

# Mennonite Observer

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

I Cor. 2:2.

★  
YOUR CHRISTIAN  
FAMILY WEEKLY

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## Conference Approves Expansion Proposals

Winnipeg, Man. — Despite late seeding and reduced crop prospects in some areas of Manitoba, delegates at the Conference of the Mennonite Brethren Church of Manitoba were in a generous mood and revealed faith in the progress of His work.

Approximately 240 delegates appeared for the two-day conference in the South End M. B. church June 5 and 6. They heard reports and participated in discussions involving a redistribution of mission efforts and expansion of facilities for improving the work.

Unusually large harvest festival offerings helped boost conference income during the past year to a new high and left the conference treasury with a healthy surplus after the year's operations. Total conference receipts, including home and foreign missions, but excluding certain relief giving, school giving and local church budgets, was \$238,400, an increase of \$31,000 over the past year (which had seen a dramatic increase over the previous year). J. J. Riediger, treasurer, introduced a new budget that included increased grants for various institutions and still anticipated a slight surplus without raising the conference fees.

### To Ordain One

The recommendations from the ministers' and deacons' committee included one to ordain Walter Janzen, now serving as pastor of the Harvey, N.D., M. B. Church, as minister. Mr. Janzen is the son of Rev. H. H. Janzen and comes from the South End M. B. Church.

This committee also proposed a rally of all Mennonite Brethren teachers in Manitoba to strengthen their ties with the conference and demonstrate to them that their ministry is highly valued by the churches. This proposal met the whole-hearted approval of the conference.

The relief work committee reported that support of Manitoba patients in mental hospitals is not nearly as high with the advent of the federal hospital insurance scheme. As a result, relief offerings can be applied elsewhere. A total of 12,740 pounds of clothing

was donated during 1958 by Mennonite churches in the Manitoba branch of the Mennonite Central Relief Committee, as well as \$14,300 (of which \$7,600 came from M. B. churches).

The Board of Trustees reported that the lot owned by the conference at Gnadenthal had been sold. Also sold was the farm at Lindal, which netted \$10,000.

Winkler Bible School reported new faculty appointments (reported elsewhere in this issue) and revealed a decreased enrollment over the previous year. It is hoped, however, to again increase the number of students at the school.

### Home Missions Changes

The home mission program of the Manitoba Conference took up a large part of the time at the sessions. On Friday night the committee reports were read by Rev. J. H. Quiring, chairman, and Rev. John Schmidt, who reported on the

## Community Missionary Conference at Dalmeny

Dalmeny, Sask. — "The total task of the total church is missions," said Rev. Joseph Schmidt, president of the Grace Bible Institute, at the beginning of a community Missionary Conference held here from June 4 to 7 in the E.M.B. church.

Conference personnel included Rev. Joseph Schmidt; Rev. and Mrs. Henry Poetker from the M. B. Mission in India; Rev. Dan Wirsche of the M. B. Mission in Colombia; Tom Lazumi, a prospective missionary to Japan; Rev. John Ratzlaff of the M. B. Mission office at Hillsboro; Mr. and Mrs. Orville Janz of the Unevangelized Tribes Mission in Northern Brazil, and Cliff Ratzlaff, who spent one term in Africa with TEAM.

Services were held every night at 7:30, Thursday and Friday morning at 10:30, and Sunday afternoon at 2:00.

The first night Rev. Joseph Schmidt, using Acts 12:11-22 as his text, stressed the fact that the secret of the first missionary church lay in its consecrated leadership, consecrated membership and its



**WRITE GOVERNMENT EXAMS:** This picture shows the students who were in the upper class of the middle school at Deverakonda (with some teachers). They had to write government exams. Miss Anna Suderman writes that this school in India desperately needs a new dormitory for the boys and other provisions for orphans. Such training of nationals is the only future hope for the church in India.

work of the Gospel Light Hour. Rev. P. W. Martens, presently serving at Carman, gave a personal testimony.

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All programs were interspersed with field experiences and testimonies from the missionaries and musical numbers from a quartet, a girls' trio, male chorus, instrumental groups, and a mass choir on Sunday night.

## Church Honors Deacon At Diamond Wedding

Kitchener, Ont. — A couple who has served the Kitchener M. B. Church for 33 years was honored by the Kitchener M. B. Church recently. The church arranged for a special service to commemorate the diamond wedding anniversary of Mr. and Mrs. P. J. Isaac.

Mr. Isaac has served as deacon for 33 years. Friends and relatives paid tribute to the devoted service of the Isaacs at the wedding anniversary, while Rev. J. J. Toews, pastor, spoke of their consecration in the service of the Lord.

Now 85 years old, Mr. Isaac came to Canada with his wife in 1926. Mrs. Isaac is now 79 years old, but both still attend the church regularly and take a warm and constructive interest in the affairs of the congregation.

Mr. Isaac was regularly employed until he was 82, when he retired. He considers their coming to Canada as one of the highlights in their life. Commenting upon the key to their happy life, Mr. Isaac cited John 1:16: "And from his fullness have we all received grace upon grace."

# EDITORIAL

## Baptismal Candidates Decreasing

Recently the pastor of a large city church confessed that only about a dozen believers had been received into the church by baptism during the previous year. He did not mention that several of these were adults who came to Canada in recent years and had come to belief in Christ in Europe. On the other hand, many had joined the church by transfer of membership.

This situation, and the concern of several youth workers contacted at various times, sent us scurrying for the statistical breakdown of gains in M. B. membership in Canada during the last 15 years. We found that during the period from 1945 to 1952 the average percentage of baptismal candidates in proportion to total membership was five per cent. Only one year showed a significant decline. Yet during the past three years this percentage is down considerably. In fact, in 1958 the percentage of baptismal candidates to membership was only 3.3 per cent—and in one province it was 2.3, another 2.5 per cent.

These statistics seem to indicate that less young people, proportionately speaking, have joined the M. B. Church by baptism during the past three years than in the previous decade. Incidentally, they also reveal that we have not capitalized on the large influx of German-speaking immigrants during the past 10 years and have won few to Christ. More young people are choosing to remain outside of the church or are joining other churches.

Some might contend that fluctuations in the rate of population growth would account for the decline in numbers of baptismal candidates, but we doubt if this accounts wholly for the phenomenon. In this respect a study of the proportion of church members to non-church members in the later teens and early twenties would help. It would probably reveal that while we have progressed in many phases of church work, we have failed to convince young people that baptism and church membership are first of all desirable and further a part of God's plan for the believer.

