

Mennonite Observer

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

I Cor. 2:2.

YOUR CHRISTIAN
FAMILY WEEKLY

May 1, 1959

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. V, No. 18

Youth Work Cannot Remain Static

Springstein, Man. — "Young people's work is to lead growing persons into an all-sided growth in a Christian atmosphere," stated Rev. I. W. Redekopp in his address to the more than 120 youth workers of Manitoba M. B. churches gathered in the Springstein M. B. church on April 26. Addressing the afternoon session, he insisted that this required a fresh approach today because of the changing conditions and needs.

The foundation for youth work has been laid by Christ, Rev. Redekopp said, but what we build—whether permanent or inflammable—is up to us. And in the M. B. Church we cannot go by precedent; we have no established procedure and program in youth work suited to present conditions. Creative pioneer work in humble dependence upon God is necessary if the young people of today are to be led into maturity in Christ. It is of primary importance that youth workers in each church work out a short-range and long-range youth program designed to meet the needs of their young people. Simply to do as our fathers did, or to import a youth program from other churches or denominations, will not do.

Youth Has Distinct Needs

The first step in building an adequate youth program is to discover the needs of the young people, Rev. Redekopp asserted. He mentioned five basic needs that may manifest themselves in varying degrees and various ways. These basic needs are the desire for a new experience, the desire for security, the desire for response, the desire for recognition, the longing to be in harmony with God. Any youth program that does not seek to meet these needs is inadequate.

The next step in providing an adequate youth program in the church is to find qualified youth workers. Rev. Redekopp listed some of the qualifications of youth workers as:

- He must have a call from God (which may come through the church).

- He must have a vision for the needs and possibilities in youth work.

- He must have a God-like devotion in his heart.

- He must be an organizer, yet not so enamoured with organization that this is overdone.

- He must be a counsellor to young people. Rev. Redekopp declared, "If you as a youth worker have not talked to a young person about his heart's needs during the past year you should get out of youth work."

Counselling Absolutely Essential
Counselling is not easy work, Rev. Redekopp reminded the workers. There must be genuine sympathy, Christ-like self-discipline, pure motives and a genuine interest in young people for counselling to be effective. Counsellors must be good listeners—many problems are solved by the person himself as he talks. It is easier to give advice freely, but the discipline of listening makes for better counselling. Guidance should be given from the Word of God, since the Bible alone

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the Central High School and the missionaries, Brethren P. V. Balzer, Julius Kasper, A. A. Unruh and John A. Wiebe.

Teachers' Institute

Immediately after the conference, teachers met for a special institute in the Calvary Mennonite Brethren Church at Mahbubnagar on April 13 and 14. Brother Masilamani was the speaker. He addressed the teachers and other workers six times and challenged and encouraged them to attempt greater things for Christ. His subjects were: 1) The Christian School and its Relation to the Church 2) Winning Souls in Our Schools 3) The Christian Teacher's Responsibilities 4) Having the Mind of Christ, and other related topics. The attendance kept growing, and at the closing meeting more than 100 teachers and other workers were present. Eight of our nine Field Associations were represented.

At a special consecration service held at the end of the meetings, teachers testified of blessings received in the special services and of resolutions to meet the challenges which are ours in the teaching profession. An association of teachers was organized and efforts will be

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India Church Meets for 41st Conference

By John A. Wiebe

Mahbubnagar, India. — We are glad to report a successful conference for the deepening of the spiritual life held here from April 9 to 12. More than 1,500 attended the meetings of this 41st annual India Mennonite Brethren Conference. The large pandal constructed in front of the new church at Mahbubnagar was filled to capacity. Loud-speaker systems took the messages to the many who attended.

The main topic for our four days of conference was taken from Paul's letter to the Romans, chapter 8, verse 6: "For to be carnally mind-

ed is death; but to be spiritually minded is life and peace." Rev. A. B. Masilamani, president of the Baptist Churches of the Northern Circars, was our guest speaker. He gave five inspirational messages on the work of the Holy Spirit. Hearts were touched; believers were revived; people came closer to God. The large audiences listened very attentively to the messages from the Word of God. Others who spoke at the meetings were: Rev. Abraham of Ibrahimpatnam, Brother James of Bethany Bible Institute, Brother Caleb Bella of Narayanpet, Brethren Chelliah and George of



This is the congregation of the M. B. Church at Mahbubnagar, India, inside the church during the Easter morning service. In the front row at the left is Sister G. J. Froese and children Margaret and Daniel South End M. B. Church, Winnipeg). In the section to the right are Sister John A. Wiebe (Carson Church, Delft, Minn.), third row from front, left end, and Sister Frieda Neufeld (Vancouver), fifth row from front, left end.

EDITORIAL

GUEST EDITORIAL

"Junk" a Symbol

By Editor Paul Erb in the *Gospel Herald*

One newly arrived in the United States from South America was impressed with the acres of automobiles in the junk yards. In Argentina, he said, cars are repaired and kept running. New cars are so scarce and expensive there that old ones are kept in circulation.

In this country of abundance the automobile industry depends on the continued sale of new cars. Not many new buyers are available since practically everybody has a car. And so pressure is put upon the old buyers to discard the old cars and buy new ones. Advertising and salesmen and social pressure impose an enforced obsolescence on the automobile which has been in use for some time. Son, envious of his pal whose father has purchased one of the shiny new models, tells Father that their jalopy is nothing but junk.

The same thing happens to some degree in household appliances and farm machinery. The latest improvements are an almost irresistible temptation to the person who has enough money to buy them. "The junk pile," says a recent writer, "is a symbol of capitalism."

Is this of any concern to the Christian? It seems to us that it ought to be. The line between legitimate comforts and luxury is hard to draw. Perhaps we ought not try to draw it for our brethren. But we ought to draw it for ourselves. This will not be easy. The editor remembers when modern plumbing was a sign of pride and extravagance. Now it is accepted by everybody as legitimate for all who can possibly have it. What seem necessities in one culture are luxuries in another. And we are living in a constantly changing culture.

But these are questions which the Christian ought to ask when the attractive folders are in his hand and when the salesman would push him to a purchase of a car or refrigerator or milking machine. Is the old one really old? Is it really economy and efficiency which is inclining me to this purchase? Would I be less inclined if my neighbor had not purchased the new model? Is it a temptation of pride or love of ease which is pushing me to sign that order? Have I considered the aspects of stewardship in this proposed purchase? Will it mean that I must give less to the work of the Lord? Will my conscience be entirely clear as I use this new property, and know that needed relief work and mission outreach is being severely limited by lack of funds? Am I quite sure that I am keeping a balance between things and spiritual values?

What I am throwing away as junk or trading in for somebody else to throw away soon would be a precious windfall for somebody somewhere. Granted that I may not know who it is, nor how to get it to him, does it mean anything to me that what I am calling junk would be good property to another? It probably is not possible to have the same standard of living everywhere in the world. But Christian concern should increase one's sales resistance to the new models which keep tumbling from the assembly lines. A Christian should be more inclined to use his "junk" a little longer.

The Bible Today

The content of the Bible is "explosive!" It is that.

The Right Rev. Angus J. MacQueen, Moderator of the United Church of Canada, in thanking Bishop Chanda Ray of India for the address he gave at a Bible Society meeting said:

"I remember when I was a student in college and taking New Tes-

tament notes, I had a large grey-covered notebook and on this book for the New Testament I had the initials N.T. on the outside cover. Some wag came along and just added T in front of the N.T. That's right, for that is exactly what the Bible is. It's T.N.T. It's an explosive force, it's something powerful and dynamic. The man who once said, 'A book may be more potent than a battle,' may well have had in mind the Book we call the Bible or Holy Scriptures."

DEVOTIONAL

"Let Your Light So Shine Before Men"

By Rev. Herman Voth *

A little girl shivered as she walked down a main street in one of our great cities. Seeing the beautiful lights of a church building, and hearing the music coming from within, she went in and warmed herself as she listened. The preacher's text was, "I am the light of the world."

At the close of the meeting, she went to the minister and said, "Did you say you are the light of the world, sir?" The minister replied, "No, dear child. Christ is the light of the world, and I am one of the lights." The little girl looked at him for a moment, and then solemnly said, "Well, sir, I wish you would come down and hang out in our alley, 'cause its awful dark down there."

Yes, it is true, too few lights are shining in dark places today. Too many Christians are happy that Jesus is their light, but they forget that Jesus said, "Ye are the light of the world."

What are some of the reasons that Christians neglect this commandment of Christ to let their lights shine? One reason is that we as Christians are so occupied with self. We are concerned with our problems, our temptations, our failures, our welfare, our comfort and our worries. When we talk to people we talk about ourselves. When we pray we pray for ourselves. When we testify for the Lord we often praise ourselves. Is it any wonder that the world does not take an interest in our Christianity if they always feel that it is self that comes to the foreground?

Another reason that we do not let our lights shine is that we do not let Christ rule in our lives. As we were saved we gladly sang with the song-writer:

"Take my life and let it be
Consecrated, Lord, for thee."

What did we really mean when we said, "Take my life"? We said, "Lord, I am willing to be obedient in all ways which thou leadest." In all ways? Yes, in all ways. Does the Lord rule in our lives only on Sunday or also on Monday on the job? Does He rule in our lives when we neglect to testify for Him? Does He rule in our lives if we stay at home when He tells us to go and preach the Gospel? Yes, my dear Christian friend, a life of obedience to God is a life that shines for him.

I hear you say: "Yes, that is right. That is my problem. But how can I let my light shine for Him? I have no talents. I am not called into full-time service. I am not a missionary." Let me tell you, dear friend, the Lord does not require all of us to go to the mission field, but he requires all of us to shine for Him. Jesus said, "I am the light of the world." Are we so filled with

Jesus, that He shines through us? If Jesus lives in me, if I am occupied with Christ and not with self, his light will shine forth from my life. If I take much time for prayer and the Word of God, others will notice that I have been with Jesus. As the disciples were brought before the High Priest Acts 3:13 records: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they took knowledge of them, that they had been with Jesus."

Let us pray with the poet who said:

I want to be a little light
That glistens clean and true,
I want to show forth Jesus
In everything I do.

I don't like smoky lamps, Lord,
Or candles dim and slow;
I don't like flickering, hazy
lights
That do not shine and glow.

