

# Mennonite Observer

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

I Cor. 2:2.

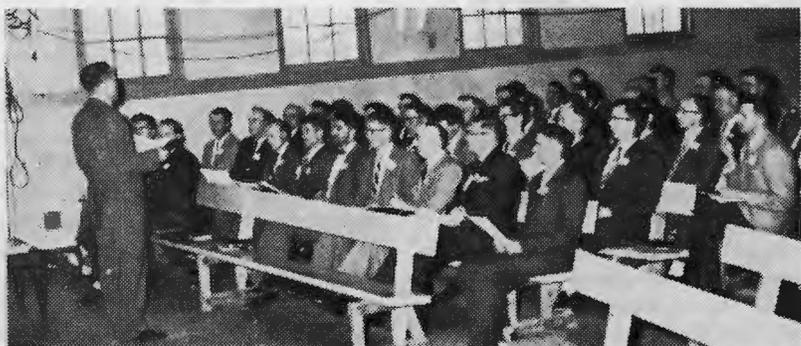
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YOUR CHRISTIAN  
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## Sunday School Convention Gaining in Popularity



**FIFTY-SIX SUPERINTENDENTS** and 19 pastors attended the annual Sunday School Convention of the M. B. Church in Canada. The top picture shows the superintendents and others participating in a workshop led by Rev. J. H. Epp, principal of Bethany Bible Institute. The bottom picture shows pastors waiting for a workshop led by Rev. J. Bergen to begin.

By Helen Loewen

**Hepburn, Sask.** — Approximately 390 delegates registered at Hepburn, Sask., from April 3 to 5 for the annual Sunday School Convention of the M. B. Church in Canada. Inspirational talks and workshops were based on the main theme, "The Teaching Ministry of the Church."

Local planners believed that the Town Hall could accommodate all the delegates, so the meetings were to be held there. But because of the unprecedented attendance, the sessions were moved to the M. B. Church auditorium. A hurried clean-up was necessary there, since it was being renovated in anticipation of the July Canadian Conference.

Present at this convention were delegates from five of the provinces of Canada: British Columbia (27), Alberta (33), South Saskatchewan (39), North Sask. (222), Manitoba (64) and Ontario (6). To represent the United States, Rev. W. Hiebert was present as the main speaker of the convention. Special

musical items were brought by the local churches and Bible school, while Scripture reading and prayer was led by the various Sunday school superintendents. Meals were served in the M. B. church in Hepburn.

With the sun shining brightly, the delegates gathered on Friday morning to hear the first message of the convention. Using the theme, "Building the Church Through the Educational Approach," Rev. Hiebert stated that there are two channels through which the church is to communicate the Gospel of Christ. These two channels are

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## Farewell for Colombia Missionary

By Margaret Harder

**Winkler, Man.** — Miss Annie E. Dyck of Winkler, Man., began her journey back to the M. B. mission field in Colombia on April 6. It will mark the beginning of her third term of service in that field.

With a radiant face, Miss Dyck

told her home church congregation, gathered for a farewell service, that she was glad to go back. During her stay at home the Lord taught her that she could serve anywhere and that Colombia was only a small part of God's harvest field. She said that her work at the foreign missions office at Hillsboro, Kans., had impressed upon her the need for constant intercession for the Board, the missionaries and the entire conference. She took comfort in the promise of Prov. 4:12: "As thou goest step by step, the way shall open before you."

Rev. Quiring, pastor of the M. B. Church here, based his farewell message on Matth. 10:16-23. He stated that a worker will not experience victory unless he is conscious of the fact that the Lord is sending him. "We must go," he said, "conscious also of hardships, as sheep into the midst of wolves, into enemy territory, but knowing that God has consented to help us."

Brief words of farewell were given by representatives of the Morden M. B. Church, and of the various organizations of the home church. Mr. Toby Voth, brother-in-law to Miss Dyck, spoke on behalf of the family.

Among other things, two pertinent reminders are given on Miss Dyck's prayer card:

1. "There's no weapon half so mighty as the intercessors bear; nor a broader field of service than the ministry of prayer."

2. Field address: Apdo 4172, Cali, Valle, Colombia.

## Evangelistic Fruits at Lucky Lake

By Alvin Penner

**Lucky Lake, Sask.** — Nine people accepted Christ as their Saviour during a week of evangelistic meetings conducted by Rev. and Mrs. Mark Gripp in this town.

Among them were a married couple, an elderly lady, a man in the hospital dying of cancer, and five teenage girls.

Numerous others who have been contacted state that for some time now they have given the matter of salvation serious consideration. God has been working in answer to the prayers of His children and we praise Him for it.

## Radio Group Receives Enthusiastic Welcome

**Winnipeg, Man.** — In the early hours of March 29, a part of the Gospel Light Hour family, the quartet, John Klassen, Len Schroeder, Frank Funk and George Olfert, with Mrs. Bertha Klassen, pianist, and Rev. J. M. Schmidt, director, set out for an extended tour to Alberta and Saskatchewan. The trip was made in a midget Volkswagen bus, loaned by A. A. DeFehr.

The purpose of this tour was to acquaint our Mennonite people with the Russian Gospel Light Hour radio broadcast, which is beamed into Russia four times a week over the facilities of two powerful short-wave stations. Rev. D. B. Wiens, Vancouver, is the speaker on this Russian program. Rev. C. C. Penner is the announcer, Dave Durksen choir director, and Herb Klassen technician.

We reached Grassy Lake ten o'clock that evening and received a very warm welcome. The next morning was the dawn of a busy day. The three scheduled meetings, together with the travelling dis-

(Continued on page 4-3)

## Bible School Visits Kelowna

**Kelowna, B.C.** — The M. B. Bible Institute of Clearbrook, B.C., visited the M. B. Church here with a program of song and spoken word. On Saturday, April 4, they presented a play entitled, "The Coming Light." The choir sang under the direction of H. P. Neufeldt at this and the Sunday morning service. Rev. Wieler, the principal, delivered the message.

The church was quite interested in seeing the Kelowna students in the choir. One of them was Helen Pauls, the daughter of Rev. N. Pauls. Two of the Indians from the extension mission of our church were also in the choir: Morgan and Dorothy Wilson were singing in the English or in the German language, just like any Bible school student.

The following Wednesday night Mr. Rice of Saskatoon showed slides of the tract work of Western Tract Mission. He also showed a film on the rapture of the church.

## EDITORIAL

### When Others Fail Us

Life has many disappointments. They may be related to our daily activities or to our long-range goals in life. At times it seems that our disappointments are greater than we can bear—that they are a temptation not measured according to our strength. This is true particularly when we are disappointed in others, in friends, churches, or leaders in whom we had put our trust, whom we had set up as our examples.

There is the time when through an incident, a gossiping tongue, or malicious slander, our friends all seem to turn against us. We thought we had many friends, we thought we could bank on the moral support of those with whom we had studied, worked and served the Lord. But they all seem to forsake us—even as the Apostle Paul's friends all forsook him when he was in prison in Rome. We stand alone, exposed to the gaze of a curious—and at times sneering—world, exposed to the still more troublesome darts of the enemy aimed at killing our faith in man and God.

Or we have received a talent from God. We are able to serve the Lord in some special way. As a result the opportunities come so thick and fast that we hardly know where to turn. We spend much time in activity and pray earnestly that God may bless our service. Then one day a decision involving the loyalty to two or more groups must be made. One person—or group—must be preferred before the other, with the result that accusations of disloyalty fly thick and fast. This may be repeated. In a quiet moment the tempter suggests that people are not really interested in our service as such, that they just want to utilize us to further their ends. Suddenly we feel that despite the applause of many—and the congratulations of much-valued friends—we are really friendless. They just wanted our service, not us as persons.

Again, we might have set up a friend, a leader, a minister or missionary as an example for us in our Christian life. We take inspiration from their life and conduct. But one day they fail. In an unguarded moment they fall into sin. Bitterly disappointed we listen with half an ear to the tempter saying, "It's no use anyway. Others have failed who are much stronger than you are." And we start believing him.

At such time it is necessary that we are pointed to Christ. He alone "sticketh closer than a brother." He alone will never fail us. He alone can give us a perfect example. He alone cherishes us for our own self, our intrinsic value in His sight. And as we re-enter into His fellowship in a new way, cling to Him to the exclusion of all others, He whispers words of love and encouragement, of peace and joy. In time He will also be able to convince us that the fallibility of man, his proneness to be untrue to his high calling in Christ Jesus, is but a continuing expression of man's fallen nature. And as we look at others we begin to see them as persons God wants us to love, to serve and minister to without thought of reward here on earth, without the expectation of an equal return. Then we will begin to serve our Lord alone in the use of our talents—not others primarily. We will look for His approval alone.

### For Pastors and Treasurers

## How To Approach Income Tax Computation

(This article has been written by an accountant who has worked as an assessor in an income tax office. —Ed.)

Many of you are no doubt in the process of filing an income tax return. Our chief concern at this time will not centre around the usual wage or salary man who is required by the normal provisions of the Act to pay tax on the salary received. We are thinking of the clergyman who is granted special privileges, if you want to call them

that, under Section 5 and II of the Income Tax Act. It is felt that many clergymen of our congregation file T1 Short returns as the usual salaried individual, not realizing that certain expenses can be claimed in the computation of their net income.

#### Act Defines Clergyman

A clergyman, according to the Act, is a member of a clergy or of a religious order, or a regular minister of a religious denomination, (Continued on page 11-2)

## DEVOTIONAL

### The Futility of Debating With God

By Herbert Giesbrecht \*

When the Lord revealed Himself to Moses out of the burning bush at Horeb and asked him to accept His call to a certain task and ministry, Moses hesitated to respond positively and gladly. He did more—or worse, we should say—than that. He resisted God and argued with Him for some time about the possibility and propriety of accepting such a call.

