

Mennonite Observer

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

I Cor. 2:2.

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YOUR CHRISTIAN
FAMILY WEEKLY

January 23, 1959

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. V, № 4



BIBLE SCHOOL PRINCIPALS and members of the educational committee of the M. B. Church in Canada met in Winnipeg for a two-day session January 1 and 2. Seen here at one of the sessions are, from left, Rev. Corny Braun, Hepburn; Rev. Jake Friesen, Chilliwack; Rev. D. K. Duerksen, Winkler Bible School; Rev. Abe Konrad, Coaldale; A. W. Schellenberg, committee member; Rev. J. H. Epp, Hepburn; Rev. Wilmer Kornelson, Kitchener; C. C. Warkentin, committee member; Rev. A. H. Wieler, Clearbrook, B.C.; and Rev. J. J. Toews, committee chairman. (Staff photo)

Bible Schools Co-ordinate Curriculum

Winnipeg, Man. — "More has been accomplished today than during the last 25 years," declared one of the 8 Bible school representatives after the first day of a two-day meet in the M. B. Bible College here. The brethren met with the educational committee of the Canadian M. B. Conference on January 1 and 2 to discuss the question of correlating the programs of the Bible schools in Canada.

The sessions proved to be of truly historic significance, since the brethren were able to agree to a correlated curriculum for the M. B. Bible schools in Canada—culminating the effort of decades towards

this end. The Bible schools represented will endeavor to adopt this curriculum for the school year 1959-60.

Three of the eleven brethren present represented the educational committee of the conference. Brother J. J. Toews of Kitchener, chairman of the committee, also acted as chairman for the Bible school study sessions. The other brethren represented the six M. B. Bible schools in five Canadian provinces. British Columbia is the only province with two Bible schools at the present time.

An earlier meeting of Bible school representatives had been held last

July. The meetings of January 1 and 2 were a follow-up to those discussions. Brother Corny Braun of Hepburn had done much preparatory work in working out a correlated curriculum, so that the faculties had been able to discuss it before the January sessions.

Also up for discussion at these sessions was an association of M. B. Bible schools in Canada. A proposed constitution has been set up, which will now be discussed by the schools and their boards.

To evaluate Bible school developments and to implement progressive changes, another annual meeting is being planned for one year from now.

Present for the sessions were: Rev. A. H. Wieler, principal of the M. B. Bible Institute, Clearbrook, B.C.; Rev. Jake H. Friesen, principal of the East Chilliwack Bible School, B.C.; Rev. Abe Konrad, principal of the Coaldale Bible School, Alta.; Rev. J. H. Epp, principal of the Bethany Bible Institute, Hepburn, Sask.; Rev. Corny Braun, instructor at Bethany; Rev. G. D. Huebert, principal of the Winkler Bible School, Man.; Rev. D. K. Duerksen, instructor at Winkler Bible School; Rev. Wilmer Kornelson, principal of the Ontario M. B. Bible Institute, Kitchener, Ont.; Rev. J. J. Toews, Kitchener; A. W. Schellenberg and C. C. Warkentin, Winnipeg, members of the educational committee.

Preparation for Evangelism

Kelowna, B.C. — Considerable effort is being made to prepare for a series of evangelistic meetings in the M. B. church here.

The year was begun with prayer. During the prayer week, which was shortened, many prayed earnestly.

This prayer session was soon followed by a week of preparatory meetings. To these meetings members from other German-speaking churches were invited. Rev. Herbert Janzen, who recently returned from his mission field in Europe, spoke. He dealt mainly with prayer and the power of the Holy Spirit in our lives.

For this week cottage prayer meetings are organized.

Henry Poettcker President-Elect of CMBC

Winnipeg, Man. — Henry Poettcker has been named president-elect of Canadian Mennonite Bible College, Rev. J. J. Thiessen, chairman of the board of directors, announced after the annual meeting here on January 10.

Rev. Poettcker succeeds Dr. I. I. Friesen, who will continue as vice-president and full-time instructor. Rev. Poettcker, who expects to complete his doctoral duties this summer, will assume duties in the president's office for the 1959-60 school year. Dr. Friesen has been with the college since 1947.

Also resigning from an administrative position with the college is Rev. Henry Wall, who has been instructor and business manager of the college since its founding in 1947. No successor to Rev. Wall has yet been named.

It was also announced that Rev. David Schroeder, who is now completing his doctoral thesis in theology at the University of Hamburg, Germany, will join the faculty of the college for the spring quarter.

The new \$180,000.00 dormitory is now nearing completion and will be dedicated at the time of graduation on June 14. Occupancy is expected during the winter quarter.

The a cappella choir directed by George D. Wiebe is planning a tour of Alberta churches during the Easter recess.

Joint Young People's Meeting

By Henry Konrad

Winnipeg, Man. — Some three hundred young people crowded the basement of the Elmwood Mennonite Brethren church on January 14 for a joint young people's meeting. The purpose of the meeting was to facilitate better understanding and deeper unity between the young people of our churches. All of the four M. B. churches of Greater Winnipeg were well represented.

After Mr. Peter Enns, young people's leader of the Elmwood M. B. Church, had bid everyone welcome, Mr. Leonard Mann led in some hearty singing. Later a trio from South End served with a few additional songs.

The major item of the evening

was a panel discussion on the topic, "Problems of Youth." Members of the panel were David Friesen, South End; George Block, Gospel Light; Peter Isaak, North Kildonan, and Abe Friesen, Elmwood. Peter Peters, also from Elmwood, was moderator.

The panel began with a discussion of the changes which have taken place in the Mennonite family due to urbanization. Special problems rising out of these changes were then evaluated. One of these, "keeping up with the Joneses," was most practical. The use of leisure time brought numerous other problems to the foreground. The panel seemed to feel that everyone should exer-

cise great wisdom in choosing those activities which are most practical and beneficial, but at the same time remember the work in our own church.

There was a surprising unity between the members of the panel. This was encouraging, for it reveals a basic understanding between the members of our churches.

Apparently the social committee of the Elmwood Church had anticipated a record attendance. Though at first some feared that there would not be enough lunch for everyone, it soon became evident that no one went away without first having partaken of the refreshments and having enjoyed the informal fellowship with other Christian young people.

EDITORIAL

A Witness to Music-Lovers

Witnessing to our Christian faith must take many forms if we want to permeate the community with a Christian testimony. People must be given the Gospel in an idiom that is understandable to them. We cannot think that we have "done our duty" when we have utilized only one avenue for making Christ's salvation known and accepted.

When a farmer desires to garner in all the wheat or oats, he does not use only the combine. He may even have to resort to the lowly sickle to get the wheat growing in some corners. When he is looking for an object in the barn, he cannot be satisfied merely with the yard light or even the lights in the barn. More than likely he will have to get a lantern or flashlight for the dark corners. The same principle must be applied in bringing in the "Gospel harvest" and in bringing the Gospel light to the whole world.

The personal testimony in home, hospital and on the job are one way of spreading the light of the Gospel. Other methods traditionally used are public preaching, useful only when people are willing to come to a stated meeting place, proclamation of the Gospel by radio, dramatic presentation (widely used in medieval Europe), group discussions, street meetings, and extension Sunday schools. With Paul, we are concerned that if by all means we might reach some.

It seems to us that one of the "all means" not receiving enough attention is the witness of music. It is true that we place a heavy emphasis on music and that there is a growing number of young people who are proficient in the use of musical instruments and in vocal singing. Yet we have thus far used music largely only in a supporting role in our witnessing to our neighbors and the community, possibly as an added attraction to the radio program, the evangelistic service and street-meeting. In so doing, we have only too often utilized only the popular hymn and gospel song. We are convinced that there are many music-lovers not being reached with the Gospel because we have not presented the Christian message to them in their idiom—or we have failed to invite our neighbors and friends when a choir did present a musical program or major musical work. Something needs to be done to remedy both these situations.

In the first place, we need to give musical performances the publicity they need to bring in music-lovers in the community—and many of them will come because of the high regard they have for Mennonite musical groups. Such publicity should not be self-seeking, but designed to add to the glory of God and salvation of sinners in bringing in the unchurched music-lovers (and unsaved churchmen). Secondly, we would advocate the preparation of concerts designed especially to appeal to the musical circles in the community. Such a concert need not be secular, since many of the greatest musicians wrote religious music (a concert of Bach music by an Inter Varsity group some years ago provided an unusual witnessing opportunity). Such concerts would give advanced students in voice and instrumental music an opportunity to present purposefully what they have practised (and is not suitable in the usual evangelistic service), something that is desperately needed today in our larger Mennonite centres. Such musical presentations should not be considered sufficient unto themselves as a means of witnessing. Only as those who come to these concerts are befriended and won to the Gospel in person-to-person contacts and witnessing will true success be achieved.

The Bible Today

Imagine the surprise for a missionary arriving at his station in Africa to find a church building had already been erected and Christians had been at worship some ten years before he arrived.

Dr. W. J. Platt of the British and Foreign Bible Society said: "When first I personally visited the Adjuku tribe I found that dozens of small

churches had already been built before the arrival of any missionary. In many of them were English Bibles they had bought in local stores—but few, if any, of the folk could read them. Amongst the Aviam tribe I found one large church, built under orders of the Chief, toward which every member of the community had had to contribute. For ten years they had awaited the coming of the missionaries. Now the Gospel of Christ is available in their own mother tongue.

DEVOTIONAL

Misplaced Values

By Rev. William J. Carey

In one of our family discussions recently we were attempting to stimulate the children's interest in worthwhile things by proposing the age-old query, "What would you like to be when you grow up?" The conversation took a serious turn as each one suggested various possibilities such as pilot, missionary nurse, teacher, scientist or railroad engineer. But I was certainly unprepared for the question that came from our four-year-old: "Daddy, what are you going to be when you grow up?"

The question was followed by an instant of silence; then, a moment later, by laughter; and finally, at this juncture several days later, by soul searching. I am asking myself seriously: how many of us who consider ourselves adults really have matured?