Young people have many excuses and reasons for not joining the church today. Many are simply a smoke-screen for the real reasons, but we cannot brush them all aside by simply saying that young people today are materialistic and worldly. It just is not that easy to deal with the problem. Nor can we deal with the problem by building more fences with legalistic prescriptions against what we feel is worldliness or by vituperative denunciation of modern young people.

As churches we must face up to the problem squarely. Young people WILL join a church that has members who live a consistent, sanctified life. They WILL join a church where the warmth, friendliness and concern of Jesus Christ radiate forth from all members and the church leadership. They WILL join a church where they find spiritual nourishment on a level and in a language that they understand. Finally, young people want to be challenged, and a church that provides a spiritual challenge will find few staying outside the church or going elsewhere. Are young people shying away from baptism because we as church members are not living up to the above standards?

## Pastor, Feed Us

By Mary Ann Horst

(Used by Request)

Pastor, I would like to have a little talk with you. I am only a sheep. You are my shepherd. What I have to say concerns the sheep of your flock.

Sheep are such reticent creatures that they seldom open their mouths to complain, even though they may be hungry or in pain or danger. That is like a lot of individuals in our congregations, Pastor.

Oh, you say, that isn't like many of the people you know. Many of the people you know start complaining long before they reach the

state of hunger or pain or necessity.

You are right, Pastor. But aren't these bitter complaints about the weather, about poor salaries, about the preacher's narrow ideas, indications of a diseased soul, of a mind not stayed on God, and therefore not at peace?

Pastor, there is a great deal of sickness in the flocks about us. Countless individuals are hungry for peace. Many are suffering the hunger pangs of soul malnutrition.

Most of us know what it means to be born of God. Most of us are, at least, alive, though many of us

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## DEVOTIONAL

### Controversy May Have Its Holy Uses

By Editor A. W. Tozer in  
The Alliance Witness

The devil is a master strategist. He varies his attacks as skillfully as an experienced general and always has one more trick to use against the one who imagines he is experienced in the holy war.

By two radically opposite things the devil seeks to destroy us—by our sins and by our virtues.

First, he tempts us to sin. This might be called his conventional device. It worked against Adam and Eve and still works after the passing of the centuries. By means of it millions each year are, as Paul said, drowned in destruction and perdition. One would think the human race would learn to resist the blandishments of its sworn enemy, and it probably would expect that there is an enemy within the gate—the fallen heart is secretly on the side of the devil.

It is, however, Satan's wildest strategem to use our virtues against us, and this he often does with astonishing success. By means of temptation to sin he strikes at our personal lives; by working through our virtues he gets at the whole community of believers and unfits it for its own defense.

To capture a city an enemy must first weaken or destroy its resistance, and so it is with the evangelical forces at any given time or place. It is impossible for Satan to storm the citadel of God as long as faithful watchmen stand on the walls to rouse her soldiers to action. The church will never fall as long as she resists. This the devil knows; consequently he uses any strategem to neutralize her resistance.

Many times in history the Christians in various towns, cities and even whole countries have given up their defense for reasons wholly evil. Worldliness, sinful pleasures and personal ungodliness have often been the cause of the church's disgraceful surrender to the enemy.

Today, however, Satan's strategy is different. Though he still uses the old methods where he can do so with success, his more effective method is to paralyze our resistance by appealing to our virtues, especially the virtue of charity.

He first creates a maudlin and wholly inaccurate concept of Christ as soft, smiling and tolerant. He reminds us that Christ was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," and suggests that we go and do likewise. Then if we notice his foot in the door and rise to oppose him he appeals to our desire to be Christ-like. "You must not practice negative thinking," he tells us. "Jesus

said, 'He that is not against Me is for Me.' Also He said 'Judge not,' and how can you be a good Christian and pass adverse judgment on any religious talk or activity? Controversy divides the body of Christ. Love is of God, little children, so love everybody and all will be well."

Thus speaks the devil, using Holy Scripture falsely for his evil purpose; and it is nothing short of tragic how many of God's people are taken in by his sweet talk. The shepherd becomes afraid to use his club and the wolf gets the sheep. The watchman is charmed into believing that there is no danger, and the city falls to the enemy without a shot. So Satan destroys us by appealing to our virtues.

Let a man rise to declare the unique Lordship of Jesus Christ and the absolute necessity of obedience to Him and he is at once branded as a hatemonger and a divider of men. The devil has brainwashed large numbers of religious leaders so successfully that they are now too timid to resist him. And he, being the kind of devil he is, takes swift advantage of their cowardice to erect altars to Baal everywhere.

The Bible is a book of controversy. The Old Testament prophets were men of contention. Our Lord Jesus while on earth was in deadly conflict with the devil. The Apostles, the Church Fathers and the Reformers were men of controversy. They fought the devil to the death and kept the torch of truth burning for all succeeding generations.

Is our contribution to history to be the ignoble one of letting the torch go out?

## Mennonite Observer

Our Christian Family Weekly  
for Mennonites of All Age-groups

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

## Studio for Gospel Light Hour Approved

Winnipeg, Man. — The Conference of M. B. Churches in Manitoba approved an enlarged version of a radio studio for the Gospel Light Hour at the annual sessions of the conference June 5 and 6.

Meeting in the South End M. B. church, the conference gave the go-ahead signal to the radio mission and the conference building committee after these submitted a revised version of plans approved by the conference last year. They provide for enlarged offices, studios, control room, and a fully finished basement.

The enlarged building will measure 30' x 84' and will cost about \$33,500. Furnishings, including specialized equipment, will cost about \$4,500, which is to be gathered in offerings and donations from individuals and groups. The conference granted \$5,000 toward the construction costs, advancing the rest of the amount needed as an interest-free loan to be paid off from the rent of offices on the main floor of the studio. The lot on Kelvin St., just off Hespeler Ave., has already been paid for by freewill offerings and donations.

Construction on the new building is to begin as soon as possible.

The Gospel Light Hour produces four half-hour weekly programs: the English "Gospel Light Hour," the German "Licht des Evangeliums," the "Children's Gospel Light Hour," and a Russian program.

These are broadcast in Manitoba, the German, English and Russian over HCJB, and the Russian program also over a Korean station. It is hoped to air the Russian program over Yorkton, Sask., in a few months.

