

Mennonite Observer

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

I Cor. 2:2

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YOUR CHRISTIAN
FAMILY WEEKLY

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Series on Discipleship at Steinbach

By Henry Toews

Steinbach, Man. — Rev. H. H. Redekop of Winkler gave a series of sermons on Christian discipleship at the Steinbach M. B. church on February 6 to 8.

"Follow me." And he arose and followed him" (Mark 2:14).—This is true discipleship. It is as simple as that for a Christian. Every moment of every day should be just that. Discipleship first requires obedience to the call and, second, obedience to the Lord's constant instruction.

Rev. Redekop differentiated between "Teuere Gnade" and "Billige Gnade." He said the first was the grace granted to one honestly trying to follow Jesus and the second such grace as is granted to those who were saved but have not denied themselves.

Suffering, Too

He spoke further of bearing the cross, of having a part in His sufferings. This he said is the ultimate responsibility and privilege, that we die (complete self-denial or actual martyrdom) for the sake of our Lord.

In the last two messages Mr. Redekop interpreted discipleship in practical terms. For his text he chose the Sermon on the Mount.

The Christian life as demonstrated and taught by Christ is our ultimate standard. It is a standard we can only aspire to and approach from a distance by the power of the Holy Spirit.

The messages proved a real challenge to the church. Do we truly rejoice in discipleship (self-denial, bearing the cross, suffering, persec-

ution, etc.)? Are we thankful for this and do we regard it as a privilege?

A Reporter's Application of Truths

This reporter has come to the conclusion that personal discipline and sanctification is only a part of discipleship. If a person lives a life that to all appearances is flawless and yet does not bear fruit he is not following Jesus. "Herein is my father glorified, that ye bear much

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Koop and Peter Dick from East Chilliwack, Anne Marie Quiring and Victor Neuman from Bethel, and John Klassen and Peter Isaac from MBBI, agreed that the Brunk meetings had made a significant impact on the Mennonites of the Fraser Valley—a wave of blessing felt in the Bible schools, and especially in some churches where increased prayer participation was still noticeable.

Following this panel, J. H. Friesen, principal of the East Chilliwack Bible School, delivered the only formal message of the after-

(Continued on page 4-3)

Inter-Mennonite Bible School Fellowship

By Peter Penner

On February 11 the East Chilliwack Bible School and the Mennonite Brethren Bible Institute, Clearbrook, followed the invitation of the Bethel Bible Institute, West Abbotsford, for an afternoon of fellowship. This has become a keenly anticipated annual occasion, the schools taking turns playing host.

After having gathered in the West Abbotsford Mennonite church, which lies adjacent to the school, David Wiebe, part-time instructor at Bethel, led in the congregational singing. Henry Enns, principal, welcomed the faculties and students of Clearbrook and East Chilliwack. The remaining faculty members at Bethel are Mr. and Mrs. Menno

Epp; those of Clearbrook: A. H. Wieler, principal, J. F. Redekop, H. P. Neufeld, H. H. Nikkel, and G. Konrad.

The East Chilliwack Bible School, reduced since the end of the first semester to fifteen students, presented two special numbers, but felt overpowered by the larger choirs of Bethel (34) and of Clearbrook (about 70), under the direction of Menno Epp and H. P. Neufeld, respectively.

A new feature this year was a panel chaired by J. F. Redekop and made up of two students from each school. The topic under discussion was "The Brunk Revival Campaign in Retrospect." The panelists, Agnes

Worker Among Jews Dies

Winnipeg, Man. — Mr. Heinrich Hiebert, 90, of 380 McKenzie St., Winnipeg, passed away in the Concordia hospital on Feb. 15 after a lengthy illness. Mr. Hiebert has, in a persistent manner, presented the Gospel to the Jews at every opportunity, even in his old age.

Funeral services were held from the Elmwood Mennonite Brethren church on February 17. Rev. I. W. Redekopp officiated.

Mr. Hiebert lived in Siberia and Neusamara in Russia and has resided at Morden and Winnipeg in Canada. He is survived by his wife, four daughters and two sons.



Here are some of the brethren attending the Ministers' Course at the M.B. Bible College, Winnipeg, from February 9 to 20. Front row, from left, J. P. Neufeld, South End M.B. Church, Winnipeg; J. Dick, Saskatoon; B. W. Sawatzky, Edmonton; H. P. Wiebe, Vineland; H. Regehr, Steinbach; J. J. Nickel, Elm Creek, Man.; A. A. Loeken, Winnipeg; F. H. Friesen, Morden, Man.; D. Dick, Niverville.

Second row, from left: George Warkentin, Abbotsford, B.C.; Abe Dueck, Lashburn, Sask.; P. W. Martens, Steinbach; Henry Willms, Lashburn, Alta.; Theodore Martens, Niverville, Man.; John Unger, Hamilton,

Ont.; J. J. Thiessen, Herbert; Philip Wiebe, Clearbrook, B.C.; John Wiebe, Manitou, Man.

Third row, from left: D. D. Derksen, Leamington, Ont.; Jake Kroeker, Elm Creek; John Neudorf, Winkler; Peter Hiebert, Morden; H. P. Schroeder, Elm Creek; Arno Fast, Meadow Lake, Sask.; Jake Schellenberg, Beechy, Sask.; J. S. Adrian, Swift Current, Sask.; Calvin Buehler, Vanderhoof, B.C., and Peter Neufeld of Yarrow, B.C.

In all, approximately 35 brethren attended the classes of the course. At the Canadian Mennonite Bible College in Tuxedo 28 brethren were registered for the Ministers' Course there.

EDITORIAL

GUEST EDITORIAL

When You Forgive, Forget

"Well, I'll forgive him, but I'll never forget what he did to me," the offended person sometimes says when attempts at reconciliation of a problem are being made.

What he is really saying, though not stated in actual words, is this: "I really don't intend to forgive this man at all."

Henry Ward Beecher once said, "Forgiveness ought to be like a cancelled note—torn in two, and burned up, so that it never can be shown against one."

That is right, of course. But the practice of this principle is not always easy. If fresh difficulties arise in a situation where reconciliation has taken place, the temptation to dig up the previous problem once more is almost irresistible to anyone except those who are living very close to God and filled with His Spirit.

Forgive and then forget. That's the good word. "Father, forgive. . ." Those were the words that came down from the fevered lips of the Man on the cross. He was simply practicing what He had preached to His followers.

What man is there who has not needed again and again the forgiving grace of our Lord Jesus Christ as well as the forgiveness of his fellow men? In some instances the offense may have been unintentional, but the wound was real, and reconciliation was needed.

Hard as it seems at times, we must learn to forgive, and to forget. The only other alternative is to treasure up an inner cesspool of spites, hates, prejudices, and resentments accumulated out of the inevitable misunderstandings, differences of opinion, and clashes of will which come to all in the business of living. In that way lie torment, spiritual death, hell on earth.

Jesus made the spiritual principle involved here absolutely plain: "If ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14). And then He turned the same idea the other way around and stated the principle thus: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (verse 15).

There it is in black and white, in language too simple to be misunderstood. Forgive, if you expect to be forgiven. And forget, if you mean for your forgiveness to be real and not just polite hypocrisy.

—Harold L. Phillips, in *Gospel Trumpet*, as reprinted in the *Gospel Herald*.

DEVOTIONAL

What Would You Do With the Rebellions

By Charles B. Hostetter
of the "Mennonite Hour"

Have you heard about the strange organization called the "Borrowed Timers"? It began in 1936 at Ellensburg, Washington. The organization says, "We are a non-sectarian, self-governing, and self-supporting group of young and middle-aged people living beyond our life span as predicted by our various physicians."

Likely you have heard the term "borrowed time" used in another way. The Bible says in Psalm 90: 10, "The days of our years are three-score years and ten." Many conclude from this that our allotted span of life is seventy years. So when a person lives beyond seventy, he often says he is living on borrowed time.

You Have Borrowed Time

However, in the most accurate sense, we are all living on borrowed time. God says, "The wages of sin is death" (Romans 4:23), and "the

soul that sinneth, it shall die" (Ezekiel 18:4). So when a person sins, he has forfeited his right to live. Since we have all sinned, the judgment of death is upon us. Every day that we live beyond the time of our first sin, we are living on borrowed time.

Unsaved friend, God doesn't owe you another day of life. The merciful and loving God is extending your time, giving you undeserved opportunity to repent and get saved. The Bible says, "The Lord . . . is longsuffering to us-ward, not willing that any should perish; but that all should come to repentance" (II Peter 3:9). The Prophet Jeremiah says, "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lamentations 3:22). God has the right to snuff out your life at any moment without warning or apology. Because of sin, you have forfeited your right to live. You are living on borrowed time. So heed the Lord's call

to salvation today. It's dangerous to put it off.

If you were God, how long would you extend your love and mercy to the unsaved? How much borrowed time would you give to those who spurned your warnings and stubbornly resisted your appeals? I can well imagine that if many of the rebellious sinners were in God's place dealing with persons like themselves, their patience would have been exhausted long before the Lord's has been in dealing with them. The Lord is not a cruel God. His love has given the unsaved borrowed time so that they might repent and give up their stubborn ways.

A Loud Call

How well I remember the day I sat across from a young man in the living room of his parents' home. Just a few days before, he had attended the funeral of one of his best neighbor buddies whom he had killed by reckless driving.

This young man had gone to Sunday school and church until the last several years. But he never became a Christian. The day of my visit I pleaded with him to give his heart to Christ, but he refused to do it. Then I said, "Friend, I'm not sure of all the reasons why the Lord allowed this tragedy to come into your life. But I am sure of one reason, God is trying to get you to turn from your life of sin. Won't you let this terrible experience be the turning point in your life?" He said, "Not today." To which I replied, "Are you asking God to give you a louder warning or to forget about you?" He said, "I don't want Him to do either." Yet if the young man didn't respond to such a call, and he didn't want a louder call, what could God do? He was asking the Lord to do the impossible, to save his soul without his responding to the Lord's call.

