently after ten months of illness. Funeral services were held from the Yarrow M. B. church on June 22.

Rev. Henry Classen of Vancouver served with an English message and Rev. Herman Lenzmann spoke in the German language at the funeral service. A men's group led by Rev. David Klassen sang several songs, while Mr. George Reimer sang a solo.

Ontario Quartet to Europe

Virgil, Ont. — An Ontario male quartet is going to Germany for two months this summer to assist in evangelistic work there.

The quartet has been singing on the "Moments of Blessing" radio program. Members are Peter and John Block, sons of Rev. Abram Block, Rudy Voth, son of G. Voth, Steinbach, and Menno Kroeker, son of Jacob Kroekers of Virgil. The members of the quartet are themselves partially financing the trip.

In Germany the quartet will serve at various churches and occasions, also assisting in the Ruhr evangelistic services sponsored by the Janz brothers team. Rev. H. H. Janzen will also speak part of the time at these services.

The quartet was to leave at the end of June for the two-month period of service in Germany.

Bible Conference At Redberry Lake

Waldheim, Sask. — A Bible conference sponsored jointly by the German Baptist Church of Saskatoon and the Waldheim M. B. Church was held at the Redberry Camp from June 28 to July 1.

All the services and the musical items were in the German language. Rev. J. H. Epp of Hepburn was one of the main speakers.

Lindal Group at Morden

Morden, Man. — The Lindal mission group presented a program in the M. B. church here on Sunday evening, June 29. Peter Loewen, teacher at Lindal, served as chairman.

The main item on the program was a panel discussion on the subject of worldliness. This was discussed with reference to speech, dress, entertainment, leisure time, materialism, and social relationships. Members on the panel were: Harry Guderian, chairman, Emma Lambrecht, Ed Lambrecht, Joe Shiskoski, Norman Guderian, and David Friesen.

Other items were two special musical numbers, a story for the children by Mrs. P. Loewen, and two songs by the group, led by Frank Friesen, who also made closing remarks.

Oak Bluff Graduates Nine

Oak Bluff, Man. — The grade nine and ten students at the Oak Bluff school prepared an enjoyable banquet in the school auditorium on June 26 for the nine grade 11 graduates.

Approximately 35 people attended the banquet. Each graduate was presented with a ring as a memorial to his school days in Oak Bluff School.

A Community at Work

(Continued from page 1-2)

ship of grace and forgiveness through Jesus Christ.

The chairman of the building program is Albert Lautermilch and the business chairman is Sam Sutter. The congregation hopes to have the building ready for dedication in November. I think they will make it and if they do, it will be a record accomplishment. One thing is sure, these people really work.

A Call to Service is a Call to Preparation

Children falling down the stairs, a brief chicken pox epidemic, hanging out laundry at six in the morning, young wives dashing off to catch a bus on the way to work, and a patient mother trying to pacify a crying baby while father tries to study are part and parcel of the academic career of students living at Ebenezer Hall, "home" to most of the married couples and single girls attending the M.B. Bible College, Winnipeg.

They like it there, even though some of their friends have doubted that there is much privacy there and some have openly said, "We wouldn't live in there!" The residents look upon their dormitory experiences as "an education in itself" and as "more enjoyment than a hindrance." In fact, one couple that moved into Ebenezer Hall immediately after marriage declared two years later that adjustments come easier when living with four other couples "in the same boat." They could compare and share experiences to their mutual benefit.

Increased Number of Married Students

The number of married students attending universities and colleges is one of the striking features of the post-war era. More and more colleges are building apartment houses for their married students. Educators find that married students study harder, gain more through their studies, and contribute to a better spirit on the campus.

The M.B. Bible College is also experiencing an increase in the number of married couples attending classes. In fact, next year's dormitory space for married couples in Ebenezer Hall was all reserved some weeks ago. And applications are still arriving (they find quarters in the surrounding community). In casual discussions the teachers are saying that one of the projects that will have to be tackled in the near future is the construction of more apartment space for married couples.

Last year's married couples at the M.B. Bible College provided an interesting insight into the type of student now coming to college. Some of them have been in business for up to ten years. Others were teaching. Some were mission workers who came to college to prepare more adequately for service. Others came to college as single students and later married, spending part of their academic career in Ebenezer Hall.

Why Come Now?

When you ask them why they left their jobs, tore out the roots that they had established in the community, and came to spend from two to four years at the college,



Family experiences are varied for married students attending the M. B. Bible College, Winnipeg. At left is the Harvey Goossen family. The two children are Brian, 7, and Carol, 5. The Goossens come from Niagara-on-the-Lake, Ont., where they served in the Niagara Fellowship Chapel (now an M. B. Church) in the Sunday school and in youth work. They have been at college two years and Mr. Goossen expects to graduate in two years. During the past year Mr. Goossen was home missions promoter, responsible for contacting students when Display Industries had job openings, and the Goossens served as houseparents at Ebenezer Hall.



Rev. David Nickel and family are seen at right at evening devotions in the house they rented east of the college. They came to college last fall on a Canadian M. B. Conference bursary after serving in the M. B. Mission of Saskatchewan at Compass for several years. Although he is in his late thirties—and thought he would feel out of place because of that—Rev. Nickel asserts he was received as one of their own by the younger students. In fact, they have elected him home missions promoter for next year. The Nickels have joined the Elmwood M. B. Church and are active in it.

you will receive a variety of answers. Yet underlying them all is one thought, "We saw the need for better preparation for more effective witnessing and better service to God."

One couple interviewed had been serving for four years at an extension Sunday school that developed into a church. During the summer they attended a Youth for Christ camp. More and more they became convinced that they needed a better knowledge of Scripture in order to serve better. One moonlit

night at the camp lakeshore they rededicated their life to the Lord and vowed to go to a Bible institute or college for better preparation. Within a year's time they had left their home, the young man left a well-paying job in which he had ten years of experience, and they came to college, together with their two children.

The couples interviewed do not consider their life at college—where they are spending money instead of receiving pay checks twice a month—as a sacrifice. One young wife

said, "I don't think you could call this a sacrifice. It is rather a privilege, an opportunity."

There are problems and difficulties, of course. There are bound to be, when one laundry room must serve 16 married couples and 18 single girls (the schedule was from 6:00 a.m. to 10:00 p.m.) and clothes must be dried inside in cold weather. Other factors that can create difficulties are a common refrigerator, a limited number of sinks. It is also difficult to bathe a baby. Continued on page 11-3)



Both of these couples entered marriage after the young man had been at the M. B. Bible College for one year, and both married girls they had learned to know in pre-college days. At left are the Jake Duecks (he comes from Coaldale and she from Linden, Alta.), who moved into Ebenezer Hall a year ago. Mrs. Dueck works in a local bank during the day, so finds an assist with the dishes a welcome move on the part of her husband. Mr. Dueck has been elected chairman of the music committee for next year. He has been active in speech, drama and music at college.