The arguments which Moses thrust forward to persuade God, if he could, of the mistake that He was here making, came quickly and easily from his lips. He did not need to reflect long, nor very seriously, it seems, before he had ready several objections in His debate with God concerning His call to go forth "to Pharaoh that (he) might bring forth (God's) people, the sons of Israel, out of Egypt." And how natural and familiar these doubts, misgivings and objections appear to us today. We also find ourselves arguing with God about either the fitness or practicability of accepting His call to a given task or service.

Moses, in his first objection, pled his own natural impotence: "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" (Ex. 3:11). What a difference, we immediately note at this point, between the rash and self-confident attitude which he displayed some forty years earlier in that first and fruitless attempt to liberate his brethren from the galling yoke of Egyptian tyranny and the present attitude, which seemed to suggest only meekness and modesty! And yet we are obliged to conclude, I do think, from the fact that Moses continued this unbecoming debate with God, that meekness and modesty were not the deepest motives giving rise to this first objection. No, what really prompted this objection was an unwarranted concern with his natural self and a failure to recognize the Lord's sovereignty and omnipotence.

The second objection of Moses in this debate involved serious misgivings about the favourable response of the children of Israel to his coming to them with the message of God. He argued: "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" (Ex. 3:13) and again, "But behold, they will not believe me or listen to my voice, for they will say, 'The Lord did not appear to you.'" (Ex. 4:1) In other words, Moses expressed his fear here that his people would both doubt the fact of his call and refuse to believe his message from the Lord. Now, we may be inclined to hurry to the defense of Moses at this point and

contend that here was an entirely new experience for him (and for the people of Israel as well) and that, therefore, such anxiety and misgivings were natural enough. We may let this contention stand. We must still maintain, however, that Moses was not justified, and certainly not approved by God in making this objection. In so doing he revealed, as the context shows, a failure to count upon the Lord's verification of his call and the Lord's authority, which would accompany his deliverance of the Lord's message.

But Moses was not finished yet in his dialogue with God. He now presumed to suggest to Him that he could not accept this call because he was really not the suitable person for this task: "Oh, my Lord, I am not eloquent, either heretofore or since thou hast spoken to thy servant; but I am slow of speech and of tongue" (Ex. 4:10). Moses evidently wished to remind the Lord here that there were others more qualified and already better equipped, obviously, to perform this task and accomplish this mission. But God could and would not let this objection stand either. It was as invalid as the others and only manifested Moses' failure to see God's enablement and equipment of all whom He calls to take up and finish a certain task.

Having brought forth all possible objections (as it seems), Moses finally resorted to pure and outright resistance, intending still to evade (Continued on page 10-4)

\* Librarian and instructor at the M. B. Bible College.

## Mennonite Observer

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LESLIE STOBBE — Editor

Telephone

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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.*

## Impressions of the Canadian S.S. Convention

By Otto Funk

**Brandon, Man.** — It was my privilege to attend my first Canadian Sunday School Convention, held at Hepburn, Sask., this year. Since a teacher's holidays come during the Easter week, it was an ideal set-up for me and I have gained appreciably as S.S. teacher and superintendent.

The conversations and discussions enroute were in themselves a school. One has time and opportunity to think more intensely and candidly on subjects one does not give enough thought in the rush of life's routine.

The people of Hepburn were somewhat taken aback when they saw the Manitobans roll in 61 strong. Why, this was to be a S.S. Convention, not a General Conference! However, when they got their second wind everyone was accommodated either in Hepburn or Waldheim. The facilities for the convention were ideal and the meals appetizing.

### Visitors Join To Present Program

**Lindbrook, Alta.** — A male quartet from the Bethany Bible School at Hepburn Sask., along with pianist Linda Willms and the principal, Rev. J. H. Epp, served at a program in the Lindbrook M. B. church on the evening of March 27.

A story was told to the children, a testimony was given and Rev. Epp delivered a forceful message. Everyone enjoyed the wonderful singing by the quartet.

Along with these guests, Mr. and Mrs. Fredlund, missionaries to the Eskimos of the northern region, also visited us. We were shown pictures on the life of the Eskimos for half an hour. We were also favored by a solo in the language of the Eskimos by Mr. Fredlund.

Although this evening had quite a crowded program, interest did not die or even waver, since all the events were interesting and the whole evening was filled with blessing.

### College Teacher At Vauxhall

**Vauxhall, Alta.** — During the Easter season the Vauxhall M. B. Church enjoyed having Rev. Henry Baerg from the M. B. Bible College as guest speaker.

Commencing March 27, Rev. Baerg conducted ten evangelistic meetings in the English language. Souls found Christ as their personal Saviour.

During the forenoon, Rev. Baerg spoke in the German language. Most of these messages were lectures on I John which emphasized the importance of light, love, truth, and

Thanks to a very capable leader and amiable host, the convention was conducted in a most efficient manner. Rev. Regier had the ability to set everyone at ease with an appropriate touch of humour. The workshops provided a varied program and gave everyone an opportunity to express himself. Outlines were provided so that candidates who could not attend all the workshops aimed for them had a good outline to fall back on.

The ideas that came predominantly to the fore were: 1) Intense preparation and organization is necessary to be effective. 2) A church that only emphasizes preaching will not grow—preaching and teaching go together. 3) We must have a love for the youngster with whom we deal and must be spiritually mature ourselves.

As far as I am concerned the next S.S. Convention is a must for me!

fellowship in a Christian's life. The children enjoyed the special attention given them by the speaker.

We are thankful for the spiritual enrichment we received from the Lord through His servant, Rev. Baerg.

### Mission Sends Five To Convention

**Horndean, Man.** — The Canadian M. B. Sunday School Convention in Hepburn, Sask., drew an enthusiastic crowd of Sunday school teachers, pastors and superintendents. Among the many churches represented, the Horndean Mission had as its representatives the pastor, Rev. Abe Quiring, the S.S. superintendent, Mr. H. Neufeld, and three teachers. They all enjoyed the convention, including the workshops.

### Korean Nurses To the Rescue

By Katherine Friesen, R.N.,  
MCC Korea

(This little story again depicts voluntary service on the local level. MCC workers find such incidents truly gratifying.)

A child from Chun Jin Won (Heaven Hope Orphanage) was admitted to the hospital because of malnutrition and frozen feet. We decided to visit this orphanage because the condition of a child often indicates whether he comes from a good or poor institution.

This is what we saw at the orphanage—forty children, ages 5-16, sitting on a cold cement floor, their arms outstretched in an attempt to warm their hands at the potbelly coal stove. Their faces were



**GRADUATES OF THE BETHANY BIBLE INSTITUTE** in Shamshabad, India, will provide some of the necessary indigenous workers in the M. B. churches in India. The graduates shown above represent five of the nine field associations of the India Mennonite Brethren Conference. These people often remember the young people of Canada in prayer, for the youth project of the M. B. Church in Canada provides \$2,000 towards the operation of the Bethany Bible School. The next year's school term is due to begin during the first week of July. Prayer is solicited for the faculty and student body. (Photo sent in by P. V. Balzer, principal)

dirty, their hair unkempt and full of lice and nits. They were poorly clad and most of them had no stockings on.

More pathetic than their physical appearance was their forlorn and dejected expression. I'm sure most of these children know no joy and have little or nothing to look forward to—only sitting around the stove day after day waiting for warm weather to come so they can at least go outside.

On the way home we were thinking of what we had seen and what could be done. An immediate problem was to provide stockings to prevent their feet from freezing. After some discussion, Mrs. Choi, our chief nurse, announced that the nurses would like to make this a special project and return on the following day.

Early the next day the nurses cut and sewed Korean style stockings

from old army blankets. Armed with cotton, socks, blankets and tin cans for carrying water, the nurses set out for Chun Jin Won. After looking over the situation, we decided to get to work with Mrs. Choi directing.

The floors were swept and rice mats covered with cotton laid on the icy cement floors for the small children to sit on. One of the older boys was put to work cutting the boys' hair. The older girls cut the children's fingernails and combed their hair. The windows that had big holes in them were hung shut with army blankets. There were enough stockings for all the small children.

It was getting late so we started for home, satisfied that we had been able to help someone in need. I was especially pleased that the nurses had decided to do this on their own accord.

### Inter-Church Rally

## Hear How Ex-Army Officer Finds Christ

By John H. Redekop in  
The Canadian Mennonite

**Clearbrook, B.C.** — On March 31 a rather unusual meeting was held at the MEI auditorium in Clearbrook, B.C. Approximately 1,200 persons, including hundreds of young people, assembled for the first inter-Mennonite youth discipleship and peace rally held in this area.

The speaker for this occasion was Rev. William R. McGrath, an ex-army officer who became a Christian and then joined the (Old) Mennonite Church.

Rev. McGrath had been asked to give his testimony and life story prior to his message. The large congregation sat in rapt attention as the speaker related his story of salvation.

William R. McGrath was born in

Chicago in 1931. As the name implies, McGrath was not born into a Mennonite family (McGrath is a good Irish name). To this day, McGrath's parents are not Christians.

After completing his studies at university, Mr. McGrath enlisted in the Military and Strategic Intelligence Service for a three-year term.

### A Remedy For Ills

However, he never completed the term. For some years Mr. McGrath had been unhappy about his philosophy of life. He did not see how drawing up plans for future bombing raids on European cities was remedying the world's problems.

After studying many philosophies and the major non-Christian religions, he finally decided to study the New Testament.

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These four brethren represented the Western District of the M. B. Church in Manitoba at the Hepburn S.S. Convention. They are, from left, Dave Penner, Lena; William Martens, Lena; Otto Funk, Brandon, and Ben Friesen, Alexander.

## Convention Gaining Popularity

(Continued from page 1-2)

teaching and preaching (Acts 5:42), with the emphasis on teaching. "The church is the school of Christian living," said Rev. Hiebert.