God's Predicament

If you were God, what would you do next with a young man like that? He had already had a thousand opportunities to become a Christian, and was warned again and again; but each time he stubbornly refused God's invitation. What would you do next, as God, in your effort to try to save his soul?

Do you see God's predicament? Sinners don't want the Lord to forget them, because if He did, there would be no hope. Jesus said, "No man can come to me except the Father which hath sent me draw him" (John 6:44a). Neither do the sinners want God to allow tragedies to come into their lives to warn them. They won't repent because of God's pleas, and they don't want God's warnings; yet they ask God not to give them up. The devil surely blinds the unsaved so that they expect the impossible to happen.

Some years ago after I finished preaching, a mother came to me and repented of her sins. She said that

a number of months before, she had gone to the crib to check her baby and found it dead. It was a shock, because the baby seemed well. It all happened without a warning. Then she told me, "I know why the baby died. God took my baby to be able to speak to me. I had covered up sin in my life, and the Lord couldn't get me to repent, so He tried this method which came as a loud warning."

A Louder Call Needed?

When a person is stubborn and won't get right with God, the Lord is left with one of two courses: Either to let the person go on in his natural course to damnation, or else keep warning the person louder and louder. A loving God doesn't want a single soul to perish. But human beings have the power of choice; so God is left with His only alternative, that of making His appeals stronger from time to time. He as the Good Shepherd must sometimes take a lamb in His arms so that the mother or father will be persuaded to follow Him.

Centuries ago God appealed to the nation of Israel to repent, but they stubbornly refused. So the Lord sent them all kinds of trials and tribulations to shock them so that they would turn from their evil ways. But no, they kept right on sinning. Finally the Lord said, "All right, I'm through. I've given you enough borrowed time and enough warnings, so prepare to meet your God."

There is only one way to avoid these tragic warnings and to escape those terrible consequences, that is, to obey and follow the gentle pleas and warnings of the Lord. The Bible says, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:8). Begin today sowing to the Spirit, so that you can reap eternal life.

Mennonite Observer

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for Mennonites of All Age-groups

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

Welcome Mission Worker at Regina

Regina, Sask. — "For a great door and effectual is opened unto me, and there are many adversaries" (II Cor. 16:9). This was the topic of Regina Young People's first Sunday night program of 1959, when they officially welcomed Miss Helen Giesbrecht of Saskatoon to the city mission field of Regina.

Miss Giesbrecht told of her work in Saskatoon. She cited many incidents of how the Lord had blessed her ministry during her nine years in that city.

She has conducted a great deal of club work, being in charge of eight clubs this year alone. Five of these were held on week days after school, one on Saturday mornings, one Kindergarten club on Friday afternoons, and the other was a club for girls' handicraft.

"Although it is not for me to say, how many genuine decisions for Christ have been made," she said, "I am confident that God shall not permit His word to return void unto Him. I know that I shall meet some of the children who attended my clubs in Heaven, for I have His promise: 'I and the children thou hast given to me.'"

Miss Giesbrecht was active in Sunday school work, too, first in the M. B. Sunday school in Saskatoon and later in the mission Sunday school, in Junior church work and in the Sunday evening children's feature offered by the mission. She was in charge of the Cradle Roll Department and felt that it was a wonderful way of reaching entire families for Christ.

There were many other phases of service including hospital visitation, house visitations, camp work, tract distribution and institutional work.

Speaking of her call to the work in Regina, Miss Giesbrecht quoted II Chronicles 19:12: "Be of good courage, and let us behave valiantly for our people, and for the cities of our God." This, to her meant not only Saskatoon, but included Regina also. When she entered the city and noted that it had a population of 99,000 people, she felt that in it must be a great need for the Gospel.

She challenged the Regina church to consider her work not as work which God had entrusted to her alone, but rather as work which He gave to the church and to her. "It is only as we work together that we can be strong," she said. She solicited earnest prayer for the work and quoted Christ's words, "and greater things than these shall ye do." She stated that no believer can do greater deeds than Christ did, but that through prayer this promise can be fulfilled.

Mr. Helmut Klassen, pastor of the church, then welcomed her into the hearts, homes and house of worship of Regina. He pointed out to her, too, the great opportunities which

this city holds for the Gospel outreach. "Regina is a spiritually cold place," he said. "But it has many open doors to service."

"Will there be opposition?" he asked. "Yes, there are many adversaries. But follow Paul's example. When he had many adversaries at Ephesus, he did not flee from them, but wrote, 'I will tarry in Ephesus.'" He concluded, "David Thomas said, 'Little souls are dismayed by difficulty. Great souls are roused to action by it.'"

The evening closed with thanksgiving to God for the open door He has given us, and for the worker who is entering it.

Dalmeny Band Presents Concert

Hepburn, Sask. — On the evening of February 8, the 33-member Dalmeny Band gave a concert in the Hepburn Community Hall. Under the leadership of Mr. Jacob Loewen, the band presented renditions of favourite gospel songs and hymns. Smaller sections of the band—trumpets, clarinets and saxophones—were also featured.

Mr. Milford Wall, a teacher in Dalmeny, led the program. The instrumental pieces were interspersed by vocal numbers from a ladies' trio and the girl's chorus. "Come, Thou Fount of Every Blessing" and "Es schaut bei Nacht und Tage" were sung by the chorus.

Rev. Art Martens, pastor of the EMB Church, Dalmeny, based his message on Exodus 15:1,2. He said that Moses and the children of Israel gave God all the honour for their deliverance. We, too, are to praise God for His salvation. Praise is our debt to God. Questions which Rev. Martens raised in the course of his talk were: Why are Christians quick to advance in all phases of life, but are slow to praise God? What does the world think of the Christian's song? Is it a testimony to God and a help to others? He said that to praise God in a way pleasing to Him we need effort and consecration.

Bible Conference at Regina

Regina, Sask. — The weekend of January 30-February 1 was a memorable one for the M. B. Church here, since the Deeper Life Conference was held at that time. Rev. H. F. Klassen of McMahon, Sask., Rev. N. Janz of Herbert, and Rev. J. J. Thiessen of Greenfarm, Sask., expounded the Scriptures.

Brother Janz dealt with such vital and prophetic themes as "The Church of the End Time," and "The Two Stages of Christ's Return." Brother Thiessen gave a topical outline on Galatians, stressing that

the law makes us conscious of our need for a Saviour and results in a life by faith. Brother Klassen dealt with the practical Christian life: the new birth, the life of victory, and other themes. Opportunity for discussion was given after each theme.

The conference was climaxed by the commemoration of the Lord's Supper and the accepting of new members into the church. Brother Bill Harrison and Brother and Sister Peter Heinrichs gave brief testimonies and received the hand of welcome into the Regina fellowship.

The brethren were given hearty thanks for their ministry and an invitation to return soon, to which Mr. Klassen replied, "When you have taken all the advice which we have given you from God's word, we shall be happy to return."

May this truly be our aim and prayer that we be not "hearers of the Word only, but doers also."

Former Hitler Youth Leader Speaks at Brandon

Brandon, Man. — Kurt Wagner, a theology student at the M. B. Bible College in Winnipeg, recently related his experiences in Poland under the Nazi regime to a group at the Gospel Light Mission here.

In the German Army

Of German ancestry, Kurt was born into a Lutheran family near the Polish-German border. As a youngster he was taunted by his schoolmates for his Protestant and German background. When Russia entered Poland in 1939, he fled with his mother into Germany. Shortly after, Germany invaded Poland and the family returned to their home. Because of his German ancestry he was enlisted and became the leader of the local Hitler youth organization at the age of 14. Now he was able to demand blind obedience from the companions who once ridiculed him.

Faces Death

In 1944 Russia entered Poland for the second time. Kurt and his mother sought shelter in the fox-holes of the wooded area surrounding their home. Many Polish people imprisoned by the Germans were released and the Russians received orders to shoot all Germans whom they captured. Kurt was pulled from his hiding place and ordered shot. A former Polish prisoner and countryman recognized him and claimed him as his son. Thus he escaped the fate which 64,000 other persons suffered.

At another time an intoxicated German soldier fired his revolver at Kurt. As he put it, "by an act of God," the gun did not go off and his life was spared once more.

Before Germany capitulated Mr. Wagner and his mother escaped into Germany. Apprenticed as an engineer in a factory there, he worked for an American company. In his association with people from demo-

Bible School Group Presents Program

Hepburn, Sask. — On February 1 a group of students from the Bethany Bible School were in charge of the evening service in the M. B. church here.

The group of fifteen students presented a challenging missionary program on Korea. Arnold Voth, a member of the Junior class, was chairman.

Rev. George Geddert was the speaker. He compared the Thessalonian church to the Korean church of the present. The Korean Christians, he said, are self-sacrificing, faithful in prayer and generous in giving. They are a challenge to us to do more for the sake of Christ.

Included in the program were a history of missions in Korea, a recitation and a missionary biography. Musical items rounding out the program were a duet, trios and songs by the whole group.

cratic countries a longing grew within him to find a land of peace and security.

Freedom from Fear in Canada

A brother in Kitchener, Ont., paid his fare to Canada, so he arrived here five years ago. Working as an engineering student in summer he gained his high school diploma at Waterloo College. In Canada his perturbed life became settled and he found a spiritual equilibrium in the Christ of Calvary.

Turning from the materialistic outlook he came to Winnipeg, where he will graduate from the M. B. Bible College in the spring of this year.

Mr. Wagner used two passages of Scripture to express his past experience and his outlook into the future. "But what things were gain to me those I counted loss for Christ" (Phil. 3:7). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). With his disturbed past behind him, Kurt now faces the future with confidence, knowing that his inward peace can no longer be shattered by outside forces.

The Bible Today

"That book tells me the meaning of life," declared a new Canadian immigrant as he placed \$5,000.00 in cash into the hands of a British and Foreign Bible Society representative.

A Roumanian immigrant came to Canada a few years back and settled as a farm labourer in the Niagara Peninsula. A Bible Society Colporteur left with him a copy of the New Testament in his native tongue.