In addition to the half-hour weekly programs, the Gospel Light Hour produces 15-minute devotional programs in German and English. These are broadcast over CFAM only.

Rev. John Schmidt, director of the Gospel Light Hour, announced that the radio mission will venture into the literature ministry shortly. This gives the radio programs greater outreach and also helps to place them on a self-sufficient basis sooner. He also announced that a long-playing record of songs by the choir of the Children's Gospel Light Hour is now available. Thus far, record sales have been very good on those produced by Peter Koslowsky and the quartet, providing extra income for the support of the radio ministry.

Donations toward the radio work totaled over \$27,000 during the past year (including record sales). This is, however, just enough to maintain the present programs and does not permit expansion. The director, Rev. John Schmidt, is especially concerned that listeners keep up their support during the summer months—always a difficult period financially for the radio work.

## Five Medical Doctors Graduate in Winnipeg

Winnipeg, Man. — Five young Mennonite men received their M.D. degrees at the graduation exercises of the Medical College in Winnipeg on May 28.

Receiving their degrees were Arthur Dick, Coaldale, Alta.; Paul F. Peters, Gnadenthal, Man.; Jim Enns, Niverville, Man.; John R. Dick, Winkler, Man., and H. T. Dirks, Winnipeg.

They are now entering their junior internship.

## Winkler Announces Faculty Additions

Winkler, Man. — Three instructors resigned from the faculty of the Winkler Bible School this spring, including the principal.

Resigning were Principal G. D. Huebert, Rev. D. K. Duerksen, and John B. Boldt. Rev. Duerksen will serve as supervisor and inspector of the instruction in German and religion in Mennonite elementary schools in southern Manitoba, while John Boldt intends to resume university studies.

The Winkler Bible school board has announced that John Goossen,

Manitou, an instructor at the school for some years, has consented to serve as principal for the coming school year. Rev. J. H. Quiring, former registrar of the M. B. Bible College and now pastor of the Winkler M. B. Church, has consented to serve as full-time teacher during the coming school year.

Also joining the faculty is Rev. Herman Lenzmann, for many years pastor of the Yarrow M. B. Church and one-time teacher at the Yarrow Bible School. Rev. Lenzmann has served in the Belgian Congo as missionary for one term and has held many conference offices during the past years. He is a member of the M. B. Board of Foreign Missions.

Rev. Jerry Hildebrand, a graduate of the M. B. Bible College, is the fourth instructor at the school.

## CFAM To Broadcast Altona "Creation" Presentation

Altona, Man. — Many Manitoba Mennonites who did not have the opportunity to hear the live presentation of "The Creation" by the Altona Community Choir will be able to hear the performance on radio station CFAM on Saturday, June 13, at 1:05 p.m. (CST).

The performance at Gretna on May 4 drew a capacity crowd. Ben Horch conducted the choir, which was accompanied by a 40-piece orchestra composed of members of the Winnipeg and the Mennonite Symphony orchestras.

Soloists for the performance are Anita Kroeker of Altona, Peter Koslowsky of Niverville, David Falk and Rita Stobbe of Winnipeg.

Because of performance restrictions, this Oratorio will be broadcast once only.

## Faculty Changes at M. B. Bible Institute

Clearbrook, B.C. — Rev. A. H. Wieler, who has taught at the M. B. Bible Institute for 14 years and been principal for four years, has resigned to continue his university studies.

Mr. George G. Konrad has been appointed principal for the coming year. Mr. Konrad is a graduate of the institute, of the M. B. Bible College, and of the University of British Columbia. He has served as missionary to the Jews in Winnipeg, taught at the Yarrow Bible School, and served as teacher in the M. B. Bible Institute here for two years.

Rev. John Epp, Kitchener, Ont., will join the faculty at the institute this fall to replace Rev. Wieler. Rev. Epp is a graduate of the M. B. Bible College and Waterloo College, gaining his Bachelor of Divinity degree at Waterloo Seminary this spring. He has served as pastor and home mission worker on the Coldwater, Ont., field for three years. During the past year he served as part-time instructor in the Ontario M. B. Bible School at Kitchener.

## Two Canadians in Ecumenical Discussion

Evanston, Ill. — "The Situation of the Church in the World" was the theme of a conference between Mennonites and non-Mennonites held at the Institute for Ecumenical Studies here on May 30.

The ecumenical encounter was initiated, unofficially, by members of Mennonite churches—usually not noted for their ecumenical fervor.

The conference was in the nature of a witness made by several younger Mennonite scholars in behalf of what they consider a doctrine of the church that is both Biblical and relevant in our day.

William Klassen, Elkhart, Indiana, read a paper accenting the Biblical teaching on church discipline, and John Howard Yoder, Goshen, read another on "The Otherness of the Church."

A dozen assorted non-Mennonite scholars present confessed that this witness disturbed their conscience, but they were most eager to discuss the matter further.

Their response indicated that a

witness of this sort was overdue, and that it was freighted with promise of fruitful consequences.

Other Mennonites at the conference were: Erland Waltner, Elkhart; Albert Meyer, Goshen; Elmer Neufeld, Chicago; John Miller and Marlin Jeschke, Evanston. William Klassen and Marlin Jeschke are Canadians.

## Book on Alternative Service Now Available

Winnipeg, Man. — A new book on the alternative service in Canada during World War II is now available at The Christian Press, Ltd., and shortly through bookstores in Mennonite centres.

Rev. J. A. Toews originally wrote the book as his Master's thesis, but was asked to publish it by the publications committee of the Canadian Conference of the Mennonite Brethren Church. The committee sponsored the publication of the book, which was printed at The Christian Press, Ltd.

This book is a truly worthwhile contribution to Mennonite history in that it covers all phases of alternative service during the Second World War. It chronicles the development of alternative service programs and provides the historical setting needed to understand them.

The clothbound edition of the book called "Alternative Service in Canada During World War II" is retailing at \$2.75, while a paper cover edition will retail at \$1.95.

## Doctor Takes Brother's Place

Steinbach, Man. — Dr. Victor Dick, M.D., who has completed his year as interne, is coming to take over the practice of his brother, Dr. John B. Dick, M.D.

Dr. John Dick is entering MCC service as doctor in Indonesia for a period of three years after serving as general practitioner here for several years.

Another brother, Dr. Arthur Dick, M.D., received his degree this May. They are the sons of Mr. and Mrs. Bernhard Dick of Coaldale, Alta.

