

Mennonite Observer

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

I Cor. 2:2.

★
YOUR CHRISTIAN
FAMILY WEEKLY

October 24, 1958

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. IV, No. 43

Challenge to Youth at Niagara Church

By Holdina Voth

Virgil, Ont. — The Niagara Mennonite Brethren Church held its annual Young People's Conference from October 10 to 12. Rev. Walter Wiebe, teacher at Eden Christian College, served as speaker for the five services.

In his first message Rev. Wiebe extended the challenge of Christ to youth, pointing out that to be channels of blessings young people must have a true experience of salvation and register continued spiritual growth.

The responsibility of the local church to its young people served as the theme for Rev. Wiebe's second message. He stated that the young people are the church's greatest treasure and responsibility. As such it should try to understand their needs and provide for them, not neglect their spiritual gifts, stir up the spiritual talents, and provide avenues for Christian service.

Young people also have a responsibility to the church, Rev. Wiebe asserted in the third message. He cited I Timothy 4:12, emphasizing the need for young people to be an example and to use their talents in the service of the church.

"Needed Emphasis in Youth Work Today" served as topic for Rev. Wiebe's fourth message. These are:

- The true biblical conversion experience.
- Christianity is a matter of discipleship.
- Proper methods of youth work.
- Youth work should be done by

young people, but under adult leadership. Young people need to make their contribution to the total work of the church, for as they are given responsibilities the church will be training its leaders for tomorrow.

The Saturday night service was evangelistic. Rev. Wiebe explained the true conversion experience according to Luke 15:11-24.

During the conference, the children's items proved helpful in bringing the children to the services. The choir and several groups aided in the musical part of the program.

Offerings received at the conference were designated for the yearly support of a native evangelist in Africa (the young people's project) and towards the Bible Memory Association.

A fellowship lunch was served following the afternoon service on Sunday.

Klassen), and to Paraguay, (Rev. J. Wiebe), for opening their doors to the immigrants.

On behalf of the Mennonites from Paraguay, Rev. J. Wiebe thanked the MCC, the Mennonite Board of Colonization and the Mennonite churches of Canada for making spiritual and material provision for them.

Several Mennonite choirs added to the enjoyment of the program.

Thanksgiving Festival Held By Immigrants

By Peter and Dorothy Wiebe

Winnipeg, Man. — It was a great sight!

The large Young United Church was filled to capacity by Mennonite immigrants of the last 15 years and their friends. Many people had come hundreds of miles to worship and praise God in fellowship with others who had experienced God's leading.

The well-constructed program, covering all phases of the migration from 1943 to 1958, was under the able leadership of Rev. G. Epp. Words of greeting were given by Bishop Hans Epp and Rev. Herman Dueck.

The main speakers of the afternoon were: Bishop J. J. Thiessen, Saskatoon, and Rev. G. Fast, Winnipeg. "Have You Reason for Thanksgiving?" was the theme of the first message. Rev. Thiessen pictured the life of the Mennonites in Russia, contrasting it with life in Canada at its present height of

prosperity. He repeatedly exclaimed: "Is this not enough reason for thanksgiving?"

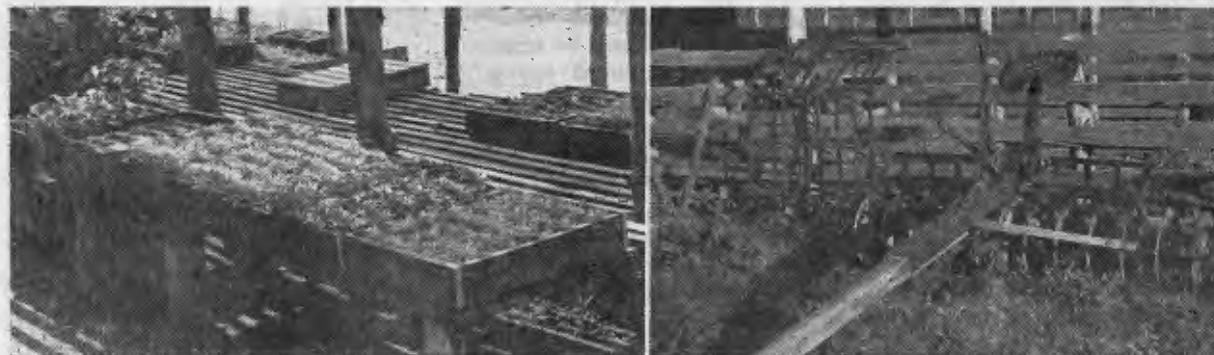
Rev. G. Fast spoke of the persecution in Russia, the loss of loved ones, of cold, hunger and endless misery on the road to freedom, closing his message with the words: "Have you joy in your heart for giving thanks?"

A number of brethren had been selected to give special thanks to God for leading His children from a land of distress to Canada, where they are free to worship their God.

One of the highlights of the afternoon was the poem "Rückblick und Ausblick", recited by Neta Neufeld.

Rev. Cornelius Penner made a heart-touching appeal to remember the loved ones who had to stay behind in Russia.

The program came to a climax when sincere thanks were offered to Canada (by W. Janzen, teacher at the CMBC), to Germany (Hans



AGRICULTURAL PROGRESS is made only through extensive experimentation and hard work. At left you see flats of vegetable seedlings under the half shade on one of the experimental farms in Paraguay. These farms are operated cooperatively by MCC and the colonies, with part of the staff consisting of voluntary service workers from North America. At right is a horse-drawn disk such as is used at the farm. Many such implements were sent to the Mennonite colonies by American and Canadian Mennonites some years ago when a general implement collection was made. They have been invaluable in improving the agricultural lot of the colonists. For more particulars see "Paraguay—Land of Promise" in the October 17 issue of this paper.

Institute's Opening Conference Attracts 1200

Abbotsford, B.C. — More than 1,200 students, graduates and supporters of the Mennonite Brethren Bible Institute at Clearbrook partook of the blessings at the opening Bible conference of the school, from October 11 to 13.

Rev. Frank C. Peters, teacher at the M.B. Bible College, Winnipeg, served as guest speaker for the three-day series of meetings in the MEI auditorium. His messages centred on the tests of the Christian faith, as stated in the book of James. In his first message he gave an introduction to the book. This he followed up with talks on faith tested by its attitude toward the Word of God, by its attitude toward the brotherhood, by its production of works, by its control of the tongue, and by its reaction to the world.

Rev. A. H. Wieler, principal of the school, served as chairman, assisted by the other teachers and local men in the invocation and other items on the program. The Bible School Hour choir sang, directed by H. P. Neufeldt.

The Monday night service was sponsored by the alumni association of the school, with alumni president A. J. Klassen as chairman. Feature item was a panel discussion on the role of the Bible school in today's Mennonite Brethren churches. Members of the panel were Henry Friesen, John Wittenberg, Henry Kleir and George Konrad.

Of special interest to former students was the Monday afternoon get-together at the school, where former students met the staff and the present student body. Rev. Peters delivered a challenging message on the "Final Test of Schooling."

EDITORIAL

Service to the Community

On another page of this week's issue we carry a call for volunteers from the Winnipeg Welfare Council. Needed are people who will assist in community projects of various kinds.

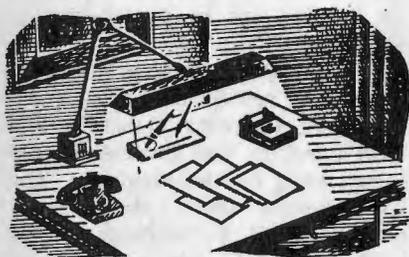
As Mennonites we have often lived apart from the rest of the community. We have practised a withdrawal technique when we should have adopted a penetration approach. We have thought of our neighbors as sinners, as "the world," and not as persons whom God loves and wants to love through us. At the most, we have considered the community as a field for evangelistic endeavors. We have possibly been concerned with their soul—forgetting that the soul is housed in a body with needs and desires, with frustrations and discouragements much like ours. We have made use of community services, but generally contributed only very little to their operation.

This has won us the ill-will of many. Again and again we have been described as lacking in community spirit. We have been termed a "mystical sect." Many have confused us with the Doukhobors. All this need not have happened if we had seen our responsibilities on the community level.

It is refreshing to see a new spirit emerging. During the last decade members of Mennonite churches have assumed positions on hospital boards, on welfare councils, served on committees of various kinds (CARS and Red Cross), and aided in other community projects. We are beginning to see that if we want to win our neighbor to Christ we must first gain his respect as representatives of Christ. We are beginning to see that we must love the person, even though we hate the sin. Some of us have realized that only genuine interest in the whole person will open the heart to the Gospel.

It is true that many are busy in church work, serving on innumerable committees, in the Sunday school and in youth work. But we must also realize that as Christians we owe our community something. We as believers are best qualified to serve on parole boards, to serve in children's aid, to lead community youth groups into paths of righteousness, to drive disabled and elderly persons to places they need to go, to do hospital visits, and to give programs in various institutions. Only believers have the love of Christ motivating and animating them.

Our church extension efforts, our community evangelism efforts, and our personal witnessing will always be seriously hampered until we manifest a genuine interest in the community's residents, until we show them that we love them—not only their soul. Only when we do this will we cease to be a "Volkirche" recruiting members only from our own families. Only then will our neighbors see that we have a vital, life-orientated even though Christ-centred, Christianity that meets all of their needs.



Pen Points For Reporters

Spotlight on Camping: The news spotlight is focusing on camping programs more and more every year. As individuals and churches see the great value in a Bible-centred camping program they are throwing their support behind camping. A report of a highly successful camp for juvenile delinquents carried out by (Old) Mennonites in the U.S. midwest appeared recently in the *Gospel Herald*. We hope to reprint parts of this challenging report at a later date.

Keep your eye on developments in the camping program and let us

know of events transpiring in this field.

Helpful? Several reporters have written that this column is proving helpful to them. This is our object. Should you desire some phase of news writing, feature writing or news gathering discussed, include a note to this effect with your next report.

Another First-Timer: Last week's issue carried the first report to this paper by Arnold Voth of Dalmeny, Sask. We are waiting for his next one, to see how the Lord has blessed
(Continued on page 10-3)

DEVOTIONAL

The Dangers of Overstimulation

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

It is common knowledge that life proceeds by the simple interplay of stimulation and response. Light stimulates the eye to see, sound waves stimulate the ear to hear, food stimulates the digestive processes, and so throughout our entire body.

Our emotions also require stimulation to trigger them off. The crying of a child in pain, for instance, may arouse uncontrollable feelings of pity in the heart of the mother and prod her to swift, tender ministrations to relieve the child.

The whole human personality, physical, mental and spiritual, tends to remain quiescent until appropriate stimuli arouse it to action. That is the way God made us, and as long as everything is kept in proper balance our lives go on their normal way.

Stimulation is good; overstimulation is a positive evil productive of every kind of physical and mental injury. And overstimulation has in recent years become a recognized part of our civilization. Indeed it is now a necessary part of it. The modern edifice we call our way of life would collapse were it not upheld by the pressure of abnormal stimulation.