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Conference Time in Uruguay



IN URUGUAY it is possible to photograph all conference guests in one picture. Pictured here are members of the Montevideo group together with conference guests from out of town in the central patio of the home. Appearing in the photograph are the following. Children seated: Mariechen Foth, Hildegard and Ingrid Schmidt, Alfred Foth. First row seated: Mrs. J. Wall, Mrs. O. Tonn, Mrs. A. Schmidt, Mrs. J. Uhlig, Mrs. P. Loewen, Mrs. A. Janzen, Mrs. G. Sukkau, Mrs. D. Prochnau. First row standing: Mrs. P. Foth, Agnes Schmidt, Mrs. J. Schmidt, Margrete Harder, Maria Harder, Helmi Friesen, Hanna Siebert, Mathilde Kliever, Mrs. P. Janzen, Mrs. K. Funk. Second row standing: Mrs. G. Wall, Helene Dueck, Mathilde Foth, Rosita Tonn, Herbert Foth, Alvin Foth, Hans Stobbe, Tobias Foth, Peter Foth, Kornelius Funk, Lenchen. Third row standing: Harry Uhlig, Waldemar Schmidt, Rudolf Schroeder, Ewald Prochnau, Johann Siebert, John Wall, Hans Loewen, Hans Warkentin. Back row: Peter Janzen, Daniel Prochnau, G. H. Sukkau, Johann Schroeder, Rudolf Plett, Robert Foth, Joseph Schmidt, Peter Loewen, Adolf Tonn.

By John Wall

From Colonia, Gartental, Paysandu, El Ombu and Buschental delegates arrived at the "Missionsheim" in Montevideo on December 26. The next few days were to be conference days. With the cultivators and hoes set aside for the time being and the festive spirit of Christmas still in the air, it was a grand time of reunion and reminiscence for many who had not met since the previous conference. But once the suitcases were unpacked and everyone had located his corner in the home, it did not take long to settle down to sessions of deliberation and Bible study.

The first part of the conference was given to business sessions. The reports showed that the past year had been one of blessing for the Mennonite Brethren Church of Paraguay. It was a year of blessing in that several souls were saved; others were added to the church through baptism; a chapel was dedicated; a new Sunday school class was begun and the church program in general became more complete. However, the church was not spared times of testing, since the enemy of our souls was active to thwart the purposes of God whenever possible. The decisions reached in regard to the various phases of church life should make the coming year one of spiritual refreshing, if only the Lord will be allowed to have His own way.

For the second part of the conference Brother G. H. Sukkau, who has been active in Bible school and church work in South America dur-

ing the past seven years, was the main speaker, assisted by Brother John Wall. The messages were especially directed at practical Christian living, and it was on this keynote that the conference closed. The appeal of the Scriptures, "Be ye doers of the Word and not hearers alone. . . For we must all appear before the judgment seat of Christ; that every one may receive . . . according to that he hath done," went with us all as we returned to the plains of everyday life.

Series on Discipleship at Steinbach

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fruit; so shall ye be my disciples" (John 15:8). As Mennonites we have a lot to say about sanctification and sometimes forget that when personal sanctification is smothered it deteriorates. The Christian life must express itself, must bear fruit, or it dies.

History has shown that a church that ignores the commission to evangelize, dies spiritually. Our church has fine records to point to of the past. Our foreign mission program is also flourishing at present, but are our home churches "mission churches"? What place has evangelism in our teaching of Christian discipleship — following Jesus? Are we stagnating in a maze of theology and ethics? It is sad, but true, that many of our churches are not growing at the rate of natural increase. We need to rise above trivial problems which are absorbing much time and energy and em-

ploy our resources in production—fruit-bearing.

Discipleship means to follow Jesus, a person not a creed. As each Christian follows the Lord in personal sanctification and witness we must respect each one, esteeming another better than oneself (Phil. 2:3) and trusting each other according to Christian love.

Inter-Mennonite Bible School Fellowship

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noon. He had chosen as his text Mark 8:35 and spoke on "How to Save Your Life."

All the guests then had the privilege of inspecting the dormitories on the campus. Bethel has students from far and wide in the province because of this accommodation. All of the students except two stay in the dormitories, even though their homes may be near at hand. The two M. B. schools in B.C. lack these facilities.

Last, but by no means least, the church basement was the setting for fellowship over "coffee" prepared by the students and staff of the BBI.

All in all, it was a good day of inter-Mennonite fellowship, enjoyed by all who were present. It was an enriching experience for everyone.

The First Christian Wedding in Nichinan

By Mrs. Peter Derksen.

Mr. Yamada, pastor of the Aburatsu church, and Miss Oiwane, head teacher of our mission kindergarten, were married in the Aburatsu church, Nichinan, Japan, on November 30, 1958. Since neither had ever attended a Christian wedding, they asked us to help plan the big day with them. It was a wonderful experience.

The wedding was simple, but beautiful. About 100 guests attended, with as many or more uninvited guests pressing curious faces against church windows to get a good look at the white bride. Japanese brides wear a very colorful costume, and the wedding ceremony is usually attended by only the closest friends. The constant buzz of voices outside was a bit disturbing. Peter Derksen led the service, while Verney Unruh gave a challenging message on the Christian home, and then wed the couple.

A reception followed, at which time guests were given an opportunity to wish the couple well. The couple, their families, and missionaries had the evening meal together in our home. The main emphasis of the evening service, which was the regular Sunday evening evangelistic service, was again on the Christian home. One of the greatest needs of the Christian church in

Japan is Christian homes, so the emphasis was not unduly placed.

The bride's father was so impressed with the wedding and the messages on "The Christian Home" that his former attitude of antagonism toward Christianity has turned to sympathy and interest. We trust this Christian wedding will have been a blessing to all who attended. We rejoice that this church finally has a real Christian home!

Narrow Escape For Truck Driver

St. Catharines, Ont. — When he was only fourteen miles from St. Catharines after an all-night run, Frank Froese, a driver for Overland Express, was involved in an accident in which the tractor of the large truck was badly smashed up. In a miraculous way the driver escaped without very serious injuries, although he was detained in hospital for observation.

Golden Anniversary for St. Catharines Couple

Mr. and Mrs. John Neufeld of St. Catharines, Ont., celebrated their 50th wedding anniversary on Jan 31.

A very interesting program was presented at the anniversary celebration. This included a number of songs, poems, resume of the life of the couple, and as a special surprise, greetings via tape recording from their children in Germany, Rev. Abe Neufeld and family. Others of the family came from Manitoba to spend this day with their parents and share in the blessings.

Canadian Accepts Mountain Lake Pastorate

Mountain Lake, Minn. — Rev. Jacob Froese, former city missionary at Calgary, Alta., and Oliver, B.C., has accepted a call to serve as pastor of the Mountain Lake Mennonite Brethren Church.

Rev. Froese is a native of Manitoba. He is a graduate of the M. B. Bible College, Winnipeg, and Tabor College, Hillsboro, Kans. He is to receive the Master of Theology degree from the Golden Gate Baptist Seminary, Berkeley, Calif., this spring.

Rev. Froese is residing at Fresno, Calif., at the present time. The Froeses will move to Mountain Lake for the first of June to assume their responsibilities there.

Temptation is the devil looking through the keyhole — yielding is opening the door and inviting him in.

One of the devil's most successful wiles is "wait awhile."

It is good to have things settled by faith before they are unsettled by feeling.

A Christian in the Construction Business

By George Derksen

It was a dark, sleety night in suburban New York city as a high-powered automobile bearing James Colville, president of the John Adams distributing company, and his friend sped down the city's narrow, traffic-filled streets on the way to LaGuardia airfield.

Suddenly the car skidded to a stop on the slippery pavement in the middle of one of the worst traffic jams of the year. "How will I ever get to Winnipeg in time to make an address at Jake Krahn's employees' annual banquet?" Mr. Colville thought to himself, above the idle of the car's powerful motor.

There was still half an hour's drive to the airport, and he and his friend had already sat in the car for an hour waiting for the traffic to start moving.

Prayer Resolves Difficulties

"Oh God, if you want me to get there in time to give my testimony and preach to those employees, I just know you're going to help me out of this situation," Mr. Colville prayed to himself.

Then the sea of cars lurched into motion and continued on, slowly moving down the slippery street. Each driver was "pussy footing" his gas pedal, fearful of bumping into someone else's fender. Finally, Mr. Colville reached the airport, ten minutes late. Too late? Not quite, as the plane had also been held up by the sleet-storm.

Mr. Colville made a dash for the door of the loading ramp. But it seemed the Adversary was determined to keep Mr. Colville from reaching Winnipeg to tell Mr. Krahn's employees about the saving knowledge of Jesus Christ. The security guard around the plane would not let Mr. Colville board the aircraft. The plane's door had been closed already and he was considered too late.

After a good deal of persuasion, however, Mr. Colville was able to board the plane.

In spite of the difficulties, Mr. Colville arrived in Winnipeg, where he addressed the employees of the Krahn Construction Company in a tactful, yet forceful way. The some 150 people at the banquet, the majority unsaved, heard the Word of God.

One Way To Present Gospel

What is the significance of this story? Just that one Christian businessman had found a practical way to overcome a problem confronting so many of our businessmen of today—how to present the Gospel to employees without being offensive or trying to "ram it down their throats."

Through his connections with

the Christian Businessmen's Committee in Winnipeg, and Mr. Colville, Mr. Krahn had been able to do this in an effective way. His employees had first enjoyed a good turkey dinner and then were presented with the all-important challenge—to let Christ into their lives.

Up the Hard Way

Faithfulness to Christ had brought many blessings to Mr. Krahn and his company throughout the past years. Rising up the hard way, Mr. Krahn's story is one of success through everyday practical Christian living.

The story starts back in 1919, when Mr. Krahn was born of Mennonite parents at Altona, Man., as the oldest son of a family of four. During his early years he thought farming was the ultimate for him, but world conditions and lack of land forced him to seek a different mode of living.