## The Bible Today

The Chairman of the Icelandic Bible Society, Rt. Rev. Asmundar Gudmundson reports that since his Society resumed its own production in 1956, it has published 5,000 New Testaments illustrated with pictures from The British and Foreign Bible Society Jubilee Bible. More recently, on plates passed on by London, the Icelandic Bible Society has produced 5,000 large size Bibles. A revised New Testament and corrected Old Testament in Icelandic will be issued for the third Jubilee of the Society in 1965.

# Lusemvu School Dedicated

By Anna Goertzen

"They perceived that this work was wrought of our God" (Nehemiah 6:16).

Dedication day for the newly-constructed school building here at Lusemvu in the Belgian Congo was set for January 25, 1959. People from far and near assembled for the service beginning at 2 p.m. The bamboo and grass church building was soon filled to capacity. Brother and Sister John B. Kliever and Sister Elsie Guenther and two government men also came for the dedication. The government men were Mr. Habraken, the territorial agent, and Mr. Hilliwaerts, the sanitary agent.

The service was directed by our native pastor, Brother Malwano James, and the dedicatory message was given by Brother Kliever. They particularly stressed that in this school we wished to put God first. Messages in song were offered by the various classes. Then the keys were handed to the director of the school.

After the service, Mr. Habraken, the territorial agent, came with us

to the school building where the students gave the flag salute. Then he cut the crepe paper on the doors, which were opened for all to see the building provided for this station.

We are proud of this new building with its office and six classrooms. Many thanks go to the churches in the homeland who have prayed and helped provide funds to make this school building possible. We are also deeply grateful to Brother Arthur Wiebe who worked long and hard for six months on this project. Our heartfelt thanks also to the Belgian government which provided most of the funds for the building.

We pray that now in these halls we may so expound the Word that all the pupils who enter may see Jesus and then go forth to be used for His glory. Some have already been saved. We praise the Lord for His every blessing.

Again, many thanks to all of you for your interest, prayer and help. "His reward He will bring with Him."

## Sell Mary Martha Home

The resignation of Miss Anna Thiessen as matron of the Mary Martha Home led to a recommendation that the home be sold. This was approved by the conference, with the stipulation that life-long provision be made for Miss Thiessen, who has served in the home for many years. Half of the proceeds from the sale of the home are to be applied to the Brandon building project.

The budget for next year's mission activity totals \$33,000, not including the Gospel Light Hour.

After lengthy discussion, the delegates approved the appointment of an evangelist on a full-time basis by the Canadian conference. This has also been considered by the other provincial conferences and will come up for final decision at the Canadian conference.

## Several Grants

A grant of \$5,000 was made to Tabor Home for the Aged, Morden, to aid in the retirement of the debt on the building. A further \$10,000 grant was given to the M. B. Collegiate Institute to aid the \$140,000 gymnasium-auditorium project there.

A Manitoba youth project budget of \$2,500 received the approval of the delegates after the report on last year's activity had been given. The Sunday school committee reported on the distribution of the new M. B.-imprinted Primary Sunday school material. The Music Committee reported that Rev. C. D. Toews will be serving in "Sänger-kurse" in Manitoba this summer.

Since John Boldt resigned as chairman, Helmut Janzen of Winnipeg was elected to that position.

In further appointments, the conference approved Albert Loewen, David Durksen, Gerhard Schroeder, and John M. Wiens as M. B. representatives on the Mennonite Disaster Service committee. Rev. H. Regehr was elected to represent the Manitoba Conference at the Study Conference of the General Conference of the M. B. Church, to be held at Herbert, Sask., after the Canadian conference.

For next year, Rev. F. C. Peters was elected conference moderator, replacing J. H. Quiring, and Rev. F. H. Friesen was elected assistant moderator, replacing A. J. Froese. Rev. H. Regehr was returned as secretary.

Next year's conference is to be held at the Steinbach M. B. church, Steinbach, Man.

## Religious News

### Vatican Offer to Ship-Owners Considered Important

A minor diplomatic action taken recently by the Vatican has rekindled around the world the question of whether the Roman Catholic Church is, in fact, a temporal state. The action—allowing its flag to be flown on ships registered with the Vatican—on the surface seems to be an insignificant move, nevertheless, it may in reality prove to be of world-wide importance.

The step taken by the Vatican indicates its intention to move into this commercial field solely occupied by the nations up to this point. The Vatican has treaty and diplomatic relations with a number of nations, and this latest move fits that pattern. Observers are wondering what it will lead to. Will the Vatican develop a navy to protect its ships? More important, will the Vatican now expect a seat at the council tables of world labor unions and transportation associations? And still more important, does this mean the Vatican intends, in fact, to become a temporal state, in competition with the nations of the world?

### Small Churches

Two hundred and eleven British Congregational churches have fewer than ten members and several have only one, an official of the Congregational Union of England and Wales reported at its annual assembly here. Ben Hartwell, chairman of the union, also disclosed that more than 700 have only 25 members each. One town, he added, has nine Congregational churches with seats for more than 4,000 parishioners, but their combined membership is under 850. "The members could be comfortably accommodated in one readily accessible central church in the unlikely event

of them all attending the same service," he observed.

### Pentecostal Congress in Israel

The next World Conference of Pentecostal Churches will be held in Israel. Officers of the world organization advisory committee met with government leaders in Jerusalem and received an official invitation to hold the triennial conference in the Holy City. The meetings will be held in Jerusalem's new municipal auditorium, which seats 3,500 people, May 18 to 20, 1961. It is expected that over 5,000 Pentecostal people from all parts of the world will journey to the event, which will climax on Pentecost Sunday. Slogan for the convention: "Pentecost in Jerusalem 1961."

### How To Get Books to the People

Ways to get books to the people instead of letting them "standing on book-shelves in the stores as free gifts to the white ants," was recently the subject of one of the first meetings of its kind in India. Attending an institute at Nasrapur, near Poona, were more than 60 booksellers from India and six other countries: Ceylon, Egypt, Lebanon, Thailand, Indonesia and Burma. Plans for the sessions were under way for the past two years in cooperation with Dr. Wilfred Scopes, secretary for literature of the National Christian Council of India.

"We were looking for a new professional, down-to-earth approach to the problem of distribution," he explained in his recent report of the sessions. The use of book carts in hospitals, bookmobiles or book ox-carts and motorcycles with side-cars filled with books were some of the ideas suggested to unplug the bottleneck of getting books to the millions who now can read but have nothing "because the books haven't come yet."