Maturity, after all, embraces purpose, determination, goals, ambition, wisdom—all these and more. Have we really achieved any of the things we set out so valiantly to do many years ago? Are we as wise, as intelligent, as world-beating, as we assume that smug person to be who looks out at us from the mirror? Or is there a tiny whisper of dissatisfaction in the inner man, an insistent voice that we try to quell and cannot, a poignant, haunting echo that reminds us that time is fleeing and the goal is yet far off.

Perhaps you were one of those who leaped into the lap of the business world from the platform of the local school auditorium, carefully clutching your diploma in your hand and your class motto in your heart—"Not finished; just begun" or "Onward and upward." You had dreams of conquest, of fame perhaps, of happiness certainly. But today you look back from your humdrum task in the shop or the home or the factory, and answer the gnawing inner voice with some cliché about having been "a bright-eyed kid, sincere but unrealistic."

Or perhaps you slipped almost unnoticed into society from ivy-covered halls with nothing tangible except the right to put a couple of letters after your name. You looked beyond the interning years, beyond the apprenticeship, beyond the junior partner days, to the vaccine with your name on it, to the gold letters on an office door that meant security, to the reserved seat on the Federal bench. But the years have skipped by, and your task is humdrum, too—every day is just like the last one, and life is a valley with a few high spots named "golf on Saturday" and "two weeks at the lake."

Take five minutes to ask yourself these questions: "Where am I going? What is my goal? At what am

I aiming?" Do you know the answers? Can you satisfy the inner man with your reply?

Now go just a step further. Can we justify our existence by saying that our sole purpose in life is to teach the ignorant, cure the sick, or manufacture mousetraps? Certainly not! The old catechisms taught, and rightly so, that man's chief purpose was to glorify God and to worship Him. How many of us, complacent in the maturity of our years, have completely missed the one purpose for which God allowed us to be born! Isn't it ludicrous that some human beings are more concerned with the early development of the clavichord than they are with the eternal destiny of their souls? Isn't it likewise absurd that one should allow fishing to take precedence over worship on a sunny Sunday morning? If I may say it reverently, and without levity, an unconvincing reply to the Lord's question in our heart, "What have you done for Me this day, my child?" would be the statement, "I shot a forty-nine on the front nine." Haven't we misplaced our values? When the best we can say of our day's existence on God's earth is that the cherry pies didn't run over in the oven, we have set our sights far too low!

What are you going to be when you grow up? Or better still, what are you doing for eternity? The great John Wesley said this, "Give me one hundred men who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such

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Our Christian Family Weekly for Mennonites of All Age-groups

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

The MENNONITE OBSERVER

is 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
Mennonitische 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.*

Missionaries Visit Foam Lake

Foam Lake, Sask. — It was a blessed privilege to have the Mark Gripps in the M. B. church here recently.

The Gripps spent four years as missionaries in the French Sudan in French West Africa under the Gospel Missionary Union. They told of the need to double the missionary force there. The French government (Catholic) recently sent a paid representative to America to present the need of more missionaries in that territory since they (the government) found that they seldom had any trouble or uprisings in areas where the Gospel was preached by the missionaries. Such is the power of God's Word.

Mrs. Gripp related interesting events in Africa for the boys and girls in the audience, then Brother Gripp took as his text Hebrews 2: 3 for a short message, pointing out that God will not condemn anyone to hell because of their specific sins but for rejecting the salvation He

has provided and still is offering through Jesus Christ. He asked us, "How do we as Christians live before the world? How much time do we spend in Bible study and prayer? How shall we escape if we have not witnessed to those around us? Will they some day point at us and say, 'You never told me of Jesus, the only way?'" There will be no escape if we have not yielded ourselves to Christ and let Him work through us.

They then showed a film, "The Mid-Century Martyrs", which was the authentic story and pictures of the five missionaries who gave their lives trying to bring the Gospel to the fierce Aucas in Ecuador. This colorful, interesting and informative film made a strong spiritual impact as we saw how God uses those that have yielded their all unto Him for His service.

Mr. and Mrs. Gripp sang several duets during the service.

New Executive Secretary for Conference Mission Board

Chicago, Ill. — Andrew R. Shelly, director of public relations for Mennonite Biblical Seminary, has been appointed executive secretary of the General Conference Mennonite Board of Missions, to succeed John Thiessen, who retired December 31, 1958.

The appointment is announced in a farewell letter to missionaries by Rev. Thiessen, who has spent a total of 40 years in mission work, mostly in India. Until Rev. Shelly is able to assume the executive position, Orlando Waltner, promotional secretary, will assume the responsibility of that office.

Farewell for Vancouver Missionary

Vancouver, B.C. — The close of the year was marked by a watch-night service in the Fraserview M. B. church.

The evening service, which began at 9 p.m., was divided into two parts. The first part consisted of songs rendered by a male quartet, ladies' quartet, a violin solo, a reading and a timely message by Rev. Rudy Janzen of Yarrow. This was followed by a fellowship lunch in the basement of the church. The second part of the evening was spent in testimony and prayer until the clock on the wall indicated that a new year had already begun. Thus with the prayer for God's guidance and help we entered the new year.

The first Sunday in 1959 was an important one for the church, as well as for our missionary, Frieda

Neufeld. Her time of furlough had rapidly come to an end, and so on the evening of January 4 many came to take part in the farewell service.

During the evening opportunity was given the audience to quote Bible verses as a personal wish of farewell to her. The Young People's Choir sang several songs. The message was given by Rev. J. A. Harder of Clearbrook. A fellowship lunch followed in the church basement.

Fire Destroys Home of John Kehlers

Hepburn, Sask. — Fire has destroyed the home of John Kehler, teacher at Hurricane School and mission worker in the Mildred district. According to reports reaching the headquarters of the M. B. Mission of Saskatchewan the home was levelled by flames during the cold stormy weather of the first week in January.

Although lack of water hampered efforts to extinguish the blaze, which began in the attic, a fair supply of clothing and bedding and some furniture was removed from the burning building.

The Kehlers have moved into a small unused building as a temporary measure. Donations in cash, canned goods, potatoes, etc., are being gathered to help the Kehlers re-establish themselves.

Mr. Kehler has been permit-teaching and doing mission work in this isolated district for a number of years. Regular day school was opened in this district almost 20 years ago by the efforts of the mission.

After a few years the Blaine Lake school superintendency undertook



A VISIT TO POLAND by Rev. Peter J. Dyck, MCC director for Europe, produced the above pictures. The top picture shows a scene from Elbing, looking toward the centre of the city from the Mennonite church. In the center photo Pastor Kircun shows Peter Dyck the location of the site of the Baptist chapel and seminary in Warsaw. In the bottom picture Pastor Kircun, president of the Polish Christian Baptists, baptizes in the River Weichsel (Vistula) near Krakow.

to build a new school and remunerate the teacher or permit teacher, who would also continue to do mission work in the district.

Mr. Geo. Thiessen, superintendent of schools for the area, assured members of the mission committee who went to make investigations after the fire that they expect to erect a new teacherage. They are anxious to have the mission supply teachers, preferably qualified, to continue the work for the next year.

The razed building was mission property.

To Appoint Canadian Director for Missions

Winnipeg, Man. — The Canadian Board of Missions will appoint an executive secretary to promote the mission interests of the Conference of Mennonites in Canada, it was announced at the close of the annual Canadian Council of Boards meeting here January 12-14.

Appointment will be made as soon as a suitable person can be found. His responsibility will be to promote church extension (home missions)

in Canada, the work of the Mennonite Pioneer Mission in northern Manitoba, and represent Canadians on the General Conference Board of Missions work.

For work in Canada, a missions budget of \$97,000.00 for 1959 was announced. New churches will be built in Brandon, Calgary, and Grande Prairie. An outreach will also be begun in Ottawa.

Large Budgets for Education and Publication

Budgets for the Canadian Board of Education and Publication and Board of Christian Service were announced at \$16,285.00 and \$16,950.00 respectively.

Another major missions move was the decision to form Canadian Church Extension Services, to finance building programs. The executives of the missions and finance boards will implement the decision.

George Groening and H. H. Penner, reporting for the board, repeatedly spoke of the crisis in the city church situation. Unless many more churches are built in the immediate future, a lot of people will be lost to the church.

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THE PUBLICATION COMMITTEE of the Mennonite Brethren Church in Canada met at the M. B. Bible College on January 2. The whole field of publication for the Canadian conference was surveyed. The committee decided to go ahead with the publication of "Alternative Service in Canada During World War II," written by Rev. J. A. Toews. Further recommendations will be sent to the churches for consideration before the Canadian conference in July. Members of the committee are, from left, H. F. Klasen, Winnipeg; Rev. Walter Wiebe, Niagara-on-the-Lake, Ont.; Rev. P. R. Toews, Vancouver (chairman); H. H. Dueck, Niagara-on-the-Lake, Ont.; and Rev. Corny Braun, Hepburn, Sask. (Staff photo)

Guiding Boys and Girls in Worship

(By Bernard Wilke, first prize-winner in the NSSA Christian Education composition contest in 1958.)

The Word of God says: "Thou shalt worship the Lord thy God." Many modern Sunday school children are missing this high and inspiring experience because the Christian worker who leads the assembly period has little knowledge of worship.

Description of Worship

Worship is adoration of God. It is praise for what He is, and thanksgiving for His works. Objectively, worship centers in God. It is directed to God and is about Him. Subjectively, worship is the reaction in our lives and hearts after realizing who God is and what He has done.

Forms of Worship

Informal worship is most effective with children. Informal worship is adaptable to the immediate needs and interests of the children. For instance, if Mary comes to Sunday school especially happy because her mother is getting well, offer a prayer of thanksgiving for it in the worship service. Informal worship is planned, but is not confined to a regular order in the service.

Formal worship is planned also, and the order of the service is decided beforehand. Those of Junior age and above can enter easily into formal worship.

Spontaneous worship is unforeseen. It may result from seeing a beautiful flower or realizing an answer to prayer.

Elements of Worship

Prayer is the time when we actually talk to God. Use music as preparation for prayer. Discuss with the children specific things for which they can thank or praise God in their prayer. Variety, which is essential, may be obtained by having a child pray, or by using a hymn or

Scripture verse as a prayer. Have short periods of silent directed prayer. Prayers in Nursery and Kindergarten groups should be only one or two sentences long.