The tendency toward excessive stimulation is seen everywhere. Entertainment that once satisfied people now excites nothing more than boredom. The theatrical pages of the daily papers tingle with such words as "tantalizing," "suspenseful," "breathless," "terrifying," "explosive." Recently one particularly spinechilling number at the local bijou advertised itself as "the world's greatest horrorama" and promised that the jaded citizens who came to see it would find it "a billion-shock masterpiece."

This kind of thing in varying degree is found also in our automobiles, furniture, books, art, music, clothes, and gives evidence of mass emotional dope addiction in an advanced stage. People have lost the ability to loaf and think and invite their souls. They must be constantly excited by external agents to make life bearable to them.

My words are of course addressed to regenerated souls who are humble enough to be willing to learn and hungry enough to want to. I have not the dimmest hope that any politician, economist or advertiser will heed my warning even if what I write should by accident fall into his hands. The inhabitants of Vanity Fair are not likely to listen to the words of a Christian.

But the Christian needs stimulation. This the Bible teaches with great plainness and candor as in such passages as these: "Wherefore

I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (II Tim. 1:6). "Exhort one another daily" (Heb. 3:13). Every call to repentance, every exhortation to advance in the spiritual life, is meant to arouse the sluggish heart to seek God and His righteousness. Christ Himself was "moved with compassion" when He saw the hungry multitudes. Paul's Macedonian vision was given to stimulate missionary action. The so-called hortatory passages in the New Testament are there to inspire moral obedience.

Overstimulation, however, is always bad. Certain highly emotional religious groups appear entirely incapable of carrying on unless they are aroused to a high pitch of nervous excitement which, incidentally, they mistake for the movings of the Holy Spirit. Serious as this is I still believe it is more sincere and less injurious than that new play-boy type of Fundamentalism which can only exist by high voltage external stimuli. One such group recently advertised a missionary rally as a "missionary spectacular." These misguided friends simply do not see the glaring inconsistency between this and legitimate New Testament methods.

No Christian should need any other stimulation than that afforded by the Word of God, the indwelling Holy Spirit and prayer. These along with the overwhelming needs of the lost world should provide all normal stimulation. Anything beyond this is unnecessary and can be dangerous.

Mennonite Observer

Our Christian Family Weekly
for Mennonites of All Age-groups

LESLIE STOBBE — Editor
Telephone

Office: LE 3-1487 Home: LE 3-4081

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

Address all correspondence to
the above address.

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

Subscription rate: \$2.25 a year;
in combination with the
Mennonische Rundschau — \$5.00 a year,
payable in advance.

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

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

Mennonite Student Visits Poland

Winnipeg, Man. — In a letter received last week, Bernje Peters of Sardis, B.C., tells of a visit he made to Poland this fall. Mr. Peters is a second-year student at Marburg, Germany.

He writes: "I have been in Poland for a two-week visit this fall. The trip was made possible by the cooperation of a German student organization and the Polish counterpart. Although a loose program had been prepared for our group of students from the Federal Republic, we had complete freedom of movement. I left the group altogether after we had spent a week in Warsaw and Krakow and travelled to Danzig and Posnan on my own.

The Poles enjoy considerable freedom since their mild revolution in 1956. Nearly all express their thoughts openly without fear—thoughts usually anti-Russian, anti-Communist and anti-German. I was surprised by their intense nationalism. Although they are relatively poor, nearly all essentials are available for all people. Poland is still orientated to the west as far as culture is concerned.

The Polish people are reportedly very religious. What I saw would indicate that this is so. In one Roman Catholic Church I was impressed by a few people spontaneously singing a hymn before a statue. In Krakow I was sought out by a man who listens to the German programs from Quito and Tangiers. He asked me to send him some Ger-

man devotional printed matter. In Danzig I met a young Baptist couple, both students. We quickly felt our kinship in the faith, and although our conversation was limited to what I could say and understand in Polish and Russian, we still became close friends.

Although no Mennonites live in Danzig or vicinity today, there are still concrete traces of them. Not far from city-centre there is a 'Street of Mennonites' and near it a 'Church of Mennonites' (P. M. Friesen has a picture of the church and pastor's residence, which are still nearly unchanged, in his history book). The church is being used by a group akin to the Pentecostals. One of the brethren showed me around the recently renovated building and assured me that it was serving to the glory of God.

One fact that has given me no excuse to feel alone in a strange country here in Germany is the existence of an M. B. Church at Neuwied, about 30 miles upstream from Bonn. It is positively disappointing to the Vogts (workers there from Hillsboro, Kans.) if M.B.'s from America come to Germany and don't even look in on them. Victor Doerksen (Winnipeg) and I recently spent a most pleasant week-end there. The Saturday evening men's prayer meeting reminds me of college days. We students are certainly fortunate to have this possibility of fellowship."

Wives of Martyred Missionaries Reach Auca Village

Quito, Ecuador. — Rachel Saint and Betty Elliot, wives of two of the five men killed by the Auca Indians in the first attempt to bring the Gospel to them, reached Auca Village by land about two weeks ago. It is reported that they have been seen by an M.A.F. plane at the village and that they were well received.

Mrs. Elliot took along her three-year-old daughter on the three-day trip into Auca territory. The trip is a sequel to a previous trip into Auca territory by three Auca women, one of whom escaped the Auca tribe 12 years ago.

In November of 1957 a Quichua Indian brought word to Gwen Tidmarsh and Betty Elliot in Arajuno that two Auca women were at the Quichua Indian houses on the Curaray river. One of these women proved to be the older woman who came to Palm Beach in January of 1956, when the five men were there. These two women have lived with Betty Elliot for the past 10 months. In June of this year they joined Rachel Saint and the Auca girl Dayuma, who had escaped 12 years ago and was baptized upon confes-

sion of faith in Christ this year. These two missionary women with the three Aucas have done intensive studies in the Auca language.

Three Auca Women Return for Tribal Visit

After much debating and consideration, the three Auca women decided to return to their people. They left September 3, heavily loaded with gifts for their people, three pup dogs, and food for themselves and the dogs. After they had gone, Betty Elliot wrote to Marjorie Saint: "We have entrusted them into the Lord's care, and that is a secure place to be."

Five days later, Danny Derr, one of the Missionary Aviation pilots, and Betty flew over the Auca houses; Marjorie Saint reported on the BACK HOME HOUR broadcast of HCJB on October 5. Betty thought she saw Mankanu, one of the women, waving vigorously and pointing in one direction. They flew around, but saw no signs of the other women. Three days later Betty Elliot and Johnny Keenan flew over the area again, but they saw no signs of anyone they knew.

Several days later Dr. Tidmarsh, and Dr. Woods made a trip to the Curaray area. One day they heard a terrible scream across the river. They tried unsuccessfully to get the Indians to take them across the river.

Marjorie Saint had flown out to Arajuno in the meantime, relieving Dr. and Mrs. Tidmarsh, who returned to Quito for dental work. She describes the momentous occasion when the three women returned as follows:

Bring News of Canadian's Death

"It was Thursday, September 25. . . . Suddenly I heard Betty calling, 'Guess what, the women have returned. . . . Betty, Valorie and I changed our shoes immediately and set out to meet them (at the river—Ed.). We had not gone far when we heard someone singing in English with an Auca accent, 'Jesus Loves Me.' It was Dayuma, followed by the other two women and seven others. One of them was one of the wives of George, the Auca man who was on the beach with the five fellows. She had brought her baby, George's son. We learned later that at the time George was killed—less than two years ago, she followed tribal custom and strangled her

baby daughter with a vine and buried her with her father.

"For the next two days Betty poured questions at Dayuma. . . . Dayuma saw her mother once again after 12 years. The Aucas told her they would like Betty and Rachel to come in—that they never knew anyone truly wanted to be their friends. One man Dabu told them that he cried when he heard that some had killed the five foreigners. He said he waited a while and then went to the beach and felled a tree so that no more foreigners would come in and be killed.

"The Aucas also told of killing another foreigner just recently, Mr. Tremblay of Canada. Betty asked whether the other two Auca women, Mankamau and Mintaka, had told their people that the foreigners did not eat people? 'Yes.' They said, 'What in the world did you think they would eat anyone for—they think you are the people eaters.' Were these new ones afraid to come with you? 'No', said Dayuma, 'they came shouting with glee.'

"Dayuma said, 'I began to teach them right away. When I spoke thus, two of them cried. The next day one woman came to me again and said, Tell me more about your God.'"

Youth Workers Discuss Aims and Plans

Newton, Siding, Man. — Approximately 30 youth workers and others interested in this phase of church work gathered in the Mennonite Brethren church here on Sunday afternoon, Oct. 19, for an exchange of ideas and plans.

Arranged by the district, the meeting drew workers from Domain, Newton Siding, Elm Creek, and Springstein. After a welcome by the local youth leader, A. A. Dyck, and the district youth leader, David Froese of Springstein, the meeting was turned over to the provincial youth leader, Leslie Stobbe.

In the ensuing discussion aims and objectives of youth work were outlined. Then the discussion centred on organizational means of aiding in the achievement of these goals. In a short talk, Mr. Stobbe outlined the characteristics of a good youth worker as:

- Deeply spiritual. He will be continually experiencing Christ, have an unshakable faith in God, a goal in life, and have the respect of both the young people and the church.

- Possessing an active mind, creative and with a vision for the needs and problems of young people.

- Ability to lead. Not a dictator, but a shepherd.

- A congenial personality that makes people feel at home with him, shows interest in others, yet is stable.

The final section of the discussion centred on a youth program that will realize the aims and objectives outlined previously. Here Mr. Stobbe

also gave hints on where to find ideas and program suggestions.

The youth workers' present concluded the profitable afternoon session by partaking of the fellowship lunch served by local ladies.

Evening Bible Classes in Vancouver

Vancouver, B.C. — For some time the need has been felt for evening Bible classes in Vancouver. This was proved on Monday night, Oct. 13, by some sixty-five students, as they registered for the first of a series of Bible classes.

Subjects offered this year are Doctrine, Pentateuch, Life of Christ, Ethics, Child Study, Methods of Sunday School Teaching, Study of the Book of Acts, Personal Evangelism.

The teachers are Herb Brandt, Henry Regehr and the pastors of the two M. B. Churches: Rev. D. B. Wiens and Rev. P. R. Toews. Tuesday and Thursday evenings are devoted to these classes, which are conducted in the Fraserview M. B. church.

Share your blessings by giving generously to the Community Chest. Children, youth, the family, the aged and health are served every day throughout the year.

In time of need, the Victorian Order of Nurses is there. Her sound advice, kindly help and skill is made available by your contribution to your Community Chest.

Mennonite Brethren Mission Notes

Efforts to Establish Language Communication

Efforts are continuing to establish communication with the Morro Indians of Paraguay. Missionary G. B. Giesbrecht has made a trip to Bolivia to contact a mission working among Indians who apparently speak a language related to that used by the Morros. It is the impression of the missionaries on the basis of study and contacts that the Morros may be part of a larger group of Indians in the northern Paraguay-Bolivia region. Brother Giesbrecht invited a missionary or two from that society to come to Paraguay to seek to speak to some of the Morros contacted by our missionaries. Should the Indian language used by the other society be intelligible to the Morros, it would be a great asset in the Gospel efforts to these people. Much prayer is needed for this new challenge on the mission field of the Paraguayan Chaco.