### Installation Service for Winnipeg Pastor

Winnipeg, Man. — Rev. David Nickel was installed as pastor of the Gospel Light M. B. Church (shortly to be known as Fort Rouge M. B. Church) at an installation service in the church on Sunday morning, June 7.

Rev. I. W. Redekopp, pastor of the Elmwood M. B. Church, stressed the importance of the reading of God's Word in the church in his message, while Rev. H. R. Baerg, former pastor and now college teacher, spoke on the equipment of the pastor.

Rev. John Schmidt, for many years pastor of the mission and the church, turned the duties of the pastor over to Rev. Nickel.

The Gospel Light M. B. Church recently purchased a larger church building in the Fort Rouge district of Winnipeg. Rev. Nickel will serve the church part-time during his studies at the M. B. Bible College.

## Manitoba Conference

(Continued from page 1-3)

On Saturday the recommendations of the committee came up for discussion. These revealed that due to shifting population and various other factors, the committee believed the time had come to shift the investment at Ashern to a different centre. With the Ben Doerkens leaving Ashern this summer for further studies, the committee recommended that no workers be appointed to Ashern. Instead, local Christians, with the assistance of groups from the nearest churches, are to carry on the work pending further arrangements.

### New Project At Portage la Prairie

The committee recommended the opening of a new mission project at Portage la Prairie, where about 15 Mennonite Brethren are already meeting for prayer fellowship. The conference approved both of these recommendations after some discussion and also approved the appointment of a couple to Portage la Prairie for full-time work there.

In another move, the conference approved a \$5,000 building project in east Brandon to provide Sunday school rooms for the children in the large housing development there. Two lots have already been donated with the stipulation that a Sunday school building be erected there.

The studio building for the Gospel Light Hour approved last year was presented for fresh consideration because a new and enlarged plan had been made that would cost about \$6,500 more. See report on page 3 on Gospel Light Hour.

## There are Dangers Inherent in Camp Conversations

By Rev. I. W. Redekopp \*

Let no one be misled by this topic. It does nothing but repeat the age-old principle that wherever there is a blessing there will be a danger. Wherever there is light there shadow can be found. In our limited space we can only outline a few of the basic principles which we need to heed in our day as we lead children to a conversion experience.

That we must begin the Christian life with conversion has never been questioned in the M. B. churches. Since this "conversion experience" is functional, it will of necessity vary with age, culture and temperament. The latest statistics suggest that, the Christian summer camp is, and probably will be for some time, a convenient place for children to experience conversion-regeneration. Yet a pastor's practical experience will also confirm that child conversions away from the church can result in many problems in growth of the new Christian life. Conversion-regeneration is only the initial experience, and unless growth follows can have little value. Worse than that, it can thwart a young life, if not suffocate it (Matth. 13:1-8).

### Definition of Child Conversions

By way of definition let us think of child conversion as "the voluntary turning of the child to Christ as Friend, Helper, Saviour and Lord." The turning is an act of faith which is synonymous with obedience. The emotional hue of belief makes faith a trust. The heart of conversion then is Rom. 10:9,10. Insight because of knowledge, obedience because of trust, assurance because of the Holy Spirit's indwelling is inherent in conversion.

### Danger Signals for the Counsellor

Let the counsellor be careful not to pressure the child into a decision. The very atmosphere of the Christian children's camp already constitutes a pressure. The child well knows that it can please the counsellor and administration with nothing so much as to register a conversion experience. With this natural setting, the Word of God and the influence of the Holy Spirit, any human pressure can be dangerous. Let the counsellor speak much to Christ about the child's conversion and show less urgency to the child.

Insight as to his or her sinful nature is essential for a genuine conversion experience. A child might feel guilt because of one specific sin; he confesses this one sin and gets relief. This is a wonderful experience, but need not be a conversion experience. A genuine conversion experience is a change from a "self-centred" life to a "Christ-centred" life. The whole personality is involved in the conversion experience.

Let the counsellor strengthen the intellectual aspect if the conversion experience leans heavily on emotions. The child, like Luther of old, must be able to point to Scripture and be able to say, "Here my salvation is expressedly confirmed." If the intellectual aspect is more of an assent, then the will needs undergirding and the child must know, this is my decision for Christ.

To understand that restitution is the basis for forgiveness is important for the child. God hates sin, the sinner must, to the degree possible, make matters right with men and God. Self-judgment is more than sentimental agreement on manners, it is condemnation of that which God hates.

### Nurture of the New Life

Conversion is the "narrow gate." The way is no broader and continues every inch from the gate. Personal Bible study that is meaningful and can impart strength for the task and be a blueprint for the Christian walk as well as comfort

in tribulation is absolutely essential. This the counsellor should bring close to the child.

### Contact With the Church

Too often the children have remained isolated after a wonderful mountaintop experience. No pastor, Sunday school worker or even the home feels responsible for the new Christian. Let us not shift the blame from one to the other. It would be most helpful if the home church would receive a detailed and suggestive report about every child converted at a camp. It is needful that the church shelter the young Christians, train them and share the blessings that belong to the brotherhood.

Christ warns that it were better to put a millstone around the neck of one who would be a stumbling block (lead astray) to a child. The blessing of child conversion is so tremendous, the responsibility so explicit, yet the danger is also great in the same degree. As the summer is before us let us be sober in doing the Lord's work in a most worthy manner.

\* Pastor of the Elmwood M. B. Church and executive secretary of the Canadian M. B. Sunday School Committee.

## A Venture . . . Two Greek Villages

By Eleanor C. Minuse

(The following report on the Greece Pax project was written by Mrs. Eleanor C. Minuse, who served as travelling photographer for Church World Service. This positive evaluation of the project by a non-Mennonite observer is most encouraging and provides interesting reading.)

In 1951, several American Mennonites went on a mission of service to the village of Panayitsa, in the foothills of the mountains near the Yugoslav border. The entire population of a thousand people were Greeks whose ancestors had lived in Turkey for years, remnants of the Byzantine Empire. In the bitter Greek-Turkish War they had lost many of their loved ones and all their possessions, then been repatriated during the 1923-1924 exchange. During World War II, the Germans ravaged their part of Greece. From 1946 to 1950, they were in the midst of the fierce fighting of what they call the Communist War, or some call the Greek Civil War.