After conversion to Christ at 17 years of age and a full life ahead of him for God, he set out with his eye to the future and faith that God would lead.

During the depression years Mr. Krahn worked on various farms throughout Manitoba. When the Second World War broke out, he was called on to join the fighting forces of Canada in the greatest human struggle of all history.

A Conscientious Objector

Mr. Krahn's services as a CO led him to camps at Clear Lake and Vancouver Island, where he was detailed to fire patrol. His services to his country were completed in 1943 and he returned to Manitoba.

In 1945 he came to Winnipeg and entered the employ of the Monarch Machinery Company. He was promoted to shipper later that year. The following year he went to work as a carpenter at the Winnipeg Supply and Fuel Company. This was his start in the career which took him thus far in life.

Four years later Mr. Krahn was "fed up" with working for other people and decided to build houses for himself. He hired more men in 1952 as his business grew. It continued to increase until 1958, when his crews constructed a house a day. Total construction for the year was 181 houses.

In spite of the mountain of material blessings, Mr. Krahn is still faithful and seeks God's will in everything. His motto: God first, and the rest after.

Active in Church Work

Mr. Krahn was baptized in the M. B. Church at Winkler in 1940, becoming a member of the North Kildonan M. B. Church in 1943. He is active there as a Sunday school department superintendent. "I enjoy the work very much," Mr. Krahn said. "The work is interesting and



From forest service work as conscientious objector to head of a construction firm building a house per day is the story of Jake Krahn, pictured above with his wife and children: Ruth, Werner, Waldemar, Henry, Allan and Joyce.

the souls of the children are so very precious."

No one is so faithful as Mr. Krahn when it comes to prayer work. As vice-chairman of the Winnipeg CMBC, Mr. Krahn is in charge of the committee's Saturday morning prayer meetings in the YMCA. Come rain or shine, Mr. Krahn is there—and if he's there by himself.

Mr. and Mrs. Krahn live on Kildonan Drive and have six children: Ruth, Werner, Waldemar, Henry Allan and Joyce—all of whom are the pride and joy of Mr. Krahn.

Reporter's note: Is Mr. Krahn's mode of Christian witnessing successful? Recently while on an assignment for the CNR, this reporter came in contact with various people in the community where Krahn houses are being built. Those asked agreed, "That man's on the level, he's a man of God and we like to associate with him."

"Is this true?" I asked Mr. Krahn.

"I try my best," he replied. "I'm human, and I'm subject to failures, but may God receive all the honor and glory for anything good I've done."

India Missionary Council Meets Midst Thanksgiving

By Anna Suderman

Shamshabad was the meeting place for the winter session of the India Missionary Council of the M. B. Mission, which met from December 29 to January 2, with all 25 missionaries on the field present.

All were welcomed on Monday night by the hosts, Brother and Sister P. V. Balzer and Sisters Helen Harder and Emma Lepp. They had spared no effort to make everyone comfortable.

A special cause for praise at the

supper table was the arrival of the Wiebes and the Unruhs, who had had a miraculous deliverance from a car accident the day before. A flat tire on a curve on a downgrade caused the car to turn upside down. All eight occupants, including Kay Unruh, Pat Enns, Marilyn Wiebe and an Indian helper, were able to free themselves from the overturned car. Though all had bruises and some had wounds, they were able to get around after first aid. The car, though badly damaged, was able to proceed on its own power to a nearby Methodist mission station, where the injured received first aid and spent the night.

Brother Balzer, council chairman, opened the evening meeting by reading Ephesians 1:1-14. He introduced the subject for all the devotionals from verses 6 to 12: "That we should be to the praise of His glory." He welcomed all to the sessions, including the recently-arrived teacher and houseparents from Bruton, Kodaikanal, the Peter Hamms, who were spending part of their school holidays in our midst.

Brother J. J. Kasper gave the first message of the devotional series, "The Promotion of the Praise of His Glory in a Life of Faith and Prayer," based on Isaiah 43:7 and Matthew 6:9-13. The second devotional, "The Promotion of the Praise of His Glory in Evangelism and Revival Effort," was presented by Brother Henry Krahn on Tuesday morning.

After a busy day of business sessions, Brother H. P. Poetker spoke in the evening on the subject, "Promoting the Glory of God in Bible Study and Holy Living." We are to promote the glory of God in all phases of the work. In line with this thought, Brother J. A. Wiebe

(Continued on page 8-3)



Let's Visit a Minute

Dear Boys and Girls,

Some of us find it hard to believe that God cares for us. We wonder how God, who is so great that He created the world and keeps the stars in their place, can be interested in each one of us. But when we realize that God knows everything that is going on, that He even sees the sparrow as it falls (that's what Jesus told us), we realize that certainly God can care for us.

Martin Luther, a great reformer who lived 400 years ago, once saw a bird going to sleep. He said, "Look how that little fellow preaches to us! He takes hold of his twig, tucks his head under his wing and goes to sleep, leaving God to care for him." Jesus said that if God cared so much for the birds He surely cared more for us.

"He careth for you," is not only a pleasant sentence to have on a motto in your room. The fact that Jesus cares for us helps us every day of our life, for if He did not care for us we wouldn't even be able to breathe, or eat, or move—or do anything. This teaches us to trust Jesus at all times, doesn't it?

Love, Aunt Selma

Prayer Helps

The Columbus in our story is not that famous explorer who discovered America, but a beautiful setter, a hunting dog. He was certainly qualified to be named after the world famous explorer. Collie had dignity; his brown fur was smooth and silky, and his eyes had an honest look in them.

His young master's name was Peter. The day of Collie's and his brother's and sister's birth was a memorable one. But this event also caused some worry. The laws of the Canine Club dictated that all the little pups' names begin with a C. Peter's parents were at their wit's end. They couldn't possibly think of enough names beginning with a C. Eventually, though, they had all received a name, with the exception of the last one, when Grandad came to the rescue. "Let's call him Columbus." And so it was.

Collie brought much happiness into his owner's family. Peter was especially fond of him and took great pride in taking him for a run out of doors. Whenever a passing stranger remarked on the fine dog, Peter's heart beat faster for joy.

Peter's mother had a Sunday school class in her home, and at first Collie was allowed to attend, too. But when he drew the attention of the children upon himself he was refused entrance into the room. When visitors would come to the house and he knew his mistress was happy, he would wag his tail furiously to show he shared her joy.

One day Peter took his dog for a walk. They walked along a street where the traffic was particularly heavy. Since Columbus pulled and jerked so much on the leash as to nearly overthrow Peter, he was freed. Immediately the dog dashed

across the street, just missing the cars. Peter stood rooted to his feet.

What should he do? He didn't dare call his pet to return, for he would certainly be killed. The thought came to him, "I can always pray." But suddenly he froze with horror—the dog was coming back, towards him—and ran smack into a car. "Oh, he's dead," was all Peter could say. I can always pray, the voice inside him said. In the matter of a moment he sent a plea for help to his Lord Jesus.

The car passed over Collie. Yet the dog emerged unhurt. The people on the sidewalks were just as amazed as Peter. Slowly, because he was still nearly paralyzed with fright, Collie came creeping up to his master, who stood at the curb, wiping away his tears. The dog whimpered, but by now Peter's tears were tears of joy. "Thank you, thank you, Lord Jesus," whispered Peter. He felt a miracle had happened and was convinced that prayer helped.

Now Peter is a grown man, but he is a man who prays. Columbus has never again run away from his master. He is a living reminder of the Bible verse, "Call upon me in the time of trouble, and I will deliver thee, and thou shalt praise me."

My Substitute

A missionary to the Indians of North Argentina in South America was translating the Bible into the native's language. He wished to express the idea that Jesus Christ died for them also, and thus became their Substitute, but their vocabulary did not seem to have this term. Try as he might, he just could not find that word. Then one day a strange occur-

ance took place, whereby the missionary for the first time heard the word he wanted.

It concerned one of the Indians of the Toba tribe. One of them had killed someone of another tribe in the forests of the Chaco. When the police found out about it, they began to search the dwellings of the Indians. Nothing could be gained; the people wouldn't talk!

Eventually the police went to the mission station and demanded the murderer. The missionary's denial that he had no knowledge of the suspect fell on deaf ears. The police threatened, "If you do not give him up, we shall have to punish all of you here at the station." This threat spread through the village like fire.

A young man came of his own accord and gave himself over to the police. He was hand-cuffed and led away to be tried. This, too, spread through the village. The result was that an older Indian came hurrying up, confessing that he actually was the guilty one. The young fellow was innocent, but since the murderer had a family he had wanted to save him.

The inhabitants of the village were dumbfounded! The guilty man was affected most of all, and as he stood before the young hand-cuffed Indian, the word for which the missionary had so long sought, escaped him: "Substitute."

You see, Jesus Christ took our punishment upon himself. He is our substitute on the Cross of Calvary. And do you know the meaning of mission work? Mission work is being thankful for Calvary!

A Youthful Witness

A fourteen-year-old boy, from a Mission School, while on a visit to some friends, went into a village temple one afternoon. There he found a feeble old man passing from idol to idol, praying and offering incense sticks.

The boy's heart was touched by the sight, and tears rolled down his cheeks. At last he went up to the old man and said, "Would you mind a boy speaking to you? I am young; you are old."

The man was not offended, and after some time the lad told him the story of God's love in sending the Lord Jesus into the world to save sinners. His heart was melted as he listened, and then he said, "Boy, I have never heard such words before." He took the lad home with him so that his wife might hear the wonderful story; and they both were led to the Saviour before ever seeing or hearing a missionary.

The wrong way to make your way in the world is insisting on having it.

Happiness consists, not in possessing much, but in being content with what we possess.

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THE CHRISTIAN PRESS Ltd.
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BLACK ROCK

BY RALPH CONNOR

(30th Installment)

"But," I said, "I am going this far from tonight," and I swept the bottles into the champagne tub.

"I say," said Polly Lindsay, coming up in his old style, slow but sure, "let's all go in, say for five years."

And so we did. We didn't sign anything, but every man shook hands with Graeme.