Scripture used should be determined by the children's "religious" vocabulary. Ask the question, "Will the children understand these verses?" Ten verses are enough for Juniors, while fewer verses are necessary for younger children. Here again, variety may be obtained by reading in unison, responsively, or by letting an individual or a certain class read. Also, memorized Scripture may be used effectively.

Music holds a prominent place in worship. Use quiet, reverent, instrumental music for preludes, offertories, and interludes. In vocal music, hymns are often more worshipful. Test the words of hymns by these questions: "Are these words part of normal children's language?" "Can the children live this truth?" Music of songs should fit the voice range of the children and be simple enough for the children to sing alone. Discuss with the children the value of music in the worship of God.

The offering can express adoration and glory to God. Use the word "offering" instead of "collection." Speak of giving "our money," not "our pennies." With little children, speak of giving to "God's work" in place of "God." Let the children tell how they earned the money they gave. Tell them the thing for which their offering is being used.

Poems, stories, film strips, and flannelgraphs can also become inspiring parts of worship. Use a call to worship. This is a poem or Scripture which is used to begin the service.

Helps for Worship

Good environment is necessary. This means a clean, orderly, well-heated, and ventilated room. The furniture should be the size suited

to the age group. Provide a place for the children's wraps.

The atmosphere can be planned. Create atmosphere by room decorations, such as pictures and objects, and music. Pre-session activities can promote atmosphere; interruptions greatly hinder it.

Focus visual aids around the theme, keeping them at the eye level of the children. Visual aids may be used to illustrate stories, hymns, and Scripture. An interest center, which is a "visual expression of the theme," may be picture or an object placed in the front of the room where everyone can see it.

Proper grading is important. This means dividing children by age groups for worship, such as Juniors, Primaries, and Nursery. Each age group has a different size vocabulary, different interests and needs. These and other differences indicate that children worship best when divided into age groups.

Preparing for Worship

Choose a theme for the total program. The children's interests and needs, or special days and seasons should determine the theme.

Gather materials. Select hymns, Scripture, stories, poems, and visual aids which illustrate and develop the theme.

Choose the methods of presentation. How will the Scripture be

read? Will there be any solos? duets? Do you want silent, directed prayer at the end?

Assign the program parts. Give those who play the piano, pray, read Scripture, or tell the story plenty of time to prepare. Let the children have some leadership opportunity. Encourage pupil participation.

Attempt to organize the material. Perhaps there is a logical arrangement. Decide which hymn or Scripture will best introduce the theme. Plan sentences to join and introduce different parts or elements of the service.

Begin preparation early. The worship service will not be a success if preparation is rushed or inadequate. Starting early allows improvement of the original ideas and gives the ideas time to become a part of you. Certainly, if the Holy Spirit can lead a missionary years ahead regarding his preparation, He can guide you a few weeks or months ahead in preparing to lead the Sunday School's worship services.

There is very definitely a spiritual side to preparation. Pray earnestly for the program and the children. Remember, boys and girls worship as individuals, not as groups. Above all, live the truths of the worship services, that you may be qualified to lead them.

Motoring Prayer

From Pembroke Observer

There is no knowing how many lives would be saved on every holiday week-end if every motorist drove with these words on his lips, and their meaning in his heart:

Lord impress upon me the great responsibility that is mine as I take the wheel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and death in my hands. . .

Give me always a deep reverence for and a desire to protect human life. When I would be careless, remind me of the homes where there is sorrow and loneliness, or of hospitals where broken, suffering bodies lie in anguish—because someone forgot. Write indelibly upon my conscience the fact that each time I take the wheel of my car, I am a potential murderer, that in a matter of a few careless moments, I could be face to face with dire tragedy, for my own family as well as others. . .

Give me grace to practise the Christian virtues of patience and thoughtfulness at all times. Help me to show the same courtesy and kindness to other motorists that I want to expect from them. . .

When others exceed the speed limit or otherwise break the law, let me not be tempted to do the same. Forgive my stupidity if ever I, think it is perfectly permissible

to violate traffic laws so long as I do not get caught. Remind me often that I am responsible to Thee as to the state to obey the ordinances of the highway; and when I do not, I sin against Thee as well as against my fellow men, even though no one else may be watching.

Lord, grant me control of my car and myself at all times. Help me to live lawfully and peaceably, to save life and not destroy it, and so by example lead others to do the same. Amen.

(The prayer was composed by the Rev. David Quill, and was printed in the War Cry, publication of the Salvation Army.)

M. B. Pastor To Serve Europe Paxmen

Enid, Okla. — Rev. Clarence E. Hiebert, pastor of the Enid Mennonite Brethren Church, has accepted a call to serve as pastor to Pax men serving under the Mennonite Central Committee in Europe and North Africa, beginning in July, 1959.

Those who pride themselves on being hard-boiled are often only half-baked.

We should use every day as carefully as we use the last match.

* * *

Some people have heads like matches, flaring up at the least bit of friction.

Teacher's Training in Ethiopia

(Excerpts from a private letter written by F. H. Klassen, formerly of Winnipeg, now director of the Teacher's Training Institute in Harar, Ethiopia.)

December 28, 1958.

Our last letter in 1958. Happy New Year to all of you! May the Lord be with you in the coming year and protect you. 1959 promises to be a big year of change, and reunion with you will make this a wonderful one for us. We are getting rather excited already and are getting mentally, if not actually, prepared for another big move. We thought a lot of you during the Christmas days and wished over and over again that we might share it with you. It was also our last Christmas in Ethiopia (we think) and we had to think back on all the wonderful times we've had here with other Christians and of all the blessings we've received sharing our festivities with foreigner and native alike. But none of the Christmases, we decided, could compare to the ones we had with you—so let's hope that the next one we'll all be together.

As you can gather from the fact that Pat has been doing all the letter writing lately, I've been somewhat busy. With 400 pupils and 30 teachers in the big school and another 200 students and 10 teachers in our elementary school, which we use as a laboratory for our student teachers, my time is pretty well taken up. They are all boarding students and so one has to be teacher, father, counsellor, doctor, arbitrator, judge, pastor, and sometimes jailer. All this within the framework of the Ethiopian way of doing things becomes rather worrisome, but all in all things have gone much smoother and progress has been much faster than I thought possible.

My summers of working for the Point Four outfit paid off well as far as the school is concerned. They gave me a rather large grant of money for the school and with it we've really set this place humming. This helped us to acquire new playground equipment, initiate a system of substitute teachers (Pat, incidentally, has been helping out in the school this past month as a geography teacher), begin night schools in the city, and acquire new furniture for the school and bed-clothing for the students. All this, of course, only helped to make the students eager to work harder. So they've really set to work landscaping, digging, planting, and we've even started a poultry club (one of twenty other clubs going after school hours). Soon we'll all be eating eggs. Our few girls have been sewing, hemming, stitching curtains for the whole school, which will help to make this place as cosy

as a club. In between, our students do a bit of studying, teaching and in general trying to become teachers. We have a very good staff this year. The one or two who didn't quite fit in have left peacably. We got a number of Canadians.

Despite all the little hitches in the life of a director, I still find the job extremely interesting. This was one school that could go nowhere but up. Morale was low, the teachers divided, no equipment, and the grounds in such a state that not even kodachrome could beautify them. And even though progress is slow, I think that most of the people seem satisfied (for how long I don't know). The assistant director is a Canadian, Mr. Beckett; the head of the education department is also a Canadian, Mr. Glaze; and if we all stayed any longer, we could have a good training college. Both men are Christians and most of the time it is very easy to decide on policy fitting with Christian principles.

The Bishop of Harar—the second highest bishop on the Coptic ladder and thus one of the most influential men in Ethiopia—recently paid a visit to his province and was invited to come and visit us. He is an intelligent man and from all reports a real Christian. He speaks six or seven languages, including English, and is very interested in doing more religious work among the youth. I suggested that we start something in our school, and he seemed to go right along with the plan. I tried to get the priest, assigned to this school as a morals teacher, to start something at the beginning of the year, but he is sort of an underhanded fellow and last year wrote to Addis that I was spreading religious propaganda. He's not too cooperative or very interested in spreading anything except anti-foreign rumors, so the Bishop promised to send me someone from the theological college. They must have some good teachers there, because many of their graduates are born-again Christians and eager to spread the Gospel. It would be an answer to prayer and wonderful for our stud-

ents if we could hire such a person.

Occasionally we have time to relax. Several weeks ago we took a trip to the Gulf of Aden, about 300 miles away at the town of Berbera in British Somaliland. It took us about 13 hours to get there, of which 4 hours were spent at the borders getting papers signed, stamped, inspected, resigned and then advised that they weren't much good anyway, but we might as well carry them with us.

The closer to the coast one gets the bleaker the terrain, the sandier the road and camel-ier the traffic. Nomads with their grass rug homes, two or three wives, and tall white camels are about the only sign of life. Sand-dunes stretch for miles, covered with little tufts of tough desert shrubs. Even the cactus looks for greener pastures. Everything and everywhere is covered with yellow dust. Hour after hour the thin trail stretched across that sandy blanket. Suddenly before us lay the beautiful blue water of the Indian Ocean. The town is just a little hamlet perched on the horn of Africa. A few adobe houses, some ancient freighters lying offshore and a handful of British colonial officers complete the roster. We stayed at a "rest" house and had a good bath and edible food. We swam in the clean, clean, blue-green waters all the next day and got some good suntans (and burns) into the bargain. And then back to work. We all felt it was as good a place to spend a short holiday as we could think of.

Kathy and Frankie are growing by leaps and bounds. Kathy leaps around the house all day long, and Frankie bounds out of his crib and onto his head every chance he gets. We've put him in a harness lately, even when he goes to bed, because he always manages to bound out whenever he's left to himself. He's the most solemn baby I've ever seen. When he smiles, it's an occasion worth remembering. He seems a bit happier lately, but he still doesn't smile very much. Our hope is that he is spending this non-smil-

ing time thinking deep thoughts.

Christmas was again very busy for us. We invited many of our teachers over for Christmas Eve. We had about 45 people counting adults and children. Pat prepared a buffet supper as she has done the last five years. Later we sang carols and read the Christmas story.

I am planning to take a week or so of this Christmas holiday, which starts on January 2, to go south to do a little hunting for leopard, wild buffalo and crocodile. I suppose it will be our last hunting trip.