Japan Bible School

The M. B. Bible school in Japan is again in session. This school is strategic in our work in Japan. Strong national leaders are needed who are thoroughly equipped with the Word and able to deal with the sicknesses of modernism, hereticism and atheism. May we pray for the faculty as it teaches and the students as they study that real progress will be made this school term in training leaders to apply God's cure to the spiritual ills of their people. Instructors in the school this term are Brother Harry Friesen, Brother Kitano and Sister Ruth Wiens. The curriculum has been organized into a three-year course of three terms each. High school graduation has been set as a requirement for admission to the school.

Attends Mission Executive Meet

Brother A. E. Janzen attended a mission executives retreat at Winona Lake, Indiana, from September 30 to October 3. This was the seventh retreat sponsored annually by the Evangelical Foreign Missions Association. Mission secretaries and educators considered such topics as office administration, counseling, field administration and ecumenical problems. There were reports on the present situation in the various mission areas of the world.

House of Worship Purchased

In Steyr, Austria, a house has been purchased by Brother H. K. Warkentin as a meeting place for the believers in that place. Brother Warkentin has also done considerable work to arrange the building properly to serve as a home for these believers who are seeking to worship and witness for the Lord

and repaired from the ground up. Under the Lord's good providence there is now a central hospital building, a number of wards for patients, several residences for missionaries and national workers plus a well-planned compound to which hundreds of people come for physical help. Every patient coming to Jadcherla for physical help also hears the Gospel message and is helped in his or her spiritual needs by personal workers.

Government Aid to Christian Students

The Indian government has made a provision by which Christian students will also receive financial aid. Prior to this legislation, financial aid was available only to non-Christian children and young people. This will be a great encouragement and aid to our mission schools in India. Thanksgiving is due God for granting this provision.

Brazil Workers Arrive

When the Erven A. Thiessens and the Kenneth Gerbrandts arrived in Brazil on September 28, many duties and responsibilities awaited them. Returning for their second term of service, the Thiessens could enter into the work immediately. The Gerbrandts will enter language study at Campinas after several months of orientation at Curitiba. They will be studying the Portuguese language for one year. Brother and Sister Thiessen returned with a new member in their family—Elaine Claire born in July 14. They have two other children—Robert 7 and Gerald 5.

Brother and Sister Gerbrandt are entering the work as commissioned missionaries. They are members of the San Jose Church in California. Their children are Larry 6 and Joyce 3½. Brother and Sister Gerbrandt have studied at Pacific Bible Institute and have served the Lord in children's and youth work, in extension work, in choir and in teaching in the church. Brother Gerbrandt is the son of Brother and Sister A. J. Gerbrandt and Sister Gerbrandt is the daughter of Brother and Sister Elmer A. Schmidt.

Home on Furlough

Dr. and Mrs. Jake Friesen and their two children arrived in Hillsboro safely on October 7 after their long journey from India. The Friesens are planning to spend part of their furlough in Kansas and part of it at the West Coast. Their entire first term of six years and 11 months was spent in the medical work at the Jadcherla medical center. When the Friesens with the help of the Mission Building Committee started the medical center at Jadcherla, there was only one broken-down, uninhabited building which had been erected years ago and which had to be reconstructed

and repaired from the ground up. Under the Lord's good providence there is now a central hospital building, a number of wards for patients, several residences for missionaries and national workers plus a well-planned compound to which hundreds of people come for physical help. Every patient coming to Jadcherla for physical help also hears the Gospel message and is helped in his or her spiritual needs by personal workers.

High Waters Delay School Opening

Durango state in Mexico is having abundant rains this year after an extended drought. These rains assure the Mexican people in that area of needed crops and feed. Rains, however, have damaged some of the buildings whose walls and roofs are mainly constructed of mud or adobe. High waters have delayed the arrival of students at the Bible school in Nuevo Ideal, thus delaying the opening of the school. A successful school year under the Lord's blessings is again anticipated.

Evangelism at Basel

Evangelistic services in the city auditorium of Basel, Switzerland, from September 11 to 21 were gra-

ciously blessed by the Lord. Brother H. H. Janzen ministered in these services. From 1,600 to 2,000 persons attended each evening. In the afternoon Brother Janzen conducted a Bible study on the seven parables of Matthew 13. Each evening persons came forward to accept Christ as Savior, and after the services ended, individuals called on Brother Janzen regarding spiritual matters.

Newlyweds Injured In Accident

Winnipeg, Man. — Mr. and Mrs. Jake Wiens of East Kildonan were hospitalized at Dickinson, N. Dakota, as the result of injuries received when their car was hit by an oil truck that had gone out of control. The accident occurred at 6 p.m., October 19.

Mrs. Wiens (nee Ruth Shier) was hospitalized with a broken ankle, while Mr. Wiens suffered facial injuries. They were to be released on Thursday. The car was extensively damaged.

Mr. and Mrs. Wiens were married on Saturday, Oct. 18, in the Elmwood M.B. church and were on a wedding trip to California.

Baergs Welcomed in Congo

By Anna Goertzen

Lusemvu, Belgian Congo.—Greetings with words from Joshua 1:5-6: "Be strong and of good courage" and "I will not fail thee nor forsake thee." This was the gist of the messages given the Baergs when it finally became our pleasure to welcome them to Lusemvu. They have come to fill the place the Buschmans had just recently left for a well-earned furlough after a fruitful term here. How happy the natives were that the Lord had sent replacements. Yes, it gave us all new joy in the work. We again had experienced that the Lord did not fail nor forsake us. When the Baergs arrived here on August 8, the natives crowded around to greet them and to show them their gratefulness for having come.

Since Brother Baerg went to Panzi for the first Sunday, we were only able to have the welcome for them the following Wednesday. Great was the natives' joy to reiterate: "We are so glad you have come to show us the way out of darkness to the light in Christ Jesus." The program was carried out somewhat as follows: Our girls sang "God Will Take Care of You." James Walwano, the leader, read Romans 5:1-9 and stressed the following thoughts: "We were in the depths of sin. You have come to show us the light in Christ Jesus. Thank God you have come." The boys sang "Work for the Master." Then others gave fitting Scripture verses to the Baergs such as I

Corinthians 3:6-8, Colossians 4:4-6, Joshua 1:9 and Colossians 1:3. Brother Baerg responded and told them they were happy to be of service to the Master here and to obey Him with joy.

We know the Lord will do His great and marvelous work in our midst as the work is carried on with these fine workers. Yes, already they have been a real blessing to the work and us here. They have made several village trips and have also taken the real responsibility of the station. We thank God that you sent them to us. The harvest is waiting. We must reap or much will be lost. May we all be strong in the Lord. We depend on you to pray both for this people and us here. May many learn to know the Lord and serve Him.

Matsqui Nurse Awarded Nursing Scholarship

Matsqui, B.C. — Pauline Annette Peters, daughter of Mr. and Mrs. F. A. Peters of Matsqui has been awarded a University of B.C. scholarship in nursing and health.

Pauline entered the university nurse's training course in September 1957 after graduating from the Abbotsford senior high school.

The university scholarship is awarded for general proficiency and is valued at \$100.

MONTREAL: A City of Social and Religious Contrasts

By George Derksen

Montreal, Canada's largest city, is truly a city of contrasts.

With its two million inhabitants, approximately 75 per cent living in apartment blocks, the metropolis straddles Mount Royal and covers practically all of the Island of Montreal.

It has often been called "the cradle of Canadian culture." The old and the new stand gracefully together, with the chrome-trimmed bastions of commerce crowding the old-world shrines. Skyscraper and steeple are partners in shaping the personality of Montreal.

The highest structure in the city is a cross on top of Mount Royal. It proclaims the religious beginnings of the settlement and the domination of the Roman Catholic faith. It watches over a myriad of churches below. Yet, true to her reputation of contrast, Montreal has more night clubs per capita than any other city in North America.

World's Busiest Inland Port

The cross also looks down upon the world's busiest inland port and one of the great transportation centers of the continent.

This is the city I came to when I arrived there a month ago on a business trip. During my stay there I was to find out what makes this city what it is, high in wealth, low in morals and dominated by the most powerful church in the world.

Upon my arrival, I obtained a room in the local YMCA and carried out my research work from there. As I went to bed my first night there, Sept. 14, I lay awake . . . because I was intrigued by the sounds of Montreal—the endless song of the sirens, be they from ambulance, fire trucks or car of M. le Maire.

Next morning, the summons to mass had a flat call, which seemed to hang over the lower part of the city and was but faintly heard by the mountain dwellers. There was the peel of church bells, rich and thin, with deep bass notes rolling up from the ships on the river.

The following day as I wandered among the people along the streets of this vast city, I discovered sounds of the tongue too—the liquid French and the measured English, the guttural patois of the workers and convent intonations of the young women. This is all part of this city of contrasts.

Bilingual City

Montreal is a city of double rhythm. The salutation "good-day" may be answered with "bonjour." This causes car driving frustrations of the city to be double barreled. "No parking" is "ne stationnez pas" and one-way street becomes "sens unique."

The policeman at the busiest intersection will stall your car with a torrent of back country French and in the next second you'll be intrigued with cadences of his friendly broken English. This latter contrast gives Montreal the title of being the largest bilingual city in the world.

The French part of Montreal is devoutly Roman Catholic, while the English is predominantly Protestant. From personal experience, I found this to be true. One drawback was that while the Roman Catholic churches were crowded to overflowing during mass, the Protestant churches were "starkly empty."

Materialism Decreasing Religious Interest

Materialism and love of pleasure is eating away the strength of both churches, the Catholic surviving the test better than the Protestant. One reason for this is that many major Canadian firms have headquarters in the city and pour millions into the city every year. Salaries are good, night clubs plenteous, with the result that "people get the habit of not going to church."

In interviews with many French Catholics, I found that they weren't as strong in their religion as one would suppose. Many of them preferred a "good time."

Montreal is often called the Paris of the New World and indeed there is much of the Gallic charm in her French ways. The flashing eyes, the admiring glances of the ravishing mademoiselle, is all part of the night entertainment which is crowded into a few blocks uptown. Here prices rise like Mount Royal itself. This is the haunt of the tourist, gourmet and pleasure-seekers.

Curious Division of Authority

The travellers' debate on Montreal's claim to be the Paris of the New World will never be closed, but I would venture to say that Montreal is far from French. The English Canadian holds title to the mountain mansions and his acumen directs the flow of commerce and finance. He holds the money-bags but "les Canadiens" run the town. This presents a curious division of authority and co-existence of two cultures.

Montreal can be described as an island, a mountain, a city, a river and even a flat prairie below where the two cultures bow politely to each other every morning, work conveniently all day and withdraw to their own lairs in the evening. However, after dark, the two worlds meet in the name of music, art, sport and entertainment.