When the Mennonites arrived, they told a widow that they would rebuild her home, which had been badly damaged by the wars, and fix a place for her downstairs, if she would let them live in the three upstairs rooms. The interpreter reported that "the tears came down from off her eyes, she was so happy."

One of the first jobs attempted

was the plowing of land that had been too hard for the hand plows to break. A tractor was sent from America. New hybrid seeds were planted. Obviously, these people needed more fodder for their animals, more grains and vegetables for themselves. During the past eight years, a few American cows, hogs and chickens have been introduced.

It is the native custom to put livestock in the dark, unventilated sections of the houses below the family living quarters, or in equally dingy outlying sheds. The Mennonites have erected a small, but modern barn. The local people are encouraged to house their animals in better fashion, and help is given to those who decide to make improvements. The American cows have now produced some calves, which in turn are making a small milk surplus, so a source of cash has been created; the extra milk is sold in Edessa, about 35 miles away.

The Mennonites have extended their work to a second village, Tsakones, about two hours' drive from Panayitsa, in a tiny valley, where most of the people were also refugees and all had suffered from the wars. A small but efficient cannery has been set up, where all may bring their fruits and vegetables for preserving. The local peaches are especially fine. In this village a chicken brooder, sent from America, supplies a number of one-

day chicks. It is hoped that soon a source of cash may be established by producing surplus eggs.

These attempts to help a backward people may seem so obviously practical that these ventures appear easy. But such people do not readily adopt new methods. They ask why what was right for their ancestors for thousands of years is wrong for them now. They see that a pig from American stock at two months is twice the size of their four month old pig; however, the foreign pig eats more. With almost no education, no ability to keep records, or even to understand the careful records kept for them, they have difficulty in recognizing the gains.

Then too, there is the terrible inertia of despondency. Why exert themselves? Three times they have lost all possessions—why struggle for more? It is difficult enough to eke out a bare existence, using methods which are easier for them. The younger men who might be more educated and ambitious leave as soon as possible for better places. With existence so near a starvation level, stealing may be the only way to fill the family stomachs. They have had things taken from them frequently, and often they have not known by whom. They do not trust each other. This makes it almost impossible for them to develop the cooperation necessary for their assuming the responsibility of a milk route. The Mennonites want to leave as soon as these people can take care of themselves, but many problems have yet to be solved.

Gradually, the brightest ones do realize the opportunities being offered them. The sincerity and devotion of these young Mennonites have won many hearts. When I visited the villages, I found people asking their advice on many problems. A little girl came to the door, asking the Mennonite matron to tell her a story; she was promptly cuddled while told a short tale. (The Mennonites have picked up much of the native language from the children whom they have befriended; they say the children are most patient with them, making sure they get every word correct.) Another child wanted a cut finger bandaged. An old woman stopped for a friendly gossip and a cup of tea. One evening four men dropped by to ask some questions about their animals and to entertain with a native song and dance.

Later, in Salonika, I met a major in the Greek army, who had been to America. As he chatted quite frankly about several topics, I asked him whether he thought the effort and money being spent on this project might be better utilized some other way. "No," he said, "no matter if they do not succeed as rapidly or as well as they wish. The work of these Americans is well-known in this part of the country. They give us hope of a better tomorrow."

(Continued on page 11-2)



## THE Young Observers

### Let's Visit a Minute

Dear Boys and Girls,

I've got a riddle for you this week, boys and girls. I'm sure most of you like trying to puzzle out a riddle. Here it is: What is it that you can never catch, even if you were to chase after it as quickly as possible with the swiftest airplane?

Here are some clues. You can all use it, but animals cannot. It can kill people, but men of God in the Bible have used it to make people come back to life. It can wound a person more severely than the biggest sword, but when used right it can also heal that wound almost instantly. The older you grow the more you have, unless you by an accident or disease lose them. Here is your final clue: you can say it, hear it, and read it.

Yes, it is a WORD. Have you ever thought of it that you can never catch the word that has once gone out past your lips? It is like trying to catch feathers that have been let out of a bag in a hurricane. Nasty words, and very bad news, have killed people. When Eli heard that his sons had been killed in battle he fell over in his chair and died. But when Jesus said, "Lazarus, come out," the dead man came out of the grave. When you say bad things about others, you are wounding them, but when you say kind things about them they are helped. And as you grow older you learn to know more and more words. Yet there is also a danger if we learn more and more words. The Bible tells us: "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Prov. 10:19). So we need to be careful what we say to others and about others. Always think, "What would Jesus say?"

Love, Aunt Selma

## The Colporteur

This is the third chapter in a very interesting book called "Ben and the Birds." In the first two chapters Ben, who loves to be in the woods, found a puppy with a broken leg and got a job to earn money to care for the puppy because his mother was so poor. Now read the third chapter.

Ben found working for Mr. Ponsford interesting. The old gentleman seemed to like talking to him, and Ben learned many new things. Ben had always enjoyed picking wild flowers, now Mr. Ponsford told him much about herbs. He himself was a herbalist, and had been in the habit of wandering about the countryside to pick herbs, bringing them home to dry and finally sending them off to a factory. He was not able to go out far now, so told Ben if he brought him certain herbs, he could earn a little for this.

The first herb Ben sought for was clivers. Ben knew it as "goosegrass," but when Mr. Ponsford described it to him, he quickly recognized it. Mr. Ponsford told Ben that he used some of it himself, making a healing ointment of it by adding to it pure lard, steeping and boiling it and then straining. Ben was pleased to receive a present of a small jar, for on his rambles he got many a scratch or cut.

The other herb was centaury; Ben thought it almost too pretty to pick. The slender little herb with its clusters of pink blossom was so

fragile, but Mr. Ponsford told him it was used to make a remedy for indigestion.

Sometimes Mr. Ponsford invited him to share his supper, and he noticed how much his food was appreciated and with what pleasure the invitation was received. Mr. Ponsford was quite a good cook and knew how to make the best of vegetables and fruit.

Ben's mother rejoiced as she saw her boy's happiness and development, and looked forward to the time when he would be able to leave school and get a full-time job. There was growing anxiety in her heart, for she knew that she was working harder than she should and was afraid that she would not be able to continue. She hid this from Ben, when each evening he came bounding in, full of life and fun.