Thou hast told me in Thy Word,
To let my light so shine,
That those who look into my
face
Will know that I am Thine."

* Pastor of the East Aldergrove Mennonite Brethren Church, Aldergrove, B.C.

It is good to have a train of thought—provided you have a terminal.

Sadder than work left unfinished is work never begun.

It isn't the size of the dog in the fight; it's the size of the fight in the dog.

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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

Address all correspondence to the above address.

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

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

Authorized as Second Class Mail, Post Office Department, Ottawa

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

Drama Presented at MEI

Clearbrook, B.C. — Students of the Grade 13 class at the MEI presented the annual graduating class drama on April 16, 17 and 18 to crowds totalling about 1,800 people.

In the first act of the drama, Johann Friedrich Flattich, who desires to revive his church, encounters opposition from his superiors in the church council. He refuses to subject himself to their orders and is invited to appear before the church council to answer complaints against him.

In the second act Pastor Flattich, who has become married to Christine, uses his own methods of applying the principles of the Sermon on the Mount to daily life. For the weaknesses of his parishioners he has eccentric cures—such that they will understand and remember.

Peasants have been heavily burdened by taxes which obviously are used for luxuries at the Duke's court. In the third act, the introduction of a new, even heavier tax law, is read publicly by the min-

ister of finance. This leads to an open revolt. Pastor Flattich has bluntly reprimanded the duke for imposing these new taxes.

In the fourth act, the duke is impressed by the courage of the man and would like to reward the fearless, upright pastor. He encounters decided opposition from the church counsellor, Fromann, and Finance Minister Gegel, who are Flattich's outspoken enemies. Duke invites Flattich to his palace where he proposes to test the honesty and integrity of his character.

The leading role was played by Art Loewen. Mary Ann Voth took the part of Christine, Flattich's young wife. Herzog, the duke, was played by Walter Harms while Henry Loewen took the role of Fromann, the church counsellor. Gegel, the finance minister, was played by Harry Toews while Anna and Bastl were played by Inge Doerksen and Gilbert Brandt respectively. These were only the leading roles. Numerous other parts were taken by other grade 13 students.

Prophetic Messages At Bible Conference

Flowing Well, Sask. — A Bible Conference was held at the Gnadenau M. B. church at Flowing Well, Sask., from April 5 to 7.

The main speakers were Rev. Nick Janz, pastor of the Herbert M. B. Church, and Rev. J. J. Thiessen, pastor of the Greenfarm M. B. Church.

Brother Janz delivered messages on Bible prophecy, while Brother Thiessen lectured on the third chapter of Galatians. The services were well attended in the afternoon as well as in the evening. The Lord's presence was felt throughout these services and Christians were challenged to a deeper spiritual life.

The Hepburn Bible School also visited us one Sunday afternoon. That was a day of rich blessings. Our prayer is that God may prosper and bless this Bible school.

Studio-Office Purchased by Radio Mission

Altona, Man. — With the purchase of a large two-story office building on Altona's Main Street, the studio and office needs of the Mennonite Radio Mission of Manitoba will be adequately met.

The building was purchased from the Red River Valley Mutual Insurance Company for \$4,000 and is considered a partial gift by the company. Total cost of the renovations is expected to be about \$1,000, with moving day for the Mennonite Radio Mission set for May 2.

When completed, facilities will include two offices, two recording

studios, a control room and technician's offices, and a vault. The office space will help the radio mission to carry on its extensive correspondence study and literature ministry.

Rudy Goertzen, chairman of the committee, recently announced the appointment of Rev. J. K. Klassen as full-time director, to succeed the present part-time director, Frank H. Epp, on September 1.

Rev. Klassen will be concerned with administration, promotion, deputation work and the production of the German program, "The Abundant Life."

Both Rev. Klassen and Mr. Epp planned to attend a radio-television workshop at Brookings, S.D., from April 26 to May 1.

Morden Resident Graduates from ICEF Institute

Morden, Man. — Miss Louise Doerksen of here was among the students recently graduated from the three-month International Child Evangelism Institute at Pacific Palisades, Calif.

A realization of the importance of evangelism of children is awakening in the minds of the American people. What has been done about it and what needs to be done about it today were the underlying themes of a week of meetings held at the International Child Evangelism Fellowship school auditorium, Pacific Palisades, Calif., April 20 through April 24. An interdenominational service organization stressing Bible teaching for children, ICEF was founded by the late J. Irvin Overholtzer.

The meetings, held morning and evening, were concluded April 24 by the graduation of 25 students of the Fellowship's leadership training course. The Rev. Franklin F. Ellis, International Director of CEF, and president of the institute, served as master of ceremonies.

The next session of the institute, which trains workers with children and area directors for the supervisory work of Child Evangelism Fellowship in the USA and Canada and foreign countries, will be held June through August at Wolf Lake near Muskegon, Mich. Graduates of the school now total 700.

Ministers in Brazil Churches

Hillsboro, Kans. — Missionary J. H. Lohrenz, who together with Sister Lohrenz completed some 30 years of service in India, is now visiting the Mennonite settlements and missions in South America.

His first stopover was in Sao Paulo, Brazil, where he spoke at a meeting arranged by Brother A. J. Dick, who is in charge of the MCC center in that city. At this occasion the Mennonite young people working in that city enjoyed hearing messages by Brother Lohrenz and also the slides on India which he showed in the evening. In Sao Paulo he also visited the aged ministers: Brethren Johannes Janzen and Gerhard Rosenfeld.

On March 20 Brother Lohrenz arrived at Curitiba to be received by the Erven A. Thiessens. During his stay around Curitiba Brother Lohrenz held five meetings at the Curitiba mission, four in the Mennonite settlement of Villa Guaira, communion service and four meetings at Guarituba, two meetings at Witmarsum and seven meetings in the large church at Bouqueirao, which is only several miles distant from the Curitiba mission. It was not possible for Brother Lohrenz to visit the settlement at Clevelandia. From Curitiba Brother Lohrenz is proceeding to Paraguay to continue his ministry.

In regard to the mission at Curitiba Brother Lohrenz states that all of the workers are very active and that the staff is doing a good work under the Lord's blessings.

Ordain Minister At Chilliwack

Chilliwack, B.C. — The members of the Chilliwack M. B. Church along with many friends and relatives witnessed the ordination of Wm. Thiessen as minister on April 19.

Rev. J. F. Redekop and Rev. G. Thielmann were the guest speakers at the service.

Rev. W. Thiessen has long been active on the radio program, "The Gospel Hour."

My Impression of the Paraguayan Chaco

By Lydia Warkentin
(Steinbach, Man.)

Secretary at MCC Asuncion

In the beginning of April I was fortunate in being able to visit relatives of both my parents in Colony Neuland. My trip lasted only from Sunday to Friday, so the impressions recorded here are fleeting ones which might well be different had I been able to spend several weeks or months in the Chaco.

I made the rounds by buggy, bicycle, truck or jeep. We travelled on dirt roads, some narrow, with low-hanging branches which one had to duck, others wider and showing ruts made by the tires of a jeep, tractor or truck. We passed through areas of dense bush as well as open plain, with grass 3-4 feet high and only a lone tree here and there. I saw remains of villages which several years ago had been the homes of people who had left for Canada, Germany or other parts of South America. Only a lone fence post or a neighbor's yard indicated where this farm could have been. One village we passed had only two farms left. The once tilled land now looked like virgin prairie again.

The heat was not as severe as it might have been, but combined with a strong north wind, it was almost unbearable during the early afternoon hours.

There is still much the people need before they will be living in as comfortable homes as we are used to. Because of the heat, refrigerators would be very convenient, as any left-over food will spoil. Meat does not keep long and much is wasted. Telephones, running water, a proper cookstove and hydro are all things of the future. If the village has a good well, up to ten farmers will draw water there for drinking and laundry purposes. Their own well water will be used only for cattle. Many women bake their bread in an outside oven made especially for the purpose. The bread they bake is delicious.

I was inwardly touched when I saw the little doll with which one of the children was happily playing. It was only a rolled up piece of material wrapped in a blanket and she cuddled it as if it was a costly doll. I saw no other toys around.

Most of the work on the cotton fields is done by Indian labor. The whole Indian family comes over and settles down—dogs and all—and they stay as long as 10 weeks at a time. The food and lodging must be provided by the farmer.

Every bed I slept on was homemade and had a wooden bottom and was padded with a straw or feather mattress. The furniture in the homes was simple, the chairs, benches and tables having probably

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Meat Canning Shows Significant Increase



MEAT CANNING for MCC provides protein supplements for many needy in various parts of the world. The top picture shows the MCC portable canner, while the picture at centre left shows volunteers cutting up meat, put through meat chopper at centre right. Canning and labelling is seen at the bottom left, while at right it is being packed ready for shipment.

Response to the 1958-59 MCC meat canning campaign has been very good. Relief Office reports an increase of 48,000 cans over the 1957-58 season. The extra supply means that MCC will be able to fill a few more of the many overseas requests which had to be turned down last year when meat stocks were exhausted. MCC wishes to thank all contributors for their generous participation and help in making this project a success.

The portable canner travelled 5,600 miles during the Nov. 1 to Feb. 24 season. Canning was done 50 days at 23 places in nine states with 207 churches participating. The largest joint project was a 10-day canning session in Indiana, with 52 Mennonite churches around Elkhart helping to process 13,740 cans of beef, poultry, pork and lard. All told, a total of 80,541 cans were processed, about 20,000 more than last year. Canner operators were two VS men: John Ruebke (Pretty Prairie, Kans.) and Maurice Slagel (Hydro, Okla.).

Local canning projects brought in 91,564 cans, about 28,000 more than last year. Lancaster Conference processed 39,252 of these at their stationary canner in Akron. Twelve other groups, including Kitchener, Ont., with 16,176 cans, contributed a total of 49,048 cans.

This year's increase is gratifying, but we need to remind ourselves

that hunger is still rampant in many parts of the world and the need for food, especially high protein meat, continues to be great. Korea, Vietnam, Jordan and Hong Kong are some of our chief recipients and there is no indication that the need in these countries is decreasing. So, as we say thank you for your gifts in 1958-59, we hope that you are already planning to give this project your enthusiastic support again next canning season.

Youth Work Not Static

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speaks to all issues. In doing so, the conscience of the person must be accepted. "He has to live with it," Rev. Redekopp said. Finally, counselling is not effective unless the person is actively engaged in some service.