The Roland Sawatskys are one of those rare couples where both graduated the same year. Mr. Sawatsky



gained the B.R.E. degree, while Mrs. Sawatsky graduated from the General Bible Course. Before their marriage at Yarrow, B.C., two years ago they agreed that both would study—and both work when opportunities for that offered themselves. They have found that the Lord supplied their needs. Both Mr. and Mrs. Sawatsky sang in the A Cappella Choir and participated in practical witnessing in a polio hospital. After a session at summer school this summer, Mr. Sawatsky will go back to teaching in British Columbia; there are wide open doors for a Christian witness in this field he believes. (Staff photos)



THE Young Observers

Let's Visit a Minute

Hello, Boys and Girls!

Summer holidays are here again. I hope you are all enjoying them with your friend, the Lord Jesus.

We didn't get very far on our journey last week, did we? The dandelion had so much to say to us, that we stopped a little too long. I see it is still around.

You know, it makes me think of another weed that isn't as noble and that grows in a special place called "The Garden of My Heart." Some children leave room for it in their hearts, while others don't. Some pull it out very quickly when they see it springing up, but others water it with evil thoughts and let it grow until it is so strong that it makes them and everyone else miserable.

Can you guess what this horrible weed might be? It is JEALOUSY. It grows most anywhere. It will grow in school when your marks haven't been as good as the other children's. It will grow at home when your brother or sister seem to be getting more attention than you. It will grow on the playground when you've lost the ball game. Satan has planted the seeds in your heart—so that's where it really started. Cutting it off or just trying to forget it, doesn't do any good. It has to be pulled right out of the heart, and often only God can do this.

If we realize that we are jealous, and sincerely ask God to pull out that weed of jealousy from our hearts, he certainly will do it. He says to us: Let each esteem (think) the other better than themselves (Phil. 2:3). It would be a wonderful world if we all thought the other person better than ourselves, wouldn't it?

Let's do that this week, shall we? Remember, with God we shall do valiantly. God bless you as you try!

Love, Aunt Selma.

What Would You Do?

Jackie Henderson had just been reading Robinson Crusoe. "I should rather like to have been on an island like that myself," he said.

"I don't think you would seriously," replied his mother. "When I was your age, my brother and I had an island to ourselves and we didn't enjoy the experience at all."

"Why was that," Jackie inquired. "It's rather a roundabout story. It began with a little dog. He was lost. 'I believe he's hungry,' I said to my brother Joe. So we took him into the house and gave him some bones and bits. He ate them ravenously—then came and licked our hands, as much as to say thank you!"

"Oh, Mom, he's a nice dog," I said. "Can't we keep him?"

"No, dear," said Mom. "Tabby wouldn't like it and she was here first."

"After that, he came each day and we gave him his dinner and water and biscuits and things."

"You ought really to take him to the police station," said Mom one day. But evidently he didn't like police stations, for when we were nearly there, he bolted away and disappeared.

"I'm sorry he's gone," I said to Joe next day as we walked by a stream which led to a lake full of beautiful water-lilies. We waited a minute and looked at them, stand-

ing close to a boat that belonged to Hubert, our elder brother, as we did so.

"Do you know," I said suddenly, "it's mother's birthday to-morrow? Wouldn't it be nice if we gave her some water-lilies? She does love them."

"But we're not supposed to take the boat out by ourselves," Joe objected, "though I don't think it would matter for once."

"No, and if we asked Mom if we might, she would want to know what for, and then it would be all spoiled."

"Then, while we were talking, what should come along but our little dog. We laughed and shoo'd him out, but just as we were moving off, in he jumped again, so we let him alone."

"Joe started to row toward the lilies. The best of all were near the bank; there were some perfectly gorgeous ones at the side, just ready to open wide. 'Oh let's get those,' I shouted."

"Joe gave a good strong pull, so that the boat went farther than was intended and then something very frightening happened."

"A great swan rose out of the water with a terrific hissing. We had disturbed her nest and she intended to fight us. 'Get out,' shrieked Joe, 'and run.' And 'run' we did—the swan after us. She

would have caught us if it hadn't been for little Bob, as we called him. He faced her, barking furiously, and then seeing that we were a long way off, the swan turned round and went back into the water, much to our relief.

"When we had recovered from our fright, we found we were on a little island. The worst of it was, we didn't dare go back, and yet that was the only thing to do. But when we got nearer, we were horrified to find our boat had drifted out into the very middle of the lake."

"I began to cry, for I was really frightened. Dusk was falling; it seemed as if we had been there hours and there was no way of escape open to us."

"Never mind," said Joe. "Bob will be a protection to us. It was then, to our dismay, that we found Bob had gone!"

"Oh dear!" I sobbed. "Whatever shall we do?"

* * *

What would you have done if you had been marooned on an island like this? What do you think this little boy and girl did? We want you to give us an answer.

All you need to do is to imagine how the story really ended, or to tell us how you think the two children acted on the island and how they were rescued. Write down your story-ending in a letter, also saying how old you are and where you go to Sunday school. Everyone whose letter is printed on the Young Observer page will receive a prize. There will be a special prize for the best story ending that we receive during the month of July. All children who were 14 years old or younger at the end of May can enter this contest.

Send your letter and story ending to: The Young Observer, 159 Kelvin St., Winnipeg 5, Man.

The Story of a Hymn

The oldest Christian hymn of which the authorship is known is, I have recently discovered, a hymn for, or rather about, children. It was written by Clement of Alexandria about A.D. 180 and it is entitled "Shepherd of Tender Youth." It is really a prayer, combined with praise to Jesus the Good Shepherd.

Christ, our Triumphant King,
We come Thy Name to sing
And here our children bring,
Chanting Thy praise.

One verse called Jesus Christ "Sure helm of babes, Shepherd of royal lambs."

For those who do not have the book, I will quote the last two verses:

Be ever near our side,
Our Shepherd and our Guide,
Our staff and song;

Jesus Thou Christ of God,
By Thy perennial word,
Lead us where Thou hast trod,
Make our faith strong.
So now, and till we die,
Sound we Thy praises high,
And joyful sing.
Infants, and that glad throng
Who to Thy church belong,
Unite and swell the song,
To Christ our King.

It was written in Greek and translated into English in 1849 by H. M. Dexter. The author was probably born in Athens and grew up to be a heathen philosopher. As a young man he was willing to hear the Gospel but not quickly to give up pagan superstitions. He studied Christianity under six different teachers before he was ready to confess himself a Christian. Then, by reason of his gifts and zeal, he was given charge of the Theological School in Alexandria when he was about thirty years of age. Persecution broke out against Christians and Clement was driven from the city in A.D. 202 and died about 220.

Another hymn by Clement of Alexandria, translated into English, has its first verse as follows:—

Lead, Holy One lead,
The little ones need
The voice of their King.
The footsteps of Jesus
Are shining before us,
His children to lead,
On the heavenly way
Their footsteps to bring.

The greatest of all songs of praise is the Te Deum, and though not specially written for children, as these grow up it is a fine thing for them to commit it to memory, since it contains a summary of all the chief doctrines of the Church universal.