Happy New Year once again and love to all our friends and relatives, and our home church.

Love,
Frank, Pat, Kathy, Frankie.

Are You Handicapped?

The Sunday school superintendent probably hears more excuses in his round of duty than many other church workers. The list of handicaps that are pleaded as reasons for not teaching or helping in the Sunday school are legion. Recently we came across the story of a handicapped individual who did not make excuses, but has perhaps become even more effective in his teaching because of his handicap.

Peter Warkentin of Leamington, Ont., has been teaching in total blindness the entire ten years of his Sunday school career. Right now he has a class of 16 fourteen-year-olds.

His wife reads the lesson material to him while he takes notes in Braille. He has a part of the Bible in Braille which he studies for himself. He prepares himself for the use of the blackboard by putting strings across the board to guide him. He points out places of significance in geography after his son has marked these places with thumb-tacks.

He has an assistant only during the first Sundays when he has a new class, until he knows all the members of the class and they know him. When he calls the roll, mem-

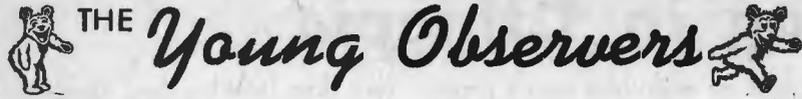
(Continued on page 11-4)



WATER CARRYING in many parts of Ethiopia is done by women and children. Here they start training them young.



This Mohammedan goldsmith plies his trade under what we would consider primitive conditions, but his workmanship is good.



THE Young Observers

Let's Visit a Minute

Dear Boys and Girls,

There are many people today who do not consider themselves "lost." They think they are getting along fine, and if anyone told them that they were "lost" in sin they would be deeply hurt.

Such people are like a little girl named Mary Jones. She was sitting in a crowded church one evening while a missionary was showing pictures. Suddenly there was a knock at the door. An usher went to the door, received a message and took it to the front of the church. Then he announced, "Little Mary Jones is lost. Her family, the neighbors, and the police are all looking for her. If anyone has seen her or knows where she is, please tell the friend who is at the door." No one in the audience moved, so the missionary went on with her talk and the slides. At the end of the service the lights were turned on and a lady noticed Mary Jones sitting on the front seat. She turned to Mary and said, "Why Mary, didn't you hear them asking for you? Why didn't you let them know you were here?" The little girl replied, "Did they mean me? I'm not lost! I knew where I was all the time."

For this reason we need to be told that we are lost, that we do not know where we are going unless Jesus has found us and saved us. Only when we realize that we are lost will we turn to Jesus for help.

Love, Aunt Selma.

Little Tom - A Slave Boy

Little Tom stood on the high auction block, his heart beating hard with fear. He had stood at first with his head hanging down, and his little black fists clenched tightly. After a few moments he raised his head a little and glanced fearfully around him.

Many people were on the grounds. Some were black and some were almost as white as the regular white folks. There were beautiful ladies dressed in rich silk dresses with many ruffles and bows. They tilted their tiny ruffled parasols and laughed as though they had not a care in the world. With the ladies were well-dressed men, either in the carriages or walking around, swinging their gold-headed canes. Little Tom also saw many rough looking men, men who looked as if they could be very cruel to a lonely little black boy.

Little Tom heard the auctioneer speaking now. "What am I bid for this fine little fellow? Just feel his muscles! What a field hand he will make! He can easily work hard all day in the fields. A good cotton picker this boy is. What am I bid?"

Tom knew this was not true. He had never worked in the fields. Tom had been a house slave ever since he had been born. He had also been playmate for his mistress's little girl. Tom had been spoiled. Many times he had been saucy to his mistress and quarrelsome with the little girl. Had he belonged to some other family Tom knew that he would have been severely whipped. But his mistress had died and now the slaves were being sold at auction.

Tom whispered to himself, "I

kaint work in the fields! That is berry hard work! I—I am skeered most to death. Iffen a bad master gits hold of me, he will whip me!" The little fellow's eyes rolled wildly as he listened to the bidding around him.

On the outskirts of the crowd Little Tom saw a big, brutal man with a heavy whip in his hand. This man stepped forward and offered a sum of money for the boy. He cracked his whip as he spoke.

"I want this boy. He looks pretty soft—probably never did a day's work in his life. I'll soon take that softness out of him or I will take some blood out of him!" The man laughed as he cracked his whip again.

There was no larger bid for a moment. Tom's knees shook and he could not control his trembling. He knew who this man was. He had heard his mistress speak of him many times. She had said that he had once whipped a slave to death in a fit of anger.

Big tears began to roll down the little boy's cheeks. Someone in the crowd laughed. Then he heard the man laugh again, an ugly, coarse laugh.

Suddenly he heard a quiet voice speaking. "I will offer twice that amount for the boy!" Little Tom looked frantically toward the voice. He saw a plainly-dressed man standing beside a carriage. The man had a kind look and his gray eyes looked steadily at the boy.

The rough man snorted angrily. "That fool Chester feller again! Wants to show off some more of his religion! Well, let him take the

sniffing little brat—he probably wouldn't live long anyhow!" He turned away, cracking his whip furiously.

Little Tom stepped from the auction block and was shoved toward the man who had bought him. "Here, little fellow, stand beside my carriage for awhile. I will have someone take you to my plantation." The man touched the lad's shoulder kindly.

Little Tom fell on his knees and grasped the man's hand, the tears pouring steadily now. "Thank you, thank you, Mass'r. I will be a good slave, you will see!"

The man spoke decidedly, "You will not be a slave, my boy. I do not believe in slavery. I have bought you, but you will be free. You will stay with us—it would be safe there—but you will be paid for any work you do. There is no slavery on my plantation!" Then he looked steadily at the boy. "I will teach you what it means to be bought with the Blood of Jesus Christ—what it means to be really free! You will learn of the greatest, kindest, most loving Master in the world."

Little Tom could not understand. He had been bought, but he was free! Free from all brutal masters forever. He knew that he would love this man forever, that he would lay down his life for him if necessary. He had been bought with a price and set free. Little Tom could not understand the talk about Jesus—he had never heard of such a Master, but he would learn, oh, yes, he knew that he would learn!

V. B. M.

The Statue in the Snow

We had done it in other places, and knew the delight it gave, so we promised the young folks of the country home in which we were staying that the first heavy fall of snow we would make a snow man full life size, and decorate him to order. For two or three days the lovely snowflakes kept steadily falling until the whole countryside wore a mantle of pure white. Then it ceased, and the sun came out, glistening on ten thousand times ten thousand of the icy crystals lying in profusion around.

With willing hands to help it was not long until the snow was piled high enough to form a man. With spade and stick we sought to carve out the figure of a man. Poking holes for buttons, eyes, and mouth, planting our own hat as his headgear, and sticking in a sprig of holly to crown all, we were almost thinking we had triumphed when the brightest young maiden chirped out, "A teddy bear." Her brother asserted it was the policeman with his buttons, and the eldest of the three was so aghast at the inhuman monster that she collapsed in surprise.

Looking at our clumsy attempt to

form a snow man brought to mind the beautiful figure which was once carved in snow by the great sculptor Michaelangelo. A gentleman named Pietro de Medici took a fancy to see what the famous sculptor could do in nature, and commissioned him to carve a man. Michaelangelo set to work during very stormy weather, and produced the massive figure of a man, said to have been a masterpiece of art, and awe-inspiring to look at as it sparkled in the sunlight.

We thought of the contrast between the work of fancy and the work of art, and yet they were very much alike. No sooner did the weather change and the sun steadily shine than they both began to melt, and quickly disappeared. Michaelangelo may have thought of this as he carved the art statue in snow, for he wrote the following: "The wise man, I affirm, can find no rest in that which perisheth, nor will he lend His heart to aught that doth on Time depend." Certainly we thought of it a morning or two after as we saw our white man turned into a mere heap of muddy snow without form or comeliness.

What a picture it was of the time when we tried to form a statue of goodness out of our own righteousness, only to find it crumble and decay as the first flash of the light of the Word of God shone upon it, and made clear that "all our righteousnesses are as filthy rags" (Isa. 64:6).

Build in snow in time if you will, but see to it that you build on "the Rock of Ages" for eternity. Like our snow men, the things of time perish and decay, and are gone forever. Like the live men who formed the figures, each of us go on for ever, either to "shine as the stars" (Dan. 12:3) in the glory of eternal day; or to be in "the blackness of darkness" (Jude 13) in the gloom of eternal night.

May the fleeting things around only cause us to consider the "things eternal" so rapidly approaching, and may none rest until they find true heart rest in Christ.

The Little Discoverers

By Amy le Feuvre. 192 pp.

This book by a highly popular author of children's books will surely entrance primary and junior age children. Carol and Michael, two little boys of rich parents, are left to be brought up by their nurse, seldom seeing their parents. When their mother dies and their father finds himself in debt, the two boys overhear one of the servants say that his heart is broken, and so they determine to mend it with their seccotine. While holidaying on a farm they go exploring—and in the process find that the best Friend of all is God, Who will love them and care for them as no one else can.

Price: \$1.20

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

BLACK ROCK

BY RALPH CONNOR

(26th Installment)

It was decided, too, at first, that there should be nothing in the way of a testimonial, but when Craig found out that the men were coming to her with all sorts of extraordinary gifts, he agreed that it would be better that they should unite in one gift. So it was agreed that I should buy a ring for her. And were it not that the contributions were strictly limited to one dollar, the purse that Slavin handed her when Shaw read the address at the farewell supper would have been many times filled with the gold that was pressed upon the committee. There were no speeches at the supper, except one by myself in reply on Mrs. Mavor's behalf. She had given me the words to say, and I was thoroughly prepared, else I should not have got through. I began in the usual way: "Mr. Chairman, ladies and gentlemen! Mrs. Mavor is—" But I got no further, for at the mention of her name the men stood on the chairs and yelled until they could yell no more. There were over two hundred and fifty of them, and the effect was overpowering. But I got through my speech.

I remember it well. It began: "Mrs. Mavor is greatly touched by this mark of your love, and she will wear your ring always with pride." And it ended with: "She has one request to make, that you will be true to the league and that you stand close about the man who did most to make it. She wishes me to say that however far away she may have to go, she is leaving her heart in Black Rock, and she can think of no greater joy than to come back to you again."