Rev. Redekopp gave some pointed suggestions on how to meet the needs of young people in a practical way. Give young people new experiences in their church and social life, he challenged the workers. This need not be done by adopting the methods of the world, but by fresh approaches to old experiences. In this respect it is of primary importance that young people sense the presence of God in worship experiences, so easily marred by formalism, the superficial approach, and lack of opportunity for ex-

pression in song (congregational especially) and testimony.

Provide Christian Recreation

The social need of young people must also be met. There must be an "inter-action of souls," Rev. Redekopp declared. Worldly recreation need not be imported for this, but Christian recreation provided (i.e. recreation based on Christian principles with Christian motives). As a sidelight he commented that we should not be afraid to make blunders in public work. When one person makes a mistake, 200 may learn from it.

Young people want security, they want to feel that they belong, that they are needed, Rev. Redekopp said. This will come when they see the workers secure in their faith in God, when they are made welcome and put to work in a new group situation, and when they are accepted by the people around them. The need for recognition can be met by putting young people to work in Christian service.

Youth work is urgent, Rev. Redekopp said. If we do not help our young people and meet their needs there are those who will.

Rev. Redekopp's message was followed by three workshops, led by Abe Dyck, Newton Siding, Henry Konrad, Winnipeg, and Peter Isaak, Neepawa. Here some of the practical implications of the ideas expressed by Rev. Redekopp were discussed and applied to local youth work situations.

Current Problems Illuminated

After the lunch served by the members of the Springstein M. B. Church, the youth workers gathered for the evening session. Rev. H. R. Baerg delivered a message on the current problems facing young people.

All young people have problems, Rev. Baerg stated. They may not admit to them publicly, but a simple test will show that there are many more than even they suspect. These problems can grow out of all proportions if bottled up inside of young people and not given expression in counselling with others. Discussion leads to clarification, which puts the problem in its proper perspective and often suggests the solution, Rev. Baerg pointed out. Pre-occupation with problems leads to strong internal tensions that destroy peace, joy and inner harmony.

In preparation for the talk, Rev. Baerg had tested one high school group, one college group, and one group of single young adults already in their vocation. He found that young people in the high school age group had proportionately many more problems than single adults already established in the business world.

Areas of Problems Outlined

In breaking the problems down into areas, Rev. Baerg found that high school young people had less problems in areas of health and in meeting other people on a social

basis (social-psychological problems become acute when one meets new people constantly in the business world), but they had more problems in the field of sex, courtship, vocational choices, school relationships, and particularly in the areas of home relationships.

There appeared to be a relative lack of problems in the religious-spiritual field, which gave Rev. Baerg some concern. He was not sure whether they were just too smug in their spiritual life or whether the questionnaire had not touched upon relevant issues. He did believe that we needed to create problems and needs if there are none, for when problems cease death has set in.

A trio from the North Kildonan M. B. Church served in the afternoon, while a quartet from the central district sang at the evening session. Leslie Stobbe, provincial youth leader, served as chairman.

India Conference

(Continued from page 1-4)

made to have further institutes for Christian teachers. This first institute of its kind definitely furthered the cause of Christ in the schools.

75th Anniversary

On April 5 the 75th anniversary of Christian work at Mahbubnagar was celebrated. The 53 years of Baptist history and 22 years of Mennonite Brethren history were reviewed. It was my privilege to prepare a paper on "Great Things God Hath Done," which was read at the meeting. Many attended the services of thanksgiving. We invite readers to inquire and read the report and join the Christians at Mahbubnagar in giving thanks to God for the way in which He has blessed the work of His servants over a period of 75 years.

Easter Sunday

On Easter Sunday, March 29, many met for prayers in front of the Mahbubnagar church before dawn. The pastor, Rev. M. B. John, led the early morning resurrection services. Since it is the hot season, the church gathered again at 8 in the morning, when 14 were baptized by the pastor in the name of the Father, the Son and the Holy Spirit. Worship services followed.

Preparing for Return to Japan

Brother and Sister Jonathan Bartel and family are making preparations to return to Japan in June. The last part of their furlough year is being spent in study at the seminary in Fresno, Calif. They are scheduled to sail from the West Coast the third week in June.

The Bartels are serving under the M.B. Board of Foreign Missions, with headquarters in Hillsboro, Kansas.

A Week in Soviet Russia (2)

Construction on Grand Scale at Moscow

By Victor Doerksen

Again we were aboard the Blue Express and Moscow bound. Baranovitch, Minsk, Borissov, Smolensk—they passed in dreary procession. Of course, the time of year was not the best, but in comparison to the Poland we saw—whose "Wirtschaften" and present poverty are well-known—the stretch from Brest to Moscow presented a very dismal picture indeed.

The very landscape, a semi-flat monotony of scrub birch and mesa swamp, and the little clusters of ramshackle huts around the sea of mud which would, in a good summer, become a passable road for a few months; in the total absence of 20th century farm equipment—even a dire scarcity of the horses which even the Polish peasant boasts; these were the elements of the gloomy scene.

It must be added that this district is not to be compared to the rich farm lands of the Ukraine, or to be mistaken as a description of the agricultural failures in the Siberian steppes.

However, it is notable that we saw only one road, the Moscow-Brest trunk highway, that was passable under spring conditions. As we neared the great city the huts became more respectable and the rumour flew that these were the "dachas," the country houses which the state sells to its heroes-of-the-day. With their screened verandahs and summer kitchens they look like Winnipeg's older North End without paint. Later we were to discover that the dachas of important people were not spread along the western railway line and that their appearance was more imposing.

Immense Amount of Construction

Then we passed into a sea of cranes standing amidst the huge apartment houses going up and the old buildings going out. At first glance the sight of this endless array gave one the impression that a mistake in digits had slipped through the hands of the planning ministry. But we soon learned that when the government decides to carry out a plan it puts all of its almost unlimited power behind its project. The impressive Metro and even the seven impractical and grotesque "skyscrapers" give evidence of that fact. Our tours and personal inspections of the city showed us that the entire production of cranes for the last plan period was not standing on the huge field we passed entering the city.

We passed brick factories and older housing developments comparable to our post-war emergency housing, and saw the towers of the Lomonossov University rise on the Lenin Hills. We crossed the muddy Moskva River—approximately as



AT MOSCOW: The top picture was taken in front of the hotel in which Victor Doerksen was staying with the other tourists. From the Moskva Hotel you can see, left, the university, centre the National Hotel, and right, the Government Plan Commission. In the foreground are women doing the work of snow removal equipment on the Ochotny road, a traffic artery. The bottom picture shows some of the vast building projects around Moscow, which go ahead regardless of the weather.

(Photos by Victor Doerksen)

wide and as muddy as Winnipeg's Red—and pulled in at the Belorussian (White Russian) Station, one of a great circle of railway stations surrounding the hub city.

Moscow's "Main Street"

Our bus ride down Gorki Street to our hotel, the Moskva, was the first of many rides and walks on this "Main Street" of Moscow. Gorki Street, the original of the Stalin-alley of East Berlin, with its statues, important buildings (including the town hall, museums, theatres, newspapers and the few restaurants of the city) and above all its traffic—is not typical of Moscow.

The Moskva Hotel is literally in the middle of things. In a circle around it lie the Kremlin, the old buildings of the Moscow University, the Lenin Library, the National Hotel, the Planning Ministry of the USSR, the Unions Headquarters, the Bolshoi Theatre, the Metropol Hotel, the Lenin Museum and the GUM department store. When Red Square was cordoned off for a funeral ceremony our hotel became an island which we could neither leave nor reach.

Tour of the City

One of our first activities as a tourist group was the usual city tour, but one must give Intourist credit for making this tour startlingly unusual.

To begin we drove in an interesting variety of loops and circles around our hotel for about twenty minutes, coming to a stop in the huge Manege Square directly before it again. Those of us who had supposed that the driver was merely

gaining momentum before attempting the slight grade on Gorki Street were disappointed to hear the voice of our guide announce: "Now, if you would like to photograph, we will have a ten-minute pause," but our disappointment turned to a fine rage when we saw 65 German tourists obediently march out of the bus and line up to photograph the building they would enter and leave at least sixty times in the next five days.

This beginning set the tone for the whole tour. After making almost another circuit of the hotel we set off up Gorki Street to behold the selected wonders of the city.

We saw statues of Juri Dolgoruki, who founded the town of Moscow in 1147, Majakovski, the poet, and Maxim Gorki, whose plays are the standard fare of East Block theatre-goers.

Moscow Bookstore

A book store was pointed out to us as the largest in the Soviet Union. On the following day I could not find a Russian-German or Russian-English dictionary in its foreign language department nor an atlas of Russia in its extensive geography section. (I obtained these articles eventually, the latter at an institute of cartography where books were wrapped in maps for lack of wrapping paper.)

From Gorki Street we turned off down the wide street which circles the city. One is truly impressed by the wideness of the important thoroughfares but one is not left unimpressed by the lack of trees and lawns.

On this street we saw the small house in which Tchaikovsky lived and worked, and, directly opposite, the huge, towered apartment building, an achievement of the people which could have inspired a second Pathétique.

Competent Guide

One must mention the thoroughness of our guides, who conscientiously informed us of the height in meters, number of rooms, architect (if still alive and not yet in disgrace) and year of construction of more buildings than we could wave our cameras at.

Gaining momentum steadily we approached the Lenin Hills. Just before the university grounds we roared past the newly-famous five dachas, the homes of government leaders, while the guide pointed out the land on the other side as the grounds where the masterpiece of modern Russian films, "Wenn die Kraniche ziehen", was made.

We paused in front of the University. It is, if I recall correctly, 189 meters high, was completed in 1954 (extensive repairs are already underway) and if you were born in one room and moved to a new one every day you would be some sixty years old by the time you emerged—unless, of course, some future plan would include an addition to the building.

Nunnery Minus Nuns

On the way back to our hotel we passed the "Nunnery of Our Lady," which is preserved minus nuns, and drove through one of the old market streets which, in its present condition, is hard to imagine as the colourful place it must have been.