This big city has in its midst terror spots where the average person is afraid to walk. I was warned not less than 20 times to stay off St. Lawrence boulevard if I wished to

leave Montreal under normal circumstances. "Midnight" is a newspaper that describes the night life in Montreal. It portrays the weekly assortments of murders, rapes, robberies, vice and violence that go on.

On October 9, I again lay on my bed in the YMCA and heard the roar of life go by my window. I awoke at 5 a.m. and there was a mass of people on the streets below. I could see them from my window on the eighth floor. Like ants they were, ever going to and fro.

Ripe for God's Judgment

After a month's stay in Montreal, I summed up my thoughts and conclusions about it. It is a modern wicked city that one day will have to answer to the judgment of God. This may come soon and it may

come later—but come it will.

Great things are going on in this city, however. Evangelistic movements are under way, working under heavy odds, and progression is slow but sure.

The most active groups in the Montreal area are the Plymouth Brethren congregations. They are doing a good work for God, but as one of their members put it to this reporter, "The harvest is great, but the laborers are few." Other smaller churches are also actively engaged in spreading the gospel, their efforts united under "Youth for Christ." Revival could come to Montreal, but much prayer would be needed. If these small groups continue to "hold the torch" the way they are currently doing, great things will be achieved for Christ.

Toddlers in the Tropics

Mrs. Otto Derksen, West Indies

"You mean you are going to take those children along with you to the tropics? Aren't you afraid?" asked an astonished friend, days before we left Canada.

Afraid? Yes, we have been many times, but the joys have far outweighed our fears. After months of loneliness and isolation on the tiny island of Bequia, to whom could we go for company but to the Three Toddlers?

The youngest, a fat rollicking boy of two, was born here in the island. Well-bathed and frequently powdered, this baby, lying peacefully under his mosquito net, was not hard to care for, though missionary mother often feared for him.

Many Admirers

When Toddler is out in the fresh air, islanders—they all do it—gather around to admire his milk-white skin. No one thinks of the possibility of infecting baby, nor of passing on running sores; instead, one bold lady picks up his plump hand and plants a kiss on it. Toddler has no inoculations, so faith in God and a good wash must answer motherly worry.

One day Toddler explores around outside. A visiting lady asks to see the children. Mother calls them. There is love at first sight for Toddler and a firm kiss is planted on that little upturned face. Mother rejoices that the nationals love her babies, and she watches with pride as the little ones are tossed up in the air and chatted with. But hurriedly there comes another woman aglow with pride, her clothes unkempt, and out of her meager supply offers the children a single sweetie. It must do for all, so she quickly bites the candy in pieces and gives each toddler a share. Mother is startled, but she dare not

show disapproval, at least not if she is a real missionary mother. A good dose of medicine and much believing prayer will be applied after Mrs. Guest goes.

Children Surprisingly Healthy

In spite of inward fears, we do have happy days. And the children, though growing up under extremely unsanitary conditions, are surprisingly healthy. There comes a day, however, when Toddler is strangely quiet. He refuses to eat, and his temperature rises over the hundred mark. Missionary mother thinks anxiously, "Should I have been more strict, forbidding the people to have picked up my love?"

His temperature rises and for over a week Toddler does little else but cry and groan. No doctor is near for advice. Then, in this time of trouble comes the woman who kissed Toddler with those others who cuddled him close. They have come this time to stand by and pray. "Your baby must not die," says one croaky voice, "we all love him too much."

What if mother had refused to have them touch her love, or had made them feel that they must not come near him? Who would have prayed for him then?

As we were about to leave our island home for a different assignment, we heard one of the nationals say, "Oh Madame, how will we get along without you? You have become just like one of us!" What a compliment and what a reward. And as we saw her tearfully glance down at little Toddler, we thanked our Heavenly Father for the silent ministry of little Toddler, who unconsciously led to our home many a heathen soul who has since learned to pray.

Reprinted by permission from **Whitened Harvest**



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls:

I suppose that all of you have read stories about the eagle at one time or another. Maybe you read how the eagle swoops down and picks up a small animal such as a rabbit or a little lamb and takes them back to its nest as food for the family. This week let's see what we can learn from this large bird.

In Job 9:26, Job tells us that his days are passing away as quickly as "the eagle that hasteth to the prey." He compares growing older to the swift flight of an eagle when it swoops down on its prey. Yes, our days are passing away quickly and before we know it, death will be upon us. Have we trusted in the Lord Jesus so that we are ready?

In Deuteronomy 32 we are told how the eagle stirs up her nest and tries to teach her young ones to fly. The eagles build their nests on very high cliffs. When the time comes that the young eagles should learn to fly, the mother pushes them off the edge of the nest. She then watches them carefully, and if they do not spread their wings to fly, she spreads her large wings (which are sometimes 12 feet across) underneath them and bears them safely back to the nest. The Bible tells us that as the eagle acts towards her young, so the Lord led His people Israel. God says, "I bare you on eagle's wings, and I brought you unto myself." That is also how the Lord Jesus takes us through life if we trust Him.

In Isaiah 40:31 we read: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles. . . ." If we trust the Lord we shall be strong. We need not fear the future—He will give us strength to be victorious over sin.

Love, Aunt Selma

A Hard Confession

Little Mary Grey was admiring her new doll. It was a very pretty one. "Did you ever have a beautiful doll, like mine, when you were a little girl?" she enquired of her mother.

"Yes, I had a lovely one once, but it was quite spoilt and I never wanted another."

"That's funny," said Mary. "If mine were spoilt, I should like someone to give me a new one."

"Ah, but there was another reason—a secret reason and even now I don't like to think of it."

"Why? Oh do tell me."

"It was a time when I was a little girl about your age," responded her mother, "and I went into the garden to play with my dolly. I pretended she was real and sat her up against the trunk of the big mulberry tree that grew in the middle of our lawn. My mother had given me some strawberries with sugar and cream on a plate and before I ate each one, I offered it first to her and then ate it up, myself! Soon a little friend came to see me; we sat and talked for some time and I went into the house with her and out to the front gate to say good-bye, forgetting all about the doll.

"Come and have tea now," said mother and after we had finished, and had a talk, it was time for me to go to bed.

"As I lay in bed, the rain came pouring down in sheets. 'What a

storm,' said mother as she came in to see if I were all right. All this time, I never once thought of my doll.

"Next morning, before breakfast, I went into the garden to pick some flowers and was horrified to see the sticky wet mess that was my doll.

"I took her upstairs to the bathroom to clean her face, but the dye from her hat had streamed over her and nothing could make her look pretty again.

"As mother came down, she saw me with the flannel.

"Oh, poor dolly!" she said, 'she's quite spoilt.'

"Yes," I answered, feeling sure if I told the truth, I should be well scolded, for I was always forgetting. Even the day before, mother got very angry with me because she said I didn't TRY to remember. So, with deliberate deceit, I remarked, 'Someone must have taken her out in the garden and left her there.'

"Did you leave Miss Mary's doll out in the garden, Jane?" mother asked as Jane came in with the bacon.

"No, ma'am," she answered. 'I saw Miss Mary playing with her, but I don't know who left the doll there unless it was Miss Mary herself.'

"No, I didn't," I said, thinking I should be found out if I didn't con-

tradict—just as one fib generally leads to another.

"Well—I was not in the habit of telling fibs. Both mother and dad had told me how wrong it was to be untruthful. It worried me all day and when I went to school, I couldn't keep my mind on my lessons. I kept on being scolded for inattention. The truth was I couldn't forget how cowardly I'd been and now it was too late, because I couldn't UNSAY what I had said.

"Every time mum spoke sweetly to me, I felt I didn't deserve to be thought well of, and when my dad kissed me and called me his little pet, I ran upstairs to cry.

"At last it occurred to me to confess. But, oh, that was hard. I couldn't do that. Well—what was I to do? That was the question I asked myself.

"What do you think you would have done, Mary?" asked her mother.

In answer to her mother's question, Mary was puzzled. "I don't know what I should have done," she hesitated.

"As I came down from my bedroom," continued Mrs. Grey, "I passed my mother's door. 'If Mary starts telling stories,' I heard her say, in an unsteady voice, 'it will break my heart.'

"Yes," sighed my father. 'I couldn't bear that, either.'

"Now, now, NOW," I breathed quickly to myself. 'Oh, mummy,' I sobbed. 'I did leave her out.' And then, to my surprise, mother hugged me close.

"I'm so glad, Mary dear, you had the courage to own up," said my dad. 'It was a bad thing to tell a lie, but now we know you won't do such a thing again. And we'll buy you another doll,' he added.

"Oh, no, no!" I shrieked aloud. 'I never want another doll as long as I live.'

The Barefoot Lad

By Lila Ross, Cuba

A shy smile betokened his joy at being able to come, and Tomasito cheerily greeted the missionary. In tow was a younger brother, Jamie. And now that I have introduced two of Cuba's barefoot boys, I'll go on with my story.

It was Wednesday morning, the first day of DVBS. Choruses were fun! Tomasito's ears missed nothing that their teacher taught that day, and it didn't take minutes for the boy to learn the Bible verse. The Bible stories were 'tops', and Tomasito's attention was diverted only once when little brother needed chastising. Every morning from then on, the two boys arrived not a minute late for class. Tomasito was the missionary's right hand man; he even helped teach the verses to the younger children. The rapt face of the barefoot boy on the front bench made the missionary feel the DVBS most worthwhile.

On Sunday night along with the other children, Tomasito took part in the closing program. He left, the proud possessor of some treasured prizes, but he was yet without the greatest of all gifts—Eternal Life.

The sun was lifting itself above a fringe of palms the next morning and the missionary was packing her materials ready to go on to the next town. "Buenos Dias, Srta." (Good morning, Miss) in a simultaneous chorus caused her to look up quickly to see the two boys. Tomasito informed her that he'd be going to the next school three miles away, if it was all right with her. Not thinking that he would actually be able to come, she finished her work, ate breakfast, then bid farewell to the hospitable Cuban family who had given her such a joyous time.

It was 8:00 a.m. when she arrived in the next town, and on the church steps to welcome her stood Tomasito. Every day that he came he brought little tokens of affection. One day it was a beautiful, white lily. Often he brought other children with him. On several occasions the missionary gave him a peseta to pay for his bus fare so that he would not have to walk those three hot miles. One day Tomasito returned home to his own village and announced to his friends the joyful news of his salvation. Bubbling over with happiness, he could not keep the news to himself.

At 3 o'clock the next Sunday afternoon he was at the church all 'spic and span.' It was worth the beating he had received to be at this closing program. At supper time when he was invited to eat with the missionary, his hand made a circle around the vicinity of his stomach, and he said, "I am not hungry, I ate before I left home." Then he crept closer to the missionary and asked, "What are those books in the bookcase?" When she told him they were Bibles, he asked the price of one. He wanted his mother to have it. On hearing that they were 50 cents, he quickly produced the money from his pocket and clasped the Bible, which was to be his gift to his mother. The missionary wondered if the money was that which she had given him for bus fare.

Late that evening he whispered to the missionary, "I hate to see you go," and then he turned to the wall to wipe the tears out of his eyes.