Then they had "The Sweet By and By," but the men would not join in the refrain, unwilling to lose a note of the glorious voice they loved to hear. Before the last verse she beckoned to me. I went to her standing by Craig's side as he played for her.

"Ask them to sing," she entreated. "I cannot bear it."

"Mrs. Mavor wishes you to sing in the refrain," I said, and at once the men sat up and cleared their throats. The singing was not good, for at the first sound of the hoarse notes of the men Craig's head went down over the organ, for he was thinking, I suppose, of the days before them when they would long in vain for that thrilling voice that soared high over their own hoarse tones. And after the voices died away he kept on playing till, half turning toward him, she sang alone once more the refrain in a voice sweet and tender, as if for him

alone. And so he took it, for he smiled up at her his old smile full of courage and full of love.

Then for one whole hour she stood saying good-by to those rough, gentle-hearted men whose inspiration to goodness she had been for five years. It was very wonderful and very quiet. It was understood that there was to be no nonsense, and Abe had been heard to declare that he would "throw out any cotton-jacked fool who couldn't hold himself down," and further, he had enjoined them to remember that her arm "wasn't a pump-handle."

At last they were all gone, all but her guard of honor—Shaw, Vernon, Winton, Geordie, Nixon, Abe Nelson, Craig, and myself.

This was the real farewell; for though in the early light of the next morning two hundred men stood silent about the stage, and then as it moved out waved their hats and yelled madly, this was the last touch they had of her hand. Her place was up on the driver's seat between Abe and Mr. Craig, who held little Marjorie on his knee. The rest of the guard of honor were to follow with Graeme's team. It was Winton's fine sense that kept Graeme from following them close. "Let her go out alone," he said, and so we held back and watched her go.

She stood with her back toward Abe's plunging four-horse team, and steadying herself with one hand on Abe's shoulder, gazed down upon us. Her head was bare, her lips parted in a smile, her eyes glowing with their own deep light; and so, facing us, erect and smiling, she drove away, waving us farewell till Abe swung his team into the canyon road and we saw her no more. A sigh shuddered through the crowd, and, with a sob in his voice, Winton said: "God help us all."

I close my eyes and see it all again. The waving crowd of dark-faced men, the plunging horses, and, high up beside the driver, the swaying, smiling, waving figure, and about all the mountains, framing the picture with their dark sides and white peaks tipped with the gold of the rising sun. It is a picture I love to look upon, albeit it calls up another that I can never see but through tears.

I look across a strip of ever-widening water at a group of men upon the wharf, standing with heads uncovered, every man a hero, though not a man of them suspects it, least of all the man who stands in front, strong, resolute, self-conquered. And, gazing long, I think I see him turn again to his place among the men of the mountains, not forget-

ting, but every day remembering the great love that came to him, and remembering, too, that love is not all. It is then the tears come.

But for that picture two of us at least are better men today.

CHAPTER XIII

How Nelson Came Home

Through the long summer the mountains and the pines were with me. And through the winter too, busy as I was filling my Black Rock sketches for the railroad people who would still persist in ordering them by the dozen, the memory of that stirring life would come over me, and once more I would be among the silent pines and the mighty snow-peaked mountains. And before me would appear the red-shirted shantymen or dark-faced miners, great, free, bold fellows, driving me almost mad with the desire to seize and fix those swiftly changing groups of picturesque figures. At such times I would drop my sketch, and with eager brush seize a group, a face, a figure, and that is how my studio comes to be filled with the men of Black Rock. There they are all about me. Graeme and the men from the woods, Sandy, Baptiste, the Campbells, and in many attitudes and groups old man Nelson; Craig, too, and his miners, Shaw, Geordie, Nixon, and poor old Billy and the keeper of the league saloon.

It seemed as if I lived among them, and the illusion was greatly helped by the vivid letters Graeme sent me from time to time. Brief notes came now and then from Craig, too, to whom I had sent a faithful account of how I had brought Mrs. Mavor to her ship, and of how I had watched her sail away with none too brave a face as she held up her hand that bore the miners' ring and smiled with that deep light in her eyes. Ah! those eyes have driven me to despair and made me fear that I am no great painter, after all, in spite of what my friends tell me who come in to praise my brush. I can get the brow and hair and mouth and nose, but the eyes! the eyes elude me—and the faces of Mrs. Mavor on my wall, that the men praise and rave over, are not such as I could show to any of the men from the mountains.

Graeme's letters tell me chiefly about Craig and his doings and about old man Nelson; while from Craig I hear about Graeme, and how he and Nelson are standing at his back and doing what they can to fill the gap that never can be filled. The three are much together, I can see, and I am glad for them all, but chiefly for Craig, whose face, grief-stricken but resolute, and often gentle as a woman's, will not leave me nor let me rest in peace.

The note of thanks he sent me was entirely characteristic. There were no heroics, much less pining or self-pity. It was simple and man-

ly, not ignoring the pain, but making much of the joy. And then they had their work to do. That note, so clear, so manly, so nobly sensible, stiffens my back yet at times.

In the spring came the startling news that Black Rock would soon be no more. The mines were to close down on April 1. The company, having allured the confiding public with enticing descriptions of marvellous drifts, veins, assays, and prospects, and having expended vast sums of the public's money in developing the mines till the assurance of their reliability was absolutely final, calmly shut down and vanished. With their vanishing vanishes Black Rock, not without loss and much deep cursing on the part of the men brought some hundreds of miles to aid the company in its extraordinary and wholly inexplicable game.

Personally it grieved me to think that my plan of returning to Black Rock could never be carried out. It was a great compensation, however, that the three men most representative to me of that life were soon to visit me actually in my own home and den. Graeme's letter said that in one month they might be expected to appear. At least he and Nelson were soon to come, and Craig would soon follow.

On receiving the great news I at once looked up young Nelson and his sister, and we proceeded to celebrate the joyful prospect with a specially good dinner. I found the greatest delight in picturing the joy and pride of the old man in his children, whom he had not seen for fifteen or sixteen years. The mother had died some five years before, then the farm was sold, and the brother and sister came into the city; and any father might be proud of them. The son was a well-made young fellow, handsome enough, thoughtful and solid-looking. The girl reminded me of her father. The same resolution was seen in mouth and jaw and the same passion slumbered in the dark gray eyes. She was not beautiful, but she carried herself well, and one would always look at her twice. It would be worth something to see the meeting between father and daughter.

But fate, the greatest artist of us all, takes little count of the careful drawing and the bright colorings of our fancy's pictures, but with rude hand deranges all, and with one swift sweep paints out the bright and paints in the dark. And this trick he served me when, one June night, after long and anxious waiting for some word from the west, my door suddenly opened and Graeme walked in upon me like a spectre, gray and voiceless. My shout of welcome was choked back by the look in his face, and I could only gaze at him and wait for his word. He gripped my hand, tried to speak, but failed to make words come.

(To be continued)

These People Needed Help

("How long relief?" is a question all of us find ourselves asking on occasion. Two MCC workers relate experiences which indicate that there is still a great deal of poverty and sickness in the world. Let us thank God that ours is the privilege to give, in order to relieve suffering.)

A Child Raised on Tea

The mother placed her little daughter on the examining table.

"How old is she—about one year?"

No, a little over three years, we discover. Her weight—15 pounds, 10 pounds less than our own 16-month old son.

She was a veritable encyclopedia of vitamin deficiency diseases: the eye spots and lusterless conjunctivae of vitamin A deficiency, the skin changes and swelling of lack of vitamin B, rickets from inadequate vitamin D, and so on through the gamut.

When questioned about her diet, we found it was mostly tea. She had probably had no milk since she was weaned from her mother. She was almost too weak to cry.

On top of the nutritional needs were the horrible, infected eyes, the ugly skin rash, the diarrhea, worms, and whooping cough. Admittedly, this is one of the more severe cases, but this story could be repeated several times for each clinic day.

With hospitalization, proper medications, a rounded diet, and good nursing care the response is almost always very gratifying. As a final measure, when the children return home they are given milk powder "donated by the people of the United States of America," or cards which entitle them to return to the clinic each Thursday to receive an allotted portion of milk.

It is little ones like these that MCC seeks to help. Your generous support enables the work to continue and grow.

One More Korean Family Homeless

A week or two ago, while we were working on our yard, we heard an explosion just below our hill. We all rushed over to the side of the hill and peered down. Black smoke was rising from one of the straw thatched cottages immediately below. People were running hither and thither screaming and calling for the police.

After waiting about five minutes and seeing that nothing was being done, I asked Ahn, our interpreter, to help me investigate the situation. We ran down the hill and back through the narrow, winding alleys until we came to the house in question. People were milling about,

talking about someone being killed in the house.

We entered the smoke-filled building, found the limp form of a man, dragged him out and assessed his injuries. He was unconscious and covered with blood from an open gash on his forehead. His face was terribly mutilated and one of his eyes was blown out. We re-entered the hut, found a blanket, rolled him onto it and dragged him to the Presbyterian Mission Hospital.

By that time police with guns on their backs caught up to us and began questioning us on what we had done to this man. It took a while to make it clear to them that we had not caused this man's injuries but that instead we were trying to help him.

A week later I visited this man in the hospital. He was half-conscious

and the doctors thought that he would recover. They had removed the eye completely, repaired the broken nose, stitched the gash on the head and dressed his burns.

His wife, with a two-month old baby on her back, was with him and from her we pieced together a somewhat incoherent story. She had been away selling persimmons. Her husband had been at home alone and had tried to soften persimmons by heating them over a carbide gas flame. Something went wrong and the whole thing exploded.

The man is 31 years old and has a family of 4 children. They have had to move out of their house and are now one more of the many homeless and destitute families in Korea.

The plight of these hapless families is the concern of Christians everywhere. Your contributions to MCC help provide food, clothing and shelter for needy people throughout the world.

First Meeting of Institute of Mennonite Studies

Elkhart, Ind. — On January 3 the advisory council of the Institute of Mennonite studies had its first regular meeting with the directors of this organization and the joint administrative committee of the associated Mennonite Biblical seminaries. This institute is the newly established research arm of the associated seminaries.