One evening he was on his way home when there was a high wind blowing, and leaves, twigs and scraps of refuse were blown about. Borne on the wind came a small card. It blew straight against Ben and he caught it. There were some words printed on it and a small spray of holly prettily painted on it. Ben admired and then read the word: "The Son of Man is come to seek and to save the lost." "I wonder what that means," he thought. "Anyhow, I'm not lost, so it's nothing to do with me." He put the card in his pocket. It was too pretty to throw away.

Turning a corner of the road he saw a man advancing. Ben knew everyone in the neighborhood, but this man he had never seen before. He had a pack on his back, and Ben decided he must be travelling around selling something.

Ben had an enquiring mind, some people called it curiosity. He felt he wanted to find out who this man was and what he was doing here. Evidently the man wanted to be friendly too, for he said in a cheery tone, "Good evening," and Ben responded. Then the man said:

"Do you live around here?"

"Yes, I do," said Ben, "just around the next turn in the road."

"Well, then, perhaps you can tell me if there is anywhere I could get a bed for the night? I've missed the last bus to Rainford, and I'm a bit tired having walked many miles today."

He stood still and removed the pack from his shoulders.

"Well," said Ben, "there's the inn in the village, but they're rather rough down there, noisy until late at night. Somehow I don't think you look like their sort." Then his face brightened: "Tell you what, I believe my Mum would take you in, you can have my bed and I'll sleep on our sofa in the kitchen."

"That's very kind of you. Shall I come with you and see what your mother thinks of this?"

So the two went on together, and Ben was pleased to find his mother at home. He ran on eagerly explaining his idea and introduced his new acquaintance.

Mrs. Radford seemed a little doubtful at the thought of taking in a stranger, but when she looked at the man's face she felt she could trust him. She could hardly have explained why, but there was a straight, honest look in his eye and a kindly smile on his lips.

"Well," she said, "Mr.——" then hesitated.

"Brown, Ma'am, plain John Brown, that's my name; call me 'John;' all my friends do."

"Well, Mr. John, I can do as Ben suggests and give you his bed. Ben could sleep on a clothesline, I believe. He's asleep as soon as he puts his head on the pillow, and many a shake I have to give to rouse him in the morning. And now you'll be glad of a bit of supper, I'll be bound."

Ben had been thinking of the supper, and wondering if there would be anything other than bread and cheese, but a delightful smell of cooking filled the kitchen, and to Ben's joy he discovered that Mrs. Radford had been given a young rabbit that day at the farm, so there was a tasty meal for all three.

Ben was still wondering what was in the pack, but he had not long to wonder, for during the meal John said:

"I'm a colporteur, M'm, if you know what that means." Ben certainly did not, and Mrs. Radford's

ideas were a bit hazy, so John explained.

"Well, first I must explain that I seek to be God's messenger. I go round with Bibles, Testaments, Gospels, and Gospel stories, and sell them in the villages. I belong to a society that employs a certain number of men to do the work of God. I have lately been appointed to this district, and have not been this way before."

Mrs. Radford was rather at a loss as to what to say, but after a moment she murmured politely, "A very good work I am sure."

John realized that Mrs. Radford and Ben were ignorant of the Gospel, and he longed to bring the good news of salvation to their notice, so he said:

"If you will allow me, when we have finished our meal, I would like to read a few verses from God's Word, and seek Him in prayer."

Mrs. Radford readily agreed, and John took a small Bible from his pocket and read Luke 15. Then he said a few words: "A lost sheep, a lost piece of silver, a lost son."

Ben interrupted, "That's funny, look what I picked up today," and he produced the card he had picked up. "It says, 'The Son of Man came to seek and save that which was lost.' Who are the lost?"

"We all are, until Jesus finds us," said John Brown.

Ben looked puzzled and John continued: "You see, it's like this. Every man, woman and child all down the ages is included in this statement. That is why the Lord Jesus came down to this world to seek our lost souls and in order to make a way for us to God, to His Home. He died for us to pay the price of our sin."

Ben fidgeted, but Mrs. Radford's face was wistful. John thought that perhaps he had said enough for the moment, except that he felt an inner urge to seek God in prayer, so he asked Mrs. Radford's permission, which she readily gave, saying: "Please do, I need prayer in many ways."

\* \* \*

In the chapters following this one, Ben and his mother come to know the Jesus you and I know. But Ben's mother dies and he is taken in by his uncle Dick, a bachelor who does not care to have anything to do with other people. For the rest of this fine story, order **Ben and the Birds**, a book that costs only 70 cents at

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

A proud man is seldom a grateful man, for he seldom thinks he gets what he deserves.

\* \* \*

If your religion costs little it is worth little.

\* \* \*

Many who cry "God be merciful" never think to say "God be praised."

## But Not Forsaken ☆

by Helen Good Brenneman

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(13th Installment)

"How good God is!" she said at length, swallowing hard. "How good God is!"

And then a cloud passed over her soul. She dared not sacrifice her ultimate purpose of finding Hans for the sake of their temporary comfort.

"But Hans, my husband! I cannot believe that he was foolish enough to look for us in Siberia. And if he did not, who knows but that he might be close at hand. How can we know?"

Grandpa frowned again, stroking his beard as though by that mannerism he could think more clearly.

"He has a head start of one day over you?"

"Yes, he has a start of two nights and a day over us. Of course, he would have had to rest sometime, too."

"How do you know he is taking this route?"

"We don't. Once we had planned to come this way."

"And he is a man," Grandpa continued, "and a man can travel much faster than a woman with children."

"I know that well."

"And you have no proof that he did not head for Siberia?"

Maria trembled and shook her head.

"If you leave today or tomorrow, you still have no food, very little clothing, and no shelter above your heads."

He had been doing her thinking for her. Maria dropped her eyes and stared unseeing at her folded hands.

"O God," she prayed, "tell me what I ought to do!"

And when Grandpa spoke again, it seemed as though God spoke through him.

"Why don't you stay and get your ration business straightened out, get your health built up a little, and write to the Red Cross in Berlin to trace your husband's whereabouts? Surely he will report when he gets another address."

"But he thinks we are verschleppt. He might not bother to report."

"Have you no other relatives he might be trying to locate?"

Maria shrugged her shoulders. "We don't know how many are even living. It's doubtful if any of them are this far west. Most of them we know to be in Siberia."

"Still, if he is wise, he will register in Berlin."

"But if I would stay here, what of the Communists? Are they not in charge of this Gut? I've told

you where we're from. We're in constant terror of repatriation."