Tomasito is much older now, but not so long ago when the missionary visited in this town, Tomasito was there to greet her—barefoot still, but rejoicing.

Whitened Harvest

"Now, how many of you would like to go to heaven?" asked the Sunday school teacher. All the eager three-year-olds raised their hands except Tommy.

"Don't you want to go to heaven, Tommy?"

"I'm sorry, I can't. My mother told me to come right home after Sunday school."

BLACK ROCK

BY RALPH CONNOR

(13th Installment)

The air was shimmering in the frosty light. The mountains, with their shining heads piercing through light clouds into that wonderful blue of the western sky and their feet pushed into the pine masses, gazed down upon Black Rock with calm, kindly looks on their old gray faces. How one grows to love them, steadfast old friends! Far up among the pines we could see the smoke of the engine at the works, and so still and so clear was the mountain air that we could hear the puff of the stream and from far down the river the murmur of rapids. The majestic silence, the tender beauty, the peace, the loneliness, too, came stealing in upon us as we three, leaving Mrs. Mavor behind us, marched arm in arm down the street. We had not gone far on our way, when Graeme, turning round, stood a moment looking back, then waved his hand in farewell. Mrs. Mavor sat at her window, smiling and waving in return. They had grown to be great friends, these two, and seemed to have arrived at some understanding. Certainly Graeme's manner to her was not that he bore to other women. His half-quizzical, somewhat superior air of mocking devotion gave place to a simple, earnest almost tender respect very new to him, but very winning.

As he stood there waving his farewell, I glanced at his face and saw for a moment what I had not seen for years, a faint flush on Graeme's cheek and a light of simple, earnest faith in his eyes. It reminded me of my first look of him when he had come up for his matriculation to the 'varsity. He stood on the campus looking up at the noble old pile, and there was the same bright, trustful, earnest look on his boyish face.

I know not what spirit possessed me; it may have been the pain of the memory working in me, but I said, coarsely enough, "It's no use, Graeme, my boy. I would fall in love with her myself, but there would be no chance even for me."

The flush slowly darkened as he turned and said deliberately:

"It's not like you, Connor, to be an ass of that peculiar kind. Love!—not exactly! She won't fall in love unless—"

And he stopped abruptly with his eyes upon Craig.

But Craig met him with unshrinking gaze, quietly remarking, "Her heart is under the pines;" and we moved on, each thinking his own thoughts and guessing at the thoughts of the others.

We were on our way to Craig's

shack, and as we passed the saloon Slavin stepped from the door with a salutation. Graeme paused.

"Hello, Slavin! I got rather the worst of it, didn't I?"

Slavin came near and said earnestly:

"It was a dirty trick altogether. You'll not think it was moine, Mr. Graeme."

"No, no, Slavin! You stood up like a man," said Graeme cheerfully.

"An' you bate me fair; an' bedad it was a nate one that laid me out; an' there's no grudge in me heart till ye."

"All right, Slavin. We'll perhaps understand each other better after this."

"An' that's true for yez, sor; an' I'll see that your byes don't get any more than they ask for," replied Slavin, backing away.

"And I hope that won't be much," put in Mr. Craig; but Slavin only grinned.

When we came to Craig's shack Graeme was glad to rest in the big chair.

Craig made him a cup of tea, while I relaxed, admiring much the deft neatness of the minister's housekeeping and the gentle, almost motherly way he had with Graeme.

In our talk we drifted into the future, and Craig let us see what were his ambitions. The railroad was soon to come. The resources were, as yet, unexplored, but enough was known to assure a great future for British Columbia. As he talked, his enthusiasm grew and carried us away. With the eye of a general he surveyed the country, fixed the strategic points which the Church must seize upon. Eight good men would hold the country from Fort Steele to the coast and from Kootenay to Cariboo.

"The Church must be in with the railroad. She must have a hand in the shaping of the country. If society crystallizes without her influence the country is lost, and British Columbia will be another trap-door to the bottomless pit."

"What do you propose?" I asked.

"Organizing a little congregation here in Black Rock."

"How many will you get?"

"Don't know."

"Pretty hopeless business," I said.

"Hopeless! Hopeless!" he cried.

"There were only twelve of us at first to follow Him, and rather a poor lot they were. But He braced them up and they conquered the world."

"But surely things are different," said Graeme.

"Things? Yes! yes! But He is the same."

His face had an exalted look, and his eyes were gazing into far-away places.

"A dozen men in Black Rock with some real grip of Him would make things go. We'll get them, too," he went on in growing excitement. "I believe in my soul we'll get them."

"Look here, Craig; if you organize I'd like to join," said Graeme impulsively. "I don't believe much in your creed or your Church, but I'll be blown if I don't believe in you."

Craig looked at him with wistful eyes and shook his head.

"It won't do, old chap, you know. I can't hold you. You've got to have a grip of some one better than I am; and then, besides, I hardly like asking you now"—he hesitated—"well, to be out-and-out, this step must be taken not for my sake nor for any man's sake, and I fancy that perhaps you feel like pleasing me just now a little."

"That I do, old fellow," said Graeme, putting out his hand. "I'll be hanged if I won't do anything you say."

"That's why I won't say," replied Craig. Then reverently he added: "The organization is not mine. It is my Master's."

"When are you going to begin?" asked Graeme.

"We shall have our communion service in two weeks, and that will be our roll-call."

"How many will answer?" I asked doubtfully.

"I know of three," he said quietly.

"Three! There are two hundred miners and one hundred and fifty lumbermen! Three!" and Graeme looked at him in amazement. "You think it worth while to organize three?"

"Well," replied Craig, smiling for the first time, "the organization won't be elaborate, but it will be effective, and, besides, loyalty demands obedience."

We sat long that afternoon talking, shrinking from the breaking up; for we knew that we were about to turn down a chapter in our lives which we should delight to linger over in after days. And in my life there is but one brighter. At last we said good-by and drove away, and though many farewells have come in between that day and this, none is so vividly present to me as that between us three men. Craig's manner with me was solemn enough.

"He that loveth his life," Good-by. Don't fool with this," was what he said to me.

But when he turned to Graeme his whole face lighted up. He took him by the shoulders and gave him a little shake, looking into his eyes and saying over and over in a low, sweet tone:

"You'll come, old chap, you'll come, you'll come. Tell me you'll come."

And Graeme could say nothing in reply, but only looked at him. Then

they silently shook hands and we drove off. But long after we had got over the mountain and into the winding forest road on the way to the lumber camp the voice kept vibrating in my heart, "You'll come, you'll come," and there was a hot pain in my throat.

We said little during the drive to the camp. Graeme was thinking hard, and made no answer when I spoke to him two or three times till we came to the deep shadows of the pine forest, when with a little shiver he said:

"It is all a tangle—a hopeless tangle."

"Meaning what?" I asked.

"This business of religion. What quaint varieties: Nelson's, Georgie's, Billy Breen's—if he has any; then Mrs. Mavor's—she is a saint, of course; and that fellow Craig's. What a trump he is! and without his religion he'd be pretty much like the rest of us. It is too much for me."

His mystery was not mine. The Black Rock varieties of religion were certainly startling, but there was undoubtedly the streak of reality through them all, and that discovery I felt to be a distinct gain.

CHAPTER VII

The First Black Rock Communion

The gleam of the great fire through the windows of the great camp gave a kindly welcome as we drove into the clearing in which the shanties stood. Graeme was greatly touched at his enthusiastic welcome by the men. At the supper table he made a little speech of thanks for their faithfulness during his absence, specially commending the care and efficiency of Mr. Nelson, who had had charge of the camp. The men cheered wildly, Baptiste's shrill voice leading all. Nelson, being called upon, expressed in a few words his pleasure at seeing the boss back, and thanked the men for their support while he had been in charge.

The men were for making a night of it; but fearing the effect upon Graeme, I spoke to Nelson, who passed the word, and in a short time the camp was quiet. As we sauntered from the grub camp to the office where was our bed, we paused to take in the beauty of the night. The moon rode high over the peaks of the mountains, flooding the narrow valley with mellow light. Under her magic the rugged peaks softened their harsh lines and seemed to lean lovingly toward us. The dark pine masses stood silent as in breathless adoration; the dazzling snow lay like a garment over all the open spaces in soft waving folds, and crowned every stump with a quaintly shaped nightcap. Above the camps the smoke curled up from the campfires, standing like pillars of cloud that kept watch while men slept.

(To be continued)

Better Music - Better Learning

By E. Margaret Clarkson

Children love to sing. They learn words and music rapidly and effortlessly, and retain them in their memories indefinitely. Many a song learned quite casually in childhood has been treasured throughout the years and taught in adulthood to a second, even a third, generation!

What an opportunity, then, for Christian educators to use music to fill the minds and hearts of their children with the truths of the gospel and of Christian experience!

Children will sing a beloved song over and over again, never tiring of it, thus impressing its words upon their minds and keeping its spiritual truths ablossom in their hearts. More, they will carry its message back to their homes and to those of their friends and neighbors—very often homes where the Christian message in any other form might but with difficulty gain entrance.

How important it is, then, that the music in our Christian education program be given serious, prayerful and intelligent thought, both as to its choice, its manner of presentation, and its use! To look up a few hymns hastily just before school opens is not enough: the music for our worship and lesson material must be chosen thoughtfully and with insight and understanding. It must be presented skillfully by teachers with some knowledge of music and of the art of teaching music to children. It must be used wisely, correlated with the lesson material and integrated into the worship and life experiences of the child.

Choosing the Right Songs

What music shall we teach our children? Music that will teach them the gospel message, of course; but what particular type of songs?

In general, the better the quality of the words and music, the more effective and more lasting will be the teaching. Children have an innate love and understanding of the truly good and beautiful in music, which many adults have lost. We expect children to like a light, rhythmic, even jazzy chorus, and all too often present them with nothing else, thus doing them a grave injustice. True, they sing these things with enjoyment, for children will sing with relish whatever we offer them. But there is a danger of so limiting our musical material that we miss the main force of the strength of this powerful teaching tool. Often we do not begin to sound the depths of what music can do for the soul of the child.

Would I exclude choruses? By no means. Sometimes a well-written chorus, by virtue of its very brevity and simplicity, can point up a scriptural truth in a most powerful

and compelling way. The chorus, "Turn Your Eyes Upon Jesus" is a far more effective teaching medium when used alone than as the refrain of the hymn to which it belongs. Sometimes, too, a chorus, such as "I Am Feeding on the Living Bread," or "I Know a Fount," will correlate better with a specific Scripture lesson, because it speaks of one thing only. A single verse of Scripture well set in chorus form such as, "When We Were Sinners," "Thou Wilt Keep Him in Perfect Peace," or "The Son of Man Is Come," can be a most telling teaching aid.

When I was barely ten years old, I was converted at a series of children's meetings in which Pilgrim's Progress was well and graphically taught. To this day, four simple lines sum up for me the whole of life's journey from the City of Destruction to the Celestial City—the lines of a chorus that was effectively used throughout the weeks of meetings:

"The path is very narrow,
But I'll follow, I will,
Follow, I will; follow, I will;
The path is very narrow,
but I'll follow, I will,
I will follow in the footsteps
of my Lord."