The director of the institute is Cornelius J. Dyck, associated with Mennonite Biblical Seminary in Elkhart and a graduate student of the University of Chicago. The assistant director is Harold S. Bender, dean of Goshen College Biblical Seminary at Goshen, Indiana.

The advisory council of the IMS includes Cornelius Krahn of North Newton, Kans. (Bethel College), Carl Kreider of Goshen, Ind. (Goshen College), William Keeney of Bluffton, Ohio (Bluffton College), Irvin Horst of Harrisonburg, Va. (Eastern Mennonite College), C. N. Hostetter Jr., of Grantham, Pa. (Messiah College), Frank C. Peters of Winnipeg, Man. (Mennonite Brethren Bible College), Melvin Gingerich of Goshen, Ind. (Mennonite Research Foundation), and J. Winfield Fretz, of North Newton, Kans., now in South America (Mennonite Research Fellowship).

All members of the Advisory Council were present except Fretz and Peters. Also attending were President Paul Mininger of Goshen College and President Erland Waltner and Dean S. F. Pannabecker of Mennonite Biblical Seminary as members of the joint administrative committee.

The meeting gave considerable attention to the long-range purposes, objectives, and functioning of the Institute of Mennonite Studies, the selection and implementation of

research projects and the question of financing.

It was noted that "the purpose of the institute will be to provide facilities for, promote and administer a program of study in fields of direct interest to the faith, life, work, and witness of the Mennonites in the modern world as well as in past history.

The program of activities may include: a) research projects; b) publications such as books, pamphlets, bulletins, and periodicals; c) seminars, workshops, and lectures, to be held on the local campus, or at institutions or congregations of the constituency. It was emphasized that the Institute of Mennonite Studies does not replace any of the research agencies now operating but that it functions at an inter-Mennonite level dealing with topics that are of interest to more than a single group. It was also stressed that in addition to historical studies major attention is to be given to studies of a sociological, psychological, Biblical and theological nature.

Reports were heard on the two major projects now being carried on. Under a grant of \$3,000 from the Foundation for Reformation Research, Dr. Hans Hillerbrand of Goshen is preparing a comprehensive Anabaptist bibliography. A second project involves an investigation of Christian responsibility in society carried on by Dr. John Howard Yoder who teaches in the associated seminaries.

Plans were also made for an Anabaptist seminar to be held on the campus of the associated seminaries in Elkhart on June 18, 1959. It was decided that the institute would periodically publish a sheet to keep interested persons informed on current research project developments.

FOR SENIOR BOYS

The Questions of Jack Wantoknow, by Montague Goodman. Jack was a schoolboy and quite an ordinary one at that. But that statement must be qualified, for Jack was especially good at asking questions. This book relates in the form of a story his questions and "Solomon's" answers. Questions answered include "How Do You Know the Bible is True?", "Why Not Fight Your Enemies?", "What's Wrong with Sunday Games?", and "Does God Let People Down? 55¢

Come to Tea with Me, by Montague Goodman. There was young Peter Round, as round as his name and as the doughnut he was devouring in justification of his familiar title of "Hold-all." Next to him sat "the Shrimp". And there was "Sleepy", "Dum" and "Dee", and others. And do they have fun. Chapter headings include, "The Man Who Couldn't Drown", "Brother Adam", "Bringing up the Burglar," and others 55¢

Curiosity Joe, by Montague Goodman. Curiosity Joe was the son of his father—Jack Wantoknow. He was full of curiosity about everything. Possibly this was in part due to his place of birth, for he was born in a mud hut in a native village in the heart of darkest Africa. Read about "The Unhappy Tree", "Digging for Gold", "Adventure with a Lion", and other incidents. 55¢

The Strange History of World-over School, by Montague Goodman. Imagine the scene. Three score schoolboys sprawling on the grass round "Commie's tent" (irreverently termed "Mount Zion") mostly sucking sweets while they listened to the "chapter for the day" of Commie's Yarn. Full of practical Christianity for the teenager 55¢

The Curiosity Club, by Montague Goodman.

"I know", cried Mike Smart in a high-pitched voice, "call it The Curiosity Club!"

So it was agreed and The Curiosity Club was declared duly constituted. Monthly meetings were to be held on a Saturday evening, to be of a social character for the first hour and then a debate under the general title, "Things I want to know."

Things discussed are: "Why are Wrong Things so Jolly and Right Things so Dull?"; "Do Miracles Really Happen?"; and other matters. For teen-age boys who are beginning to think 55¢

Solomon Goes to School, by Montague Goodman. Solomon is known from the previous books in this series. In this book he speaks at a school—about high school level.

"My talks are going to be practical, of course, and they're going to be personal. So for that reason and to give a slightly classical flavour, I am going to call them Ego Talks."

Chapter headings include "An Unbeliever's Tea Party", "Solomon Under Fire", and "The Last Call"..... 55¢

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



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Publication of Verbo Magazine Suspended

The sponsors of Verbo, Latin America's young popular approach magazine, have made a hard, bold decision—they have suspended publication of the periodical in its present form with the release of the December issue. Following 18 months of decreasing sales and lukewarm response from the public, the suspension was ordered pending study of a more effective evangelistic format and orientation.

Verbo's failure to "click" with the public was cited by Vergil Gerber, LEAL Coordinator and provisional publisher of the magazine, as being the principal factor in the decision to discontinue.

In its present style and format, Verbo was launched as a result of decisions reached at LEAL's organizing convention in Cuba in May of 1956. Notably attractive in layout and cosmopolitan in its content, Verbo has been slanted to appeal to the man on the street and to serve as a cultural magazine for the entire family, with a consistently Christian orientation throughout and some specific Gospel message. The Latin American Mission and the Conservative Baptist Home Mission Society assumed joint sponsorship late in 1957 in response to an SOS from LEAL.

Substitute formats and formulae are being carefully studied, according to Gerber, but it is too early to predict accurately what may be the outcome. "We are more convinced than ever of the need for some attractive, popular periodical to reach the Latin American for Christ," he said. "But we do not yet feel we have the answer."

Bible Distribution Hampered In Yugoslavia

The British and Foreign Bible Society is still unable to work freely in Yugoslavia. No Bibles have been printed in that country since the communists took over and the government will not permit the importation and distribution of large quantities of Scriptures. The government permits the society to import about 200 copies of the Bible a month, by registered mail. Prior to September 1956, the society imported about 60,000 copies annually.

New Responsibilities for Successful Pastor

Dr. Paul S. Rees, noted author who gained international recognition in recent years as a "minister to ministers" during American and foreign campaigns with Dr. Billy Graham and Dr. Bob Pierce, has

accepted the full-time position of vice-president-at-large with World Vision, Inc.

Dr. Pierce, World Vision president, in announcing the appointment, said:

"The decision of Paul Rees to leave a successful pastorate and broaden the scope of his service to ministers is of vital significance in these critical days of unlimited opportunities. He is brilliantly qualified for the urgent need of arousing evangelistic zeal among pastors in many nations, where rising tides of nationalism and Communism are cutting hard into the effectiveness of foreign missionaries. World Vision is placing major emphasis on conferences for National pastors. If the world is ever won for Christ, they must do the job, not Americans."

During the next several months, Dr. Rees will represent World Vision in speaking to ministers of many nations, including Australia, India, West Indies, South America, Burma, Malaya and the Philippines.

Religious News Another Trek

A small group of West Texans, believing the end of the world is near, is preparing to migrate to Israel "to prepare for the restoration of God's kingdom." The group, made up of 27 families from the Odessa-Kermit-Fort Davis, Texas, area, plans to establish an agriculture and religious colony near Jerusalem to await the millennium. A spokesman said that an advance party was in Israel, arranging with the Ministry of Interior for land for a settlement near Mount Zion. The 25-member party left the United States last June.

The group of families assembling here is headed by Mrs. Ben L. Roden of Odessa, a mother of six, and V. W. Johnson of Kermit. Mrs. Roden's husband, a former trucking contractor, and two sons, are in the advance party. The families have been cast out by the Seventh Day Adventist Church, Mrs. Roden said, for their belief that "the world is nearing the end of 6,000 years of probationary time in which people can be saved."

Missionary Contact Real

The youth department of Park Street church recently participated in an unusual missionary promotion project. The department entertained ten Hawaiian teenage boys who were on a 14,000-mile goodwill tour.

During their stay in New England the boys attended church services at the famous church. They brought

greetings and gifts from Rev. and Mrs. Glenn Fiske, Hawaiian missionaries supported by the church. (In 1819, the Hawaiian Island Haili church in Hilo was organized at Park Street and the church's first missionaries were sent to Hawaii. During the intervening 139 years Park Street church's interest and support of Hawaiian missions has continued.)

CANADASCOPE

Canadians To Man DEW-Line Stations

The Royal Canadian Air Force will take over the manning of the majority of the operational stations of the DEW line starting February 1, it has been announced. The United States officers will progressively be replaced by Canadians as they are trained.

A minimum of one USAF officer will remain at each of the main stations to maintain liaison between the USAF and the American civilian contractors who provide logistic support to the DEW line stations.

Construction Sets Canadian Record

Canadian construction contract awards in 1958 established a record of \$3,593,709,200, says Hugh C. Maclean Building Reports. The total is 24 percent higher than 1957.

Residential construction gained 61.1 per cent and business construc-

tion 41.5 per cent. Industrial construction dropped 37.5 per cent and engineering construction two per cent.

To Seek Legal Lotteries

Two Progressive Conservatives and one Liberal member of the federal House of Commons have proposed steps to legalize lotteries and sweepstakes in Canada. They generally agreed in their separate proposals that the federal government should consider steps to make state lotteries legal, with profits going to education and hospitals. They have given notice of an amendment to the criminal code that would permit provincial lotteries.

Major Overhaul in Civil Service Recommended

A major overhaul and streamlining of federal civil service administration—including a form of collective bargaining—was recommended by the Civil Service Commission last week.

A report based on an 18-month study by the three-member commission, which is expected to lead to the first big revision in the Civil Service Act since its passage in 1918, was tabled in the House of Commons by Prime Minister Diefenbaker.

Legislation to implement its findings may be introduced at the current session of Parliament.