Rev. I. W. Redekop developed the theme, "The Church-Going Sunday School," on Friday afternoon. The three basic principles discussed were:

- Every Sunday school must find a New Testament church to go to.
- The Sunday school must find a church that is in harmony with the divine law.
- The Sunday school must never be content with a substitute church service.

Speaking on the subject, "Teaching for Results," Rev. W. Hiebert stressed the example of Jesus, outlined the dangers, and gave practical suggestions. This was the Friday evening message.



Addressing the annual Sunday School Convention of the M. B. Church in Canada are, left, Rev. Waldo Hiebert, Hillsboro, Kansas, guest speaker, and Rev. Abe Regier, chairman of the convention and the Canadian M. B. Sunday School Committee. The convention was held at Hepburn, Sask., April 3 to 5.

"The church has not yet awakened fully to its educational responsibilities," Rev. Waldo Hiebert declared in his message on "Weaknesses in Our Church Teaching Program." He stated that the very fact that many new church buildings do not include adequate facilities for religious education proves this. Yet "the church's Sunday school can never take the place of religious teaching in the home," Rev. Hiebert maintained, for "God intended educational work to be done in the home." We must not fall into the error of abdicating parental responsibilities in religious teaching.

Other weaknesses in teaching in Sunday school are the curriculum, which does not include enough doctrine for young people to know the doctrinal position of the church, and the teaching personnel. Too few teachers see their work as a calling from God and this results in a lack of dedication and consecration.

Because of illness, Rev. Hiebert rested Saturday afternoon. Rev. I. W. Redekopp took his place and spoke on "Faithfulness." Faithfulness is coupled with a trust, the enemy of Christian faithfulness, the tragic disappointment of the unfaithful, and spiritual laws which no one can evade were the four sub-points discussed.

Facing a well-filled auditorium Saturday evening, the Bethany Bible Institute of Hepburn presented a skit entitled "Train Up a Child." Well enough to once again bring the message, Rev. Hiebert gave the theological, historical and practical principles undergirding the unity of the M. B. Brotherhood.

"For a divided world we need a united witness. For a broken world we need a healing ministry," quoted Rev. Hiebert in concluding his message on the unity of the M. B. Brotherhood. "If there ever was a time for our hearts to melt, to unite our forces, this is the time."

"Inroads of Worldliness into our Churches," was the subject developed by Rev. W. Hiebert on Sunday morning. From Eph. 4:17-24 the speaker portrayed the contrast between worldliness and godliness.

Sunday afternoon revealed the fruits of the Convention when opportunities were given for public testimony and prayer. Many Sunday school workers expressed through testimony and prayer their desire to be more faithful in their Sunday school duties.

As an appropriate closing message for a Sunday School Convention, Rev. Hiebert spoke on "A Teacher Come From God." The ABC's of a Sunday school teacher were given as follows: alertness, belief, compassion and dedication. In his closing remarks, Rev. Hiebert expressed his desire that the delegates should not leave the same as they had come, but through their response to God they might become as a teacher sent from God. His desire has been fulfilled to a great extent, for personal testimony reveals that many a life has been changed as a result of this convention.

A total of twenty-one workshops for which the outlines were available in booklet form provided sessions of practical instruction and exchange of ideas. A film-strip showing of this year's DVBS courses for Herald Press and Scripture Press attracted about half of the delegates during the Saturday afternoon intermission.

## Gospel Light Hour Tour

(Continued from page 1-4)

tances between the M. B. churches of Grassy Lake, Vauxhall and Coaldale, left us no spare time. However, the hearty reception and the great interest shown in this phase of God's work refreshed and inspired the group anew at every church.

Other M. B. churches visited were Linden, Calgary, Gem, Swift Current, and Herbert. Everywhere we came we sensed a very keen interest in broadcasting the Gospel to Russia. A good number had heard from their relatives behind the Iron Curtain, informing them that they listened to both the Russian and the German Gospel Light Hour. From one family at Gem we learned that their 20-year-old cousin in Russia had been gloriously saved by listening to these programs.

The Lord has wonderfully blessed this work. The report and the excerpts of letters from listeners living in various countries of the world give evidence that His Word is not returning void.

We all felt that the Lord had answered our prayers and that His blessings rested upon the ministry of song and upon the reports. Your prayers and support are sincerely solicited for this great harvest field. Russia with its over 210 million people is one of the neediest mission fields of the world today. Should you have received letters from friends or relatives in Russia who have heard and have been blessed

through the Russian or German programs of the Gospel Light Hour, we would greatly appreciate receiving excerpts from such letters.

You may receive a listening schedule of all the Gospel Light Hour programs by writing to the Gospel Light Hour, Box 2, Station F, Winnipeg, Man.

## Winkler Bible School Closing Exercises

By Margaret Harder

**Winkler, Man.** — Lovely spring weather, a capacity audience, students and teachers filled with thanksgiving and praise to God, and good singing and preaching combined to make the closing services of the Winkler Bible School impressive.

The Baccalaureate Service was held Sunday morning, and the Graduation Exercises on Sunday afternoon, April 12, at the Winkler M. B. church. There were four graduates of the regular Bible course (Fourth Class) and sixteen of the Sunday school course (Third Class).

Rev. Jerry Hildebrand spoke first in the English language on II Tim. 2:5; 4:7-8. He stressed the facts that life is like a race course with a crown awaiting us if we finish the race and if we run lawfully. Rev. G. D. Huebert, speaking in German, based his message on Acts 4:13. His theme was "The Blessing of Being With Jesus." The school choir, as well as various groups, sang during both morning and afternoon meetings.

During the afternoon the graduates, dressed in black robes and mortar boards, heard a challenging message presented by Rev. J. A. Toews, president of M. B. Bible College. He challenged them to a fruitful life by abiding in Christ, by reading and meditating on the Word, by continuing in love, and by experiencing Christ's joy which comes as a result of the abiding life. The valedictory was given by Hermann Voth (Class Four) and replied to by Jacob Falk (Class Three). Rev. G. D. Huebert, principal, assisted by D. K. Duerksen presented the diplomas to the graduates.

Fourth class graduates were: Henry Funk, Niverville; Marianne Kliever, Elm Creek; Abe Loewen, Elm Creek; Hilda Martens, St. Catherines; and Hermann Voth, Manitou. Third class graduates included David Boese, Elm Creek; Henry Dueck, Boisevain; Helen Enns, Domain; Jacob Falk, Winnipeg; Cornie Funk, Elm Creek; Eileen Janzen, Winkler; Ruth Janzen, Lena; Marlene Klassen, Winkler; James Nikkel, Newton Siding; Erwin Penner, Lena; Kathryn Penner, Kronsgart; Henry Peters, Boisevain; Martha Schmidt, Newton Siding; Gertrude Thielmann, Elm Creek; Henry Wiebe, Elm Creek; and Howard Wiebe, Kronsgart.

# Outreach of Pacific Grace Mission Growing

By Henry Regehr

Vancouver, B.C. — There has been rejoicing among the workers at Pacific Grace Mission in this city because just recently four middle-aged people have accepted Christ. The workers at this Mennonite Brethren city mission project feel that these successes are only the beginning of the harvest of their many years' labor.

Nine years ago Rev. and Mrs. Henry Classen were appointed to city mission work by the provincial

number had doubled, and by last year the average attendance had soared to 185. The new year has continued the trend upward so that today even the beautiful new chapel dedicated in 1956 is already overcrowded.

### Mothers' Club

The Sunday school is only a part of this expanding work. The Mothers' Club has an enrollment of 24 and meets once a month. It is largely through the efforts of the workers in this club that two of the women have come to know Christ and have begun a Christian witness in their homes.

Rev. and Mrs. Classen also conduct regular "Bible Readings" in homes where it is requested. Through this work a policeman and his wife have now become Christians.

The Sunday evening gospel services began in the chapel a year ago. Attendance here has been increasing slowly. Although it is not difficult to interest the children in attending Sunday school, the parents, as in other mission chapels, show little interest in coming themselves. It is hoped that these services will become an important part of the outreach into the community.

### Promising Young People

There are some promising young people who have grown up in the Sunday school from its earlier years. These are slowly being drawn into the work as helpers in younger departments and in DVBS. Recently one of them said, "We'll tell you as soon as we're ready for baptism."

What does the future hold for this expanding work? This is a question that poses serious problems for the leaders of the mission. The converts will at best need a great deal of patient training. Is the mission to form an organized church with all the workers as members so that new converts can enter a spiritual home? How will they fit into the church when they are



THE CHOIR at the Pacific Grace Mission Chapel is directed by Abe Esau and is made up largely of girls from the senior class in the Sunday school. Mission workers join in to add balance to the choir. Miss Sue Neufeld, full-time mission worker among children, is seen third from the left in the front row. The bottom picture shows Miss Peters, teacher in the intermediate department, using a curtained section of the main auditorium for her classroom. There are 28 workers on the staff of the Pacific Grace Mission and over 220 children have been registered.

baptized? Answers to these questions and many others will very soon have to be forthcoming. But these are wholesome "growing pains."

### More Workers and More Room Needed

From a small beginning, the city mission work in Vancouver has grown into a project requiring three full-time staff members—Rev. and Mrs. Classen and Miss Sue Neufeld—and more than twenty-five other hard-working Christians. Today more workers are urgently needed. The Sunday school facilities are overcrowded and the need for more room is becoming acute. But men and women, boys and girls are hearing the Gospel, and lives are being transformed by the One "who giveth the increase."

If you cannot do the work you like then you had better like the work you do.

### Revival and Evangelism At Terrace

Terrace, B.C. — The Lord has honored the prayers of His children and sent revival to this town. Several also accepted Christ as their Saviour at the services in late February.

Cecil Carter, Shantyman missionary in northern B.C., and his co-worker served at the meetings sponsored by the evangelical churches of the town. The first week of services was designed for Christians and the second week for non-Christians.

Also participating at the meetings during their tour of mission stations was the quartet of the M. B. Bible Institute, Clearbrook, B.C., and Rev. John Reimer, field director of the West Coast Children's Mission.