Its reputed author, Ambrose, was standing in the chancel of a church in Milan, Italy, in A.D. 387 and beside him young Augustine, whom he had just been used to bring to Christ. In his joy at this prodigal's conversion, this father of the early church, Ambrose, broke out (of course in Latin) with the inspired sentence:

"We praise Thee, O God."

and Augustine, who presently became one of the greatest leaders of the church, responded, in words equally inspired:

"All the earth doth worship Thee,
the Father Everlasting."

So standing together in worship and praise, the old man and the young one sang alternately the verses of this great hymn which has now been our chief Song of Praise for over 1,500 years. It is difficult to be sure about anything so far back, however, and other histories place the writing of the Te Deum in the sixth century. But the exact date is a small matter in hymns; the words are the chief thing and after that the tune which agrees.

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(67th Installment)

Then came Baltimore, Philadelphia and New York. She learned that Liberty Enlightening the World was the seldom-used real name of the Statue of Liberty on Bedloe's Island in the New York Harbor. Both names were equally appropriate, she reasoned, as she and her friend beheld the one hundred and fifty foot crowned Liberty in her flowing copper gown holding an electrically lighted torch in a sixteen-foot hand of the forty-foot right arm and the Declaration of Independence in the left hand. A few minutes later Liesbeth and twenty other tourists from many states and countries stood in Liberty's head facing out to the open sea.

"Occasionally, just for the fun of it, we Americans like to exaggerate a little, but the Statue of Liberty is not an exaggeration," someone in the crowd remarked.

"Our liberty is so unique, so far-reaching and so all-inclusive that to do justice to its real meaning we should spell it with a capital letter," someone else said.

After a few thoughtful moments, Liesbeth asked her friend, "Is it possible for a native-born American, who has not seen the absence of freedom in another country, really to understand the meaning of America's liberty?"

Her native-born friend, who at that moment was viewing the broken chains of tyranny at the foot of Liberty, grinned and said, "You have something there."

At Niagara Falls, where in the rapids and their giant waves and in the American and Horseshoe Falls Liesbeth saw the power and beauty of nature at their best, she and her teacher parted, the friend leaving for a new teaching position in a Mid-western college and Liesbeth immediately proceeding toward Toronto and a few years of graduate work. Several decades before, in the Halifax Harbor on board the Cassel, she had wished that she might set foot on Canadian soil and stand on the ground of that free and modern North American country. That wish had now become a reality.

She soon noticed that Canada, like the United States and Russia, was inhabited by people of many races and of many countries and that the cultures of those people were in evidence where they were in the majority or lived in more or less closed communities. That was especially true of the cultures among Ontario Canadians with a British background and of the

French-Canadians in the province of Quebec. As a result of progress through education, training and experimentation, however, Canada had reached a state of refinement and enlightenment that was definitely a Canadian product and could be called a Canadian culture. Much of it, no doubt, was a Canadian version of Old World cultures that through the years had been molded and shaped to fit the conditions in a free and still pioneering dominion of the British Commonwealth. Some of it, undoubtedly was related to the culture of the United States, but the end product, wherever its roots lay, was uniquely Canadian.

Canada's educational system particularly interested Liesbeth. In some respects it was so different from anything she had ever seen. In Quebec there were separate elementary schools that, under provincial supervision, were managed by religious denominations. They were financially maintained by the provinces. In some sections, French was the language of instruction. Most provinces taught that tongue in their high schools. In Newfoundland, Canada's newest province, the educational institutions, like the churches, aimed to glorify God and to train Christian citizens. Like the Molotschna educational system, all of the Newfoundland elementary schools were tax-supported church institutions.

In her teaching in the California public schools Liesbeth had missed religious education. She was interested to discover that the Ontario course of study prescribed religious non-sectarian instruction for the elementary schools, and that the high schools offered at least a few minutes of religious training or inspiration daily. Upon visiting Ontario high schools, she was refreshed by the reverence shown by the students during their periods of meditation. While the American children seemed to lose their religious heritage by default, the Canadians appeared to preserve it.

Not only the children, but Canadians in general were preserving their religious heritage. In 1906 they had passed the so-called Lord's Day Act of Canada which prohibited work "for gain" on the "Lord's Day." Consequently, business in Canadian cities stopped at midnight on Saturday night. Another manifestation of that same spirit was evident during the week preceding Christmas, when shoppers joined employees' choirs in large stores in

the annual store carol-singing. Men and women of all ages and school-children, with song sheets in their hand, stood in places provided for the occasion and joyously sang the Christmas carols of old, hailing the King of Kings.

During holidays Liesbeth went to the capital of Canada—Ottawa—and to other cities of eastern Canada. She saw the serpentine outside staircases on the Montreal homes and viewed quaint Quebec perched above the St. Lawrence River. In the Bay of Fundy she watched sixty-foot tides and in the setting of Longfellow's Evangeline became acquainted with French-speaking Acadians who were hauling produce with ox-teams. One day, with her head up in the air, she walked over the streets of Halifax as if to say, "I made it, and I am glad I did!" As she looked at the comparatively new buildings of a part of that city, she sadly recalled reading about a terrible disaster that had happened there since that night when on deck of the Cassel she and Franz had looked in the northerly sky for the Aurora Borealis. During World War I two boats, one of them a munitions ship, had collided in the harbor, taking the lives of several hundred persons and destroying a section of the city. The Old Town Clock was still there, overlooking lower buildings and in large Roman numerals proclaiming the time of day and night. The clock tower was on Citadel Hill. The Citadel on that hill as well as the clock had an interesting history, Liesbeth learned. She was thrilled to see both of them at close range. The other clock, Liesbeth found, was the Customs House clock close to the waterfront. The streets of Halifax were rich with reminders of a colorful past.

One Empire Day holiday three of Liesbeth's friends—two Toronto city teachers, Adele and Brenda, and a church secretary, Ivy—asked Liesbeth to accompany them on a short trip to a new berry-pickers' camp some miles from Toronto. The workers in that place were recent immigrants to Canada—former Molotschna Mennonites who in World War II had escaped from communist Russia and had found their way through Germany into Canada.

On the way to the camp Liesbeth said to her friends, "I wonder if I'll be able to converse with those people. Years ago I left German-speaking communities. I probably have forgotten most of my High German which was then reasonably correct, and my Low German may have become confusingly anglicized."

Languages were soon pushed into the background. The refugees told Liesbeth that the Mennonites of the Molotschna had disappeared from view. Although she had read a few magazine articles and heard a few oral reports about the fright-

ful communist treatment of Christians, those immigrants were the first eyewitnesses with whom Liesbeth had talked about the fate of her childhood and teen-age community. She was stunned.