And as I told Craig about this a year later, when he was on his way back from his old-land trip to join Graeme in the mountains, he threw up his head in the old way and said, "It was well done. It must have been worth seeing. Old man Nelson's work is not done yet. Tell me again," and he made me go over the whole scene with all the details put in.

But when I told Mrs. Mavor, after two years had gone, she only said, "Old things are passed away, all things are become new;" but the light glowed in her eyes till I could not see their color. But all that, too, is another story.

CHAPTER XV

Coming To Their Own

A man with a conscience is often provoking, sometimes impossible. Persuasion is lost upon him. He will not get angry, and he looks at one with such a faraway expression in his face that in striving to persuade him one feels earthly and even fiendish. At least this was my experience with Craig. He spent a week with me just before he sailed for the old land, for the purpose, as he said, of getting some of the coal dust and other grime out of him.

He made me angry the last night of his stay, and all the more that he remained quite sweetly unmoved. It was a strategic mistake of mine to tell him how Nelson came home to us, and how Graeme stood up before 'varsity chaps at my supper and made his confession and confused Rattray's easy-stepping profanity, and started his own five-year league. For all this stirred in Craig the hero, and he was ready for all sorts of heroic nonsense, as I called it. We talked of everything but the one thing, and about that we said not a word till, bending low to poke my fire and to hide my face, I plunged:

"You will see her, of course?"

He made no pretense of not understanding, but answered:

"Of course."

"There's really no sense in her staying over there," I suggested.

"And yet she is a wise woman," he said, as if carefully considering the question.

"Heaps of landlords never see

their tenants, and they are none the worse."

"The landlords?"

"No—the tenants."

"Probably, having such landlords."

"And as for the old lady, there must be someone in the connection to whom it would be a Godsend to care for her."

"Now, Connor," he said quietly, "don't. We have gone over all there is to be said. Nothing new has come. Don't turn it all up again."

Then I played the heathen and raged, as Graeme would have said, till Craig smiled a little wearily and said:

"You exhaust yourself, old chap;" and after a pause he added in his own way: "What would you have? The path lies straight from my feet. Should I quit it? I could not so disappoint you—and all of them."

And I knew he was thinking of Graeme and the lads in the mountains he had taught to be true men. It did not help my rage, but it checked my speech; so I sat in silence till he was moved to say:

"And after all, you know, old chap, there are great compensations for all losses; but for the loss of a good conscience toward God, what can make up?"

But, all the same, I hoped for some better result from his visit to Britain. It seemed to me that something must turn up to change such an unbearable situation.

The year passed, however, and when I looked into Craig's face again I knew that nothing had been changed, and that he had come back to take up again his life alone, more resolutely hopeful than ever.

But the year had left its mark upon him, too. He was a broader and deeper man. He had been living and thinking with men of larger ideas and richer culture, and he was far too quick in sympathy with life to remain untouched by his surroundings. He was more tolerant of opinions other than his own, but more unrelenting in his fidelity to conscience and more impatient of half-heartedness and self-indulgence. He was full of reverence for the great scholars and the great leaders of men he came to know.

"Great, noble fellows they are, and extraordinarily modest," he said. "That is, the really great are modest. And the books to be read! I am quite hopeless about my reading. It gave me a queer sensation to shake hands with a man who had written a great book. To hear him make commonplace remarks, to witness a faltering in knowledge—one expects these men to know everything—and

to experience respectful kindness at his hands!"

"What of the younger men?" I asked.

"Bright, keen, generous fellows. In things theoretical, omniscient; but in things practical, quite helpless. They toss about great ideas as the miners, lumps of coal. They can call them by their book names easily enough, but I often wondered whether they could put them into English. Some of them I coveted for the mountains. Men with clear heads and big hearts, and built after Sandy M'Naughton's model. It does seem a sinful waste of God's good human stuff to see these fellows potter away their lives among theories living and dead and end up by producing a book! They are either making or going to make a book. A good thing we haven't to read them. But here and there among them is some quiet chap who will make a book that men will tumble over each other to read."

Then we paused and looked at each other.

"Well?" I said.

He understood me.

"Yes!" he answered slowly, "doing great work. Every one worships her just as we do, and she is making them all do something worth while, as she used to make us."

He spoke cheerfully and readily, as if he were repeating a lesson well learned, but he could not humbug me. I felt the heartache in the cheerful tone.

"Tell me about her," I said, for I knew that if he would talk it would do him good. And talk he did, often forgetting me, till, as I listened, I found myself looking again into the fathomless eyes and hearing again the heart-searching voice. I saw her go in and out of the little red-tiled cottages and down the narrow back lanes of the village; I heard her voice in a sweet, low song by the bed of a dying child, or pouring forth floods of music in the great new hall of the factory town near by. But I could not see, though he tried to show me, the stately, gracious lady receiving the country folk in her home. He did not linger over that scene, but went back again to the gate cottage where she had taken him one day to see Billy Breen's mother.

"I found the old woman knew all about me," he said simply enough, "but there were many things about Billy she had never heard, and I was glad to put her right on some points, though Mrs. Mavor would not hear it."

He sat silent for a little, looking into the coals; then went on in a soft, quiet voice:

"It brought back the mountains and the old days to hear again Billy's tones in his mother's voice and to see her sitting there in the very dress she wore the night of the league, you remember—some soft stuff with black lace about it—and

to hear her sing as she did for Billy—ah! ah!"

His voice unexpectedly broke, but in a moment he was master of himself and begged me to forgive his weakness. I am afraid I said words that should not be said—a thing I never do, except when suddenly and utterly upset.

"I am getting selfish and weak," he said. "I must get to work. I am glad to get to work. There is much to do, and it is worth while, if only to keep one from getting useless and lazy."

"Useless and lazy!" I said to myself, thinking of my life beside his and trying to get command of my voice, so as not to make quite a fool of myself. And for many a day those words goaded me to work and to the exercise of some mild self-denial. But more than all else, after Craig had gone back to the mountains, Graeme's letters from the railroad construction camp stirred one to do unpleasant duty long postponed and rendered uncomfortable my hours of most luxurious ease. Many of the old gang were with him, both of lumbermen and miners, and Craig was their minister. And the letters told of how he labored by day and by night along the line of construction, carrying his tent and kit with him, preaching straight sermons, watching by sick men, writing their letters, and winning their hearts, making strong their lives, and helping them to die well when their hour came. One day these letters proved too much for me, and I packed away my paints and brushes and made my vow unto the Lord that I would be "useless and lazy" no longer, but would do something with myself. In consequence, I found myself within three weeks walking the London hospitals, finishing my course, that I might join that band of men who were doing something with life, or, if throwing it away, were not losing it for nothing. I had finished being a fool, I hoped, at least a fool of the useless and luxurious kind. The letter that came from Graeme, in reply to my request for a position on his staff, was characteristic of the man, both new and old, full of gayest humor and of most earnest welcome to the work.

Mrs. Mavor's reply was like herself:

"I knew you would not long be content with the making of pictures which the world does not really need, and would join your friends in the dear West, making lives that the world needs so sorely."

But her last words touched me strangely:

"But be sure to be thankful every day for your privilege. . . It will be good to think of you all, with the glorious mountains about you, and Christ's own work in your hands. . . Ah! how we would like to choose our work and the place in which to do it!"

(To be continued)

Why Not Two Languages?

Submitted by

Dr. N. J. Neufeld, M.D.

Some people are becoming ever more insistent that the German language should be dropped from our circles as soon as possible and that all church services should be conducted in English forthwith. It is of interest to note that even some parents with a good command of both languages are impatient with the slow transition into English. Reasons for such an attitude might be: indifference and lethargy, being ashamed of one's "mother tongue" under certain circumstances and in certain circles, contempt for the "mother tongue" and all tradition in general (still treasured by many of us), a belief in the superfluity of burdening one's child with a second language. (For some, especially those interested in church extension, the reason stated is a missionary one. —Ed.)

There is a general tendency today to satisfy a child's every whim. One father, for example, said that his six-year-old boy wanted no part of the German language. For this reason the father felt compelled to suggest to the church that it was high time that part of the Sunday morning service be in the English language. This same boy may in future years as a student reproach his father for giving in to his childish caprice. He will then see the necessity of a second language as a university entrance requirement. Again, he may need it in mission work in Europe or South America.

We can be grateful to our government for making a knowledge of two languages a prerequisite for university entrance. It is of great value that in our land people of other nations need not surrender language and traditions in order to become good Canadians. On the contrary, it is a point of pride that each may cultivate his cultural heritage. One may enjoy public festivities of the various nationalities as presented in their own way and in their distinctive language. This characteristic of our country increases its stature among the nations.

Is it not strange that in a day when other countries are placing a heavy emphasis on the study of foreign languages we should be content with a knowledge of but one language? It is noteworthy, too, that in recent years members of Mennonite families graduating from our Bible schools and colleges are no longer at home in both languages. What was still possible ten years ago, can apparently no longer be achieved.

For centuries, Mennonites have been residents in countries with a different language than their own. In time, many of them would learn the language of the land in which

they lived, at the same time retaining their "mother tongue." The large majority of the French and Ukrainians in Canada would not consider dropping their language in this land.

Actually, our children and young people are fully capable of mastering two languages. Experience teaches us that where children are directed with understanding, they can assimilate the school curriculum and at the same time study the German language and its literature with success. A Japanese child living in North Kildonan (a Mennonite community) has learned German in two years, and yet many consider it impossible for our schools to graduate students with a mastery of two languages.

Let us look at a Mennonite family represented by some as being ideal. The view is bleak indeed. English is spoken exclusively. German books by famous authors or of distinguished scientific thought, are conspicuous by their absence. Reports in German from the German-speaking areas of our Mennonite people cannot be read. Grandmother cannot be understood, and she in turn can hardly pronounce the names of her grandchildren. The incomparable German Christmas carols are no longer sung, and the intimate, familiar melodies of our folksongs are heard no more.