Many new homes have been opened to the Gospel as the result of this revival and evangelistic campaign.



He's not my boy, but when his hand is held in mine I understand the problems that he has to face; I glimpse his goal in life's long race, and then a thrill akin to joy sweeps over me— He IS my boy.

M. B. Conference. Their beginning was small indeed, and often they were discouraged. They focused their attention first on the Sunday school, but this had to be housed in halls that were hopelessly inadequate for the task. In 1952 the average attendance was only 36. Three years later, however, this



RECORD	234
ATTENDANCE	
LAST SUNDAY	204
ATTENDANCE	
TODAY	225
ATTENDANCE	
YEAR AGO	179
OFFERING	
LAST SUNDAY	1455
OFFERING	
TODAY	1517



PACIFIC GRACE MISSION in Vancouver is the city work of the British Columbia M. B. Conference. On the picture at the left Herb Brandt, chairman of the city mission committee and Sunday school superintendent at the mission, points out the need for a new Christian education building to accommodate the ever-growing Sunday school. Rev. Classen, city missionary (at left), needs no convincing. The centre picture shows most of the

workers at the Pacific Grace Mission Chapel in Vancouver. Rev. Henry Classen is in the centre of the back row, while Mrs. Classen is third from the right in the front row. This is a closely-knit group of workers with a great concern for the people in the neighborhood of the chapel. At right are some of the children to whom the workers minister.

(Photos by Jack Siemens and Henry Regehr)



## THE Young Observers

### Let's Visit a Minute

Dear Boys and Girls,

Now that winter has gone and spring is coming, more and more children are playing on the street in front of our house. You are probably also spending almost all of your time playing outside. It's a lot of fun to get outside and play with the other children, isn't it?

Yet as Judy and Mary played on the street near our house something happened that spoiled everything. While they were playing, Judy suddenly played a trick on Mary. Mary was so upset that she ran after Judy—who dashed off down the sidewalk. She called Judy all sorts of nasty names as Judy ran off, laughing at the trick she had played on Mary. All the children on the street stopped playing to watch Mary chase Judy. Even those walking by on the sidewalk stopped to see what would happen. Everyone heard the nasty things Mary was shouting at Judy.

Now some people would say that this was just a little bit of fun. Who doesn't like to play tricks on someone else? And it really doesn't matter if you lose your temper once in a while, does it? But I'm sure that Jesus, when he saw what happened, was displeased and saddened.

You see, Judy and Mary both said that they had let Jesus come into their heart. Both went to Sunday school. Both had Christian parents. Yet here they were doing exactly the opposite of what they had learned from their parents, in Sunday school, and from Jesus. Judy had selfishly spoiled the game by playing a trick on Mary. Mary had become angry and said nasty things about Judy. Instead of showing the other children on the street how Jesus gives us a new heart and helps us to be unselfish, friendly and loving to others, they dishonored their parents and Jesus. What they did showed the other children that letting Jesus into one's heart really didn't make any difference. And when they tried to invite the other children to Sunday school they said, "Why bother going to Sunday school? It doesn't help you anything."

So when we play with our friends let's keep in mind that if we love Jesus we will be like Him: kind, unselfish, loving. Let's act as though we belong to Jesus.

Love, Aunt Selma

## In Wild Nosuland

Our Lord Jesus sent His disciples out to preach. Their message was to be, "The kingdom of God is close at hand." And ever since that time, men have been willing to go out and preach about the Lord Jesus. Many of them had to experience that they were sent like sheep among the wolves. Jesus had told them to expect it.

About 60 years ago, a missionary by the name of Pollard went out to South China. The people over there should hear about the Lord Jesus, too. He arrived in a huge harbor city. As he walked through the streets, he was stared at from all sides. The Chinese must have thought him an odd sight with his white skin and European clothing. So he said to himself: I must become like the Chinese. He bought their clothing and even bought a false pig-tail. Then he began to study the Chinese language. It is a very difficult language, for instead of having a few letters in the alphabet, it has thousands of picture letters, or characters.

After studying hard for six months, he prepared to travel into the interior of the country. There were countless people there who had never heard of the Lord Jesus. For many weeks he travelled by boat on a very wide river, called the "Yellow Tiger." The trip was dangerous. Once when the boat came into the rapids, it was knocked to pieces on the rocks. Pollard nearly lost his life, but some Chinese men came by in another boat and rescued him. At last he arrived at the city of Chaotung in the province Yunnan. There he remained and established a mission station. Many Chinese came to him and he told them about Jesus.

But he wasn't satisfied to remain there long. Daily he saw travellers in the streets who had come from the neighboring Nosuland. The inhabitants of that country were completely isolated; no strangers were allowed to enter their territory. The Lord Jesus had never been made known to them. They allowed no one into their land, not even the

Chinese, who were their neighbors. Whoever did come in, was killed or sold into slavery.

Pollard had a great desire to bring the Gospel message to these people. But how could that be possible? The tribes of the Nosu people had mighty chiefs. One of these men was already familiar to Pollard, for he had often seen him in the streets. His name was Lang. Pollard repeatedly told Lang that he had to travel into Nosuland to preach about the Lord Jesus. At last the chief agreed with the missionary. They sat down together and worked out a plan for the trip. One thing they decided on; their plan must remain a secret.

The missionary and his new friend began the journey, only to find that their plan was not so secret after all. When they came to the "Yellow Tiger" river, which they had to cross to get into Nosuland, a group of Chinese had gathered on the shore in order to prevent Pollard and Lang from getting across. At first the Chinese tried it through kindness. They had brought gifts with them, rice, pork and oranges, which they offered to the missionary, saying, "These gifts are for you, if you remain on this side of the river." But the missionary did not wish to remain. Secretly the Chinese went to the owners of the one available boat and said to them, "Knock the bottom out of the boat so the missionary can't use it." The owners did not do that. The Chinese went so far as to warn the people on the other side, and told them that Pollard and Lang were very dangerous men. Even that did not keep them back.

Pollard forced his way through all obstacles and reached the other side. Then he found that the only way to enter into Nosuland was through a terribly steep incline. There was no road at all. Here and there some steps had been hewn into the hard rock, which gave the traveller a slight foothold. Blocks of wood had been placed across deep ravines. Crawling across was the only way. The trip had its dangers, but Pollard made it.

Then the missionary and the chief travelled from one village to another. Pollard showed the people illuminated pictures of the stories of the Lord Jesus and Lang told the stories in the people's own language. Many people came and saw and heard the Gospel message for the first time in their lives.

One day Pollard was supposed to be married to the daughter of one of the tribal chiefs. Since he refused to do that, they insisted on making him a member of their tribe. Had he agreed to that, he would have made himself an enemy of several neighboring tribes, through whose territory he had to pass on his return journey.

These tribes had decided to kill Pollard on his return trip. They watched for him, armed to the teeth. They had hidden not far from the boundary line, the "Yellow Tiger" river, and were waiting for the approach of the courageous foreigner. As Pollard reached a high place he stopped, took out his field glass and surveyed a city on the other side of the river. That saved his life. The Nosu people believed the field glass to be a type of cannon which could kill people at great distances. Such fear gripped them that they could not move. Pollard reached the shore safely. He was taken across the river and after several days of travel, he was back in his mission station at Chaotung.

Thus the Lord Jesus had protected him in the midst of wild and dangerous people. He had been like a sheep among wolves. And there another of Christ's promises had become important to him: "Lo, I am with you always, even unto the end of the world."

## Tiny Question Books

This is a series of eight booklets for 2 and 3 year olds that we can heartily recommend. Each book is 5½ by 6 inches in size, contains 16 pages of very heavy paper to make a book about ¾ of an inch thick, with a plastic spiral backbone in harmonizing color.

These books give the child a solid, basic conception of God's love; His creation, acts that are pleasing to God, simple ideas that can be emphasized to the young mind in colorful pictures and a two or three line verse. Each page pictures a two to three-year-old child doing the thing taught in the little verse below.

The "Tiny Question" series may not only be used at home to teach the child but in the Nursery department of the Sunday school, or in a Nursery conducted during the church service.

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What?

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Why?

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THE CHRISTIAN PRESS Ltd.  
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## But Not Forsaken ☆

by Helen Good Brenneman

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(5th Instalment)

Unable to sleep, Maria had risen early and had knelt beside the window to pray. With so little appetite herself, she had increased the children's share of the morning bread. She had made the coffee-brew very hot, hoping that that would add to its doubtful nourishment. When it was time to go to school, she had prayed with the children, kissed them, reminded them not to talk about home or God to their friends, and had waved them off. She was scrubbing the floor vigorously when Anni came over before hurrying to the factory. Then everything was suddenly silent, much too silent.

Now Maria turned over on her hard floor-bed, careful not to wake up Rosie. Such a sweet child Rosie was, so genuinely helpful and so serious about everything. Hansie did tease her entirely too much, but on the whole the children got along well with one another. Maria had sent them both out to the park today to look for wild flowers, for a few early violets could be found if they knew where to look. They had worked industriously, fixing up the room for Papa and Lenie.

It was too bad, Maria reflected, that her children had never known anything but the abnormal life of the trek westward. Always they were fleeing from the terror of Communist soldiers. Along with thousands of others like them, they had fled first to Poland, at that time occupied by the Germans. Surely, they thought, Nazism would be better than Communism. Maria remembered how grateful they were to have Hans along, because most of the women had already lost their husbands in Russia.

But all was not rosy in German-occupied territory. Hitlerism, which appeared to be the lesser of the two evils, was evil enough in itself. It was not long until the Germans, feeling that these delivered ones owed them a debt of gratitude, drafted their men into the German Army. Thus, what the Penners had dreaded for so long had come true. Maria and the children were separated from their husband and father, separated for a long time while Maria gave birth to their third child alone and fled with her little ones, ever westward. That they had been reunited after the war was a miracle, and Maria and the children would never tire of discussing the joy of it.