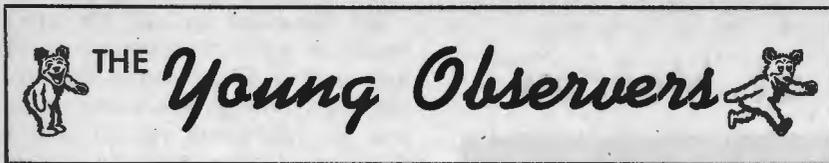
Meeting the people is relatively easy, but establishing a friendship or connection is very hard. During our short stay we contacted numerous muscovites, from students to black-market dealers and from sales personnel to opera singers, but all our contacts were kept brief by the Russian word which means "militia."

The Russian people are a warm and friendly people whose natures vary from, say, the Germans, the way the music of Rachmaninoff and Tchaikovsky varies from that of Beethoven and Mozart. They are a people that laughs and cries—although they have had little time for either in the last forty years. They are a people who, in complete ignorance of western civilization, are duly impressed by the fact that they have Sputnik and a pair of real leather shoes. It is difficult for the visitor to get used to the juxtaposition of fear (of General Eisenhower and his own police) and a kind of contentment (he is enjoying his highest standard of living to date), both of which lie uppermost in the make-up of the modern Russian.

No Place To Meet People

One of the most frustrating things of the spring trip is the utter lack

(Continued on page 8-1)



Let's Visit a Minute

Dear Boys and Girls,

When we memorize part of the Bible and hide it in our heart no one can take it away from us. It's a treasure that no one can burn. And when we get into trouble and are discouraged we do not need to hunt a Bible—we can recite a verse that we have learned. This has actually happened many times.

During the last war one of the big ships sailing across the ocean was torpedoed by a submarine. As the ship sank, the people scrambled into life-boats and rowed away from the ship. For many days these people were not seen by anyone. They had no Bible, but whenever they would become discouraged one of the ladies in one of the lifeboats would recite whole Psalms and other parts of the Bible and cheer up the people that way. Eventually they were rescued, but it is doubtful if the people had not despaired if this lady had not recited Bible verses.

Many years ago a priest took a New Testament from a boy and burned it. He told the boy that this was not a proper book to read. This brought tears to the eyes of the boy, but after a while he dried them up and began to smile.

"Why do you smile?" asked the priest.

The boy replied, "Because I was just thinking that you cannot burn those chapters which I have learned off by heart."

So when your parents and your Sunday school teacher ask you to memorize Bible verses, do it. You'll never be sorry—and they may help you very much in a time when you need them badly.

Love, Aunt Selma

The Bandit and the Books

The evening sun cast its last rays of light over a lonely mountain road in Sicily. The region was deserted; there was no house for miles around. No one liked to travel these roads after dark, for bandits and robbers were known to have their hide-outs in the mountains.

A traveller came up the steep path. As he arrived at the top he practically gasped for breath, for he carried a heavy load. He had a heavy bag on his back and a box under his right arm, all filled with books. He stopped to rest. He set the box on the ground and sat down on it. Then he loosed the bag from off his back and set it on the ground also. He had become quite stiff from carrying the load and his arm ached. Before the wanderer lay the landscape. As far as his eyes could see, the road led on and on.

The traveller sat and rested for quite some time. Then he arose hurriedly, arranged the bag on his back, picked up the box and continued on his journey. The road led downhill now, which was a help. He hurried along, for the sun was sinking fast.

He hadn't gone very far when he heard hoof beats behind him. A rider overtook him and barred the way. The traveller saw piercing eyes staring down at him. A black mustache added to the rider's fierce appearance. A dark cloak fluttered from his shoulders and his wide-brimmed felt hat nearly covered his eyes.

The rider and horse stopped short. The traveller looked up and said, "Good evening, Senor." Instead of

answering, the rider alighted and said sharply, "What's your business?" Surprised at the harsh tone of voice, the traveller answered, "Why, I carry books."

"Ah, how interesting," scoffed the rider. "You are just the man I am looking for. We'll burn these books immediately." He flung his coat open so that two pistols were visible to the wanderer. "You are the fellow," he continued, "who sells the evil books to the people. First we'll burn the books, then I'll shoot you, and burn you too. Understand?" The traveller stood there dazed and speechless. He knew now he had fallen into the hands of one of the bandits and this one would show no mercy. The robber thrust his gun before his face and said, "Get a move on. Put your books down and gather firewood. But don't try to escape or I'll shoot."

What was the poor man to do? All the while he gathered the dry twigs for the fire, his mind was working feverishly, planning how he could persuade the bandit that the books were not bad. In fact, they were good, for they were books of the Bible.

The flames shot into the air. The evening breezes fanned the fire and the sparks danced and flew. The traveller reached into his bag for the first of the books and leaflets when an idea struck him. "Excuse me, Senor, but before I burn these books and you kill me, let me read you something. Then you can decide if my books are good or evil."

The robber wrinkled his brow. Then he nodded and said curtly, "All right then, read. That's only fair, I guess."

Both men sat down near the fire and the dealer in books began to read. He held the Gospel of Luke in his hand and read thus: "A certain man went down from Jerusalem to Jericho, and fell among thieves. . . The bandit sat quietly looking into the fire. At last he muttered, "That book's not bad. Lay it aside, we won't burn it. Another one." The traveller reached into the bag for the St. Matthew Gospel. This time he read: "Ye have heard that it was said by them of old time, Thou shalt not kill. . ." The robber interrupted him with, "A difficult lesson indeed, but not bad. Lay that book aside also. Read more." The next book was one of the Apostle Paul's writings, the Book of Corinthians. The traveler read the whole of chapter 13 and when he came to the last verse where it says: "And now abideth faith, hope, love, these three, but the greatest of these is love," the bandit was quite impressed. He said, "That's very well written. We won't burn that one either." And so they read on. And each time the bandit would say, "Lay that one aside, too," until the traveller said, "That's all, Senor."

"Impossible! Out with the bad books, the ones you sell to the people." The traveller insisted there were no more, but the bandit would not believe him. He jumped up, knocked the box over and kicked at the bag, but it was empty. He had to admit that he had found no bad books. To the traveller he said, "You may go."

The next morning the missionary, for that was who the traveller was, stood at the market place in the village and sold portions of the Bible. Nearby a donkey was on sale and a group of men had gathered around it. The missionary greeted them with, "Good morning, gentlemen. May I read something about the Lord Jesus to you?" They answered, "Certainly," never having heard of Him before. The traveller read the story how Christ rode into Jerusalem on a donkey. The men found the story interesting. "How much does a book like that cost?" "Oh, very little—only 5 pennies."

The men dug into their pockets. Suddenly someone called, "Halt!" Everyone turned around to see a huge man shout, "This book dealer is a dangerous man and his books are no good."

A mob gathered. A crowd of yelling angry people crowded around the missionary. Some yelled, "Down with the foreigner." Others, "Throw him down," and a group said, "What are these stones for?" Some began to pelt the unfortunate man with rocks, while others clenched their fists and got out their knives. His books flew in all directions.

Suddenly a loud voice was heard

over the din and clamor, "Make room, make room." A horse and rider came pelting along and the mob flew apart. A black cloak fluttered from his shoulders, his wide-brimmed hat sat jauntily on his head and the mustache trembled in his face. His black eyes took in the whole situation. "What's going on here?" he demanded. "Leave that man alone."

"But, he sells wicked books," someone tried to explain.

With a wave of his hand the rider quieted them all. "Bad books, you say? Not a bit of it. They're good books, every one of them. I myself am convinced of it. So, let the man go. Whoever tries to harm him will get it from me." The people moved aside to let the missionary pack up and leave undisturbed. Once he looked back and received a friendly wave from the rider.

* * *

Many years passed. The missionary had returned to his home in England. One day he received a letter, but the name of the sender was unknown to him. The letter read as follows:

"Dear friend: Do you remember the time I stopped you on that lonely mountain road? I am not a bandit anymore, for I could not forget those words you read to me at that time. Many thanks! Those words saved me from a wicked life. . ."

Our Hymns of Praise

By J. Mark Stauffer

This is a new book of hymns written for children of primary and junior classes. Many children's favorites have been included in this edition, as well as new songs for children (in which the author has matched verses appropriate to children's worship to melodies lifted from the works of the masters).

This book contains 199 songs, of which 106 are one-part songs, 79 two-part songs, and 14 three-part songs. Approximately 58 songs are about God, the seasons, worship and thanksgiving; approximately 42 songs are about the life of Jesus. The remaining songs are about the Bible, Sunday worship, love to parents and friends, morning songs, evening songs, table songs, and lullabies.

The book size is 7½ by 7¼ inches. It is illustrated with full pages of black and white and two-color artwork. Clothbound cover and large bold print.

This songbook is endorsed and recommended by the Canadian M. B. Sunday School Committee.

Price: \$2.50 each

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

But Not Forsaken ☆

by Helen Good Brenneman

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(7th Installment)

"Our" family has had a lot of trouble the last few years. I lost my parents. We lost our home and everything we owned. When my husband was taken, life seemed unbearable. The children and I and two of my sisters were herded into a refugee camp in Poland, along with hundreds of other refugees. You know what those camps are like."

Maria noticed that the women nodded their heads soberly. Only Justina posed indifference, as she swaggered her walk and froze the distant landscape with her cool eyes.

"There was a preacher in that camp, a Hugo Jung, who set up a chapel in a dilapidated room and preached night after night. He never seemed to get tired. Since we had nothing else to do, we carried our blankets and benches into that room and listened by the hour. He told us what we needed. There is a God of love, a Father who—who cares."

Her voice caught a little, but she continued. "The strange thing about it was that the camp was in a town called Kamenez, which means 'Stony City.' but it was there that my heart melted. Today I trust Christ, and I am no longer alone."

"Mother, did you see—" The children had slowed their pace to let the slower feet catch up. But Rosie knew when not to interrupt and seeing her mother's face, she and Hansie blended into the background again.

There was silence, everyone snug in his own thoughts, behind the wall of his own reserve. Only Maria had let down the drawbridge to her private life. For a moment she was ashamed, wondering what had made her tell her most precious story, a pearl she had learned not to cast before swine. Actually, though, she had felt compelled to tell it. She felt her cheeks flush and her heart pound, not from walking, but from sharing her inmost life with those who might not understand.

"It must be wonderful to have faith," Frau Schaeffer finally remarked, after a silence that was heavy with emotion.

"It starts as a grain of mustard seed."

Justina's expression was no longer carefree as it had been when she walked ahead with the children.

"Oh?" She kicked a piece of gravel with her foot. Hard lines showed in her face as she spoke.