Pettiness

By James H. Hunter

"Save me from pettiness" was the contemptuous exclamation of a woman on hearing the recital of some trivial incident. Surely that might be the prayer of many people today. Pettiness is not by any means confined to non-Christians, but can be found bearing its evil and blighting fruit within the Church itself. Neither is it a respecter of any sect, creed or denomination nor limited to the laity. It is found everywhere among all sorts and conditions of men and women. There is nothing that we know that can so shrivel the soul and warp the nature like pettiness. Narrow, selfish views that begin and end with oneself, that see little good in the efforts of others for the common well-being, yet refuse to lift one finger to ease the burden of a world's load, can so dwarf the spirit of man to such a microscopic size that only petty things can be found there. It is then that little grievances, fancied or real, are magnified; trifling injustices and injuries are brooded over instead of being brushed aside, and the generous nature that might have been is over-

whelmed by little jealousies and petty retaliations.

No soul in daily touch with God will ever fall a victim to pettiness. If the Holy Spirit has His way in our heart and life. He will enlarge the mind, quicken the spirit and expand the heart so that pettiness will find no place in the life. If it does we may well pray: "Lord, save me from pettiness."

We are not saved by our works, but we are saved "unto good works." The Christian who is not working for the Lord is a contradiction. Are we not told that we must "work out our own salvation." That is, we must work out in daily living, in "little deeds of kindness, little words of love" what God has wrought within our hearts. Is it possible to be saved and do nothing about it? Perhaps it is, but what a barren, fruitless life it will be.

(Copr. ERA, 1958)

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.

MALLABEE
375 Hargrave St. Winnipeg, Man.



Six Happy Paxmen In Nepal

About two and a half years ago in the fall of 1956, two Paxmen and a relief worker formed the first team of MCC men to enter Nepal. Today six Paxmen are serving in various capacities in this ancient little kingdom in the Himalaya Mountains, which until seven or eight years ago was virtually closed to all foreigners. They are working with the United Christian Mission to Nepal, an inter-denominational group extending the Christian message via medical and educational services.

Unit leader James Witmer (Uniontown, Ohio) gives a brief resume of the team's activities: "Dean Wyze from Ohio is at a mountain mission outpost where he has been building school rooms and a medical dispensary. He also has a rabbit project which creates a great deal of interest among the hill people. To the west, at Tansen, are Otho Horst from Maryland and Ken Stichter from Indiana. A new hospital is under construction here and the contribution of these men is of great importance. In the capital city of Kathmandu at a seventy-bed hospital are James Miller from Ohio, Willis Rudy from Ontario and myself. Miller does electrical repairing and other maintenance jobs at the hospital and he also has the big job of preparing a palace which we have rented recently for living quarters and a nursing school. Rudy has been serving as private secretary to Dr. Miller as well as doing social work among the single men staff. I have been acting as business manager for the hospital and nursing school. All three of us get our share of ambulance calls. This, briefly, is the story of six happy men in Nepal, serving in the name of Christ through MCC."

Second Feeding Project In Operation in Beirut

A second feeding project was opened in the Assyrian area of Beirut on December 10. Approximately 170 children from four to ten years of age will receive bread baked from MCC flour, and cheese or fruit daily. Old people over 65 years of age will be given flour once a month and cheese once a week.

Most of the beneficiaries belong to a needy Assyrian Christian group living in a more or less concentrated area in Beirut. Political upheavals and persecution in the 1930's drove these people from their homes in northern Iraq and scattered them in all directions. One group came

to Lebanon and settled chiefly in the city of Beirut. Whereas the men had been herdsmen and farmers in their homeland, they now made a living as unskilled laborers. Few bothered to obtain work permits which aliens are required to have, or checked into matters of citizenship.

When normal employment became disrupted during last summer's political crisis, the government began to apply much more strictly the requirement for all foreigners to have work permits. These people, who had no reserve to draw on and who could not get employment, were hit hardest.

Alice Snyder (Kitchener, Ont.), who is in charge of the emergency relief program in Beirut, writes: "Here is a weak Christian group which needs and is asking for help, not only materially, but spiritually. Maybe we were sent to Beirut partly as an answer to their prayers." She reports that many of the children are not in school because their parents cannot afford to send them to government schools. Evening classes for approximately 100 students are being held, money for school supplies having been given them by the Near East Christian Council. They would like to have Bibles and New Testaments, but they cannot afford to buy them.

Note: Middle East director, Ernest Lehman, reports that customs exemption on relief supplies into Lebanon has finally been granted, so that it will now be possible to get meat and clothing into the country. MCC is planning a shipment of approximately 25,000 lbs. in the very near future.

In Brief

— Three years ago a church school was opened in Pati, Java. The school has two divisions: the first trains individuals for teaching in elementary schools, the second offers a course in commerce and economics on a senior high school level. MCC worker Wilbert Shenk (Sheridan, Oregon) serves as an instructor at this school. He reports: "The quality of the student body is rising each year and in a few years we will have a first-rate school. It is also important to us that our school continue to serve as a means of reaching the non-Christians. If one would want to calculate the per capita amount spent in time and money in reaching each new Christian in this country, it would be low for those won through the schools. And this will be multiplied again as these young Christian teachers go out."

— From Vienna Irene Bishop (Perkasie, Pa.) reports that as of November, 1958, there were still 15,482 Hungarian refugees in Austria. In addition approximately 4,500 refugees from Yugoslavia have come into the country since 1956, most of them farmers who wish to immigrate to USA or Canada.

Personnel

Akron. — On January 5, Willard E. Roth assumed the duties of Secretary of Information Service at MCC headquarters. He had previously served as pastor of a city mission in Des Moines, Iowa.

Europe. — Doreen Harms and Elma Esau, both of Whitewater, Kansas, and Joyce Bratton from McVeytown, Pa., left for assignments in Europe on January 12. Doreen will assist Peter Dyck in the MCC office at Frankfurt, particularly in matters of East-West relations. Elma will work with Paul Roth in Menno Travel Service in Amsterdam and take over the work temporarily when the Roths transfer to Akron in spring. Joyce will also serve in Amsterdam, as MTS secretary.

Jordan. — Lorne and Lois Ruegg (Stayner, Ont.) sailed for the Middle East on January 17. They will join the MCC unit at Jericho, where their work will be largely with material aid distributions.

To Appoint Canadian Director

(Continued from page 3-4)

The Board of Education reported the successful publication of a family devotional quarterly. A total of 5000 copies of the first quarter of the "Light For the Day" booklet, have already been sold in both the English and German editions.

During 1959 provincial directions of education will be sought and the catechism will be published in a German-English edition. A Canada-wide Sunday school conference is planned for 1960.

To Appoint Advisors

The Board of Christian Service will move forward in the area of social concerns opened up by the study conference on "The Church's Witness in Society."

Following approval of the area, advisors to the board will be appointed in such areas as temperance, gambling, criminology and penology, sex education, etc. Basic studies on such matters as the Christian's relation to the law will be undertaken.

On other fronts, a second Canada-wide registration of young people will be undertaken and a mailing of literature will go out to all 15-17 year-old youths in 1959. A peace team will tour Saskatchewan churches.

Board meetings were held in Canadian Mennonite Bible College, with all four boards coming together three times for joint sessions.

The conference executive and program committee also met to plan the 1959 sessions of the conference, which is to be held at Clearbrook, B.C., July 4 to 9.

Practical Booklets

Only 35¢ each

Purpose In Prayer

By E. M. Bounds

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

The Perfect Will of God

By G. Christian Weiss

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

On Being a Real Christian

By G. Christian Weiss

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

Now That I Believe

By Robert Cook

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

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

New Book on Alternative Service Coming

Winnipeg, Man. — A new book that will give the history of the alternative service in Canada during the Second World War is to be published during the first half of 1959.

"Alternative Service in Canada During World War II" was written by Rev. J. A. Toews, president of the M. B. Bible College, as his master's thesis. Information as to price and date of release of the book will be published later.

The author's interest in this phase of Canadian Mennonite history goes back to the first years of the Second World War, when he served as spiritual adviser and minister to the men in alternative service camps in Alberta and British Columbia.

The book is the result of thorough investigation and research on the part of the author, Rev. J. A. Toews. A special grant from the John S. Ewart Memorial Fund (University of Manitoba) enabled the writer to spend about one month in 1956 in Ottawa for the purpose of research in the Department of Labour files, in the Parliamentary Library, and in the Dominion Archives. He also found valuable documentary material in the files of the historic peace churches, as well as in the private papers of church leaders.

The primary aim of the book is to give an accurate account of this unique phase of recent Canadian history, showing the historical background, governmental policies, and nature of the service rendered by conscientious objectors during the Second World War.

The following table of contents gives a good preview of the scope and nature of the book.

I. Historical Background for Alternative Service

- The Immigration of the Mennonites
- The Immigration of the Society of Friends (Quakers)
- The Immigration of the Hutterites
- The Immigration of the Doukhobors

II. Organization and Preparation of Historic Peace Churches for Alternative Service.

- Organization of the Eastern Churches
- Organization of the Western Churches
- Mennonites offer Alternative Service to the Government

III. Government Regulations re: Postponement of Military Training and Alternative Service

- Government Regulations for Conscientious Objectors During World War I
- Government Regulations for Conscientious Objectors During World War II.

IV. Government Policy With Respect to Alternative Service

- Policy Under National Selective Service Regulations
- Policy Under National Selective Service Civilian Regulations
- Policy With Respect to Pay and General Welfare
- Organization and Administration of the A.S.W. Camp System
- Policy With Respect to Non-Combatant Service in the Royal Canadian Army Medical Corps
- Policy in the "Demobilization" of Alternative Service Men

V. Government Projects for Alternative Service

- Alternative Service in Camps:
 - Alternative Service at Montreal River Camp
 - Alternative Service in National Parks and Forest Experiment Stations
 - Alternative Service in B.C. Forest Service Camps
- Alternative Service Outside Camps:
 - Alternative Service in Agriculture
 - Alternative Service in Industry
 - Alternative Service in the Royal Canadian Army Medical Corps

VI. Religious Groups and Activities in Alternative Service

- Government Regulations
- Denominational Groups
- Religious Services
- Recreational Activities
- Publication
- Evaluation by Alternative Service Men

VII. Contributions and Achievements of Alternative Service

- Protection and Improvements of Canadian Forests
- Contributions to the Canadian Red Cross Society
- Evaluation of Alternative Service Work by Government Leaders

Mennonite Educational Institute, Clearbrook, B.C.