But were Anni's fears justified? Only tonight Anni, ashamed of add-

ing to Maria's already crushing burden, had confided that a Mennonite family on the other side of town had disappeared in the night. Indeed, it was apparent that the Communists were determined to repatriate all of their wayward citizens. Anni still could not shake off the thought that she was continually under observation.

Maria would just have to get some sleep. She hadn't rested well the night before and had eaten little today. What manner of woman would she be when Hans finally did come home? Determinedly she tossed about until she was a little more comfortable. Then she dozed, although she never was quite sure if she had really slept at all.

In her semi-sleep there had been voices: a woman travailing and crying with pain and fright, giving birth to a baby along the road. Maria, running with the two children, had seen her, but could not stop to help her because she was carrying a three-month-old baby herself. There had been the soft voice of the minister in Poland, that night when Maria found her peace. His was a soothing voice, telling the disquieted refugees that Love, Light, and Hope could be found in a Person, in spite of wars and bombs and hate. Again, she had heard the voice of Big Hans, catching strangely at he looked at his family for the first time in more than a year. And then there was a voice, a raucous voice.

Maria sat up in bed. Until now she must have been dreaming. But this was no dream. She heard shouts right in the next room: Anni weeping, a deep voice giving orders, gruff angry words in Russian. She could not understand what the man said, but she knew what he meant. Stealthily she rose, rolled the children's clothes and her shoes in the blanket, and knelt beside Hansie.

The boy rolled over and opened his mouth to say something. Maria quickly clamped her hand over his lips. Shocked at her behavior and hearing the commotion next door, Hansie was immediately awake. Rosie, missing the warmth of her mother's body and sensing a disturbance, was also easy to waken. Maria whispered her orders sternly, struck the bundle under her arm, and bounded out the side entrance, the children stumbling blindly behind her. They heard the steps creak beneath their feet, but they did not pause for breath until they

felt the last step under them and smelled the freshness of the night.

Even then they did not stop. It seemed as though Maria's body was charged with incredible energy, as though her limbs were propelled by strength not her own. She took the children across the back lot, down by the gate, and over to the little side road that went out from the city in the direction of nowhere. It was a road they took when they wanted to be alone and talk together about nature, or about God, or about school. They did not look back; they said nothing. Instead they broke into a run, Maria almost carrying Rosie and holding her hand over the child's mouth to muffle her frightened sobs. Looking at Hansie, Maria marvelled that he had had the presence of mind to grab his and Rosie's book bags.

"Mamma, let's go to the little spot where we have our picnics," Hansie suggested, his voice discreetly low. "No one would find us there."

She didn't answer him, but Hansie, even in his fear, was proud to see that when they came to the spot, Mamma took his advice.

They had not come here for a picnic since last fall. A picnic for the Penners was merely taking their black bread and any ration they were able to obtain and going outside to eat it. Somehow this added some taste to the skimpy meal.

Tonight, however, there was none of the usual splendor in the little spot. The low-hanging trees were almost bare, casting weird shadows against a cloudy night.

With the same dexterity of motion that had saved herself and her family, Maria laid out the blanket and told the children to sit down. Hansie sneezed and had no handkerchief. Quickly Maria handed them the clothes she had rolled in the blanket and put her own shoes on. Neither last night nor tonight had she undressed for bed, an almost uncanny intuition warning her that something might happen. As she sat there, praying, Maria felt another surge of strength; inward strength this time. She had to be the children's fortress; she did not dare let go to that nervous, dizzy feeling that came to her every time she thought of Anni Friesen.

"We will pray, children," she said, her arms around them both. "And then we will ask God where we should go from here."

The question had to come. It did. "Mamma, where is Tante Anni going? Are they going to be mean to her? Will they try to kill her?"

The questions were from Hansie, but Rosie had stopped crying to listen.

Maria struggled with the words; they wanted to stick in her throat.

"Children, sometime God will punish all the people who do wrong in this life. We would have helped Tante Anni if we could have, but

I knew that only prayer would help her. We had to go ourselves if we wanted to be safe."

Maria cried now, knowing that the release would do her good, then tried to think through her plans for the morning. With quiet words about the care of God she soothed the children into sleep on their cool, damp bed, waking them at the dawn of the new and unknown day.

### CHAPTER V

Morning shuffled in, dragging its feet and carrying the burden of the new day upon its back, its livid face expressionless. Maria met the day with equal lack of enthusiasm. Her head throbbled with unanswered questions; her heart beat out an anxious prayer. She sat for a few minutes, dreading the long walk ahead and looking at the two heavy sleepers curled up beside her.

Waking Hansie and Rosie was a herculean job, for the shell of unconsciousness which encompassed them was all but impregnable. When they did awaken it took them several minutes to be sure that the events of the night before were not a dream. But a look at their outdoor bedroom and the feel of the chill air convinced them of the reality of their new adventure.

"Mamma, where are we going now?"

"What happened to Tante Anni?"

"Will we find Papa and Lenie?"

"Mamma, I'm cold."

"Mamma, I'm surely thirsty."

"When and where will we eat breakfast? Will we have coffee?"

Maria tried to answer their questions patiently, wishing that she knew the answers herself. Yes, they would find Papa and Lenie first. No, there would be no coffee, but she had quickly salvaged the bread with their clothes the night before—they would have to be satisfied with the bread. No, they wouldn't go on a train; there wasn't enough money. They must walk many hours to the place where Papa had put Lenie in the hospital. Papa would see to it that everything worked out all right.

Fortunately it was a mild spring day. They passed without difficulty through the city that had for the past year been their home, and turned toward Kornrade by way of a dusty, narrow road. Signs of spring were everywhere; trees were just beginning to bud; little nameless flowers peeped out of clusters of grass along the road. Maria advised the children to save their breath and energy for the many miles they had to trudge, but their sudden bursts of delight when a rabbit crossed their path or a bluebird winged across the landscape comforted her more than she realized.

When Maria sensed that it was noon, they found a spot that pleased them and pretended their lunch was a picnic.

(To be continued)

## What Makes Our Home Wonderful?

By Rev. Arvid F. Carlson,  
Pastor of the Mission Covenant  
Church, Pasadena, Calif.

(National Family Week is May 3 to 10. This article has been prepared at the request of the National Sunday School Association. —Ed.)

Someone has well described a "home" as "a little corner of the very bosom of God, where faithful souls are held close to the infinite Father-heart, and carried safely to the home above." How important then, is our task of making our homes the most wonderful places on earth. If, as Victor Hugo wrote,

A house is built of logs and stone,  
Of tiles and posts and piers;

A home is built of loving deeds

That stand a thousand years,  
we have a God-given responsibility to fashion our own homes according to the indestructible pattern of divine wisdom and love. We cannot afford to trifle with our task.

### Homes Do Not Just Happen

Homes do not just happen. They are the result of perpetual thought, discipline, prayer, and action. They can be either a "bit of heaven on earth" or "hell within four walls." Said one of my former Sunday school pupils, who came from a broken home, "If my mother is in heaven, I do not want to go there." We are told that there are "two inescapable things—memories of home, and the love of God." Tragic is that life whose memories of home are but haunting shadows of bitter childhood experiences! On the other hand, even the most ungrateful child sometimes will feel urged to rise up and call his home blessed, if it provided him with fragrant reminiscences of a happy homelife.

### Family Fellowship

The question immediately before us is, How can we make our homes wonderful? What factors will contribute to the creation of the place which we believe is "more than a house"? In answering the question, we must first of all consider the matter of family fellowship. One of the saddest commentaries of our time is the separateness and compartmentalization of family life, not to say anything of the same situation in society itself. Today's families, although smaller, are less a unit than in the past. The craving for real family fellowship has largely ceased. Children seem to thrive as well away from home as in the home. To some degree, the answer lies in the manifold diversions available to the present-day family. The old-fashioned home was not in competition with every bit of claptrap out of the world. Life patterns were more simple. "The Cotter's Saturday Night" was no rarity, as seems to be the case today.

Our sensate society dotes on increasing portions of sensational entertainment. Our homes have taken on a dull atmosphere in the minds

of our children. Their thoughts are similar to those of the young lady who was approached by a real estate agent regarding the purchase of a house. "Why should I need a home?" she asked. "I was born in a hospital; educated in a college; courted in an automobile; married in a church; I take my meals at a restaurant; spend my afternoons playing bridge and my evenings at the movies. When I die, I will be buried by an undertaker. All I need is a garage."

There are many contributing factors to family fellowship, apart from the headship of Christ and the centrality of the family altar. A home that is called a Christian home is not necessarily a happy home. Indeed, some people may seem to qualify as good Christians, but not good parents. The first requisite to a wonderful home is, therefore, its atmosphere. Homes are not created by a set of rules. They are not legislatures, courts, barracks, or dormitories. Rather, they are "incubators" of the highest ideals and the finest Christian virtues of which we are capable as parents and Christians. When unforgiving attitudes, harsh words, and critical temperaments make way for unsolicited kindnesses, unconscious courtesies, and unbounded joy, the atmosphere in which Christian graces flourish is definitely assured. Character craves a climate, and we must provide only the best.

Take, for example, the seemingly trivial matter of conversation. Idle, unplanned, and selfish talk will detract from a home's sweet atmosphere. The thoughts and problems of all members of the family should reflect and react upon each other. "Table talks" may linger as the happiest memories of childhood. School activities, achievements, and plans should enter into the thought-sharing of a loving family. Psychologists point out that even the matter of voice control sets a prevailing tone in the home. Loud and nagging conversation makes for psychological deafness, akin to a gunner's ability to sleep amid the roar of firing cannons.