"Faith is for the blind, the gullible." Her expression softened as she

saw her words sting the mellowed mother beside her. "I'm sorry, but how can anyone but a fool believe there is a God in a world like ours? If you are not blind, then your God is."

They had been walking for several hours since lunch and were beginning to see women along the road, old women, middle-aged women, picking up sticks here and there to carry back to their homes in the near-by city. As though to illustrate Justina's acid remark, a little withered old lady of probably seventy years, meagerly dressed in threadbare clothes, appeared from the brush at the side of the road to trudge heavily homeward. She carried two bags on her back, one filled with tiny twigs gathered along the way, the other with little chunks of coal which she had no doubt picked up along the railroad. Although the sight of her proved that they could not be far from their destination, although they began seeing duplicates of her all along the way, her appearance cast a shadow of greater gloom upon the small party.

"Ask that old Granny if she believes there's a God."

Maria did not answer. It was an old story. But the fact that the words came from the mouth of a mere child hurt her anew, made her pray that Rosie, young Hans, and Lenie would be spared such a bitter attitude.

For a moment she saw again the multitude of people, cattle, wagons, and autos rushing out of Stony City. She heard again the shouts of impatience and fear and rage, the wails of the old people, the cries of the babies. She saw here and there a little child screaming for its mother and a terrified mother reaching for little hands that had been pushed from her own. She remembered that frightened crowd of people pushing ahead of the oncoming army. She remembered how all of a sudden her sisters were no longer beside her, how suddenly she had to push on alone with the children. And then she had looked to heaven and had prayed, and there had been that wonderful closeness of her newly discovered Friend. Others couldn't see Him; they laughed in her face; they screamed, "Where is your God?"

She did not answer Justina immediately. Walking took more strength than her scanty rations afforded; talking should have been

eliminated, except that she felt the words meant life to those to whom she spoke. Finally she answered, a little haltingly but with a new lilt in her voice.

"I know it sounds foolish to you, Justina, and it's not easy to explain. It's like a verse I read in the Bible once. Even though I may be cast down by the world, I am never forsaken by God. The Lord is my shepherd; I shall not want."

She did not say "Amen" but her soft voice had an "Amen" ring to it, and they walked on in the benediction of it.

It was with more humility that Justina finally spoke, noting with annoyance how interested her mother was in her reply.

"I'm sorry, Frau Penner, but I can't be that easily convinced. Your hypothetical God is a God of love. Yet—"

She hesitated and glanced experimentally at her mother.

"Yet outside my own mother and a few souls like her I have seen nothing in this world but hate. Oh, they preach love from the pulpits, but the preachers themselves would steal a load of potatoes if they had a chance. They deal in the black market like anyone else. I've seen 'God-loving' souls walk right out of church and pat their children on the back for stealing coal from a government truck. It's every man for himself in this world."

Seeing that there was little use in discussing the subject further, the group continued in silence, joined now by other homeward-bound pilgrims trudging beneath their sacks of potatoes, coal, or wood. For a number of miles Maria had noticed that it was the children, now, who could hardly keep up with the steady pace of the travelers. Turning around, she saw that Hans's heavy shoes were dragging and that there were tears in Rosie's eyes.

"I'm so tired, Mamma, my feet feel awful, and I think supper time will never get here. Can't we stop just once more? Just for a little rest, please?"

The women looked sympathetically at the children, but also glanced at the location of the sun, now spreading its bright wings across the western sky. Maria read their thoughts.

"We have made you stop so often, and it will be dark before we get to the city. We won't mind if you go on, though we were glad for your company." She knew that she would not have to walk alone, for now the cobblestone street was heavy with traffic on foot, people hurrying home to their families after their days of scavenging, bargaining, or stealing a few things to keep themselves alive.

Justina was quick to take the cue. "I think we ought to go on; we can't afford to lose any time, can we, although it's been nice to talk with you."

A little reluctantly the older women agreed with the girl. They reached a tavern, dimly lighted, and Maria turned aside with her little ones, hoping to obtain a hot drink, at least for the children, at not too exorbitant a price. They said good-bye regretfully and parted, Maria wondering what, if any, lasting impression her words may have made. Hers was a simple faith. She knew of no complex answers to give to complicated questions people threw at her.

They had almost reached the door when she was startled to hear a low voice behind her and to feel the sudden clasp of a hand on her arm.

"Frau Penner, thank you for what you said to us. Pray for us. Justina has been deeply hurt." Frau Schaeffer turned and hurried back to the highway to the others who impatiently waited for her there.

CHAPTER VI

It was midnight. The part of the railroad station which had not been demolished by the blitz was cool as the night outside. Perhaps the dim lights made it seem a little warmer, but the floor beneath Hans's tired feet was possessed of a cold ugliness that crept up through his thin soles to the rheumatism in his legs. The atmosphere in the train station was dim with smoke. People huddled together on the floor to keep warm. Every now and then the cry of a baby went up from some large bundle of dark blankets, reminding Hans of his terrible errand. Today, after sitting at her bedside for many long hours, he had seen little Lenie pass away. How could he tell Maria?

Humanity was at its worst in a train station at night. Almost automatically Hans tightened his grip on the little worn purse in his pocket, passing swiftly by a group of hoodlums whispering together in a corner. But the hoodlums were not watching him; they were motioning toward a group of taffy-haired young women—girls who were out in the night making a living the sad, desperate way; girls driven to dire straits of immorality to earn a little bread for hungry families at home.

Had there been enough bread for Maria and the children while he was gone? Would the factory give him his job back after he had disappeared without any notice at all? What must Maria think by this time?

Diving out of the west door of the station, Hans broke into a run, wondering if he should have wired Maria. He had told her before he left, though, that he would stay long enough for the child to have a thorough examination. And he couldn't wire her about Lenie's passing. He must take Maria in his arms when he told her; he must repeat some of her favorite Scriptures even though he took no stock in them himself; he must be there.

(To be continued)

Bob Cook Lashes Jazz Combo in Church

"Bringing a jazz combo into a church is not only in poor taste but is an insult to God," a nationally known religious youth and publishing leader in Wheaton, Ill., declared recently. Dr. Robert A. Cook, vice-president of Scripture Press and board chairman of Youth for Christ International, took straight aim at a church in Norwalk, Connecticut, which recently heard a four-piece jazz combo at its regular Sunday service in an effort to reach more young people.

"Jazz is for the body," declared Dr. Cook, "and to bring this type of thing into worship is to repeat the error of God's ancient people as recorded in the Old Testament. Before the Balaamites knew it, the praying was out and the swaying was in. The sincere worshiper can not help but be offended, bewildered and distracted at best by such music. Even the members of the combo, by their own admission, thought it was 'corny.' We need definitely to talk in the language of the society in which we live, but we do not need to drag the night club into the church in order to communicate with people who occasionally attend a night club."

Dr. Cook went on to say that the musician who seeks to bring jazz into the secret sessions of the soul

with its God are really asking for the frustration they feel. "Religion at its best," he emphasized, "does not bring you the jingles and catchy rhythm tunes but the hymns that have stood the test of time. I've seen many people die, in my years as a minister, but I have yet to hear one of them ask for the 'St. Louis Blues' or 'Lover, Come Back to Me' as they lay dying. When people are most sincere they want songs that put them in touch with God."

The publishing executive who served as president of Youth for Christ International for nine years was severely critical of any attempt by the church at entertainment. He stated, "The magic of the church is not in the field of entertainment. It lies in the authority of 'Thus saith the Lord'—the truth of the Bible brought to bear on daily living and human problems. Young people by and large are not begging the pastors to drag the world's music into the church. They know where to get it. What they want from the church is that something for which they hunger when they turn from the world jaded and sated. Religion is no fuddy duddy thing to youth. They want something to die for, not a round of entertainment."

churches, literally crammed with caskets of Czars and inestimable treasures of religious art, and museum collections in the State Chamber of Arms and Hall of Russian Applied Arts leave one breathless. Until recently a dark mystery for most Russians, it is now open to all. The parks and squares throng with tourist groups that swarm in and around all the buildings except the relatively small complex in the northwest corner where Soviet policy is made—the new holy of holies.

(To be continued)

Impressions of Chaco

(Continued from page 3-4)

been made personally by the owners. Chairs were limited as well as other furniture. The dishes on the table were plainer than those found in our North American homes. The meals were simple and I particularly enjoyed the sweet potatoes and the kaffir brown bread. The butter is always served unsalted in Paraguay and you add salt to taste.

One family told me they had lived several months without owning a clock and had depended completely on the sun and stars to tell time. They told of a man who had planned to leave for Filadelfia, Fernheim, with his oxen early next morning. After what he thought was several hours sleep, he hitched up his oxen and started off. The night seemed endless and when he reached his destination the sun finally rose. Unknowingly he had left his home around 11 p.m.

In Filadelfia I visited a home and while looking through the orchard remarked about the lovely oranges, grapefruit and tangerines. "Our tangerines are not ripe yet, but the neighbor's are." Before I realized it, I had my hands full of tangerines. I hesitated. "This is not stolen fruit," they laughed. "We are in the Chaco now. When the neighbors have some, we do too. When ours will be ripe, they will get their supply here."

Whether this is the case all over, I don't know, but these neighbors surely got along fine together.

Future Subscribers

Born to Mr. and Mrs. Ben Voth of Chilliwack, B.C., a son, Rodney Benjamin, on April 11.

Born to Mr. and Mrs. Frank Hamm of Chilliwack, B.C., a daughter, Wendy Jane, on April 16.

Born to Mr. and Mrs. Jake Geddert of Ocean Falls, B.C., a daughter, Laura Jane, on April 8.

Born to Mr. and Mrs. Peter Martens of Vineland, Ont. (formerly Winnipeg) a daughter, Elaine Darlene, on April 10—a sister for Kenneth.

Week in Russia

(Continued from page 5-4)

of places where one can meet friends or relatives or even just sit down for a cup of coffee or a sandwich. On the one hand there are the high-class hotel restaurants and the famous provincial cafes like the "Georgian" and the "Ural" on Gorki Street. The other alternative is a Russian cafeteria, where one never really gets out of the line which forms before the coat-check window.