Mercilessly the communists had slaughtered or deported to Siberia tens of thousands of Ukrainian Mennonites and Christians of non-Orthodox faiths. That would most likely include Ljuba and her parents. Families were broken up, schools and churches were taken over by the godless communists. Villages, including half of Margenau, were burned to the ground. Cemeteries, so sacred to the Mennonites, were desecrated. When Hitler's army approached the Ukraine, the people of Lichtfelde and twenty-one other Molotschna villages were loaded into freight cars, like cattle, and transported to the sands of Turkestan and the Siberian wilds. Liesbeth's Aunt Marie, who never would have hurt anyone, was mentally stunned by the sudden evacuation and shot in the back when, dazed, she turned her face toward her home, away from the railroad station where a few hours later her family and hundreds of their neighbors were packed into freight cars and sent away.

Later Hitler occupied the colonies of the Ukrainian Mennonites, Liesbeth was told. Under Hitler, many people, contrary to their faith, were compelled by circumstances to take up arms. Then Hitler retreated, evacuating the remaining Molotschna communities. With a few meager belongings, on horse-pulled vehicles, during six of the coldest months, about thirty-five thousand Mennonites from Margenau, Gnadenfeld, Rueckenau, Alexanderwohl, Gnadenheim and other villages and from those of the Old Colony and nearby settlements headed for Germany ahead of Hitler's forces. Some were killed in air raids, others were overtaken by the communists and quickly disposed of or returned to the Iron Curtain. About one out of every three, like the Ontario immigrants, reached Germany, and a little later Canada, the United States, or South America. Maria's mother and family had reached Manitoba before World War II. Helena's whereabouts were unknown.

(To be continued)

An attorney and his four-year-old son were walking solemnly home from church when the small boy looked up with a puzzled expression.

"Daddy, why do they always say 'amen' when they pray?" he asked, earnestly. "Why don't they ever say 'awomen'?"

The lawyer explained as best he could that it was an old established custom, with a biblical precedent. But the boy seemed unconvinced. "I think," he said after some consideration, "that it's because all the songs are hymns."

White and Black Temples

"If a Negro accepts Christ through the missionary efforts of a Caucasian church, can the principle of separation be used to justify discrimination against that same Negro?"

This is a question raised by Wesley Priebe, professor in Tabor College at Hillsboro, Kans., and a I-W counselor. He and several other Mennonite churchmen spent ten days visiting southern states to learn more about the integration problem.

"The colored races of the world are watching with great interest to see how the Christian church of America will resolve this conflict; our whole missionary program may be at stake," Mr. Priebe cautions.

He said this moral dilemma of the church has resulted in a wide gap between creed and deed, between the pulpit and the pew. "In principle most churchmen recognize that from the Christian point of view there is no justification for discrimination against colored people. Almost every major denomination of the South has indicated complete or qualified approval of the Supreme Court decision of 1954. But in practice the picture is different. Christian idealism yields to social pressure."

It is difficult, writes Mr. Priebe, for the Christian layman to recognize that "the church is not a club or an exclusive family group, but that it is the body of Christ in the world, a house of prayer for all."

Mr. Priebe points to a changing complexion in the missionary con-

cept of the church: "Mission fields have a strange way of shifting around. Formerly the Negro was the Caucasian's mission interest, and to some extent this is still true. In our own country, however, as one visits with Negro ministers one is embarrassed to realize that the white man's church has become a real burden of concern for the Negro.

"The white man is no longer revered. Today he is the subject of pity. The Negro has begun to feel sorry for the benighted white man who is nervously and desperately trying to enforce segregation and discrimination."

In conclusion Mr. Priebe says, "We must recognize that the gospel of salvation and love is dynamic... We should never take it to foreign lands if we do not want to recognize the thirst for liberty, acceptance and fellowship that the gospel inspires. When a soul is converted—be it housed in a white or black temple—the angels of heaven rejoice. Heaven discriminates against evil, unrighteousness and rebellion, but never against a soul redeemed from sin by the love of Christ."

Other members of the tour were Rev. Walter Gering, pastor of Bethel Mennonite Church at Mountain Lake, Minn.; Rev. H. B. Schmidt of the Board of Christian Service, General Conference; Justice Holsinger, dean of Hesston College; and Dr. Harley Stucky, professor at Bethel College.

I-W Mirror

Jesus just naturally responded to the needs of people He met because He loved them. He did not minister to their needs primarily because He ought to do so. He ministered to them because they were the objects of His love.

Satan tempts us to be neighborly for show. He knows that such neighborliness is false. We need constantly to keep close to the great heart of God so that we can be neighborly in the true sense of the word, neighborly because we love as Jesus loved.

By L. C. Hartzler in
The Gospel Herald.

Evangelism at a German University

(Continued from page 3-2)

the reason why I entered Erlangen with a slight fear in my heart, and many a prayer went up to the good Lord asking for strength and also courage to proclaim the simple, saving Gospel of Jesus Christ.

On the preceding Sunday, I stopped in at Nuernberg, where I was privileged to minister to the Free Evangelical Church in their morning service. These people have built a nice chapel and the church is growing spiritually and numerically. It is in this church where the Herbert Jantzens from Waldheim, Saskatchewan, labor. Many people in the church expressed their appreciation of the Jantzens and their services. Their only regret is that the Jantzens are returning to Canada this fall. The Jantzens have been laboring under the Greater Europe Mission. I was very grateful to hear this testimony about the Jantzens, especially because Herbert is a graduate of the M. B. Bible College. I well remember him from the days of his studies in that school.

Meets Christian Students

At Erlangen I met for the first time with a group of students from the "Studentenmission." We had a get-acquainted meeting with testimonies, Bible reading and prayer. The strategy for the three nights of services on June 9, 10 and 11 at Erlangen was discussed. I found a group of some 20 young people, students of different sciences, all of them true followers of Christ and eager to lead their co-students to the saving knowledge of Jesus Christ. We had a wonderful time of fellowship and I was greatly encouraged in my heart in view of the coming meetings in Erlangen. Among these students medical, theological and other faculties were represented. I noticed that the most eager ones were the non-theological students. My observation is that after these young people have attended theological classes for some time, even though they have not lost their faith, yet their zeal for the Lord is gone and somehow these people don't know where they belong.

After my arrival in Erlangen I was interviewed by a reporter of the local paper. He was a Catholic, but as he himself told me, he was one with an open mind and tolerant toward other Christians. He was very much interested to hear who I was, where I came from, the purpose of my coming and what I was going to tell the students in my lectures. This offered me a wonderful opportunity to witness to him about Christ and the new life. He was very attentive and came again to see me later and to discuss matters pertaining to Christian life. There are unnumbered people in Germany and in the world in general who are very anxious to hear the truth about salvation.

About 100 Attend Services

The students had distributed handbills inviting their fellow students to the meetings in one of the university lecture rooms. In one of our prayer meetings they reported how their co-students had responded to these invitations. Some had thrown these bills away as soon as they had seen what they were about. Others had made mocking remarks, and again others had quietly read the contents, folded the bill and placed it in their pocket. Several of them came to attend the meetings. Average attendance was about 100 students.