### Evenings At Home Are Important

Another means to the enjoyment of family fellowship is to spend profitable evenings at home. Because of the scarcity of such a commodity, we are apt to smile at the suggestion. On the other hand, we should approach the problem in all sincerity and Christian seriousness. Today's children know little of "firesides," "songfests," or recreation in the rumpus room. Living rooms are waste space, and a luxury. The "den" is ever so much more appealing. It usually contains the family television set! And, even if the family discovers an evening free, it seldom enjoys its own fellowship because of a lack of planned

activity. No wonder some church-children prefer the neighbor's house to their own!

Moreover, family fellowship can be cultivated along divergent cultural lines. Good music, whether live or recorded, should be abundantly provided. High quality reading material, ranging from school reference books to classical and Christian literature, should be found on the family library shelves.

A final factor in the promotion of family fellowship is the utilization of leisure time. It has been axiomatically said that "the family which prays together stays together." Might not the word "prays" be substituted with considerable effect? When parents permit themselves to become so "old" in either body or spirit as to eliminate the family playtime, it is indeed high time to take inventory. As will be pointed out later, many parents have lost their sons and daughters through a lack of wholesome companionship.

### Family Loyalty

Let us turn to a second major contribution to wonderful homes, namely, family loyalty. It is interesting to notice that the first institution created by divine love and power is the human family. Society and state follow each other in that order. It is also worthwhile to note that the threatened collapse of this ideal social unit is couched in Cain's caustic question: "Am I my brother's keeper?" When family loyalty vanishes and crass irresponsibility creeps in, the demise of the family is well-nigh accomplished. On the other hand, when family loyalty is developed along the lines of personnel, principles, and projects, the home will unshakably stand the tests and tensions of modern temptations. When each member will be unflinchingly true and supremely loyal to every other member, our homes will be "little heavens" and our fellowship sublime. Ideals and principles must become the common property of all, as well as the responsibility of each individual member. Finally, the family should be totally together in its projects. The writer once heard of a mother, who at advanced age took clarinet lessons in order to share her children's interest in music. Hobbies and diversions may vary within the family framework, but certain unifying interests must be promoted if loyalty is to achieve perfection.

Does not the Word condemn us when it says, "They made me keeper of the vineyards; but my own vineyard I have not kept" (Song of Solomon 1:6). Again, "As your servant was busy here and there, he was gone" (I Kings 20:40). Many Christian parents have been so busy looking after someone else's children, they have unknowingly lost their own.

Dr. John Sutherland Bonnell relates a telling story in his book, *Pastoral Psychology*, concerning a ten-year-old boy whose father was

a very popular and enterprising young doctor. The father had no time for his family. The two younger sisters received the attention and affection of the mother, but the boy, for all practical purposes, became an orphan in his own home. He lost interest in his studies as well as in his family. He quarreled continually with his sisters. The distracted mother brought him to Dr. Bonnell for counseling help. After several sessions, the boy was drawn out of his shell, revealing his utter loneliness and craving for love. The parents, quickly apprised of the situation, took the boy into their heart and lavished their attention and affection upon him. As a result, the lad was rescued from awful consequences, and the home was saved from an inevitable tragedy. How often children are taken for granted! How often it is assumed they are already adults! How quickly they gather the impression they are not wanted or needed! How many homes have suffered disintegration due to lack of family loyalty or interest! Christian families should, by all means, find unified outlets of service and worship. Vocal and instrumental combinations should be pressed into practice and action. The total genius of the family should be developed to the fullest possible extent.

### Family Responsibilities

In order completely to portray a "home wonderful," something must be said regarding family responsibilities. The relationship between the husband and the wife and the relationship of both to the children are exceedingly important. These will be discussed at length in later chapters.

Homes where anarchy prevails can never be wonderful. A sense of responsibility toward each other must prevail. Parents are to be examples. We owe our children more than money—we owe them the finest manhood and womanhood in our redeemed nature.

This then is our task, to make our homes so wonderful that a coming generation will treasure the inheritance of a happy, wholesome home life, filled with the sunshine of God's love.

### Six Talks on Family Living

By Henry R. Brandt

Here is a series of six talks by a Christian psychologist who has wide experience in teaching marriage counselling courses, as marriage counsellor at General Motors and at several universities, and in a private counseling service for an inter-mission candidate training program. Absolutely basic.

Price: \$1.00

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# Round-Up of World-Wide

## RELIGIOUS NEWS REPORTS

### Sidney Crusade Follows New Zealand Success

A record 50,000 people attended the opening of Billy Graham's Sydney, Australia, crusade Sunday. Approximately 3,000 persons are said to have made decisions for Christ.

Rt. Rev. Ronald Kerle, co-adjudicator Anglican Bishop of Sydney, said Australia's Christian churches have never had such unity as under the crusade's banner.

More than 500,000 heard Billy Graham speak during his six-day New Zealand campaign. Of these 18,000 made decisions for Christ.

\* \* \*

### French Bible School To Open

The U.S. Assemblies of God Foreign Missions Department will open a new Bible school in Belgium this fall. The two-year institution will train men only for the first few years until additional facilities can be developed. Studies will be provided for prospective ministers to serve French-speaking countries of Europe. Officials of the U.S. denomination in Europe recently secured a former chateau which will be converted to school use. Classes will be in French and will be open to students from Belgium and three other French-speaking countries of Europe.

\* \* \*

### Chicago Baptist Becomes Literary Detective

An unusual volume of Bible-related research and detective work, which will probably never be seen outside the reference rooms of the world's largest libraries, is being printed in Chicago. The hefty volume, *The 500th Anniversary Pictorial Census of the Gutenberg Bible*, contains more than 200 photographs of Gutenberg Bibles and the libraries in which they are held. The unusual volume, which approximates the Gutenberg Bible in page size

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MALLABAR

375 Hargrave St. Winnipeg, Man.

and format, is being printed by the Coverdale Press, Chicago. (Price: \$75.00).

The story behind the publication is almost as interesting as the amazing wealth of authentic research between the lush covers of the unique volume. The Rev. Don C. Norman, Chicago Baptist, conceived the idea some years ago and has, since 1956, been financing his own exhaustive research. In his research, which he calls "a hand count census of the Gutenberg Bible," Mr. Norman traveled more than 60,000 miles in Europe, the U.S. and Canada. He personally has examined 45 of the 47 known copies of the Bible, 14 of which are in the U.S.

\* \* \*

### Giving Away Organs

A retired industrialist made a report recently on his project to give electric organs to Ohio churches that cannot afford them. Last Easter, 435 churches celebrated the resurrection with the help of an organ given by Claud H. Foster. Foster has received 3,000 requests from Ohio churches. But he is not discouraged. He says he will keep right on giving away organs until the total has reached at least 700. It is a long-time dream, he says, replacing battered, out-of-tune pianos with good organs.

## Emphasize Principles in Choosing Teachers

**Boissevain, Man.** — Sunday school teachers and workers were again challenged to more consecrated service in their churches as they met on April 11 in the Boissevain M. B. Church.

Rev. J. H. Quiring discussed methods and problems in the adult classes, while Miss Wing of Child Evangelism Fellowship of Brandon spoke with conviction on the work among the children.

In the morning, Rev. Quiring spoke on how to make the adult classes more interesting. He also stressed the importance of class participation in home study of the lesson and response in the form of questions and answers. A discussion followed, led by Rev. A. J. Froese.

Miss Wing stated that in these days children could be and needed to be saved at an earlier age. Children brought to a saving knowledge of the Saviour at an early age were

saved from a life of sin to a life of service. These children are also the future membership of the church.

The local church served dinner after which a report on the Canadian Sunday School Convention at Hepburn was given.

Rev. Quiring spoke on how to choose Sunday school teachers at the afternoon session. The Sunday school worker is called by God through the church. The inward attitude of the church is important; it must be service-minded, it must be a praying church and it must have an open ear for the voice of the Spirit.

Experience and training are not always the determining factor in choosing a worker. The person must be living right, he must let the Holy Spirit rule in his life and he must be capable; that is, he must have practical wisdom. He must feel his responsibility towards God and have a true love for the work.

Although the day seemed short to begin to touch on such a wide field of service, it was a day filled with challenge and blessing. Once again a new stream of inspiration poured into the life of each listener and we pray that it may continue to flow on to each member of our Sunday school classes.

## News Reel

By George Derksen

**PASTOR VISITS PASTOR.** — Rev. J. P. Neufeld, pastor of the South End M. B. Church, last week visited his son-in-law, Walter, pastor at the M. B. Church (country) at Harvey, North Dakota.

**MENNONITE CHOIR WINS ADJUDICATOR'S PRAISE.** — The Mennonite Children's Choir won a mark of distinction and high praise at the Manitoba Musical Festival in the civic auditorium recently.

"They sang in a way that many professional choirs would sell their souls to emulate," declared adjudicator Noel Cox in awarding a mark of 90 for each of the two selections sung by the choir.

This makes the third year the choir has won in the children's choir folk songs class at the festival under the direction of Mrs. Helen Litz.

**"KINDA HEAVY."** — The world weighs 36 million sextillion tons, so if you are trying to carry it around on your shoulders, you are trying to do the impossible.

**NATIVES MISLED THROUGH SUGGESTIVE LABELS.** — Not of the least of the problems encountered by missionaries seeking to evangelize among native tribes are the mutual misunderstandings that so easily occur. Here is the story of some experiences encountered by missionaries in New Guinea. The natives are unashamedly cannibals and are now convinced that the missionaries are cannibals too, on evidence observed in missionary homes. They have seen tins with a picture of a fish on the label, and sure enough the tin contains fish. Likewise a tin of green peas has a label showing peas and a picture of tomatoes on a tin invariably means tomatoes.

The tinned goods firm that supplies the missionaries has been advised that some means must be found to convince natives that baby food is made for babies and not of babies. Another time missionaries were seen pulling human fingers out of a tin. They were Vienna sausages. Truly the darkness is great.

**OVERHEARD IN THE CHURCH BASEMENT.** — Teenage girl to another of the younger set: "I can't see why I can't wear lipstick when a large number of our ladies are wearing powder. I can't see the difference. Cosmetics are cosmetics, and are made by the same company."