No, I should most certainly not exclude choruses from the Christian school.

What Kind of Choruses?

I do feel, however, that choruses in Christian education should form a relatively small proportion of the overall picture of the music taught. They should be carefully selected; of simple but attractive musical quality; scriptural but not emotional and never sentimental in content; rhythmical where the words lend themselves to rhythmical treatment, but never jazzy. Action songs have definite value at certain age levels, but to try to infuse action into many or all choruses, and at every level, is to rob chorus singing of most of its usefulness.

Some 23 years of teaching music to public school children have taught me, however, that the greatest medium for teaching spiritual truths through music is the really good church hymn. And by that I do not mean what is customarily thought of as "children's hymns." While some true gems are to be found among such hymns, all too many of them have been written by well-meaning persons who have not understood the child mind, are utterly adult in concept, stilted in expression, and are so far removed from the child's experience as to be quite useless to him. I have found that the great and deathless hymns of the Church universal, the so-called adult hymns, if thoroughly and skillfully taught, can and do have real meaning for today's children.

What hymns do I choose? They vary somewhat with the age-group, but possibly less so than one might think. My school class of third and fourth graders naturally enjoy such favorites as "Stories of Jesus," "When He Cometh," "Mothers of Salem," etc., but each year they rapidly come to prefer, and to sing by heart the whole of a score of such hymns as "Praise My Soul the King of Heaven," "O Worship the King," "The Lord's My Shepherd," "Fairest Lord Jesus," "This Joyful Eastertide," "Jesus Christ Is Risen Again," "Hushed Was the Evening Hymn," and "Holy, Holy, Holy." Such hymns of praise, of adoration, of contemplation of the attributes of God and the Person and Work of Jesus Christ, are the most powerful musical teaching tool I know. Every church school should provide a rich background of music of this kind for all its children from about eight years of age and upwards.

Hymns Must Be Taught

If hymns are to be made meaningful to children as instruments of instruction and worship, they must be well taught. It is not enough to have a rousing song service of popular choruses and then to flash a hymn on the screen and expect the children somehow to know it by instinct. They won't. It is because good hymns have been so treated, if used at all, that Sunday school personnel have concluded that hymns are just outmoded for children today, and have turned back to more and peppier choruses, to the everlasting detriment of the children in their care. Hymns, both words and music, must be taught, just as Scripture must be taught.

Often the best person for this work is not the regular song leader, who may well be young and comparatively inexperienced, but an older, more mature teacher, someone who knows and loves both music and hymns and children. Such a person, possibly even the pastor, might take over the presentation of new hymns, while the regular song leader or superintendent would continue to lead the singing of familiar material. Happiest of all, of course, is the school whose song leader himself embodies the necessary qualifications.

How Teach Hymns?

How do I teach such hymns? First I consider with the children the hymn as a whole, taking a rapid, extensive view of its words, preferably from a screen. Usually the reason for learning a particular hymn at a given time becomes apparent in this all-over glance: it suits the lesson, it paraphrases the Psalm we have just read, it looks forward to Advent or Easter.

After the extensive view, I teach

the first verse thoroughly, considering its words in detail. Usually I do this by singing the verse for the children, then questioning and explaining a little, singing again, questioning again, etc., until the school has heard the melody two or three times, and has a fair understanding of the words. I do this with or without a piano. In general, better results are obtained by singing the words, even if one has but a quite ordinary voice, than by asking the children just to listen while the piano plays the tune.

Then we sing the verse together, at first from a screen, but even before the first lesson is over, partially or even entirely from memory. I regularly teach all hymns from memory, and my children quite naturally expect to memorize them too, and do so very rapidly. To me, there is little reason for teaching hymns if they are not committed to memory, there to become part and parcel of the child's life and experience. Most adults have little idea how easily children memorize, and do not expect nearly enough of them in this regard; consequently their teaching is not nearly as effective as it might be.

An extensive study of the whole hymn, an intensive study of one or at most two stanzas, and a first learning of the tune is enough for the first lesson: the remainder of the music that day should be familiar and easily understood. Next lesson, we consolidate what we already know, and study intensively the rest of the hymn, verse by verse. Possibly we sing last week's lesson from memory, and take the new work from slides.

(To be concluded next week.)

A Call for Volunteers

Winnipeg, Man. — Your help is needed urgently! In hospitals, social agencies, neighbourhood houses, volunteer help is needed to maintain vital community services. If you can spare a couple of hours a week, regularly or occasionally, volunteer now through the Volunteer Bureau.

Volunteers are important people to the sick child they drive to a clinic, to the teenagers who need a group leader, to the New Canadian who needs an interpreter, to the boys who need a sports coach. Whatever your interests, whatever your skills, there's someone who needs you. Register now at the Volunteer Bureau at Whitehall 3-6671.

You can always tell who is winning the argument by who's not shouting the loudest.

* * *

The most inflammable wood is the chip on the shoulder.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

700 Catholic Villagers in Italy Threaten To 'Become Protestants'

Seven hundred villagers in southern Italy, irked by the transfer of their pastor to another parish, have threatened to "become Protestants" if he is not sent back to them. The pastor, Father Francesco Saverio Losardo, had long endeared himself to his small flock at the mountain village of Bosco. When he left, the villagers appealed to the bishop to have him sent back, but in vain. Since then the villagers have been boycotting church services conducted by their new pastor. They have even locked him out of the church and hung red flags from their windows.

The latest word, according to Radio Rome, is that the villagers have gotten in touch with a Protestant community in the area and are threatening to become Protestants if Father Losardo is not returned to their parish "within two weeks."

* * *

Swedish Churches Use Advertising To Increase Church Attendance

Extensive advertising will be conducted by Swedish Christians in a joint endeavor to increase church attendance during October. The campaign which will cost 100,000 Swedish Crowns (about \$20,000), is the cooperative effort of the Swedish Lutheran National Church and the Free Churches of Sweden.

As a part of the program, advertisements will appear in newspapers every Saturday during the month. These will include scripture passages pertinent to the problems of modern man, along with an appeal for church attendance on the following day. In addition, sermon texts will be the same for all churches throughout October.

The campaign is the largest of its kind ever conducted in Sweden.

* * *

Language for Canadian Eskimos Developed By Linguistic Expert

Dr. Gilles Lefebvre, linguistics professor at the University of Montreal, has developed a new language medium to help orient Canada's 9,000 Eskimos to modern life. He was asked by the Northern Affairs Department to weld together the many Eskimo dialects into a unified language that would be familiar to all tribes. The job took the 30-year-old professor three years, including a summer spent in the Belcher Islands in the Northwest Territories. (Who is the Christian young man who will spend three years to learn—and use—this new language in an effort to evangelize these Eskimos? —Ed.)

Dr. Lefebvre said his system is patterned after one introduced to Greenland's 25,000 Eskimos in 1872 by a German missionary. Now the Greenland Eskimos have their own newspaper, radio station and a literature reflecting an intense national pride, he said. By teaching the Canadian Eskimo to read and write without the confusion of several dialects, the Canadian Government hopes to accomplish the same, Dr. Lefebvre said.

"Life for our Eskimos has changed radically. Modern weapons have reduced game, and government industry in the north has opened up employment. For the first time Eskimos must spend money to acquire goods they need, instead of acquiring them through hunting and trade."

CANADASCOPE

Prime Minister to Tour World

Prime Minister Diefenbaker and his wife will be accompanied by 26 others on their round-the-world trip this fall. The RCAF's big C-5 airliner will touch down in 14 countries during its journeyings from October 28 to December 19.

The prime minister will have a five-member secretariat including officials from the external affairs department. The United Kingdom will be the first stop in the 14-country tour.

* * *

CNR Train To Run Anyway

The CNR has announced that it has re-considered its decision to eliminate 8 of its 16 transcontinental trains.

"Since that announcement was made, public reaction to the proposed curtailment of service and the effect on future reservations has led us to reconsider last month's decision," CNR president Donald Gordon said.

Sixteen trains are needed to operate the daily Continental and Super-Continental services.

* * *

Should Women Sing in Choir?

A dispute over whether girls should sing in the choir has brought the resignation of the organist of Victoria, B.C., Christ Church cathedral.

"I have tried to convince people here that cathedral music should be sung by an all-male choir, as it is in many other Canadian centres," Mr. Steed, the organist, said. But Dean Brian Whitlow, minister, insisted that women be retained to sing alto and soprano.

Mr. Steed insists that "the boys

here are now completely capable of taking the soprano and alto parts, but because there still are some women in the choir there has been no incentive for proper development of their voices.

"I even offered to form a women's choir for the nave, to boost the con-

gregational singing. But there is really no place for them in the chancel."

A week ago Tuesday the women resigned in a group. "Their resignations were not accepted," said the organist, "and mine was demanded by the dean."



Honest Liquor Advertising

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

We suppose it is a sign of the times that many great secular periodicals that have for long years refused to publish liquor advertisements have yielded to the pressure of the almighty dollar and opened their columns to John Barleycorn and the lying ads that from henceforth will blight their pages. The latest is the widely read *Saturday Evening Post*, and the expected increase of its already huge income will be \$7,000,000 a year. If liquor advertisements only told the truth about this hellish traffic would *The Reader's Digest* (some foreign editions only) and the *Post* be so ready to swell their coffers with these tainted gains? The liquor business was spawned in hell by the father of lies, which accounts for its specious, deceptive advertisements, written to delude the feet of the unwary into ways that can only lead to darkness and eternal death. A truthful, honest liquor advertisement would read something like this:

Friends and Neighbors:

Having just opened a commodious shop for sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making —

Drunkards, paupers and beggars for the sober, industrious and respectable portions of the community to support. I shall deal in family spirits which will incite men to deeds of riot, robbery and blood and, by doing so, diminish the comfort, augment the expenses, and endanger the welfare of the community. I will undertake on short notice, for a small sum and with great expectations, to prepare victims for the asylum, poor farm, prison, the gallows and hell.

I will furnish an article which will increase fatal accidents, multiply the

number of distressing diseases, and render those which are harmless incurable. I will deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become fiends and wives widows, children orphans, and all mendicants. I will sometimes even corrupt the ministers of religion, defile the purity of the church, and cause temporal, spiritual and eternal death.

If any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon the people, my honest reply is money! The spirit of trade is profitable and some professing Christians give it their cheerful countenance. I have purchased the right to demolish the character, destroy the health, shorten the lives and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all I have promised. Those who wish any of the evils above specified brought upon themselves or their friends are requested to meet me at my bar, where I will for a few cents furnish them the certain means of doing so.

(Copr. ERA, 1958)

Nothing cooks your goose quite so quick as a boiling temper.

* * *

The bigger a man's head the easier it is to fill his shoes.

CHOIR GOWNS

Western Canada's leading manufacturer of gowns, collars, caps, stoles, etc. for choirs and choral groups. Samples sent without obligation if requested on church stationery.

MALLABAR
375 Hargrave St. Winnipeg, Man.