I spoke on three topics which were presented in the form of questions: Do you know the Word of God? Do you know Jesus Christ? Do you know your way through life? Attention was very good. Some of the listeners wanted to know more about these great truths and approached the students of the "Studentenmission" with all kinds of questions. The Lord has been speaking, this we know. We now commit these meetings to Him, the Word which has been preached and all the living souls who, amidst a very strong academic atmosphere, have heard the precious Gospel of Jesus Christ and were forced to think along these lines. Pray that the Lord would use this testimony at the University of Erlangen to lead some of the students to Christ.

Neighborliness

Is this mark of the true Christian becoming a lost art? Have we left the initiative to the MSO or some other organization in the local church? Are we really meeting need on our own doorsteps? No doubt much individual neighborliness never does become general knowledge. And that is as it should be, but perhaps we can remind ourselves again to be alert.

A Hindu student couple at the State University of Iowa recently expressed appreciation to a local Sunday school for gifts sent to their son, Bhaskar, during his convalescence following an accident resulting in a broken leg. The father, Bhagwat Prasad Singh, wrote as follows to the Sunday school: "Yogamaya, Bhaskar, I thank you from the bottom of our hearts for the gifts you so kindly sent to Bhaskar... It is difficult to express our heartfelt gratitude to you in words... May all of you walk in the path of the Lord."

A family who recently came to northern Indiana from the Netherlands, sponsored by a local congregation, wanted very much to

visit Holland, Mich., during the tulip festival. They needed someone to take them, since the father does not yet have his Indiana driver's license. A secretary from the office of one of our church organizations drove them to Holland one Saturday afternoon and evening in her own car, giving them a glimpse of their home country in an American setting.

God reminded the children of Israel again and again to provide for the strangers within their gates. When Jesus needed an illustration of true neighborliness, He used the story of a man who helped a stranger. Many more illustrations of such neighborliness could no doubt be found in Christian communities all over the country if they were sought out.

The prophet Isaiah gives impetus to such service in his great sermon found in chapters 40 and 41. One of the responses of men to God's greatness is shown in 41:6: "They helped every one his neighbour; and every one said to his brother, Be of good courage."

When we become committed disciples of Christ, such neighborliness will become second nature.

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Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Former Mohammedan Priest Now Christian Evangelist

In South India, a former Mohammedan priest is now sharing the Christian Gospel with his Moslem brothers. And he's found a unique way to carry out his ministry. Andreas Din operates a portable tea stall which he sets up near a crowded, bus stop in the bazaar of whatever town he happens to be in. He serves the finest flavored tea, with an ample amount of undiluted milk and clean sugar.

According to Ernest Hahn, a missionary working among Mohammedans, "Andreas sells on the average about 400 Gospel portions each month. In fact, it's difficult to keep Andreas adequately supplied with Scripture portions."

It was while he was a patient in a mission hospital that Andreas first heard the Christian gospel being preached by an evangelist. The earnestness of the man and his message impressed him, even though he was a Moslem priest in charge of a large mosque in South India. And he was surprised and pleased when the evangelist visited him in the hospital and prayed for his recovery. He was even more surprised to learn that the evangelist was a former Mohammedan.

San Francisco Crusade Ends

San Francisco Bay Cities Crusade climaxed in the mass rally at Seals Stadium June 22. Billy Graham and his associates ministered to over 700,000 persons and saw over 25,000 decisions for Christ. Television carried the Saturday night Cow Palace meetings to millions over 175 stations.

4,000 Gather to Honor Peoples Church Pastor

More than 4,000 southern Ontario Protestants gathered in Varsity Arena, Toronto, recently to pay tribute to a tireless clergyman who has spent 50 years carrying the gospel to 62 countries.

Since 1908, Dr. Oswald Smith, pastor of the Peoples Church in Toronto, has been carrying religion to as far away as the Solomon Islands. This special service, featuring some of the 600 hymns he has written, was held in his honour.

A massed choir of more than 300 provided musical background for hymn singing by the giant congregation and several soloists.

Originally a Presbyterian minister, Dr. Smith says his aim is to carry Christianity to everyone in the world.

The twenty-four books he has

written on religion have been translated into twenty-five languages and have sold more than 1,000,000 copies.

Woods Sees Christ Antidote for Reds

Universities are riddled with Communism, but universities are also being penetrated by emerging Christian student leaders—that's the vivid contrast in seething South America today pictured by C. Stacey Woods, general secretary of Inter Varsity Christian Fellowship.

The head of the 800-school interdenominational, evangelical student movement in the United States spent two months on an intensive tour of student work in South America.

He feels the American people as a whole are unaware of the vast inroads Communism is making in the universities of South America. "In the United States, where Communism too often is just thought of as

CANADASCOPE

Climb British Columbia's Highest Peak

A party of four climbers has conquered 15,300-foot Mount Fairweather, British Columbia's highest mountain, reaching the peak on June 26. The mountain had never been climbed by a Canadian party. It was conquered once before, in 1931, by a group of Americans.

The climb was a centennial project of the province, with the climbers coming from the Alpine Club of Canada and the B.C. Mountaineering club.

The mountain is situated in the boundary between B.C. and the Alaska panhandle.

Dominion Day Blast Begins Flood

Thirty-one tons of high explosive were fired at 7 a.m. on July 1 to break a rock plug in the St. Lawrence river and start a slow flood fingering across the St. Lawrence Seaway valley countryside.

Alaska to Become State

The U.S. Senate has passed a bill that will permit Alaska to gain statehood if its residents desire this. A wild celebration was touched off in Alaska when the news became known.

Alaska is the first territory to become a state since 1912, when New Mexico and Arizona were admitted. It has been a part of the United States for almost 90 years. At that time it was bought from the Rus-

sians for \$7,200,000 in a deal that has come down in history as Seward's Folly. Alaska is one-fifth as large as the whole United States and reaches into the Bering Strait almost to the eastern edge of Siberia.

Against these powers are arrayed very small, but vital groups of Christian students in Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Brazil, and Venezuela. By personal and group witness to Christ, and through Bible study and prayer, these students are having some impact on the campuses under the good hand of the Lord.

Inter-Varsity, through its affiliation with the International Fellowship of Evangelical Students, is assisting the young national student witness to Christ in South America.

A prominent businessman had occasion to visit New York City, where he remained for a few days. In writing of his experience to his wife in the west he had this to say: "New York is a great city, but I do wish I had come before I was converted."

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Canada Gains Vast New Territory

Northern affairs teams are out on the ice of Ellesmere Island making preparations for mines department teams who will move in next year to survey a tremendous new expanse of territory that Canada has added to its north.

Nearly one million square miles have been added to Canada as a result of the Geneva conference on the law of the sea. In this vast new area—an increase of 25 per cent over the 3,851,000 square miles now counted as Canada—new resources developments will be undertaken.

Double Wedding Anniversary at St. Catharines

St. Catharines, Ont. — Mr. and Mrs. John Braun Sr. and Mr. and Mrs. Henry J. Dyck of here celebrated a double wedding anniversary on Saturday, June 21.