**HE SWORE OFF.** — A nurse from a local doctor's office told me the other day that recently she noticed that all the patients were reading magazines in their waiting room but one. The nurse asked the reader if he would like a magazine too. The man shook his head and said, "I don't dare, I've read so much about the bad effects of smoking that I've decided to give up reading."

**SMORGASBORD.** — Members of the South End M. B. Church choir enjoyed a dinner at the Vasa Lund in Charleswood.

**PANEL DISCUSSES CO-ORDINATION OF CAMP AND CHURCH WORK.** — A panel composed of Rev. H. Regehr, teacher at the M. B. high school; D. Nickel, Gospel Light M. B. Church; Rev. John Schmidt, M. B. city mission; and V. Toews, North Kildonan M. B. Church, discussed two questions at the 10th anniversary meeting of Camp Arnes directors and associates. Under discussion were: What place does a camp have in the building of the church? How can we co-ordinate camp and church work? Panelists came to the conclusion that camp is a place where children and young people come to know the Lord Jesus Christ. Then too, it provides an opportunity for spiritual refreshment for the whole family through family camps.

**THOUGHT FOR THE DAY.** — Every Christian occupies some kind of pulpit and preaches some kind of sermon each day.

**READERS:** You are invited to share with the other readers short news items of interest, thought-provoking comments, and unusual experiences.

## Weddings

### Neuman—Kaethler

Miss Violet Kaethler, daughter of Mr. and Mrs. Peter Kaethler of Vancouver, B.C., and Harold Neuman, son of Mr. and Mrs. Jacob Neuman of Vancouver, B.C., were married on March 26 in the Frasersview Mennonite Brethren church. Rev. P. R. Toews officiated.

The groom is an engineering student at the University of British Columbia.



### MMHS Meets At Kings View Hospital

Action by the Mennonite Mental Services Board on items discussed at the April 3-4 semi-annual meeting in Kings View Hospital, Reedley, Calif., included:

1. Approving a Master Plan for development of facilities and program of Brook Lane Farm, for submission to MCC.

2. Approving Kings View Hospital signing an agreement with Fresno State College establishing an intern training program for clinical psychologists at Kings View.

3. Establishing a six-member sub-committee to work on a plan for assisting graduate students in mental health disciplines. This committee shall discover and encourage interested students, assist them in qualifying for scholarships and grants, and initiate a program of financial aid dependent on availability of funds.

Besides MMHS members, there was good representation from the local hospital boards. Prairie View and Brook Lane both sent three officers: chairman, administrator and treasurer (PV) or secretary (BL). Robert Hartzler, chairman of the future Oak Lawn Psychiatric Center, represented the east central area. All the members of the Kings View Board were present.

The atmosphere provided by the hospital grounds and the interchange resulting from the presence of a local board proved an enriching experience.

Considerable time was spent in discussion of the church's role in the operation of mental hospitals. Each hospital reported a distinctive exploration of the prospects of meeting certain patient needs with a formalized chaplaincy program. Also, ways are being sought to bring insights from the clinical program to ministers of the churches, possibly by way of a chaplaincy outreach from the hospital.

The next MMHS meeting will be held in Kansas on the Prairie View Hospital grounds. An entire day will be devoted to questions involving the interrelationships, between our Christian faith and our hospital program.

### Renovations of Mennonite School Under Way

The three members of the new Pax unit which opened at Weierhof, Germany, last February are busy tearing up old warped floors in buildings of the former Mennonite boarding school.

The school was founded in 1867 by concerned Mennonite leaders and had the support of German, Dutch and Russian Mennonites. Through the years it increased in size and importance, its enrollment registering 250 during peak years. Classes corresponding to our grades 5-13 were taught at the school.

In 1936 the government appropriated the school and the Mennonites lost their right of ownership and administration. After the war, when the area became French occupation zone, the French army moved into the buildings. After the French came the Americans, who occupied the buildings but paid rent for the facilities. In 1958 the US Department of Defence decided to return the school to the German Mennonites. The keys were handed to them Dec. 10.

The school is expected to reopen on a small scale in April. It will expand as existing facilities are made useable again, largely through the efforts of Paxmen. The whole complex includes a large number of faculty houses, a huge main school building, a large classroom building, a gymnasium built by the army, another gymnasium and auditorium building, a large athletic field and several tennis courts.

Arrangements have been made for the three Paxmen to live on the campus and take meals with German families. The men find this arrangement "terrific" for learning the language and getting in on the life of the community and church. They report that the church at Weierhof is the largest Mennonite church in the Palatinate and one of the most active in South Germany.

### "Easter Eggs" Arrive In Tsakones

A shipment of 1,800 White Rock hatching eggs, donated by three Mennonite hatcheries in Lancaster County, Pa., and flown to Greece over the Easter weekend, have arrived at their destination.

The MCC-Pax agricultural team in Tsakones received 1,300 of these eggs for their self-help poultry project. Unit leader Ernest Jantzen (Plymouth, Nebr.) reports that the incubators were empty in anticipation of the shipment; 1,200 chicks had been hatched and distributed among Greek farmers earlier.



More than a thousand Christmas bundles were distributed to poor tribes children in the Dalat area in Vietnam (see above). In all, 3,500 bundles were distributed in Vietnam. An MCC worker comments; "The distribution of these bundles continues to be a good way for Mennonites to share their concern and interest for needy children and orphans in Vietnam."

Paxman Daniel Bert (Newburg, Pa.) is in charge of the poultry project. The feed mixing and other chores that go with it keep him more than busy. To enable one of the villagers to take over the feed mixing eventually, matron Orpha Zimmerly (Orrville, Ohio) is teaching him arithmetic. She is also teaching English to several others, besides carrying on her housekeeping and first aid duties.

The remaining 500 eggs of the Easter shipment went to the Inter-Church team at Ionnina, where Paxman Paul Wengert (Chambersburg, Pa.) and his international co-workers also conduct self-help projects among poor Greek villagers.

### Units Get Together At Easter

The two Greece Pax units spent Easter together, commencing with a sunrise service on a hill near Tsakones, followed by an egg fry and a morning spent outdoors. Two men from Panayitsa made the trip to Tsakones by mule, a leisurely 9-hour journey. They returned the same way next day.

### Officer Finds Christ

(Continued from page 3-4)

As he puts it, "I studied the Rabbi, Jesus of Nazareth, from a purely agnostic standpoint." Then the Holy Spirit began His mighty work in this man's life. Ere long, he knelt before the open Bible and was gloriously saved. He was all alone; there were no outside factors, except the Holy Spirit.

McGrath soon realized that he could not continue his military service after he had accepted Christ as Saviour and Lord. In a nine-page letter, copies of which were sent to his senior officials including the President, he gave the Scriptural reasons for his resignation. Although he expected court-martial treatment and imprisonment, he was honourably discharged.

After some study of church history, ex-soldier McGrath decided to join the Mennonite church because he found its basic principles to be in accord with Scripture.

In his message entitled "More Than Protestantism" Rev. McGrath emphasized the following items:

- For Christian growth we need fellowship as well as worship.

- There is a big difference between born Mennonites and born-again Mennonites. "We were all outside of the faith."

- The Christian church today needs Biblicism not Protestantism, formalism, or traditionalism.

- We dare not glory in denominational egotism.

- The Anabaptists organized a church on January 21, 1525; the Lutheran church was not formed till 1530.

- The early Anabaptists knew what Christian persecution meant; 50,000 were killed in one generation.

- We have been "die Stillen im Lande" much too long.

Since his conversion some six years ago, McGrath has already spoken in more than 350 Mennonite congregations.

McGrath's testimony and message stressed something which is frequently ignored, racial background and denominational adherence must be separated. As long as we insist on cultural, linguistic, and social conformity we are not fulfilling the Great Commission.

### Arguing With God

(Continued from page 2-4)

acceptance of the assigned task: "Oh, my Lord, send, I pray, some other person" (Ex. 4:13). But if Moses had now come to the "end of his tether" in this presumptuous debate with God, the Lord-now had come to the end of His patient striving with Moses, if we may so speak. The Lord's anger, we are further informed, was now "kindled against Moses," and He broke forth upon him with words of stinging reproof and strong command. But these words, fired by holy anger though they seemed to be, were yet sure evidence of holy love, for they revealed to Moses, as nothing else probably could, that God would not let him go until he had yielded to Him. The divine urging had become a divine compulsion that Moses could and dared not resist any longer.

And so it is with God and us, too. He calls, and we must respond. He beseeches, entreats, and urges; finally, if we still argue and resist, He compels us, by one means or another, to accept His call. It is futile for us, as it was for Moses, to strive with God, for He will not let us go until we, too, humbly submit to the Word which He has spoken. But if we still persist in our resistance and disobedience to His call—what then? Then we shall finally be set aside and find ourselves to be "cast-aways" who know neither God's joy nor His power in their lives. And even then the conviction will come to us, and attach itself to our souls like a millstone, that it is futile—utterly and hopelessly futile—to debate with God when He calls!

## HIGH SCHOOLS

### Eden Christian College

We have enjoyed having several visitors at our school during this past term. Rev. and Mrs. Henry Budd, who are missionaries in Nigeria, gave us a short report and message during one Friday afternoon devotion. Rev. A. Block of St. Catherines and Rev. J. Baerg of Virgil, our school spiritual advisors, visited our school one Friday.

"Love is Eternal," was the drama presented at Eden on Feb. 19 and 21. The plot centred around the life of Mary Todd, the wife of Abraham Lincoln. Together they tried to combat slavery, which was prevalent in the United States during the 19th century. The part of Abraham Lincoln was played by John Peters of Hamilton, while the part of Mary Todd was played by Marjie Andres of Niagara. The drama was thoroughly enjoyed by all.