One cannot indulge in a nightly stroll around the Kremlin (which is, by the way, the only thing that can be done in Moscow after 11 o'clock) without being approached by young men around twenty years of age who offer—immediately, or after a cautious introductory spiel—to buy every article of clothing you own, and especially cigarettes, nylons and chewing gum. Rubles are not scarce but the lack of quality consumer goods, simply of clothing that looks like clothing, makes the black market a very lively concern despite fear of the ever-present uniforms.

Meeting a Capitalist

One of these successful capitalists not only helped a party of our group to find a record shop, but also bought his records for him. The logical result was that he was invited to the hotel room so that the gift could be returned in some small way. Once in the room he was able

to make his buying pitch, and, having bid successfully on several articles of clothing—it did not matter that they were worn out and several years out of style—he put on the new acquisitions beneath his street clothes and beat his retreat by a rear door.

Little has been said of the city of Moscow itself and little will be said in this report. Much of the city is very ordinary; there are ordinary residential areas and ordinary slums. The two most famous things are also the most outstanding features. The Metro subway is remarkable not only in its unique construction but also in the fact that it is a huge and at the same time efficient installation. The praises of the 62 miles of tunnel running past 43 stations whose 140 escalators transport 30 per cent of the daily passenger traffic have been sung far and wide. What impressed us was the complete cleanliness and businesslike operation seen in things like the speed of the unbelievably lengthy and steep escalators, the sixty-second train service and the simple ticket machines (It costs only 5 cents to ride the Metro all day).

The Kremlin

The Kremlin cannot be dealt with in an article of this length. Regarded as a holy of holies throughout the centuries, it has escaped the ravages of revolution and war. Its

To Make Sermons Understandable

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Confusion, misinterpretation and false assumptions result when we read the Bible without a knowledge of Oriental customs. But you do not need to visit the Middle East—in this textbook, fully documented, we have set before us the habits of life of the people in Palestine, Syria, Babylonia, Egypt, the Sinai Peninsula and the desert land to the south. One would have to stay in the Orient for years to gather even a fragment of the information you will have in this book.

Price: \$4.00

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Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Roman Catholics Reported To Be 'Thirsting' For Word of God

A tremendous increase in Bible-reading among Roman Catholics was described by a professor of sacred Scripture at the recent 35th annual conference of the Catholic Library Association in Chicago. The Rev. John F. McConnell of Maryknoll Seminary, Glen Ellyn, Ill., told school, hospital and parish librarians from across the country that the "thirst for the Word of God" has become a characteristic of the Catholic Church's life. This new love of the Scriptures, he said, "has gone hand in hand" with a renewed appreciation of the Church's liturgy and a "fresh vision" of the Church as the mystical body of Christ.

Asserting that this heightened interest in the Bible is "widespread and intense," Father McConnell declared, "It is no fad, no mood of the moment, no mere by-product of the popular interest in the Dead Sea Scrolls or the Gnostic manuscripts. It is a deadly serious affair, at least for the younger Catholics of our day," he said. "They really want to know the Word of God, and are prepared to give time and effort to the study of the Scriptures." (Father McConnell was chairman of the translation committee for the New Testament produced in 1952 by the Confraternity of Christian Doctrine, a revised Catholic version.)

Baptist Educator To Make Africa Study

A Wake Forest College professor who believes that Christianity and other religions may be at dangerously low ebb in Africa will spend at least eight months in that continent lecturing and observing. George McLeod Bryan's tour will be financed by grants from the Rockefeller Foundation, Danforth Foundation and the newly-inaugurated leadership exchange program between the United States and South Africa. Bryan, an associate professor of religion, is one of the few persons who have been chosen for the exchange program.

The Danforth grant is aimed particularly at a study Bryan will make of the place of religion in Africa's newly-created colleges and universities outside the Arabic countries and the Union of South Africa. "People who have been anti-missionary are now in the ascendancy in the independent countries," Bryan said, "and higher education may develop without a vital religious concern. This means, of course, that the coming leadership in Africa may be without religious background." He

is interested in determining as far as he possibly can the "status of Christianity, the status of the Western world, and the role of communism" in Africa.

An Example of 'Practical Christianity'

One of the most unusual by-products of the Billy Graham Australia Crusade was the formation of the Sydney Christian Employees' Fellowship. Some observers believe that the work of the Fellowship in the immediate future will rapidly exceed the total effect of the present Crusade. At any rate, as one evangelical put it, "they are organized and active and one of the most heartening examples of practical Christianity in Sydney today."

Nearly 70 Christian fellowships, established in Sydney business houses, banks, workshops, insurance offices and in departments of the public service have united to present a strong corporate witness and to help one another. The organization now formed, the Sydney Christian Employees' Fellowship, has members representative of all denominations.

The fellowships are rapidly increasing in number. They hold lunch-hour meetings for prayer and Bible study, and Christians find a valuable support in what may sometimes be a difficult working environment. Young Christians entering employment find understanding and ready help in an employees' fellowship. Ministers and leaders of church youth groups are advising their young people setting out on their first jobs to look for an employees' fellowship.

Young American Woman Serving Among Laos

Within 20 miles of Vietminh Communist forces, a young American woman missionary is trying to win primitive tribesmen away from animal sacrifice. She is Dorothy Berndt, 25 years old, of Santa Ana, California, who went there to teach Christianity to the Kha tribespeople and landed in the middle of border disputes. Vietminh troops from North Vietnam occupied a dozen nearby Kha villages. The Laotian Army established an advance base in Thakahong, a sleepy foothill hamlet of 75 small farmers and merchants.

Miss Berndt studied linguistics in an effort to devise a phonetic script for the Kha tribespeople, who have no written language. She started Laotian language training in a mission in Singapore in 1957. Then

she moved to Laos to live with a Laotian family for six months to practice Laotian and learn as much as possible about the habits and customs of the people. She now lives with a Swiss couple, M. and Mme. Jean Jacques Dynant of Geneva, and a new American arrival, Rosemary Foote of Whittier, Calif. All belong to the China Inland Mission, which was ousted from China in 1952.

The mission residence is situated in the center of the single-street town. There the Khass go to trade handicraft and other goods for store-bought material. Hundreds of them stop daily to sell their wares in front of the mission's large multicolored posters explaining the Gospel. Usually they linger to listen to gospel recordings in their own language.

The only converts thus far are two brothers who joined the Christian church with their families. "Without a word from us they de-

stroyed all the sacrificial altars and spirit temples in their huts," Miss Brendt reports.

Churches Developing Despite Persecution

Some fascinating as well as disturbing glimpses of Christian witness in Greece were recorded by Professor R. A. Finlayson of Great Britain, when he toured the country last year. In a report to the Evangelical Alliance in London, Professor Finlayson noted severe persecution of Protestants in some areas, and a growing evangelical faith.

Part of his report reads: "In the four weeks that I have travelled through Macedonia, my impressions have crystallized into a conviction that there is an upsurge of evangelical life in this ancient land that may yet be Greece's reviving. In some cases it has led to persecution, which has ranged from merely petty to the oppressive and violent."

Missionary Delivers Series of Messages

By Mabel Friesen

Carman, Man. — Rev. Theodore Martens, who with Mrs. Martens is home on furlough following missionary service under the M. B. Conference in the Belgian Congo, served as guest speaker at the local Gospel Light Mission Sunday morning and evening and Monday evening, April 26 and 27. Rev. Martens spoke on evangelistic themes.

The text for the Sunday morning service was Matt. 16:13-18. Here Christ asks the disciples who the people in general say He is. The public had seen and heard Him for the approximately two and a half years of His ministry. Yet He was accepted only as an extraordinary person and not as the Messiah, the Saviour of the world. However, in the final analysis, it is a very personal question and, as in Jesus' day, this question must be answered by each one individually.

Sunday evening the message was based on John 4:31-39. Christ refers to the redemptive work on the cross yet to be fulfilled at that time. Today the unfinished work of the church is to proclaim the good news of salvation.

As a basis for the Monday evening's message Rev. Martens read Romans 10:1-13. Here we learn that being zealous, sincere, and trying to keep the law will save no one. As long as we reject the Saviour we are none of His. When we have become children of God we are responsible to proclaim the Gospel further.

Following each message Rev. Martens reported on the work and its difficulties in the Congo. The native churches, Rev. Martens stated, must be taught to be self-governing, self-supporting and self-propagating. Teaching the natives

these principles is extremely difficult. The reports of the work on the six mission stations where the Martens have served were well-illustrated with slides.

The Congo, in its state of immorality, envy and rise of nationalism, is much in need of faithful Christian workers, literature and financial support. The missionaries covet the prayers of the believers at home.

The meetings were well attended and special music was provided by soloist Peter Enns and two songs by Mr. and Mrs. Clifford Friesen.

Rev. Peter W. Martens, pastor of the church, closed the series of services by wishing Rev. Martens God's further blessings and guidance and admonishing Christians to be much in prayer for this needy field.

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Weddings

Schmidt—DeFehr

Miss Evelyn DeFehr, daughter of Mr. and Mrs. Frank DeFehr of Abbotsford, B.C., and David Schmidt, son of Mr. and Mrs. Peter Schmidt of Sexsmith, Alta., were married on April 9 in the Abbotsford Mennonite Brethren church. Rev. H. H. Nikkel officiated.

The bride's attendants were Elsie Isaaks of Vancouver and Helen Schmidt, sister of the groom. Best men were the bride's twin brother Eldon and a cousin, Ernie Schmidt. Miss Nettie Dyck played the wedding music.

The honeymoon took the couple through the United States to Alberta, with a stop-over at Prairie Bible Institute to attend the graduation of the bride's brother, Eldon.

Gobbett—Mueller

Miss Erna Mueller, daughter of Mr. and Mrs. Henry H. Mueller of Abbotsford, B.C., and William A. Gobbett, son of Mr. and Mrs. Herbert Gobbett of Creston, B.C., were married on March 28 in the South Abbotsford Mennonite Brethren church. Rev. W. P. Bunt officiated, assisted by Rev. W. Neufeld.

Mrs. F. J. Friesen (nee Olga Mueller) served as organist, while

Rita Mueller was maid of honor and Kathryn Mueller bridesmaid. Wes Bunt was best man, and Lee Curly and Bruno Mueller were ushers.

The couple travelled to California for their honeymoon. Both the bride and the groom are on the teaching staff at Smithers, B.C.