LORNE A. WOLCH

B.Sc., B.O., O.D.

Optometrist and Optician
Eyes Examined

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

OAKLAND SERVICE

OAKLAND AVE. AT HENDERSON HWY
EAST KILDONAN

For Expert Service, Expert Advice,
Expert Workmanship

Prop.: Henry J. Epp

Phone EDison 1-3253





Opening New Project Difficult

MCC workers William and Elizabeth Voth (Chilliwack, B.C.) who went to India in August, 1958, to help develop an MCC relief project among the refugees in Calcutta, report that they are experiencing the rigors of adjustment to life in the Far East. Setting up a new program, they find, is also a difficult undertaking, often giving rise to a sense of frustration and futility. But in spite of trying experiences, William writes: "We sincerely hope that an MCC project will materialize which will give a positive Christian witness through both physical and spiritual aid. There is tremendous need among the refugees and very little is being done to relieve the situation. . . I am sure our work can be of lasting benefit."

News Flashes from Relief and Service Section

Relief office reports that 160,000 lbs. of cornmeal and 160,000 lbs. of flour, both US surplus commodities, were shipped to Korea in the first two weeks of October.

In the Middle East, Lebanon received 225 cases of meat in September, while 400,000 lbs. of flour will be sent to Jordan in the next few weeks.

Kansas people have donated 24,000 lbs. of flour, to be used specifically for MCC units in Germany and Austria.

Tentative plans have been made to open this season's operation of the portable canner on November 3, beginning in Kansas.

The Akron headquarters Clothing Depot reports a good response to this year's clothing drive. 24,471 lbs. of used clothing were donated in September, 1958, as compared to 21,223 lbs. in 1957 and the last months of this year may show a significant increase over last year. A total of 28,478 Christmas bundles was received this year as compared to 27,218 last year. Leprosy bundles are also coming in at a good rate. Most donors seem to understand and support the suggestion that 8¢ per pound be contributed for the processing of general clothing distributions. The total amount received for this purpose in September was \$240.44.

MCC Annual Conference

Paxmen Glen Good (Kouts, Ind.), Everett Freed (Wakarusa, Ind.) and James Eigsti (Buda, Ill.), passing through MCC headquarters on their way home from Europe, gave enthusiastic reports of the annual

European MCC Conference which they had attended prior to their leaving. The conference was held at the Bienenberg Bible School, near Basel, Switzerland, from October 2-5. The theme of the conference was "The Relationship of Relief and Missions" with Rev. David Schroeder (Winnipeg, Man.) serving as main speaker. Attendance totalled 145 with a number of missionaries participating also. A sight-seeing trip to Zurich was included in the agenda.

Glen commented: "In the discussions that followed Rev. Schroeder's talks, we dug right into the problem. We came to the conclusion that missions and relief are essentially one. We are out to meet man's total needs; missions and relief merely approach the problem from different angles."

Personnel

Mary Poole (Souderton, Pa.) and Gertrude Hildebrandt (Rhineland, Sask.), both registered nurses, left for voluntary service in Newfoundland on October 8. They will join the VS unit at Twillingate and serve in the local hospital.

Alice Snyder (Kitchener, Ont.), who has served in MCC approximately 10 years, is on her way to Beirut, Lebanon, for a three to five year term of service in the Middle East. She will be assisting Arnold Dietzel in the new relief project at Beirut, which was begun by MCC after the political upheaval in Lebanon. Prior to this, Alice was supervisor of the Clothing Depot in Kitchener, Ont. Her first MCC assignment took her to Europe for two years in February, 1948.

Three new workers are leaving for Asuncion, Paraguay, shortly. They are Mr. and Mrs. Peter A. Epp and family (Leamington, Ont.) and Lydia Warkentin (Steinbach, Man.).

Besides assuming responsibility for the Asuncion MCC centre, Mr. Epp will become Pax unit leader and direct the Paraguay Agricultural Service Mission as this develops. This is the Epps' second assignment in South America. They spent five years in Paraguay and Uruguay from 1951-1956.

Lydia will be replacing Pauline Jahnke (Swift Current, Sask.) as secretary to Frank Wiens, who is MCC director in South America. She has been serving in a similar capacity at the Waterloo MCC office during the past year.

Executive Secretary Leaving on One-Month Trip

On October 20, MCC Executive Secretary William T. Snyder will leave for Europe and the Middle East on an administrative trip that will be of approximately one month's duration. The purpose of this trip is to review the European program, especially the projects in Greece, and to become acquaint-

ed with the work in Lebanon and Jordan. This will be Mr. Snyder's first trip to the Middle East since becoming executive secretary.

Pen Points for Reporters

(Continued from page 2-2)

the evangelistic services conducted by Rev. Waldo Wiebe.

On Serial Stories: Some people are enjoying the current serial, "Black Rock", immensely. Even after reading it several times, the editor is still challenged by it. Should you know of a book that you would recommend for serialization, please send us its title, author, and publisher so we can examine it. We are always on the lookout for suitable books to serialize.

What Is News? No doubt you have asked yourself that question more than once. Here is one way of looking at it: "Would I want to know about this event if I lived in another province? Would it be of interest to someone else in my family? Would it give glory to God, challenge others and increase the faith of others if I reported this event?"

Quote: "It is true that Communism, Romanism, and non-Christian cults have gotten the jump on us in the matter of literature, but we must be careful not to fall into one of the greatest pitfalls of the Protestant faith: negativism. Our job is not to battle Communism, Romanism, and non-Christian cults, but to preach the Good News of Christ's coming to fulfill God's plan to give men new life. Because half the people of the world can read this life-giving message, we must tell it with the printed page."

—Donald Grey Barnhouse

The Bible Today

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" so read a zealous young Communist who was a college graduate, spending some time in an Indian prison cell.

An Indian evangelist gave the prisoner a copy of the New Testament and asked, "Well, how's that for real Communism?"

That was the beginning. How strange these words of Jesus sounded! The prisoner had always been taught to fight for his rights. He read and re-read it, experiencing a violent tug away from old values and ambitions. He has recently written: "For years I have looked for the way of life expressed in the Bible. I have searched all over India for such an expression of Life. I have found the answer in a completely new way of life. Now life has purpose, and I found it in Christ, behind prison bars."

Our efficiency without Christ's sufficiency is deficiency.

People Who Died To Live

Persuaded to Live
By Robert O. Ferm

These are conversion stories from the Billy Graham crusades, including a message by Billy Graham. In this book the author has set down the stories of some of the converts: a reporter; young women whose lives had been nearly drowned in alcohol; a "dope pusher"; a psychiatrist; men and women from the entertainment world; clergymen; a young man from Wall Street; a nurse from Holland; young office girls; the aged; college students, etc.

Price: \$2.50

* * *

Unshackled

These are twenty narratives of typical Pacific Garden Mission case histories—stories of men and women who came to know Christ in the most famous city mission in modern history. These stories were told on Pacific Garden Mission's radio broadcasts, "Unshackled." Your soul will be thrilled by what God has done in the lives of these spiritually "down-and-out" people.

Price: \$2.50

* * *

My Testimony

By Mary Warburton Booth

This is the life story of one of the most remarkable women missionaries in India. It is a story of God's work among the women and girls of India told informally and simply by Mary Warburton Booth herself.

Price: \$2.00

* * *

Through Gates of Splendor

By Elizabeth Elliot

In this 256-page book by the wife of Jim Elliot, one of the five daring missionaries killed by Auca Indians in Peru, is the whole story of "Operation Auca". The author has succeeded in putting the amazing saga recorded in *Life* and *Reader's Digest* in its true spiritual setting through the use of the extraordinarily detailed diaries and letters of the five martyred men.

As challenging as the courageous venture of the five men is, and as inspiring as their willingness to die is, the biographical sketches of the five men, especially their letters, provide one of the greatest challenges of the book.

Price: \$3.75

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

COLLEGES

Goshen College

"Come, Canadians,
All so true,
Night after Sunday
A party is due.
Down at the cabin
All we want to see,
Eight o'clock is the time,
Let's go for fun and tea."

At the bid of this invitation, 35 Canadian students, wives, faculty, and staff members gathered at the Goshen College Cabin the evening of October 13 to celebrate their national Thanksgiving Day.

The evening of fellowship was begun with some game entertainment interspersed with chatting and becoming acquainted, or re-acquainted as the case demanded. Each person then introduced himself, told which curriculum he was taking and for what his home town is famous.

Florence Huber, Alma, Ontario, opened the program with the reading of a poem by Jack Neufeld, Morden, Man., written in answer to the invitation he received to the fellowship meeting.

A reading on the original Thanksgiving Day was given by Alice Deckert from Guernsey, Sask. Dale Schumm, Tavistock, Ont., offered a thanksgiving prayer and the group joined in singing two thanksgiving hymns. The program ended with the loyal singing of "O Canada", and "God Save the Queen."

Refreshments of apple pie a la mode and "true" Canadian tea were served by Florence Huber and Kathryn Shantz, Haysville, Ont.

Ironically, Florence Huber, the only person who was not a native Canadian, helped to plan the meeting, she baked the pies, and added enthusiasm to the program. Florence was born in Virginia and moved with her parents to Canada at the age of 12. She is, however, most loyal to Canada.

Kathryn Shantz, Anna Bowman, New Hamburg, Ont., and Dick Martin, Floradale, Ont., assisted on the voluntary committee in the planning of the evening's activities. Two faculty members, Miss Viola Good, Dean of Women, and Miss Vera Good, Assistant Professor of Education, were present since they are both Canadian citizens.

Bethel College N. Newton, Kansas

Speaking on "Education for Freedom" Dr. J. E. Hartzler stressed the thought that truth will make a person's potential powers available so that you can become the person God 'intended' in addressing the audience at the Bethel College Founder's Day program Monday, October 13.

"Our greatest difficulty," the speaker asserted, "is not that we do

not know. It is that we do not understand."

He indicated that future emphasis in education will be on control and interpretation. In casual reference to our attempt to reach the moon, Dr. Hartzler quipped, "I'm not sure that we know what we want at the moon when we have not yet conquered this earth."

President D. C. Wedel presided at the Founder's Day program which included the dedication of the new Women's Residence Hall.

Expressions of appreciation for the new residence hall were given by Menno Schrag, Harry Martens, Lorraine E. Galle and Felice Voth, representing the board of directors, the administration, the dean of women and the women students.

At the hall the Rev. Russell L. Mast of the Bethel College Church offered the dedicatory prayer after which Curt L. Regehr, construction foreman, presented the building to Earl D. Koehn, business manager of the college.

By John F. Schmidt

BIBLE INSTITUTES

Steinbach Bible Institute

The opening exercises of the Steinbach Bible Institute were held in the Evangelical Mennonite church on October 12.

The principal, Rev. B. D. Reimer, gave a brief message on the subject, "Why attend Bible school?" In this message he listed five reasons: 1) to strengthen our faith in Christ, 2) to clarify our testimony, 3) to increase our knowledge of God's will, 4) to enrich our ministry and 5) to glorify our Lord.