The school senior choir has been busy visiting the Ontario M. B. churches during the winter term. In February the choir visited Vine-land, in March, Port Rowan, and in April, Kitchener. We appreciate the hospitality of the people at the churches, and we hope that through these programs they will get an insight into the life of Eden. Each program consists of several numbers by the choir, a few student testimonies and a message by one of the teachers.

It is a pleasure to report to you that Rev. Walter Wiebe has recovered and is again back in school. The Lord certainly answered many prayers on his behalf and we are thankful for it.

For the first time in the history of Eden the school basketball team has come out with the championship. On March 14 they defeated Niagara Christian College 43-27. We are proud of our team and congratulate them heartily, as well as the coach, Mr. Wichert.

The students all worked energetically during the week of March 9 to 13, for this was exam week. But exams, like nightmares, come and go.

On March 26, the students and faculty departed for a long-awaited holiday.

Joyce Schimpky XII

## COLLEGES

### Bethel College N. Newton, Kansas

J. Harold Moyer, son of Mrs. J. F. Moyer of North Newton and now on the faculty of Goshen College, Goshen, Indiana, has been named assistant professor of music at Bethel College, according to President D. C. Wedel.

Moyer was graduated from Bethel

College in 1949. George Peabody College for Teachers granted him the M.A. degree in 1951 and the State University of Iowa gave him the Ph.D. degree in 1958.

Before going to Goshen College in 1957 Moyer had taught at Freeman Junior College and directed the instrumental music program at the Kansas Boys Industrial School, Topeka.

While at Topeka he composed the Kansas Centennial Symphony, "Song of Kansas" to be played to the narration of a 4-stanza poem, "Kansas," found by Moyer in the collections of the Kansas State Historical Library. As his Ph.D. dissertation, Moyer composed "Symphony No. 1."

### Income Tax

(Continued from page 2-2)

and is in charge of or ministering to a congregation, or engaged exclusively in full-time administrative service by appointment of a religious denomination.

It would probably also be beneficial to clarify the word "income" before discussing expenses. Most clergymen receive monies from various sources, and the question may arise whether all remunerations received are taxable. According to Section 3 of the Act the income of an individual (this includes the clergymen) is his world income, in other words, income from all sources. The clergyman must therefore declare his salary, living allowances paid to him by his congregation and casual income received as fees from others for professional services at weddings, funerals and the like.

Expenses that would mainly concern clergymen of our Mennonite congregations appear to be automobile expenses and allowances for their residences.

#### Automobile Expenses

Clergymen may be in receipt of a regular automobile or travelling allowance from their congregation. The word "allowance" appearing in Section 5 of the Act in connection with clergymen means non-accountable payments and therefore need not be declared as income. The only requirement for such an allowance to qualify as non-taxable is that it be reasonable.

If this allowance is unreasonably low the clergyman is permitted to include the allowance in income and claim total automobile expenses (less personal portion) as a deduction from income. In computing total expenses, one can include such expenses as gas, oil, tires, repair and capital cost allowance (depreciation).

Several may find themselves in the situation of claiming capital cost allowance on the automobile for the first time in 1958. It will be necessary in this case to establish the fair market value of the vehicle as at January 1, 1958, or at

the commencement of one's duties as a clergyman in that year. Capital cost allowance can then be claimed for a full twelve months at the maximum rate of 30% regardless of the number of months or days in that profession. The only stipulation is that one must have been a clergyman in charge of a congregation at the close of that year.

If a clergyman is in charge of a congregation for only part of the year and not at the close of that year he may claim a terminal loss on the automobile. In calculating the terminal loss deduct the fair market value of the automobile at the termination of your duties from the fair market value determined at the commencement of your obligations as a clergyman. It may occur that a clergyman claims capital cost allowance one year and a terminal loss the next year because his duties terminated during the year.

#### Clergyman's Residence

The provisions of Section I (I) (Q) of the Act are intended to permit clergymen to deduct rent paid by him, or the fair rental value of the residence or other living accommodations owned and occupied by him during the year. Several provisions are outlined below:

1. Where the congregation supplies the clergyman with a free manse or pays him an allowance towards the rent of the residence occupied by him, he is required to increase his income for tax purposes by the fair rental value or allowance received, whichever is the case. He is permitted to deduct the amount reported from income so that tax is only paid upon other income received. Probably one would be inclined to disregard the outlined procedure, thinking that it is not necessary. However, the general provisions of the Act require a clergyman to show the benefit received in this manner. The reasoning to this is that the Act requires all persons receiving such a favor to include it in income and pay tax thereon, but the clergyman is permitted under a further provision of the Act to deduct the amount reported as an expense.

2. Where a congregation does not furnish the clergyman with a free manse, nor give him an allowance toward the rental, he is permitted to deduct the rent paid by him from his salary and other allowances paid him by his congregation.

3. Where a clergyman owns his own home and lives therein he may deduct the fair rental value of such a house from his total remuneration received.

It should be noted that the deduction in cases 2 and 3 must not exceed the income received from his congregation. This could occur where a clergyman is employed by his congregation on a part-time basis.

According to the foregoing, several clergymen may feel that they

are entitled to a refund on returns of previous years. Can corrections be made and a refund claimed? Section 57(I) gives a person the right to adjust the 1955 and all subsequent year returns if application for such an adjustment is made in writing in 1959.

#### Attention All Church Treasurers

The question may arise in our minds, and especially in the minds of the treasurers, as to what constitutes a proper charitable donation receipt. The envelope system for our congregational offerings has not as yet been adopted by the majority of our churches. The treasurer in many instances issues receipts in good faith that the donor has kept accurate record and assumes that he, the treasurer, is justified in the eyes of the Tax Department if the sum of the number of receipts issued does not exceed the total year's offerings.

May I say at this time that issuing receipts on this basis is illegal and not acceptable, since the donor's contribution throughout the year cannot be identified on the treasurer's books. Congregations issuing receipts on this basis due to lack of knowledge should not continue doing so merely because the tax office has not discovered this incorrect procedure as yet. The Income Tax Department appears to take for granted, in many instances, that the congregation fully realizes what constitutes a proper receipt—and rightly so, since the issuance of a receipt in this manner is not practised in the business world. If this incorrect practice were discovered—which it could, as occasional checks are made on individual taxpayers' receipts—the department would have no alternative but to take action that could greatly embarrass the taxpayer and the entire congregation. It is hoped that such an embarrassment never occurs in our circles and that all of us M. B. members do our utmost to work in harmony with federal law.

There is another avenue of church revenue that appears to be gaining popularity in our churches. That is the annual mission sale sponsored by the ladies' societies. I am certain many of us reckon that monies received at a function of this nature should be recorded as charitable, for which a donation receipt may be requested. You are probably not expecting a negative reply, but the truthful answer is that contributions given at such sales do not qualify as donations, and receipts for income tax purposes should not be issued. It is regretted that there is no provision allowing a certain portion of the amount given. According to the Tax Department contributions of this nature have not lost their identity. You have received something in return for your money regardless of the amount paid.

# United Effort at Brandon Crusade

**Brandon, Man.** — The Brandon Gospel Light Church conducted a revival crusade during the Easter week, March 29 to April 5.

In preparation for the Crusade, Rev. L. D. Warkentin had organized the members in an intensive four-week program which included daily prayer meetings and two days

of house visitations. In this way everyone had some specific duty to perform and as a result looked forward with expectation to the crusade.

Rev. B. D. Reimer, principal of the Steinbach Bible Institute, served as speaker, while Victor Martens, music instructor at the M. B. Bible College, and Jake Janzen, Brandon Festival winner were the soloists. Rev. Reimer stressed both the preaching and teaching in his messages. The Holy Spirit worked in the hearts of the hearers and at least four adults experienced regeneration in their hearts.

Tuesday night was devoted specifically to the needs of the children. A film, "The Call of the Navajo," the story of the testing of the faith

of a little American Indian lad, was depicted in a way that appealed to the children. Friday night the young people from several churches here in town had been invited to help with the program, and the church was filled with young people. Approximately 200 people attended the crusade, despite the fact that the Manitoba Winter Fair was in progress at the same time.

Everyone in the mission is thankful to the Lord for this manifestation of His Spirit in our mission. It has revealed to us anew the truth of His Word, "Ye shall reap if ye faint not." We feel led of the Lord to organize as a church in the near future in order that our members will feel even more responsible for the great work here in this city.

and graduation of the M.B. Collegiate Institute, Winnipeg.

**May 31**—Graduation exercises of the M.B. Bible College, Winnipeg.

**June 5 and 6**—Conference of the Mennonite Brethren churches in Manitoba.

**June 10 to 14.** — Annual conference of the Evangelical Mennonite Brethren churches in North America, to be held at Grace Bible Institute, Omaha, Neb.

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

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### On the Horizon

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

**April 18.** — The choir of the Bethany Bible Institute will sing "The Crucifixion" and part of the "Messiah" at 7:30 p.m. at Hepburn, Sask.

**April 18 and 19.** — The closing conference of the Bethany Bible Institute at Hepburn, Sask., will have Rev. A. H. Wieler, principal of the M. B. Bible Institute, Clearbrook, B.C., as guest speaker. The baccalaureate service will be held the afternoon of April 19 and the graduation exercises that evening.

**May 17.** — Graduation exercises of the M. B. Bible Institute at Clearbrook, B.C.

**April 26.** — Annual Youth Workers' Conference of the Manitoba M. B. churches, to be held at Springstein M. B. church.

**May 1**—The students of the M. B. Collegiate Institute, Winnipeg, will present a musical program.

**May 24**—The closing program

## Coaldale Bible School Close

**Coaldale, Alta.** — The Lord willing, the closing program and graduation exercises of the Coaldale Bible School will be held in the Coaldale M. B. church on Sunday night, April 19, at 7:30 p.m. Rev. D. B. Wiens, Vancouver, will be the special speaker for this occasion.

Everyone is heartily invited to attend this service and to share in the Lord's blessings at this occasion.

The Faculty.

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