The Brauns' golden wedding was the first one to be celebrated since the establishment of the St. Catharines M. B. Church. Rev. George Epp directed his message, based on Acts 14:14-17, to the elderly couple. All ten children of the Braun family were present for the occasion.

The Dycks celebrated their silver wedding. Rev. Peter J. Dick based his message on Joshua 4:1-4, 20-24.

The anniversary service in the church was followed by a program in which the children and grandchildren of the two couples participated.

Twenty-five years ago the same couples had a double wedding—the Brauns had their silver wedding and the Dycks entered married life.

The John Brauns were not a little surprised to receive a telegram of congratulations from her Majesty, Queen Elizabeth II.

Children's Day At Glenbush

Glenbush, Sask. — June 22 was a grand day for the boys and girls in the M. B. Church at Glenbush. It was Children's Day.

The boys and girls were all up on the platform and sang several songs together. They also had some special class numbers for us. Then there was a Bible quiz for them and a short message directed to the boys and girls. To top it all off we all had lunch together and the boys and girls played some games.

Alberta Conference At Lindbrook

Lindbrook, Alta. — Approximately 70 delegates from 10 M. B. churches and two mission groups gathered in the M. B. church here from June 21 to 23 for their annual provincial conference.

Reports from various branches of work in the province were heard, including reports by Rev. Abe Regier on the Bible school, Harold Dyck on the Alberta Mennonite High School, and Mr. Neumann on Tabor College.

Rev. B. W. Sawatzky gave a talk on some of the experiences made in the mission at Edmonton. Rev. H. Thielman gave a summary of events in the Calgary M. B. Church and city mission.

Rev. F. C. Peters of Winnipeg served as guest speaker. On Saturday and Sunday he made the book of James come alive in a series of stirring messages and on Monday he spoke on biblical non-resistance.

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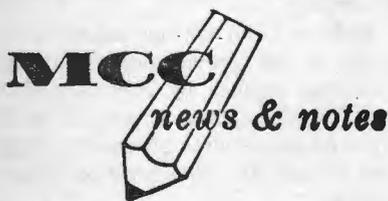
Miss Emily Suderman, daughter of Mrs. Abram Suderman, Virgil, Ont., and Elmer Neufeld, son of Mr. and Mrs. John Neufeld, were married on May 17 in the Virgil M.B. church. Rev. D. J. Klassen officiated. (Photo by P. Kliewer.)

* * *

Wendland—Epp

Miss Janet Epp, daughter of Mr. and Mrs. Henry Epp of Waldheim, Sask., and Reuben Wendland, son of Mr. and Mrs. Ed. Wendland of Waldheim, were married on June 27 in the Zoar Mennonite church, Waldheim. Rev. P. Sawatzky of Saskatoon officiated. Rev. Paul Wiebe, pastor of the Waldheim M. B. Church, also delivered a message.

The groom will be teaching this coming winter.



Christian Converts In Twillingate

Approximately 147 converts to Christianity have been added to the rolls of several churches in the Twillingate area of northern Newfoundland. Clifford Lind, serving as supply pastor at Baie Verte, has seen church attendance increase from 25 to 75 during the past winter.

This is the first record in many years of such a renewal of interest in the Christian Church, reports state. MCC volunteers, teaching and nursing in the area, are active in educational and youth leadership in the churches near them. Teachers begin each day with classroom devotions in public schools.

One pastor said such services are leaving an impact and are contributing to this turn to the Christian life.

Clothing for Hungarians In Camp

A three-day clothing distribution was conducted by the MCC relief unit in Vienna, Austria, in a refugee camp for Hungarians located at Kaisersebersdorf, Austria.

The camp populace is made up of 540 refugees, including 120 refugees who returned from Turkey, the United States, Canada, France and Sweden where they had gone following the Hungarian rebellion and had not found the new land "flowing with milk and honey" as anticipated.

The refugees were given clothing, shoes, a blanket and a piece of soap. Andre Wenger (Switzerland), who conducted the distribution said, "We had very nice things to work with and we really enjoyed this experience. But we have to say that it is difficult to please these Hungarians, for they think because they went through difficult times we must now give ourselves for them."

The United Nations, the Austrian government, welfare and relief agencies are attempting to meet the social and employment needs of Hungarians remaining in Austria. Vocational and trade projects are being set up particularly for the unoccupied Hungarian youth.

Villagers Enthused, Writes Athens Reporter

Villagers of northern Greece are enthused about the agricultural development program being conducted by MCC volunteers, reports Mr. Poliou in a story headlined "Service Without Arms" in an Athens newspaper.

"Together with the American boys they farm, go into the mountains to care for the cows. . . It is profitable cooperation, systematic work, new ways of farming and fruitful lessons for the villagers," he writes.

"They do not spend their time with theories," continues Mr. Poliou. "They work without talking; the villagers observe the systematic way of work and follow the example."

Reporter Poliou states that the Americans "do not give gifts; the help is given in the form of a loan. They lend a cow to a villager, who gives back the heifer calf which in turn is loaned to another village family."

He describes the American provision for conscientious objectors, then comments, "Although they are not forced to serve in the army, they feel obligated to serve their fellowmen."

He concludes: "It is worth newspapermen to make a visit to this area to bring to light the services of these young men who, with the flag of peace, relieve their fellowmen."

PERSONNEL:

Reedley, California.

Ada King of Reedley, California, former supervisor of MCC clothing processing in Reedley, has been assigned work in the dietary department of Kings View Hospital.

Mary Friesen of the Vancouver, B.C., Mennonite Brethren Church will begin work at the MCC Regional Office in Reedley, California. Miss Friesen formerly served in Waterloo, Ontario, and Asuncion, Paraguay. Recently she served as matron of the MCC center in Frankfurt, Germany. Her new duties will include the supervision of material aid processing.

Frankfurt, Germany.

William Zuercher, formerly of the Nampa, Idaho, congregation (MC) and graduate in Commerce from Goshen College, left New York on Friday, June 27 for Frankfurt, Germany, where he will replace John A. Hostetler as accountant in the MCC office. Mrs. Zuercher, the former Joyce Gingerich of Chapel, Nebraska, is a graduate of Goshen College in Elementary Education and will receive her assignment in Frankfurt.

More Clothing Needed Overseas

"A jacket on his back puts a smile on his face."

On this note Mennonite Central Committee is appealing to congregations throughout North America for increased contributions of clothing to help meet impoverished, refugee and disaster-stricken people in many parts of the world.

All religious relief organizations in America are stepping up the volume of their clothing distributions this year in the light of the great needs.

Although no major war has precipitated colossal disaster needs, very great needs still exist among refugees. Drought and floods have caused needs in some areas.

MCC is increasing its relief distributions particularly in Hong Kong, where three million persons are crowded, and in Jordan, where thousands of Arabs whose homes were formerly in what is now Israel are in their eleventh year of homelessness.

As much clothing as people wish to contribute can be used overseas. Good used clothing should have at least six month's wear. All types are needed—for men, women, children and babies—for dress and work, for cold and warm weather.