Is the situation concerning the German language really as bad as the above illustrations indicate? We must confess that it is amazing what has been achieved in recent years in the field of German language instruction. For example, one may point to the efforts of the school trustees, clergymen, and teachers who have formed a committee here in Manitoba to provide instruction in German in public elementary schools and supervise the study plan. Special textbooks for this purpose have been published. Here in Winnipeg there are five "Gemeindeschulen" in which 400 children weekly receive instruction in German. In four other provinces close to 1000 children are receiving similar instruction. Today more children than ever before are learning to speak high German. Our eight high schools, the colleges and the Bible schools in part teach the German language. The large number of German newspapers available contribute greatly to the use of German. If a Mennonite child grows up in Winnipeg knowing only English, it reveals the short-sightedness of the parents and failure to make use of all the opportunities. Such Winnipeg children receive not even the Low German, whereas children growing up in our rural areas do not lose this pithy, vigorous language.

We need enlightened guidance from leading men who are not

afraid to take a firm stand for preservation of our heritage in the German language. They can thus influence those who are lethargic or indifferent. For no one is actually being deprived of English, rather a second language is being strongly recommended. It is essential to emphasize that the tendency towards the use of the English language is not something unavoidable. Although there may be much in which we do not wish to compare ourselves with the French-Canadians, we have a lot to learn from their steadfastness in the preservation of their language.

Although the English language is finding a place in some of our churches, this is no reason for its proponents to exult. It has been a compromise to accommodate those who, through no fault of their own, have never had the opportunity to learn or to preserve the German. We should show understanding for these, and hope that they will take advantage of present opportunities to enable their children to become bilingual. The large majority in most churches in Manitoba, for example, wish to keep German as the chief or basic language in their services. It is therefore the duty of all of us, and particularly of those in responsible positions in the church, to implement this desire of the membership, and not to act arbitrarily.

We realize that it is no simple thing to preserve the German tongue alongside the English in the home. All of us, even we older ones,

India Missionary Council

(Continued from page 5-4)

spoke on: "The Promotion of the Glory of God in the Educational Program."

New Year's Eve was special. First, the children had their Christmas program. All participated in singing or reciting of poems. Brother Peter Hamm led the program and gave a brief message to the children. He retold the story of the Wise Men. The ladies quartet, who sang at other services, sang "Room in My Heart" and "Nach des fernen Staedtleins Tore." The children's service ended joyfully when each child received a few simple gifts. Following the children's program, the evening service continued. Dr. G. J. Froese spoke on: "The Promotion of God in Medical Work."

Since this was New Year's Eve, time was given by the chairman for testimonies.

The New Year's message was given in the local church in English and partly in Telegu by Brother A. A. Unruh. He fittingly spoke on "Promoting the Praise of His Glory

are constantly tempted to resort to English, particularly when we are in a hurry. It takes determination, willpower, and unflagging effort to achieve the goal of bilingualism. We look with respect on those who can show effortless mastery of both tongues. There are hundreds of these. Does it not follow that we may expect our valued teachers and clergymen to exercise their influence not only in their families, but also in the schools and churches of our Mennonite society? Their influence would be great, particularly with those who are undecided.

This is not to say that we hold our dear brethren responsible for success in this matter, but rather to point out what a valuable contribution they can make. We need the influence of our leading men in this problem of language. The major responsibility must, however, rest with the parents, particularly the younger married people. It is so important that both groups, the English and the German-speaking, strive to understand each other and to keep one goal in mind: we want to give our children both languages. This can be achieved even when the parents speak English to each other. Time and again we are made aware how many young parents speak German with their children. Of course, results would be even better if they spoke German to each other, too.

Let us solve this problem of the two languages in a spirit of love and understanding for one another and with faith in this deserving cause. Let us solve it in such a way that we can have access to the cultural treasures in each of the two languages!

in Church Organization and Discipline," based on Ephesians 3:14-21.

In the four days of fellowship in the worship service as well as in the business sessions, God's power was felt. In the prayer sessions following the messages, God's help and guidance were sought in the solving of difficult problems. Our number is getting very small. Many tasks are still before us, especially in the training of Indian personnel to take over many responsibilities. Literature work is a big open door which we should seek to enter more fully. We are praying that the Lord may thrust forth more laborers into this great harvest field.

In the face of such shortage of workers it is hard to say farewell to those due for furlough. But this also must be. Before the close of the sessions, Brother Unruh led in a brief farewell service for the J. A. Wiebes, the H. P. Poetkers and Sister Anne Ediger.

Pray for the Indian church and for your representatives here on the field. Much wisdom is needed in these days of changing conditions.



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Day Of Prayer for Protestants In Spain

An urgent call to prayer has been issued by Spanish and American Protestant leaders who are alarmed at the renewed persecution of Christians throughout Spain. March 15 has been set for a united World Day of Prayer for Protestants in Spain in a statement which is being circulated in the U.S., Britain, Australia, India, Pakistan, Ceylon, Western Europe and the Far East. The statement was initiated by Dr. Clyde W. Taylor, Secretary of Public Affairs of the National Association of Evangelicals, and the Rev. Fred Ferris, co-secretary of the World Evangelical Fellowship.

The statement:

"During 1958 Spain has renewed its suppression of Protestants. Local governments permitted a number of new church buildings to be built to accommodate growing Protestant churches and then after they were built prohibited their use. Six churches were closed in one year. The largest is the Baptist Church of Calle Verdi in Barcelona. This church seating over 600 was usually filled when first occupied. Then came the order from Madrid prohibiting its use. Hundreds of Protestants have no church in which to worship. The Third Baptist Church of Madrid was closed. The Methodist Church of Pueblo Nuevo and the Baptist Church of Turode la Peira were closed as were the Baptist churches in Malaga and Seville. These added to over 20 others previously closed leave hosts of Protestants churchless. Meetings in private homes are prohibited.

"The United Evangelical Seminary in Madrid is still closed after three years. The Spanish Bible Society of Madrid had its Bibles and New Testaments confiscated three years ago and today has no legal right to import, print or distribute the Scriptures. Protestants have no legal right to print their own papers and books. All Spanish Protestant schools are prohibited.

"At least 100 Protestant couples will want to get married during 1959. They have no choice but a civil wedding and this means they must prove they have "apostatized" from the Catholic Church according to its definition. The government has recently passed a new regulation granting full power to all officials in charge of the civil register to examine both parties separately and secretly to determine if they are 'apostates.' It is almost impossible to prove apostasy to a biased official who at his own whim may reject all evidence. The only recourse for the Protestant couple

seeking marriage is court action at an average cost of between \$100 and \$150. A number of couples now waiting would take such action but cannot afford it.

"Families applying to public housing developments in Spain usually must produce a marriage certificate or approval of the local Catholic Church. This restriction automatically keeps Protestants out of these developments. This is but one of the many economic pressures brought to bear on Spanish Protestants.

"While there exists a very limited tolerance of Protestants in Spain, the trend is to slowly suffocate them with the least possible publicity.

"Because of this desperate condition the Protestant churches of Spain have called for a World Day of Prayer to be observed by Christians the world around on Sunday, March 15th, for Divine intervention on behalf of God's people in Spain."

Keys to Unlock the Word of God

(This original study of the Bible is a weekly feature of the *Mennonite Observer*. It has been prepared by William W. Rugh and copyrighted by ERA. All rights reserved.)

The Poetical Books

(Job to Song of Songs)

Subject: Experience of God's people in Old Testament times, as He sought to reveal Himself to them and through them (Job 42:5,6,10; Psalm 1:1-3, 3:3, 11:4,5,23, 33:18-22).

Purpose: To reveal to us the experience of Christ and our experience in Him (Colossians 2:6; John 15:7).

CANADASCOPE

Scramble for Arctic Oil

The rush for the right to drill for black gold in Canada's northland became hotter Monday as nearly 20 million acres were snatched up before noon. Northern affairs and national resources now estimate that a total of 70 million acres of the northern areas have now been staked out since the stampede for leases two weeks ago.

Job Picture Deteriorating

Unemployment was higher in Canada in mid-January of this year than a year before, according to a joint statement from the labor de-

partment and the bureau of statistics.

Number out of work and seeking jobs was 538,000 at January 17—an increase of 98,000 from December 13 and of 11,000 from January, 1958.

Hurricane Hits Newfoundland

Newfoundland's largest city and capital, St. Johns, was all but paralyzed on Monday as the result of a blizzard and hurricane-force winds of up to 135 miles an hour. Fifteen-foot drifts of snow filled main thoroughfares, power and telephone lines were down and radio and television stations were silent.

The blizzard, worst in memory,

struck about midnight and reached its furious peak between 3 and 5 a.m. The weather office said 21 inches of snow fell.

No More \$1 an Acre Farm Aid

The forty million dollars provided by Parliament last year for payments of one dollar an acre to western grain farmers was a "one-shot" operation and will not be repeated this year, Hon. Douglas Harkness, Minister of agriculture said in an interview last week.

Other books were given for our information — the Bible is a Book of inspiration and provides for our transformation.



An Itch for 'Inside' News

By Edwin Raymond Anderson

Intensive investigations have been taken up and renewed of late against the so-called "expose" magazines which poison far too many of our news-stands. It is an interesting commentary on these times that so many seem to be afflicted with the "itch for the inside." These gutter-sheets pander to the base and vile, while claiming to give inside information, intimate secrets of the great and near-great, boldly placarding their foibles and follies. And the people are willing to have it so, and eagerly await the forthcoming issue of their favorite "dirt-data." This "itch for the inside" is a very marked thing in our society.

This desire expresses itself on other levels as well. There is the "itch" for the inside track on stock manipulations, secret information on business machinations. It has long ago passed the border-line of the legitimate.

Yet where such an "itch" could really "pay off" in terms of worth and profit, it is almost totally ignored, or coldly by-passed. Where is the man who has the desire of looking inside . . . himself, to see himself exposed as he truly is, what makes him tick, where improvements could be made . . . and more vital, a desire to search out for the "one thing needful" where eternal verities are concerned. "The chief study of man is man," and every man seemingly would have it so . . .

so long as it is the other man.