Rev. B. Hoepfner, one of the instructors, spoke briefly on the subject, "Students in the school of Jesus," and Mr. Edward Reimer, another teacher, addressed a word to the prospective students. These messages were interspersed by a few songs sung by ex-students.

The large auditorium was filled.

On Monday, October 13, registration took place. At present sixty are enrolled in the high school and about seventy-five in the Bible department, while several more intend to register a little later.

Two weeks of evangelistic meetings were conducted in the Chor-titzer Church in Niverville, September 22 through October 3 by the Bible class of that church. Rev. John D. Friesen from Hague, Sask., was the main speaker. During the second week the church was usually filled. A record attendance filled the church on the final night, when people had to be accommodated in the basement.

The services were supported by the Conference Mennonite and M. B. churches of Niverville. This was especially evident in the prayer meetings held in the basement prior to the services. A mass choir composed from the three churches as

well as individual members served with appropriate songs.

During the days Rev. Friesen and Rev. Hoepfner made visitations in the Niverville community. These visitations proved to be a blessing in several ways.

In response to the Gospel invitation eleven persons made decisions for Christ and around twenty-six requested special interviews. It was quite evident that, in response to the many prayers offered by the Bible class and cooperating churches, the Lord was working in the community.

The Drive Home Spoiled Everything

Dear John:

I don't think I care to go out with you again. Most of last evening was wonderful, John. But the drive home spoiled everything.

You behaved so nicely and acted so considerately up to the minute you got your hands on the wheel and we headed home. Then suddenly you were transformed into what seemed to me a bad-mannered and irresponsible gorilla.

You yelled at people who had just as much right on the road as you. You disregarded white lines and signs put there for your safety. You scared my wits out by going at an absurd speed.

That might have been considered smart once upon a time, but I assure you it's silly and childish today.

Call me stuffy and prudish if you like. But I don't relish dying quite yet. Nor do I want to get in one of those accidents where I am just hurt. I have enough sense to realize that you and the rest of the boys wouldn't be ringing my phone if my face and body were inexpertly rearranged by a smash-up in your car.

So I don't think I'll go out with you again, John. At least not until you've grown up enough to behave decently as a driver, and not until you realize that you owe a certain responsibility to the person you ask to share your car with you.

Margaret

From a pamphlet issued by the Royal Society for the Prevention of Accidents, London, England.

Our Readers Say

Devotionals "Tops"

I want to tell you how much I enjoy the *Mennonite Observer*. I especially like the new feature for reporters.

The devotionals are "tops," especially that prayer, "Lord, Please Be Advised."

I can hardly wait for the next installment of the fine serial story, "Black Rock."

We wish you God's blessings in your work.
Mrs. Velma Dell,
Foam Lake, Sask.

Hallesby Books

Each \$2.00

Why I Am a Christian

This book is for those doubters who are in distress because of their doubt. They are tired of painful uncertainty. They long for the peaceful rest which calm and impregnable assurance affords. The author does not attempt to argue with those who try to calm their conscience with skepticism. They don't want faith. But for sincere seekers, this book will be a real help.

Religious or Christian

The author contends that the great danger confronting Christianity is the blending and confounding of Christianity with pagan religion. This book is not intended as a theoretical reckoning between heathenism and Christianity, but as an attempt to afford guidance to those who would know the difference between religion and Christianity.

The Christian Life

This is the fifth in the series written by the author and is as powerful as the rest. It contains discussions on "Sin and the Sense of Sin", "Through Death to Life", "When the Gardener Prunes the Vines", "Evangelistic Preaching" and "The Inner Power in Missionary Work", among the 11 chapters.

Under His Wings

"This book has been written for the many believing Christians who from time to time are filled with dismay at the Word of the Lord, and who almost continually feel weary and discouraged in their struggle against sin," writes the author.

Conscience

The author states, "It is my desire to deal in this book with the moral side of the Christian life. I have chosen conscience as my theme because the treatment of this subject affords us a good insight into the nature of the moral life as well as into the practical Christian duties of everyday life."

Prayer

It has been claimed by those who have followed these simple practices that their prayer life has become a holy art, satisfying, soul-enriching, powerful, and freed from that inner anxiety and worry which they formerly had when they prayed.

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

Saskatoon Worker at Foam Lake

By Mrs. Velma Dell

Foam Lake, Sask. — The Foam Lake Mennonite Brethren church was filled to capacity with members, friends and visitors for the annual thanksgiving service on Oct. 12. Visitors came from B.C. and Manitoba as well as Saskatchewan points.

The ground was covered with snow, but warm fellowship filled the atmosphere inside as one and all praised God in song and prayer. The guest speaker for the day was the Rev. Lawrence Redekopp of Saskatoon City Mission. He was accompanied by his family.

The service opened with congregational singing led by Brother J. Krause (Sunday school sup't.), after which Rev. J. K. Kehler (local pastor) introduced the guest speaker, giving all a hearty welcome. Mrs. Redekopp told an interesting story for the children.

Rev. L. Redekopp read Psalm 111 and Eph. 5:20, taking as his theme "Be Thankful for All Things." He pointed out that while it is well to set aside one day as thanksgiving day, every day should be one of thanksgiving in a Christian's life. If we take time to think of the many blessings we have we will be thankful to God even for the trials that come our way. Christians should make a habit of praising God rather than indulging in the grumbling and complaining one hears on every side.

A time of good fellowship followed at the noon meal served in the church basement by the ladies.

The afternoon service stressed missions, with Rev. Redekopp taking as his text Luke 10:2. He gave a brief outline of his work in Saskatoon (where he has been for the past two years) and requested prayer for this growing work for the Lord. He said that each Christian is a missionary by Christ's command, "Go ye." Are we obeying this by going to friends and neighbors with the gospel message? Everyone is not called to go overseas, but are we giving sacrificially that others can go? Are we doing

without luxuries or even necessities to send the gospel message abroad? Are we willing to spend time in prayer for missionaries? The missionary on the field sometimes fails because those at home neglect to pray. Are we guilty of this?

The local choir served with songs in both services.

The choir journeyed to Kuroki Baptist church for an evening service where they sang several songs. This rounded out a full day of blessings and thankfulness to God for His many benefits towards us.

The past year has given many reasons for thankfulness in that there have been no deaths, accidents or serious illnesses in our midst. The crops were much better than expected, all showing God's care and marvelous grace towards us.

Girl Dies in Highway Accident

Winnipeg, Man. — An 11-year-old girl was killed on No. 1 highway in Kirkfield Park, west of Winnipeg, on Thursday afternoon.

Donna Laverna Giest, 11, was running across the highway with an eight-year-old friend when she was in collision with a car driven by Nickolai A. Thiessen, 52, of Poplar Point, Man.

Donna was killed near the site of a two-car crash September 11 that claimed the lives of three people.

Clearbrook Man Heads Poultry Association

Clearbrook, B.C. — A special committee elected by MSA poultrymen to spearhead a new move to organize marketing of poultry products has two local men on it.

Chairman of the committee is John A. Guenther, who is also president of the MSA Branch of the Western Poultry Association. Also on the committee is C. Hiebert of here, D. C. Horton of Newton and H. Krenz of Aldergrove.

The committee was elected by a large gathering of poultrymen in the fair grounds kitchen. It was the first in a series planned by the association to acquaint poultrymen with various methods of marketing tried in the past and today used by other branches of agriculture. When all methods have been investigated, the group hopes to arrive at a concrete proposal which will have the unanimous approval of all producers.

East Chilliwack Bible School

Wednesday, October 1, the doors of the East Chilliwack M.B. Bible School were opened and the twelfth year of instruction began. We are happy to say that we have the same teachers as we had last year: Mr. J. Friesen, principal, and Mr. P. Penner, instructor. As last year, there were seventeen students on the first day of school, but this number has now increased to 21, while last year it increased to 24. Eight of the last years' students have come back to complete Bible School and thirteen students are in Class I.

On Sunday, October 5, there was a Bible School Reunion in the

chapel of the school, at which Rev. R. Janzen, instructor at Yarrow SMC, former pastor of the Herbert Sask., M. B. Church, was guest speaker. That evening the Bible School opening program was held at the East Chilliwack M.B. church.

The first term is now well underway and we are happy to be studying God's Word.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.
Elfrieda Nightingale.

Nick Willems Return From Europe

Hillsboro, Kans. — Brother and Sister Nick Willems and family have returned from Austria and are at home at Woodrow, Sask. They arrived in New York on Sept. 30.

Brother and Sister Willems and family left North America in August for a ministry in Austria under the M.B. Board of Foreign Missions. The illness of Brother Willems necessitated their return home.

Prayer is requested for the restoration of Brother Willems, for the family and for the work in Austria, where workers are urgently needed.

Three Missionaries at Port Rowan

Port Rowan, Ont. — The importance of missions was forcefully drawn to the attention of the Mennonite Brethren Church here during the week ending October 12.

On Sunday, October 12, we had the privilege of having the following missionaries in our midst: Brother Ernest Dyck of Africa, Sister Anna Enns of Africa, and Sister Regina Suderman of India.

At the morning service Brother Dyck brought the message on "God's Will in Our Life." "God has a plan for each one," he stated, and it became our prayer that we might acknowledge and follow that plan.

Sister Enns had an object lesson for the children at the afternoon service. Following this, Sister Suderman reported concerning the medical work in India. She spoke of the hardships of the work and also of the many blessings received. Brother Dyck concluded the service by a short message on Paul's obedience to the call of God.

In the evening the program consisted of an object lesson by Sister Enns, pictures of the work in India and Africa and a message by Brother Dyck on "The Prayer Life of a Missionary."

On Tuesday and Wednesday evening Rev. J. B. Toews of Hillsboro, Kans., shared with us his burden for missions. He spoke of the different factors which affect the work of foreign missions today. One of these is the fact that the backward places of the world are no longer isolated from the outside world.

This is bringing about an awakening among the heathen nations, and a desire for something better which only Christ can give. Another factor is the increased opposition from the Roman Catholic Church and from Communism. "In spite of this opposition there is a longing for the Word of God as never before," declared Brother Toews.

On the Horizon

October 26. — School opening program of the Winkler Bible School, Winkler, Man.

October 31. — Beginning of two-day Ministers' and Deacons' Conference of the M. B. churches in Manitoba, held at Morden, Man.

November 8 and 9. — Provincial youth rally of the Mennonite Brethren churches in Manitoba at Steinbach M. B. church.

November 9. — Peace Sunday in Canadian Mennonite and Mennonite Brethren churches.

November 16. — Peace Sunday in Manitoba Mennonite Brethren churches.

ORDER FORM for the MENNONITE OBSERVER

Subscription rate: \$2.25 per year.

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

Please mail me the MENNONITE OBSERVER until I ask it to be discontinued.

New Subscriber

Renewal

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

Name:
(Please print)

Address:
(Sample copies mailed free upon request.)

DAVID FROESE AGENCY

Life, Accident & Health
Auto & Fire

TRAVELERS INSURANCE
CO.

205 Dayton Building
Bus. Phone Whitehall 3-8475
Res. Globe 3-5708