The cost of processing clothing and delivering it to ocean ports is eight cents a pound. A contribution of this amount will put clothing processing on a self-supporting basis, making regular relief contributions available for the support of the overseas workers and programs.

Clothing contributions affiliated with the Mennonite Board of Missions and Charities, Elkhart, Indiana, need not send funds designated for processing. Relief contributions from this group are budgeted by the Relief and Service Committee from the requested fifty cents per member per month.

Clothing may be taken or sent to: MCC Clothing Depot, 189½ King Street East, Kitchener, Ontario.

Posters reminding of the need are being distributed to congregations.

Tabor College

Additional student housing for next year will be made available by the leasing of two large frame structures in Hillsboro by Tabor College. Ray Wiebe, college business manager, reports that the large building at 315 South Main Street has been leased and will provide room for twenty girls next fall. This building has been named Cedar Hall. At present Henry D. Ens, superintendent of buildings and grounds, is supervising the repairing and redecorating of this structure. This work is scheduled to be completed by August 31.

Men and friends from the Hillsboro community donated 140 hours in painting the exterior of Cedar Hall. The painting of this Hall was organized by M. A. Kroeker, Business Office Assistant, and was finished earlier in June. Jake K. Jost of Hillsboro is the owner of the building.

The large frame dwelling at 201 East "A" Street has been leased by the college for a men's dormitory. Tabor College students have been rooming in this building for a number of years. This dormitory will be known as Goentzel Hall. Mr. Leo J. Goentzel, former Tabor instructor and now residing in Wichita, Kansas, is the owner of this building. The college administration has made these arrangements for student housing because the present college owned housing will not be able to accommodate all the students next fall.

President to Conferences

President Leonard J. Franz attended the Quadrennial Convocation of Christian Colleges held at Drake University, Des Moines, Iowa, June 22-26. A convocation of representative persons from each of the Protestant colleges in America, for the dual purpose of affirming the vocation of the Christian college and studying its role in the mid-twentieth century, centered its theme around "The Vocation of the Christian College."

Dr. Franz also plans to attend the Canadian Mennonite Brethren Conference meeting at Winnipeg, Manitoba, July 4-9. He will represent Tabor College at this Conference.

"Touch Not Mine Anointed Ones"

One day a deacon received a visit from a church member who was out to awaken a feeling of enmity toward the pastor of the church, in order to have him dismissed. After the greetings, the visitor began to complain about the spiritual condition in the congregation and led on the question why no one had been converted during the last two years.

The deacon hesitated somewhat, but replied, "I do not know."

The visitor then asked: "Do you consider our pastor to be an extraordinary person?"

"No, that I do not," answered the deacon.

"Do you think that his preaching is unusually grand?"

"No, I do not," was the reply of the deacon.

Now the church member took courage and boldly asked: "Would it not therefore be better to get rid of him and find another preacher?"

The old deacon sprang up as if pierced by an arrow and replied sharply: "No, I do not think so."

"Why not?" asked the visitor and added: "You are agreed with me in everything I have said."

With gripping seriousness the deacon began to relate the following experience:

"Thirty years ago my heart was deeply humiliated, and since then I have sought to walk in quietude before God. At that time I made a vow to the Lord, and you must not tempt me to break it. I had become inveigled into a conspiracy against a servant of the Lord to have him removed from a charge where God had placed him to labor. In my blindness I believed that this was an insignificant thing, for I thought that the main thing was to have the church pews filled with hearers. We deemed that we served God and the church when we drove the godly man away from his task. We made him plainly understand that his work among us was finished. We complained because there were no spiritual awakenings. We ran about and spoke ill of him, criticizing and condemning in place of supporting him by prayer and work. And then we demanded a blessing through a person against whom we worked! We embittered his life, until he was worn out, broken down and ill, and in that state he moved away from us to die.

"As soon as he had left, a powerful spiritual awakening broke forth in our church, and our children, who had walked in sin, were saved. All of this was the fruit of his labors. Because I had been much humbled in my activity, I resolved to make the journey to him, in order to confess my sin and to thank him for his faithful work. But the Lord prevented me for some time, the deeper to teach me the serious lesson that whoever touches His

servants touches the apple of His eye.

"By and by I heard that the pastor was seriously ill and then I determined to visit him together with my lately converted son. It was evening when we arrived at the home and were received by the pastor's wife, who said: 'He is dying, and can you have come to increase his suffering?'

"Has it actually come to this, I thought in despair, that he, who was more to me than a brother, until false persons influenced me and separated us, should by my presence at his deathbed have his sufferings increased? Then I cried out within me, and confessed my sins to the humble but severely tried wife and begged that I might at least be permitted to kneel by the couch of the dying one to receive his forgiveness.

"When I came into the room, he opened his tired eyes and said: 'Brother!' I bowed down beside him and wept. Then the dying man lifted his hand and said: 'Touch not mine anointed ones and do my prophets no harm.'

"I tried to explain to him, that I had come to confess my sin, and to bring to him one who through his labor had been gained for God. But—he was unconscious of everything taking place about him. I kissed his forehead and told him how much he had been to me, and begged his forgiveness for my lack of love, and promised to care for his wife and children in the future. But his answer was: 'Touch not mine anointed ones, and do my prophets no harm.'

"I remained with him through the whole night, and when the sun rose I closed his tired eyes forever. I offered his widow a home to live in, but she did not desire it. 'For,' said she, 'my husband has left us to God, and He will provide for us.'

"The words of the dying one have pursued me ever since, and I now understand somewhat the worth which they have in the sight of God who give themselves wholly to His service.

"Since that day I have talked less than before, but I have constantly sought to support the pastor, even if he have no extraordinary gifts. I would give all I possess if I could undo my misdeeds against this brother. Pray God, therefore, for grace to conquer the temptation into which you have fallen."

These serious words hindered the visitor from continuing his evil intention.

It is easier to criticize than to be infallible, easier to speak ill than to work, easier to set fire to a house than to build it up, easier to injure the reputation of your neighbor than to build up his good repute. —Lutheran Herald.

Need to Elevate Sights

(Continued from page 2-4)

and they will check out one by one. Then let him check them all with the Holy Scriptures and again they will prove to be sound.

What then is the trouble? Why the inertia, the torpor that lies over the church?

The answer is that we are too comfortable, too rich, too contented. We hold the faith of our fathers, but it does not hold us. We are suffering from judicial blindness visited upon us because of our sins. To us has been committed the most precious of all treasures, but we are not committed to it. We insist upon making our religion a form of amusement and will have fun whether or not. We are afflicted with religious myopia and see only things near at hand.

God has set eternity in our hearts and we have chosen time instead. He is trying to interest us in a glorious tomorrow and we are settling for an inglorious today. We are bogged down in local interests and have lost sight of eternal purposes. We improvise and muddle along, hoping for heaven at last but showing no eagerness to get there, correct in doctrine but weary of prayer and bored with God.

By Editor A. W. Tozer in the *Alliance Weekly*.