But man must face himself. This is the beginning of true wisdom. There must be the admission of the divine verdict, "the heart is deceitful above all things and desperately wicked" (Jeremiah 17:9); "the whole head is sick and the whole heart faint" (Isaiah 1:5).

The Word of God, in this application is—may we not say it?—the divine "expose" Book, and there must be the desire of gathering the "inside track" of what is written therein for spiritual welfare. Beneath the sin, there is a solution centered in a Saviour, resulting in the joy of a new creation (II Cor. 5:17), and nothing is correct unless and until this expose has issued into personal experience with the Lord Himself.

(Copr. ERA, 1959)

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Obituaries

Mrs. Agatha Warkentin

Funeral services will be held at 2 p.m. Thursday from Garden Chapel Funeral Home, Clearbrook, B.C., for Mrs. Agatha Warkentin, who passed away in MSA General Hospital on Feb. 2. Rev. H. H. Nikkel officiated.

Born in Russia in 1881, Mrs. Warkentin has lived on McCallum road for the past 13 years. She is survived by one son, Jacob J. Warkentin, McCallum road, two grandchildren and two sisters, Miss Maria Schellenberg, Abbotsford, and Mrs. Margaret Peters in Manitoba.

Mrs. Margaret Baerg

My dear wife and mother of our children was born in South Russia October 30, 1891, to Jacob and Marie Wiebe. When she was 5 years old her mother was suddenly taken from her when she was hit by a bolt of lightning. At the age of 8 she received her second mother.

In 1911 she was joined to me, John Baerg, in holy matrimony. Untiringly and faithfully she has been at my side through the varied experiences until she was separated from me by death. She suffered a stroke January 14 and her spirit departed in a few hours. The Lord has given to us 13 children, of which one died in infancy. With much sacrifice, love and prayer she has sought to rear the children in the fear of the Lord.

In January, 1923, we were both converted to the Lord and were baptized and received into the Mennonite Brethren Church of Alexanderthal in June of the same year.

In the year 1925 we were able to migrate to Canada, arriving in Herbert in October of that year. In the spring of the following year we moved to Eyebrow, Sask. In 1930 we moved to Coaldale, Alta. The next move was to British Columbia in 1940. Here we lived first in Yarrow, then in Abbotsford for two years and 13 years near Sardis. Two years ago we retired from the farm and moved into Chilliwack. Our lives have been enriched through the fellowship with the children of God in the various places. We thank the Lord for His blessings and His keeping power.

My wife reached the age of 67 years. She leaves to mourn her passing her bereaved husband, 8 sons and 4 daughters, 4 sons-in-law, 8 daughters-in-law, 47 grandchildren, one great-grandchild, one sister and brother-in-law, present at the funeral, and two half-sisters in Russia, and a host of friends and relatives. She was preceded in death by one infant son and one grandchild.

It has been a sudden shock and hard blow for us, still we do not

sorrow as those who have no hope, but we are confident that we shall be united with her in the presence of the Lord. "Blessed are those who die in the Lord, for they rest from their labors."

I and the family wish to herewith express our sincere gratitude and appreciation for all love, condolences and prayers of our many friends and fellow Christians.

John Baerg and family.

Future Subscribers

Mr. and Mrs. Henry Bergen, East Chilliwack, are thankful to God for the gift of a son, Ewald Henry, born on December 15, 1958.



Excerpt from MCC Worker's Diary

A team of four workers is laying the foundation for the development of an MCC-sponsored relief and rehabilitation project among the refugees of Calcutta. More than 200,000 displaced persons live on the pavements around railway stations or in transit camps near the city, waiting to be rehabilitated.

A page from Mrs. Helen Benedict's diary gives a glimpse of the need:

"... a Chinese nationalist brought the wife of a nationalist already deported by the Communists to Formosa to make application for loan from Church World Service. She has six children, six years and under, and is anxious to join her husband. (She got to Formosa but her husband was ill, taken to the hospital and died before the children saw him.)

"Hindu mother of seven seeks milk powder for family and husband suffering from ulcers and unable to work. It is a vicious circle—sick, no work, no money, no food for family, worry, ulcers, sick, etc.

"Anglo-Indian woman whose husband has an advanced case of T.B. came for medicine.

"Father of nine, out of work, came for some food promised earlier. (We paid his fare to another town where he secured employment and is now sending money home.)

"Handsome Anglo-Indian lad of 17 quit school, is going to England. He wants work for a few months but has no qualifications, so there is no hope for him.

"On to a coffee party in order to talk to some American wives about our work. Heard during conversation, 'We used to be able to save \$500 a month, but we can't anymore because the income tax is so high. What a contrast!'

MCC Representatives Attend CWS Annual Meeting

The annual meeting of Church World Service was held in Atlantic City, Feb. 5-6. Because Mennonite Central Committee was invited to send representatives to the meeting, William T. Snyder and Robert Miller attended.

Their purpose in going was to become more fully acquainted with the program of CWS, particularly the material aid aspect. The Christian Rural Overseas Program of CWS parallels our Mennonite program and our work touches in some areas such as the Middle East, Korea and India. It is helpful, therefore, for MCC to keep abreast of what the larger agencies are doing.

One of the highlights of the CWS meeting was Willard Jones' presentation of the Arab refugee problem, for which there seems to be no early solution. Mr. Jones is executive secretary of the Near East Christian Council Committee Refugee Work.

Mennonite Trainee Conference

The annual Mennonite Trainee Conference was held Feb. 6-8 at the First Mennonite Church, Berne, Ind.

Thirty-four young people from eight countries: France, Germany, Netherlands, Switzerland, Luxembourg, Paraguay, Uruguay and Japan are spending a year with Mennonite families and institutions currently. February marks half-time of their stay and is the occasion for a grand reshuffle. Each trainee spends six consecutive months at two different homes; an attempt is made to vary the geographic location and type of home as much as possible.

Pauline Jahnke, in charge of the Trainee Program, explains the purpose of the February get-together as follows: "I feel the conference gives the trainees a chance to share the experiences of their first half year in America. It is a time of thoughtful evaluation before embarking on their second assignment."

The three-day conference consisted largely of informal study and discussion sessions. Paul Bender, former MCC worker in Holland who has done research on Student-Trainee exchange, gave an interpretive talk on Understanding Our Cultures, and led in the discussion following. Noah G. Good, former Pax pastor, presented a series of Bible studies. Four trainees spoke on How Gain I the Greatest Value from the Experiences Here and How Can My Experiences Here be Helpful Upon My Return Home. Animated discussions followed these talks.

A sincere vote of thanks is extended to the Berne community and Rev. Gordon Neuenschwander, pastor of First Mennonite Church, for their hospitality and helpfulness. It is hoped that this opportunity to

meet with representatives of other countries will have amply rewarded their efforts.

Relief Office Reports

Shipment to Paraguay

The first miscellaneous shipment of relief goods to Paraguay under the new shipping agreement went to port in Philadelphia, Jan. 28. The terms of the agreement are that \$50,000 worth of relief goods will be allowed to enter Paraguay duty free annually. The US government will pay for ocean freight, the Paraguayan government for inland transportation.

Included in the shipment are 30 used sewing machines, 750 leprosy and 500 Christmas bundles, a hammer mill, generating plant, dentist's chair, projector and screen, tractor parts and hospital supplies.

Another vehicle, a Chevrolet station wagon, has been purchased for Paraguay and will be sent to the Asuncion MCC Center in March. A Ford pick-up was sent to the Chaco experimental farm in January.

Shipment to Jordan

A large, miscellaneous shipment is also going to Jordan. It consists of new and used clothing, bedding and school supplies. Relief Office has been notified by Washington that another 400,000 lbs. of flour are available for Jordan. Arrangements are being made to ship the flour in March.

Meat Shipments

Also going out this month are a number of meat shipments. Vietnam and Austria will receive 200 cases each, Korea 350 cases, and 473 cases will be shipped to Germany directly from Canada.

COLLEGES

Tabor College

Many Attend Bible Conference

Some of the largest crowds to attend an event at Tabor College in recent years was on hand for sessions of the 48th annual Tabor Bible Conference, which convened on the campus February 1-6. Scores of visitors also attended two special workshops held in connection with the conference.

Guests attending a two-day Sunday, school teacher training workshop were encouraged to take a long-range view in planning programs of religious education in the churches. "We need to keep our eye on the ultimate goal when selecting and training workers and when planning church school facilities," said the speaker, Dr. D. K. Reisinger, president of the Evangelical Teacher Training Association of Wheaton, Ill.

Music Clinic

A series of lectures and demonstrations was presented by Dr. Paul W. Wohlgenuth of Los Angeles.

guest speaker for a three-day church music clinic which coincided with the Bible Conference.

He encouraged music directors and pastors to plan a flexible program of music in the churches. "There is no ideal pattern of music or organization which will fit every church situation," he said. "We must continually re-evaluate our music programs to adjust to changing needs. We should concentrate especially on the children because they are the hope of tomorrow's church."

Students Hear Youth Leader

A speaker at morning chapel services at Tabor College on February 9 was Rev. David Breese, secretary of Youth for Christ International and vice-president of that organization's activities in the Great Lakes region.

The speaker reported on the 10th annual world-wide Youth for Christ Congress which he attended at Madras, India, in early January. He challenged students to dedicate themselves to the cause of Christian evangelism and missions, especially in Asia, which, he said, stands at a critical point in history.

HIGH SCHOOLS

Eden Christian College

The highlight of our school year, the Bible Emphasis Week, is past, but the memories and results have not left. We were very fortunate in having Dr. F. C. Peters of Winnipeg serve us. The Word of God was delivered twice each day, giving the lost an opportunity to be saved and Christians an opportunity to change.

The topics of his sermons were: God's Way to Cleansing (II Kings 5:1-17); Alive Yet Bound (John 11: 41-46); The Parable of the Lost (Luke 15); What is Saving Faith? (James 2:14-26); Why are you not saved? (Jeremiah 8:18-22); The New Birth (John 3:1-16); The Tragedy of Uselessness (Luke 13:1-9); The Meaning of Consecration (Romans 12:1-2); Transformation or Reformation (Luke 5:33-39); The Impossibility of Neutrality (Matt. 27: 11-14).