Rev. C. C. Peters has joined the MEI staff. Mr. Peters was born in Russia, where he received his education and taught school prior to coming to Canada in 1925. He was a travelling preacher in the prairie provinces until 1931, at the same time teaching in the Herbert Bible School from 1927 to 1931. In 1932 the family came to Agassiz, from where they moved to Abbotsford in 1936. For several winters he taught Bible school in the South Abbotsford M. B. church. He then went to Yarrow, where he taught in the Bible school and high school.

In 1948 Rev. Peters and his wife went to South America, to serve in the Mennonite colonies there. He taught in the Bible school, in the high school, and organized a teacher training course. Ill health forced them to give up their work in South America.

Now at MEI, Rev. Peters teaches doctrine and Bible subjects in the German language.

Rev. Herbert Janzen, a missionary to Germany, visited the school last week Tuesday. He was in evangelistic work in Holland and Germany for four and a half years, and for a time served with the Janz Brothers team.

Misplaced Values

(Continued from page 2-4)

alone will shake the gates of hell and set up the kingdom of heaven on earth." E. M. Bounds put it thus: "God wants elect men—men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God perfect hearts."

The Alliance Witness

Broadcasting Schedule of HCJB German Programs

Hillsboro, Kans. — Brother David Nightingale has submitted the broadcasting time of the various programs by our staff at HCJB as well as the frequency over which these German programs may be heard. In tuning in these programs, the reception should be tested on the various meterbands to determine which is the best for any given area. Broadcasting times (all listed here in Central Standard Time) and frequencies are as follows:

1. 11:30 p.m. to 12 midnight, daily except Monday.

This program can be heard on the following frequencies:

- a) 19 meters—15.115 megacycles.
- b) 25 meters—11.915 megacycles.
- c) 31 meters—9.745 megacycles.
- d) 49 meters—6.05 megacycles.

This program can be heard well both in Europe and North America.

2. 3:00 p.m. to 3:30 p.m., daily except Monday.

- a) 16 meters—17.89 megacycles.
- b) 19 meters—15.115 megacycles.

This program beamed to Europe.

3. 5:00 p.m. to 5:30 p.m., daily except Monday.

- a) 16 meters—17.89 megacycles.
- b) 19 meters—15.115 megacycles.

This program beamed north and south, intended especially for North and South America.

4. 9:00 a.m. to 10:00 a.m., Sundays only.

- a) 16 meters—17.89 megacycles.
- b) 19 meters—15.115 megacycles.

For South America.

Are You Handicapped

(Continued from page 5-4)

bers of the class name their own names. He remembers these names and marks them into the record with the assistance of his family at home.

Mr. Warkentin is a farmer specializing in raising celery and tomatoes on a 16-acre farm. He does much of the work himself. It is said that he can cut a lawn straighter than many a person with full vision.

No one will deny that many Sunday school workers and would-be Sunday school workers have handicaps. The question is: How do you use your disability or weakness? Is it an excuse or a challenge?

Christian Leader

Keys for the Sunday School Teacher

By LaVose A. Wallin

The author is director of Christian Education in two churches, Christian Education consultant for Gospel Light Press, and director of Christian Education Partner Service.

In this booklet she gives an abbreviated course on successful Sunday school teaching. Chapter headings include: Your Leadership and Faith; Your Pupil and You; Your Teaching Aims; An Interesting Class Session; Keeping Good Discipline; Story-Telling; Reaching the Homes; Visitation and Follow-Up.

Keys for Christian Leadership

By LaVose A. Wallin

The "Keys..." booklets are written in concise style and can be used for individual study, as a handbook for Workers' Conferences studies, or an abbreviated training course.

This particular booklet contains some down-to-earth advice on how to be a successful leader, be it in the Sunday school, youth work, mission work, or other phases of Christian service. Some of the chapter headings are: You Can Be a Leader; Looking at Your Ideal; Your Spiritual Dynamic; Personality Tips; Making Ideas Work; Winning Cooperation; Courtesies That Conquer; Business Meeting Pointers.

Only 50¢ each

THE CHRISTIAN PRESS Ltd.
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Announce Conference of Aid Societies

Bluffton, Ohio. — The fifth annual conference of the Association of Mennonite Aid Societies will be held March 5 and 6 in the Atlantic Hotel in Chicago, Ill.

The theme for the conference is "New Horizons for Mennonite Mutual Aid." This theme will be developed also in the five half-hour devotional sessions by the guest speaker, Grant Stolfus of Eastern Mennonite College.

The conference will be divided into four sections. Topics to be presented under the general mutual aid section are: "Mutual Aid in an Urban Setting" by J. Howard Kauff-

man; "A Church Building and Investment Program" by Abe Hallman; "Widows and Survivor's Aid" by Ralph Hernely; "A Banker Looks at Mennonite Mutual Aid" by Charles Hoelslich, vice-president of a Philadelphia bank. Four topics will be discussed under property aid, including: "General and Farm Liability and Allied Coverages" by Wayne W. Martin; "How to Handle Partial Offers" by J. J. Peters of Altona, Man.; "Evaluation of the Large Risk" by Morris Klopfenstein; and "100% Insurance Coverage" by J. M. Hostetler.

Mennonite Indemnity Inc., the risk resharing corporation established by the Mennonite Mutual Aid Societies of the United States and Canada will make its report on its first year of operation. At the end of the first five months of operation about \$30,000,000 of risks were re-insured through this new company.

A special feature of this year's conference will be a banquet for Tuesday evening, March 5.

All Mennonite Mutual Aid organizations in the United States and Canada are urged to send representatives to this conference. Other individuals interested in the field of Mutual Aid are invited to attend.

Mennonite Brethren Bible School, Kitchener, Ont.

On December 14, the Bible school brought their annual Christmas program in the Kitchener Mennonite Brethren church. Following the welcome by the pastor, Brother J. J. Toews, Brother Wilmer Kornelson acted as chairman for the evening. The program consisted of

a reading by Brother H. Warkentin called "Christmas in Tin Can Valley," a short Christmas play presented by the students, and a message by Brother John Epp based on Matth. 2:1-12. The Bible school supplied the music in song. Brother K. P. Penner, chairman of the board, dismissed the evening service with prayer.

For December 19 the second class of the Bible school prepared a banquet for the teachers, students and committee members. A short program followed in which instructors Wilmer Kornelson, H. Warkentin, and John Epp each gave a message based on the coming of Christ.

Special music was provided by the students, teachers' wives, and choir director.

The highlight of the evening was the presentation of a gift from the Bible school to the mission in Hamilton. The general practice of an exchange of gifts between students and teachers was upheld by the pooling of money for a gift for the M. B. Home Mission project in Hamilton. The sum of over forty dollars, contributed by the student body and staff, was presented by the principal, Rev. Wilmer Kornelson to Rev. J. J. Toews, the chairman of the M. B. Home Missions Committee of Ontario.

AMUS Discusses Mennonite Reaction to Human Rights Violations

Winnipeg, Man. — A debate on how Mennonites should react to violations of human rights sparked a lively discussion at an unusually well-attended meeting of the Association of Mennonite University Students Sunday night, January 18, in the Bethel Mennonite church.

The more than 50 students present first heard a paper by Harold Dyck on the position taken by the four main reformers—Luther, Menno Simons, Zwingli and Calvin—on basic issues such as baptism, the church and state, non-resistance. It provided an enlightening insight into the development of reformation thought and practice.

This was followed by a debate on the resolution: "Resolved, that a Mennonite has a duty to resist in nonviolent fashion a violation of human rights (as outlined in the United Nations Charter)." Taking the affirmative position were David Falk, fourth year law student, and Dr. John Dirks, medical intern, while the negative position was taken by Allen Labun, fourth year arts student at the University of Manitoba, and Leslie Stobbe, editor of the Mennonite Observer and third year arts student at United College.

The speakers for the affirmative maintained that Anabaptists traditionally have stood for religious freedom and personal liberty to decide, under God, what is the Biblical way of life. In the modern democratic context Mennonites should resist in an active nonviolent manner when others are oppressed and when freedoms are in danger. A withdrawal from society and disregard of violations of human rights is neither logical nor biblical.

The speakers for the negative insisted that nonviolent resistance, as practised by Gandhi and other pacifist groups, is basically coercive, that it is based on non-Christian and humanistic principles, that it is essentially negative and not consistent with a positive expression of love. As Mennonites it is not our duty to resist nonviolently, but to overcome evil with good. The Christian does

not demand justice, he does justice, they asserted.

The judges favoured the negative in a split decision.

In a subsequent discussion, the students present discussed practical instances of violation of human rights and how to react in such instances. Individual responsibility to God was stressed as the key to action in such cases.

Announcement

Waldheim, Sask. — All correspondence to the Mennonite Brethren Church here should be addressed to the present pastor, Rev. P. J. Wiebe, Box 75, Waldheim, Sask.

On the Horizon

January 25. — The Gospel Light Hour group will be in the Steinbach M. B. church Sunday at 7:30 p.m. All Steinbach and district residents are welcome.

January 25 to 30. — Missionary Emphasis Week at the Bethany Bible Institute, Hepburn, Sask. Visiting speakers include: Bob Kroeker of the Belgian Congo; John Ratzlaff of M. B. mission headquarters; and C. T. Paulson of Saskatoon.

January 25 to Feb. 1. — A series of deeper life meetings will be held in the Gospel Light M. B. church, Logan and Ellen, Winnipeg, with Rev. Frank C. Peters as speaker.

February 9 to 22. — Ministers' Course in the Mennonite Brethren Bible College, Winnipeg.

February 13. — Women's World Day of Prayer.

February 19 to 22. — Missionary conference at the Mennonite Brethren Bible College, Winnipeg.

March 6 and 7. — The students of the M. B. Collegiate Institute, Winnipeg, will present "Flachsmann als Erzieher" in the Tech Voc auditorium at 7:30 p.m.

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