Wiens—Taylor

Eleanor Helen Taylor, daughter of Mr. and Mrs. Chesley Taylor of Toronto, and Jacob Wiens, son of Mr. and Mrs. Peter Wiens of Clearbrook, B.C., were united in marriage at the Grace Baptist Church of Toronto on April 18. Rev. A. H. Horne officiated, assisted by Rev. Henry Voth, pastor of the Willowdale Christian Fellowship.

The bride was attended by the Misses Wendy Woodruff and Pearl Barber, and Linda Schwab, cousin of the bride, was flower girl. The best man was Ben Doell, while ushers were Bill Steeley and Bud Taylor. Mrs. eGorge Woodruff was organist and Mrs. Artrude Doell sang "A Wedding Prayer" during the signing of the register.

Among guests at the wedding were the groom's parents, Mr. and Mrs. Peter Wiens from Clearbrook, B.C.

The bridal couple left on a honeymoon trip to the New England states, after which they will make their home in Toronto, where the groom is employed with Caldwell Sound Equipment Limited.

The child is survived by her parents, Mr. and Mrs. A. P. Krahn; her maternal grandparents, Mr. and Mrs. C. W. Sawatzky of Abbotsford, and her paternal grandparents, Mr. and Mrs. P. G. Krahn of the Arnold district.

Mrs. Jacob Schmor

Mrs. Anna Schmor, 82, of Abbotsford, B.C., passed away on April 8 in the MSA General Hospital. Funeral services were held April 12 from the Clearbrook Mennonite Brethren church. Rev. A. Konrad officiated, assisted by Rev. J. F. Redekop and Rev. H. H. Nikkel.

Mrs. Schmor was born in Hampden, Nebraska, on January 22, 1877, and came to Saskatchewan 60 years ago. She had been a resident in the Abbotsford district for 14 years. In 1894 she was married in Henderson, Neb., to Jacob Schmor, who predeceased her in February of 1954.

Survivors are two sons, Herman at Hepburn, Sask., and Jacob in Winnipeg; two daughters, Mrs. George Burgess (Nettie) of Sumas district and Catherine of Clearbrook; 11 grandchildren, one sister, Mrs. Peter Buhr of Reedley, Calif., and two brothers, Frank Buller of Dinuba, Calif., and Abram Buller of San Jose, Calif.

Obituaries

Mrs. H. B. Heppner

Mrs. Katherina Heppner of Abbotsford, B.C., passed away in the MSA General Hospital at Abbotsford in her 75th year. Funeral services were held from the Grace EMB church on April 16, with Rev. H. P. Wiebe officiating.

Mrs. Heppner was born in Marion, S.D., on July 20, 1886, and had been a resident of the Abbotsford district for 22 years. She was married to H. B. Heppner in Rosthern, Sask., in 1906. Her husband predeceased her in 1954.

Survivors are four sons, Abe of Niagara Falls, Isaac of Lynden, Wash., Jack of Matsqui, and Nat of Abbotsford; two daughters, Mrs. Victor Yeoman of Aldergrove and Mrs. Edwin Dyck of Matsqui; 17 grandchildren and three great grandchildren.

Baby Krahn

Agatha Mae Krahn, infant daughter of Mr. and Mrs. A. P. Krahn of Clearbrook, B.C., passed away April 9 in the MSA General Hospital. Funeral services were held from the Garden Chapel Funeral Home, with Rev. C. D. Toews officiating.



Pre-Professional Workshop Held at Prairie View

More psychiatrists, psychologists, social workers and psychiatric nurses are urgently needed to provide the better mental health facilities the public is demanding. The question is, "Where will they come from?"

This was the underlying premise for an all-day pre-professional workshop held at Prairie View Hospital, April 15.

Twenty-two upper-class college students and five instructors were selected from applicants for this workshop. Students came specifically to explore, in a clinical setting, the professional possibilities of psychiatry, psychology, social work, psychiatric nursing and related fields.

Central Kansas colleges participating were Friends University, Wichita; Kansas Wesleyan, Salina; Marymount College, Salina; McPherson College, McPherson; Tabor College, Hillsboro; and Bethel College, North Newton.

Prairie View staff members conducting the workshop included: Dr. Thomas F. Morrow, medical director; Elmer Ediger, administrator; Dr. Harold Vogt, clinical psychologist; Walter Drudge, social worker; and Elsie Martin, R.N.

The workshop was sponsored by the hospital and staff in line with the National Mental Health Week emphasis this year, "With Your Help, the Mentally Ill Can Come Back." The Patient Council of Prairie View served as hosts and guides for a tour of the hospital.

Summer Service Personnel Needs

Special NIH Project

MCC Summer Service announces the launching of a new research project at the National Institutes of Health, Bethesda, Md., beginning June 22 and continuing through July and August. Openings for 12 girls to participate in a series of Mental Health tests are now available, in addition to the 10 openings for women announced previously. Financial arrangements will be the same as those of the regular unit—\$120 a month plus maintenance.

Personnel Needed For Other Units

Ten men for the regular summer unit at NIH, beginning June 8—\$120 a month plus maintenance.

Six psychiatric aides for Minnesota State Hospitals, beginning June 18—\$80 a month plus maintenance.

Four education-recreation supervisors for Laurel Children's Center,

beginning June 11—VS financial basis.

Two education-recreation supervisors and two DVBS teachers for Wiltwyck School for Boys, beginning June 11—VS financial basis.

Six education-recreation and DVBS supervisors for New York migrant camps, beginning June 23—VS financial basis.

Hospital at Banmethuot A Great Help

The 18-bed general hospital built by Paxmen on the Christian and Missionary Alliance leprosarium compound at Banmethuot is proving a real boon to the MCC medical staff.

Elfrieda Neufeld, R.N. (Hepburn, Sask.), writes: "Since tuberculosis is very prevalent in this country, we have set apart one corner of our hospital for T.B. patients. They have been struggling along with drugs given them to take at home, and they come three times a week for injections of streptomycin. The best cure for T.B., of course, is bed rest. We see that bicycling miles for one injection of a drug can undo much of the good this drug should accomplish. In the hospital we can make sure our patients are on bed rest, get their daily drugs and injections and are away from people they can infect."

An important aspect of the work is teaching. A 5-day-old baby, whose mother died at childbirth, was brought to the hospital by relatives. Most babies like this have very little chance for survival since people do not know how to go about preparing milk and food for them. After a week of instruction on how to prepare powdered milk with sterile water and how to keep the baby clean, apprehensive MCC nurses sent the family home. A week later they came back for more powdered milk, proudly displaying a healthy baby that had gained eight ounces.

Personnel

On April 13, five Paxmen left Akron to begin two-year assignments in Europe. They are: John G. Amstutz, Dalton, Ohio; Herman Zuercher, Wooster, Ohio; Norman Leichty, Wayland, Iowa; Dale H. Linsenmeyer, Beatrice, Neb.; Menno Hildebrand, Greta, Man. The men will be serving in construction and agricultural development projects.

Farewell Held For Ernst Wyss

The Ernst Wyss family returned to their native Switzerland March 18, after a four-year ministry among Vienna Mennonites. A farewell service attended by some 100 persons was held for them March 15.

During his term of service, Brother Wyss has seen the work develop from a handful of Mennonites meeting for worship in YMCA facilities to the establishment of an official congregation worshipping in its own chapel.

COLLEGES

Tabor College

Faculty Changes Announced

Two members of the music department staff will be leaving Tabor College at the close of the current school year.

Archie Kliewer, who has served as director of Tabor's radio program, "College Chapel Hour," and as instructor in voice since 1952, will move to Urbana, Ill., where he will begin graduate study toward a doctorate in music at the University of Illinois.

Also submitting her resignation is Josephine C. Elsen, assistant professor of piano and music theory, who has been in her present position at Tabor since 1952. Larry Feil, whose appointment to the music staff was announced in a recent issue, will assume part of the teaching duties which the departure of these two staff members will leave vacant.

Two Men on Leave

In the division of natural sciences, two instructors will be on leave of absence to continue graduate studies toward their Ph.D. degrees.

Clarence Harms, instructor in biology, will be studying in the zoology department at Minnesota University. Kenneth Loewen, assistant professor in mathematics, will attend Pennsylvania State University.

William J. Johnson, associate professor of chemistry who has been on a one-year sabbatical leave, will return to his teaching duties at Tabor this fall. He has been studying toward a doctorate at Kansas State University.

Also returning after a year's leave of absence is Raymond F. Wiebe, business manager, who has been engaged in graduate studies toward a master's degree in business administration at Fresno State College.

John F. Wiebe, who has served as acting business manager this year, will assume the newly-created post of director of alumni affairs.

Degrees To Twenty-Eight

Twenty-eight seniors will receive their Bachelor of Arts degrees at Commencement exercises Monday morning, May 25. The three Canadians in the graduating class are Franz Dyck, Coaldale, Alta.; George Schroeder, Steinbach, Man.; and Jake Thielman, Chilliwack, B.C.

Mennonite Brethren Bible College

Of late, students have observed that the chapel has been much in use. A peak through the crack of a partly-opened door would reveal a stage—the state is not the stage that you would see at a morning chapel service, no, it has become the room of a European family. Actors are on the stage rehearsing their roles. Directors are here and there and everywhere making last

minute changes in script and scenery. The play, written by one of the students, directed by students and acted by the students was performed Friday and Saturday night, April 24 and 25.

A public speaking contest held on the night of April 18 proved to be very interesting and not a little amusing to the audience. The speakers and their topics were as follows: Harold Redekopp, B.C., "Gossip"; Alvina Bergman, Sask., "Worry"; Jake Penner, B.C., "Voting"; Len Neufeldt, B.C., "A review of the book, *Death Be Not Proud*." After the speeches and some very relaxing violin music by Eric Mierau while the judges deliberated, the winner was proclaimed to be Harold Redekopp and "Gossip."

On April 11, the A Cappella Choir performed. Many had heard the choir during its trip to Ontario but now students at the College had the opportunity to hear the program. Harvey Gossen brought the message.

The choir plans to visit the churches of western Manitoba on May 3.

The calendar tells me that three and a half weeks of lectures remain before the final exams begin. The closing exercises of the College are planned for Sunday evening, May 31, in the North Kildonan M. B. church.

P. B. Klassen.

BIBLE INSTITUTES

Mennonite Brethren Bible Institute, Clearbrook, B.C.