The purpose of the sermons was to present the way of salvation to all. From the lessons the thought was clearly stated that once we know about Christ we must take a stand for Him, positive or negative, and if we accept Him we must consecrate our lives to service for Him and thus be useful Christians. The school was richly blessed and we experienced the presence of God.

Most of you will likely be curious to know about Mr. Walter Wiebe. He returned from Kansas on Jan. 27. Upon arrival home he had to be hospitalized again. He is still very ill but we trust the Lord will bring him back to us soon. At present (Feb. 8) he is in the Niagara Cottage Hospital.

On Jan. 10 the Grade XII class,

along with the other Mennonite high school students of Ontario, had the opportunity of visiting the University of Toronto. We toured the Library and Hart House, which is the scene of extra-curricular activities. Since the AMUS society had invited us we also went through the Menno House, which is the residence of the Mennonite male students. In the evening we were asked to a banquet at the United Mennonite church in Toronto. Dr. F. C. Peters was the guest speaker at the banquet. We all enjoyed the afternoon very much and thank the AMUS society for inviting us.

Joyce Schimpky XII.

BIBLE INSTITUTES

Mennonite Brethren Bible School, Kitchener, Ont.

M. B. Bible School in Kitchener

On January 5 the Bible school commenced its second school term. This month we were again privileged with the presence of several guest speakers in our chapel periods.

Rev. H. Penner, pastor of the St. Catharines M. B. Church, ministered to us the first week. His series of messages, based on the theme, "The Joy of a Christian Experience," were taken from Paul's epistle to the Philippians. Other speakers who visited us were: Rev. J. J. Toews, pastor of the Kitchener M. B. Church; and Rev. H. Dueck, presently attending Waterloo College.

On Sunday, January 26, the Bible school had the opportunity of rendering a short service at the House of Friendship located in Kitchener. Mr. Oriël Jantze, who directs the rescue mission, also visited us one morning and related a few of his experiences with regard to the spiritual life of some of these men. He pointed out the power of God in giving one individual victory over his past sins and grace to remain faithful to his new convictions.

At the present the Bible school is working towards the completion of their year book.

The Bible Today

(Continued from page 3-4)

This immigrant found in the Scriptures the answer to his heart's deepest need, and by consistent reading he grew in grace and knowledge of the Lord Jesus Christ.

When asked by a Bible Society representative, "What does this book mean to you?" this Roumanian declared, "that book tells me the meaning of life!" and placed \$5,000.00 in savings bonds in the hands of a Bible Society representative, adding, "Tell the Bible Society to print more Gospels for my new fellow Canadians."

In 1958 the Bible Society distributed 362,000 copies of Scriptures in 70 languages in Canada.

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World Bibles and Testaments

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300 3⅞x5⅝" Imitation leather, red edges, overlapping edges	\$1.35
555z 3-11/16x5⅝" Genuine leather, red edges, zipper, Family Register	\$4.00
559 Same size, genuine leather, red edges, straight edges, Family Register	\$3.25
646z 4¼x6⅞" Black leathertex, zipper, red edges, Family Register	\$2.95
656z 4¼x6-7/16" Black leathertex, zipper, red edges, red letter edition, Family Register	\$3.25
50 2¾x4¼" Black cloth, New Testament, stiff cover, red edges with Psalms75
127 5x7½" Red Letter New Testament, limp imitation leather binding, red edges45

Cambridge Bibles and Testaments

C10 3½x5-5/16" Children's Bible, 16 pictures, linson boards, coloured edges, cover in four colours, 8 maps	\$2.00
C11 Same as above, except for paper jacket in four colours	\$2.00
241YGTI Reference Bible, moroccoette, overlapping covers, thumb index	\$5.50
A31 5x7½" Text Bible with apocrypha, cloth over boards, 2 maps, jacket in two colours	\$3.05
91YG 4x6⅞" Text Bible, moroccoette, overlapping covers	\$6.50
N0182YG 4½x7" Reference Bible, India paper, French morocco leather, overlapping covers	\$8.00
ND0185Y Same size, reference and concordance, India paper, Persian morocco, leather-lined, super-sewn	\$13.75
ND0184Z Same size, concordance, Persian morocco, zipper	\$12.50
480 Cambridge New Testament, illustrated, small size, cover in blue with illustration, fine gift	\$1.00

Revised Standard Version Bibles

Cloth over board Bible, about 5x7", jacket	\$2.50
2803 Black leatheroid, limp style, red edges, boxed	\$3.50
2808 Black genuine leather, overlapping edges, gold edge, illustrated	\$7.50
2807X Black genuine leather, limp, India paper, gold edges	\$9.00
3807 Black leather, limp style, gold edges, no overlap	\$10.00

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Limp, cloth-covered Testament, pocket size85
383 Bound in red leatheroid over boards, large print, size 5¼x8½", cellophane jacket	\$3.00

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Missionary Conference at St. Catharines



MISSIONARY CONFERENCES are held annually at the St. Catharines M.B. church. Here are the pastor, Rev. H. P. Penner (at left), and the visiting missionaries (from left): Miss Herta Voth, Colombia; Rev. John Ratzlaff, Hillsboro office; Miss Doris Harder, Colombia; Rev. and Mrs. J. L. Franz, Paraguay. (Photo by Walter Penner)

St. Catharines, Ont. — Much work preceded the annual Missionary Conference of the Mennonite Brethren Church here.

A dispensary booth was set up under the direction of Hertha Voth, missionary nurse from Colombia, as well as a display rack graphically showing the many fields and avenues of service. In the preparation of displays and posters some 20 young people participated. We are sure that mission work has become more real to them.

Present as speakers at the conference were Miss Doris Harder and Miss Hertha Voth from Colombia, Rev. J. L. Franz from Paraguay and Rev. and Mrs. John Ratzlaff and family, who have been serving in the Belgian Congo. Interesting accounts of their work on the fields were given and the great need pointed out. Not all are to go out to the foreign field, but God lays it on the hearts of individuals to work there for Him. We at home must support them with prayer and financial means. To the latter challenge the local congregation responded favorably with a total offering of just over \$4,100 for foreign missions.

We all have different ways in

which we can serve the Lord, as long as we let Him speak to us and guide our way. This was aptly pointed out by Miss Voth as she spoke to us on "Why I must go back to Colombia," pointing out the physical need; the shortness of time to work; the small group of workers; the command of the Master; the constraining love of Christ.

We are thankful for the opportunity of having been able to have this conference and the blessings of the same.

Sudan Missionary at Foam Lake

Foam Lake, Sask. — It was our privilege to have Miss Betty Eichhorst, R.N., in the M. B. church on the evening of Feb. 9. Miss Eichhorst has spent 4 years in the Sudan under the SIM of French West Africa.

David Kehler led in the invocation, followed by Miss Eichhorst, who explained the many curios she had on display at the front of the church. She said each charm and fetish represented one soul that had turned to Christ. She taught the boy and girls an African chorus in

the Gourma language, which she uses in her work on the field. For her message she took II Cor. 5:18 as her text, saying that the ministry of reconciliation is given to us as ambassadors for Christ.

She told of the girls in Africa who have no life of their own. They are promised to older men from birth and few can escape this way of life. The African native is ruled by fear of evil spirits which are very real to him. They are constantly seeking to appease these spirits. Their spiritual leaders are sand-writers who commune with evil spirits by talking to the sand and making designs on it and then advising the natives. People have even been healed by these satanic powers in special ceremonies.

The power of the Gospel is working, in spite of much opposition and some believe on Christ the first time they hear the Word. Their joy is unbounding once they realize that they are free from fear even though they often suffer persecution from relatives and friends.

Her work there includes caring for the sick; even the lepers are treated at the dispensary. She showed slides of the work there, giving us a real picture of the native way of life and the change that takes place when a soul is born again.

Miss Eichhorst leaves for Africa in March. May the blessing of God be upon her as she returns to a difficult but rewarding work for her Master.

A Reminder for M. B. Church Choirs

Clearbrook, B.C. — Last year the choirs of the M. B. churches in Canada performed a real service for the Bethesda Home for the Mentally Ill, Vineland, Ont., in providing song-books and a piano for the home, even though this service required but a small effort.

According to a resolution at the 1958 Canadian Conference, which met at Winnipeg, a similar service is to be performed for our brothers and sisters in South America and Europe. The Music Committee of the Canadian Conference of the M. B. Church would like to send hymn-books to the mission churches in Europe and provide a piano for the Bible institute at Fernheim, Paraguay.

All the M. B. Church choirs in Canada have an opportunity to participate in this project by receiving offerings for this purpose at special music and song programs. The monies received should be sent through the provincial treasurer to the treasurer of the Canadian conference.

The executive of the Music Committee sends greetings to all churches and choirs with Galatians 6:9-10.

In behalf of the executive,
C. D. Toews

On the Horizon

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

February 21. — First of a series of monthly youth nights for Vancouver Mennonite Brethren young people.

February 22. — The dedication service for the new Mennonite Brethren Christian Fellowship Chapel in Hamilton, Ont., will be held at 2:30 p.m.

February 22, 23 and 24. — Missionary Conference at the Coaldale Bible School, Coaldale, Alta.

March 1 to 3. — Missionary Conference at the Mennonite Brethren Bible Institute, Clearbrook, B.C.

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.

April 17 to 19. — Seminar on Race Relations by Mennonite Central Committee Peace Section at the Woodlawn Mennonite church, Chicago.

July 4 to 8. — Canadian Mennonite Brethren Conference at Hepburn, Sask.

July 4 to 9. — Annual sessions of Conference of Mennonites in Canada at Clearbrook, B.C.

August 19 to 23. — Annual conference of the Evangelical Mennonite Brethren churches in North America, to be held at Grace Church, Abbotsford, B.C.

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