Call to Preparation

(Continued from page 5-4)

under a shower—and then to put it to sleep when its crib is separated from the "living room" by only a curtain. A community of toys in the hallway provides practical lessons in non-resistance for tiny tots.

"But if you want to serve the Lord you have to be willing to sacrifice," one person said. Another one declared, "You have to be absolutely sure it is the right course, or else it will be discouraging."

But these difficulties are also a blessing in disguise. Withdrawn personalities have been known to blossom out into likeable and congenial persons through the daily and close contact with others. Lessons in sharing are invaluable for later service. Striking answers to prayer solidify faith in the providence and love of God.

One couple faithfully tithed their earnings. At Christmas they sent five dollars to a home missionary. That same week a sack of flour stood at the door.

Many Answers to Prayer

Another couple expected their second child and was in financial straits. Before the baby was born \$100 arrived—and after the arrival of the newcomer another \$100 came by mail.

One husband declared that the

greatest answer to prayer was that he had remained healthy throughout the years at school and was able to work periodically to provide the necessary supplies. He had even been able to attend summer school and found a job the day after the course ended. Another stated, "You anticipate a need—and the Lord provides."

"When I came to college I had enough money for one year. The next summer I married and at the end of the second year we had as much in our pocket as at the beginning of the year," one young husband testified.

Others declare that it is better to come with enough financial support for the expected term at college so that more time can be devoted to study. But even then the temptation is to earn the extra dollar for the "rainy day." And there are those—as one family experienced when one after another of the family members became ill. On the other hand, some say, "We came here to study, didn't we?"

Easy to Neglect Church Contacts

It is easy to live as a large "family" at the dormitory and neglect contacts with the local church. Daily chapel periods, prayer meetings in Ebenezer Hall and in the school, and daily attendance at classes with a spiritual impact can make one feel that association with a church is not necessary. Yet one couple found that singing in a church choir provided many open doors and rich seasons of blessing. Another found service in a growing mission church stimulating.

"We found a warm reception in the church," one family living outside of the dormitory declared. "We cannot complain that we have not been welcomed." The mother of three found the fellowship in the Missionary and Prayer Group stimulating.

When asked what had been some of their greatest blessings, one said it was to see the college as the centre of the entire conference, with students from all over Canada there and conference leaders as teachers. Another asserted that his experiences in singing and witnessing in a polio hospital had been really rewarding—especially since he had been married and could take his wife along. A growing acquaintance with God's Word and with Christ proved to be an enriching experience, another testified.

Whether studying ("I do most of it in my room—it's so quiet here"), attending chapel services ("We take turns looking after the children so the rest can attend chapel"), or cast in utter dependence upon the Lord ("He often answers even before we begin to trust") married students at the M.B. Bible College find the years of study enriching and rewarding. All of those interviewed were enthusiastic about life in Ebenezer Hall and recommended it to others.

Farewell for Africa Missionaries



Rev. and Mrs. Wm. Baerg and family were to board a ship in New York on July 3 for a third term in the Belgian Congo under the M. B. Board of Foreign Missions. With their parents on this picture are Bruno and Velma in the front row, Eleanor, Irene and Edith in the back row. Their field address will be: Rev. W. Baerg, A.M.B.M., Lusemvu via Kikwit, Congo Belge, Africa.

Morden, Man. — Friends from all over Manitoba filled the Morden M.B. church to overflowing on Sunday evening, June 15, to bid farewell to Rev. and Mrs. Wm. G. Baerg, and family, who left on Tuesday to return for a third term of service in Africa.

Short words of farewell were heard from persons representing the various phases of church work in which the Baergs had been active. The ministers of surrounding churches also were given an opportunity to extend farewell greetings to the missionaries on behalf of their congregations.

A short message was delivered

by Rev. J. H. Quiring, pastor of the Winkler M.B. Church, and Rev. J. P. Neufeld, pastor of the South End M.B. Church and member of the M.B. Board of Foreign Missions. Then Rev. F. H. Friesen, pastor of the Morden Church, spoke on behalf of the local congregation, emphasizing the challenge the Baergs had been for the church. He also presented the Baergs with a gift on behalf of the church.

Music during the service was provided by the church choir and John Pauls, who sang "Ein Leben nur."

In his brief closing remarks, Rev. Baerg left the church and all those present with the challenge not to

forsake the calling of God in our hearts and in our lives. He declared, "God is the one who has called us and leads us. He is the one that can make the impossible possible. God is the one who has kindled a fire in our hearts and he is the one who can keep it burning in our hearts, that His will be done."

"If you will not be on your knees praying and interceding nothing will happen and we can do nothing," he told the congregation. "We are going out with much joy, deeply convinced that God, and only God can give us victory. But you must pray. And then God will work in a most wonderful way."

Hospital Administrator Going To Korea

Steinbach, Man. — The administrator at the Bethesda Hospital here resigned his position recently to accept a position as MCC director of relief work in Korea.

Mr. J. M. Klassen, son of J. J.

Klassen of Steinbach, will be going to Korea with his wife and two children about the fourth of August to assume his new responsibilities there.

A former teacher, Mr. Klassen has been administrator at the local hospital for four years.

On the Horizon

July 3 to 21 — Brunk revival campaign at Abbotsford.

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 6 to 12. — Boys camp (8 to 10 years old) on the grounds of the Eden Christian College. Applications may be had from W. D. Warkentin, R.R. 1, Niagara-on-the-Lake, Ont.

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

July 13 to 19. — Camp for boys ages 11 to 13, at the Eden Christian College campus, Virgil, Ont.

July 13 to 19. — Children's camp at the West Bank Bible Camp, Leinan, Saskatchewan. Write Rev. J. J. Thiessen, Herbert, Sask., for information.

July 13 to 20. — Bible Camp for

boys up to the age of 13 at Redberry Bible Camp, Saskatchewan.

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 20 to 25. — Young people's camp at the West Bank Bible Camp, Leinan, Sask. Rev. F. C. Peters, M. B. Bible College instructor, will speak.

July 20 to 26. — Camp for girls, ages 8 to 10, at the Eden Christian College campus.

July 26. — A one-day married couples camp, with Rev. F. C. Peters speaking, at Westbank Bible Camp.

July 20 to 27. — Bible camp for girls up to the age of 13 at Redberry Bible Camp, Saskatchewan.

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

July 27 to August 2. — Camp for girls, ages 11 to 13, on the grounds of the Eden Christian College.

July 27 to Aug. 2. — Bible camp for youth, age 14 and up, at Redberry Bible Camp, Saskatchewan.

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 3 — The annual Sunday school workers' conference of the M. B. churches in Manitoba will convene at Lake Winnipeg Mission Camp, Arnes, Man.

August 1 to 4 — Youth Camp at the Gospel Light Bible Camp, Clear Lake, 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.

August 25 to 29 — Youth Camp sponsored by the British Columbia M.B. Youth Committee for young people ages 13 to 16.

August 30 to 31 — Annual Youth Rally of Mennonite Brethren churches in British Columbia, to be held at the Pentecostal Camp, Clayburn.

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