Students of Class I at the Mennonite Brethren Bible Institute recently enjoyed a social gathering at the home of Mr. and Mrs. G. Konrad. The following day students saw a film shown by Rev. Frank Martens from the British and Foreign Bible Society. It impressed the students with the fact that they are privileged to study the Bible.

On Wednesday the students and staff heard Mr. and Mrs. Peter Penner, residents of Prince George, give their testimony in morning devotions.

Thursday evening Class II enjoyed a party at the home of Rev. and Mrs. A. Wieler. Practical work committee showed the film *Centerville Awakening* and gave a report on the club work carried on by students of the school. This was shown in the auditorium of the Sharon High School in Yarrow.

Friday afternoon, students of the Sunday school administration class saw slides about DVBS work. Members of the radio choir together with Mr. Neufeldt and Mr. Konrad travelled to Black Creek for several services at the church. Group of 18 travelled in three cars.

Rev. Wieler was guest speaker at the graduation ceremonies at Bethany Bible Institute at Hepburn, Sask.

Youth and the Older Folk

I was walking down the street of a certain city when a skinny-legged, high-spirited teen-age boy whisked past me, running head-on into an elderly woman, brushing her against the wall of a building and knocking her down to the sidewalk. With his hands on his hips and a snarl in his voice he expressed his contempt to the woman for getting in his way and dashed off in disgust, leaving the woman lying on the pavement.

Not all young people are guilty of such an insult as was demonstrated by that teen-ager. However, there is no question that this incident more or less depicts the general spirit of youth today in their attitude toward older folk. Too often we find young people expressing resentment and intolerance toward older people: they resent their parents, their teachers, and even their youth leaders.

The Bible says this attitude is indicative of the spirit of our age. The first chapter of Romans and the third chapter of Second Timothy contain a description of this spirit of intolerance and resentment.

This same spirit sometimes gets into Christian youth activity: youth resenting the older folk at their rallies, visiting their weekly youth meeting, showing an interest in their fellowship times. Our youth program is against this resentment and intolerance and suggests that we need the influence of our older folk in our program. It is our conviction that there will never be friction between youth and the older folk if the program and activities for youth are planned for our youth.

Young people can really make good friends with the older ones. We print here by permission an article by Catharine Brandt and trust that it will be helpful to our young people.

Seven Rules for Young People Who Know Old People

Not long ago a writer for a well-known magazine said, "The world's most crowded freeway is death."

Sure, you think, everybody someday noses into the traffic on that road! In the back of your mind is the fact that you will be a part of that crowd, too.

Funny thing about that highway—the nearer you are to being in the middle of the traffic, the more alone you can feel. Traffic all around you, but nobody cares about you. Strangers, all.

That's the way it is with old people, too. Many of their friends and relatives have already left. The gap is wide between old people and young people.

Some evening when life seems to be stuck—no dates, no games, no relish for homework—pull out one of these golden rules and try to close up the gap between you and some older person you know.

Rule 1. Be patient with the old

people in your life. Forbearance is an old-fashioned word, but it needs reviving. There were times when you weren't as quick and attractive and capable as you are now. There were times when you needed loving patience. Give. Be patient.

Rule 2. Be gentle. Many older people are terribly frail. Sometimes just a tight handclasp, or the grasp of an arm can hurt. Jostling against them can cause a bad fall.

Rule 3. Be respectful. Don't ridicule an old person's accent, colloquial expressions or outdated mannerisms. Antique collectors consider any object seventy-five years or more old of great value. Grandma may not be flattered if you call her "antique," but you should know that her being around so long means she has a valuable stock of anecdotes and old customs and much wisdom.

Rule 4. Be a good listener. Give old people your attention. Don't ignore them. Very young children scream for attention when they are ignored. Foolish people get into their cars and speed as their bid for attention. But very old people just sit and knit, or dream and long with all their hearts for someone to listen to them.

Rule 5. Be loving. If, as Victor Hugo has said, man's happiness in life depends on the conviction that he is loved, then the opposite is true; and the person who feels he is unloved is sure to be unhappy. This is something apart from the love of the Saviour. Don't cheat them. Pamper them with mail or little gifts. Make them feel you love them.

Rule 6. Don't deprive them of the pleasure of anything they can do for you. Let them teach you to knit, give advice, expound Bible truths, or work out a family tree with you.

Rule 7. Be sure the old person you know knows Christ. It is a tragic thing to see a man or woman approach the end of his earthly life with no decision for Christ. If your older friend is in that undecided condition, don't let another day go by without praying for that person. Take your Bible to him. Discuss with him God's gift of salvation.

Do you really know old people? Give these rules a try and you'll find the old people in your life worth knowing.

Reprinted from *Today* in the *Alliance Witness*.

Don't worry, is always a good motto, even when you add the word —OTHERS.

Don't be afraid of opposition—a kite rises against, not with the wind.

He who watches the clock need not worry about the future—he doesn't have any.

He who never made a mistake never made a discovery.

An Open Letter to the Churches

of the Canadian Conference of the Mennonite Brethren Church

In a short while we will be gathering for the provincial and Canada-wide conferences. It is our responsibility to evaluate the work that has been done and to find God's way in future activities.

So that the local churches can become acquainted with the issues to be placed before the conferences for discussion the programs are sent out in advance, as well as all those recommendations requiring decision on the local church level. In this way each church and provincial conference can take a stand on the various issues—unless the responsible brethren neglect to act according to this procedure.

At this time we would like to remind our churches to remember the Canadian Conference in prayer and intercession.

Those attending the Canadian Conference receive inspiration and enjoy rich fellowship, but they must also be willing and able to do some thorough work. In carrying out conference work we need sound judgment so that we will find the best solution for each issue. According to Philippians 1:9-10, knowledge and judgment are prerequisites for this. Thus when delegates are selected by the church, factors such as maturity and experience should be kept in mind. At that, the church may need to make it possible for some delegates to come to the conference.

According to Acts 15 the apostolic church council at Jerusalem, which discussed and decided an basic principles, was also attended by brethren who were not apostles or elders. They were brethren who had proved themselves in the church and as a result had positions of leadership in the church. This principle should also be applied today in choosing delegates for conferences.

Since the holding of a conference involves expenditures of larger sums of money by the churches, the churches should also expect—and rightfully so—that their delegates will be conscientious and punctual in conference sessions.

At our conference we want to evaluate and make decisions in such a way that we can say, as the apostolic council in Jerusalem did, "For it seemed good to the Holy Ghost, and to us. . ." (Acts 15:28).

May God grant it!

The Conference Executive

Altona Choir to Present "Creation"

Altona, Man. — The augmented Altona Community Choir, accompanied by members of the Winnipeg Symphony Orchestra and the Mennonite Symphony Orchestra and directed by Ben Horch, will sing Haydn's "Creation" on Monday, May 4, in the MCI auditorium, Gretna.

This is the second public performance of the choir this year.

At Christmas time the choir sang "The Messiah."

Soloists for the "Creation" are Peter Koslowsky, tenor, David Falk, bass, Rita Stobbe and Anita Kroeker, soprano.

On the Horizon.

May 2—Repeat performance of the drama "The Living of These Days" by the students of the M.B. Bible College in the college auditorium at 7:30 p.m.

May 2. — The students of the M. B. Collegiate Institute will present a Spring Concert in the Playhouse, 180 Market St., Winnipeg, at 8 p.m.

May 3 to 10. — Christian Family Week, with Mother's Day on the tenth.

May 4. — The Altona Community Choir, directed by Ben Horch, will sing the "Creation" by Haydn in the MCI auditorium at Gretna, Man., at 8 p.m.

May 9 and 10. — A Youth Rally will be held in the Morden M. B. church, with Rev. Frank C. Peters as speaker.

May 10. — Mennonite Collegiate Institute "Saengerfest" at Gretna, Man., at 10 a.m. and 2 p.m.

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

May 24. — School closing program at 10 a.m. and graduation at 3 p.m. at MCI, Gretna.

May 24—The closing program and graduation of the M.B. Collegiate Institute, Winnipeg.

May 28. — Baccalaureate service of the M. B. Bible College in the college auditorium.

May 30. — The graduating class program of the M. B. Bible College in the auditorium of the college.

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.

June 14. — Graduation and dormitory dedication at the Canadian Mennonite Bible College.

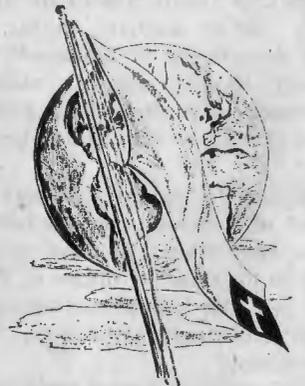
the weekend of May 10. On Friday night, May 8, the group will be in the Regina M. B. church at 8 p.m. The following evening, May 9, the group will be in the Swift Current M. B. church at 8 p.m. Kelstern M. B. church will host the group Sunday morning, May 10, and Woodrow M. B. church at 2:30 p.m. Rev. H. R. Baerg is accompanying this group, which also includes several vocal soloists in addition to the trumpet trio.

The Acappella Choir is also planning to present a program in the Niverville M. B. church on Sunday night, May 17.

Announcement

All correspondence pertaining to daily vacation Bible school work in Manitoba M. B. churches and missions should in the future be directed to Rev. Abe Quiring, Box 111, Horndean, Man.

You Are Invited to the CONQUEST Youth Rally



SATURDAY, MAY 9, at 8 p.m. in the Vancouver M. B. Church 43rd Ave. and Prince Edward St. On the Program:

- The Rock of Ages Quartet
- Evangelist Henry Unrau

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Announce MBCI Spring Concert

Winnipeg, Man. — Students of the M. B. Collegiate Institute will present a spring concert of songs and orchestra music in the Playhouse, 180 Market St. E., Winnipeg, on Saturday evening, May 2, at 8 p.m.

This will be a variety concert with the emphasis on spring and nature songs.

Colleg Groups To Tour Churches

Winnipeg, Man. — More visits to churches are being made by the A Cappella Choir and an octet from the M.B. Bible College.

The A Cappella Choir, directed by Henry Voth, will sing in the Lena M.B. church on Sunday morning, May 3, at Boissevain M.B. church at 3 p.m. that same day, and at Brandon Gospel Light Chapel that evening at 7 p.m. Rev. Frank C. Peters will accompany the choir.

An octet and trumpet trio will visit four Saskatchewan churches

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