"Of course, I understand. But we are not treated cruelly by the Communists, so long as we do our work. They don't bother us nor pry into our affairs. They seem to be too interested in their own business to care much about the villagers. And we villagers stick together. Nobody will tell anything on anybody else in this Gut. I don't think you have anything to worry about."

His voice was confident, and Maria's cloud vanished.

"Then—then we'll stay, won't we, children? We'll stay until God sends us forward again, stay till we have helped you both as much as we can and till we are again strong enough to go westward. Yes," and she smiled as the children gave a shriek of delight. "Yes, we'll be very glad to stay!"

### CHAPTER XI

"Don't you wish vacation would last forever, Friedrich?" Hansie asked his friend as they ambled slowly home from school one warm day in early September. He thought nostalgically back to that short month of July. Then school was not in session; he and Grandpa Maier could work side by side all day long; he and Friedrich could play after their carefree hours. What fun they had had, whittling with an old knife of Grandma's, chasing one another around the house, teasing their sisters, bending over like hairpins in laughter at their own good jokes! And then before bedtime Grandpa could always be counted upon for a story, sometimes exciting, sometimes a little dull, but a story nevertheless.

"Oh, I don't know," the studious Friedrich replied, "I get awfully tired of all the work we have to do during the vacation month. I'd rather be going to school. I like school."

"You would!" That was one point where Hansie and Friedrich could not see eye to eye. But Hansie knew there was no use pursuing the matter further.

"I certainly wish we could find another rabbit," he said, changing the subject amiably. There was always good response when the rabbit story was mentioned. It was the most amazing thing that had ever happened to the boys, wonderful because of the joy it brought their parents, wonderful because of the way it had smelled when Grandma had fried it and the way it had tasted when their families sat around de-

vouring it together.

"And you know, Friedrich," Hansie boasted, "if I hadn't had the nerve to follow those hunters, we wouldn't have gotten the rabbit. You were afraid."

"I was not afraid. I was just being sensible. We were just lucky, that's all, that they didn't see us. And they didn't see the rabbit."

"We were lucky, too, that we did not know who the hunters were or where they came from. If we had, Mom would have made us return the rabbit. Because it really wasn't ours."

"But we didn't know," Friedrich said triumphantly. "My mother said it was manna from heaven, or something like that."

No, they would never forget the rabbit. They had been walking home from school soon after Hansie had come, learning to know one another fast, talking about so many things, when they had heard shots. Hearing brisk male voices only a few hundred feet away, they had hidden in the tall grass. Then, as soon as the hunters had gone on, they had sneaked over to where they had heard the shots and looked around. Suddenly Friedrich stumbled over a warm, moist something in the grass. It had been a dying rabbit, shot but undetected by the men.

What rejoicing! Friedrich's folks who lived in the other half of the two-family house Grandpa Maiers occupied, had come over and helped in the preparation and had added a few of their own potatoes to make the meal complete. Mamma Penner had asked the blessing and while everyone looked on with mouths watering, the rabbit had first been passed to the two young heroes for their choice of pieces. There had been no meat in the house before or since. Truly that was a day worth telling their great-grandchildren about!

"Yes," Hansie said as though to himself, after they had stopped to rest and make themselves toothpicks out of sharp twigs, "I surely do wish we could find ourselves another rabbit. Grandpa promised we would try to make a trap this winter. He said maybe the Commander might even give him permission to butcher his pig this winter, though he hates to ask it because he might never get another one. But now the vegetables in the garden are all gone and our potatoes are pretty scarce. Grandpa is getting a little worried."

Hansie frowned as he thought of someone else who was getting anxious, his own mother. It hurt inside when he thought of her, always tired, sometimes a little sick, lying down because of dizzy spells. And it hurt even worse when he thought of what she had said to Grandma and Grandpa Maier only last night. No, no, that dared not happen. They dared not leave the Maiers, not now. But Mamma had said that they might have to do that if they

were eating up food which Grandma and Grandpa needed themselves. And if they had to leave, they had better go while the weather was still warm enough to walk.

During the summer the food had easily reached. There had been apples, lettuce from the garden, enough milk to get along, and potatoes, in addition to the one loaf of heavy black bread which each person got per week. There had been sugar-beet syrup for the bread, too. Potato soup without milk, or potato cakes, usually made up their breakfast. Lunch consisted of a thin milk soup with little flour patties floating in it, or, occasionally, fried potatoes with barley coffee poured over them. For supper they ate potatoes cooked with their jackets on and clabbered milk.

Grandpa and Hansie had enjoyed gathering wild berries in July, after their day's work in the fields, for the fresh wild fruit had made a sumptuous change in their diet. But now that the summer goodies were gone, the family menu was again essentially a limited supply of milk, potatoes, and black bread.

"Friedrich," Hansie blurted out, and it was hard for him to ask it, "Friedrich, what would you do if I should leave?"

The heavy book bag almost fell from Friedrich's thin hand. "What do you mean, Hansie? You aren't leaving."

"We might."

"Why? Why do you have to leave?"

"Mamma figured up the potatoes that came out of our garden this year, and there are just enough to keep the old people all winter. There aren't enough for all of us. Without potatoes we will starve. You know that."

"But what would Grandpa Maier do without you?"

Hansie thought it over for a moment, and it gave him an important feeling to realize the truth of what Friedrich had said; a wonderful, satisfying feeling that he was needed. Maybe that is why he had never minded chores as Friedrich did, because he knew that the way he helped Grandpa Maier made him an essential member of the family.

(To be continued)

### Keys for the Sunday School Teacher

By LaVose A. Wallin

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

In this booklet she gives an abbreviated course on successful Sunday school teaching. Chapter headings include: Your Leadership and Faith; Your Pupil and You; Your Teaching Aims; An Interesting Class Session; Keeping Good Discipline; Story-Telling; Reaching the Homes; Visitation and Follow-Up ..... 50¢

THE CHRISTIAN PRESS Ltd.  
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# The One at Home

By Susie Hiebert

Barbara Loewen arranged the slices of lettuce on the buttered pieces of bread, and began to spread the salad dressing.

"Oh, yes," she heard her mother talking on the phone. "I should thank God for a daughter like that, but I will miss her so."

Barbara gave the bread such a slap that the dressing spattered all over the cupboard and herself.

"Thank God for such a daughter," she repeated angrily to herself. Of course that was the other daughter. Dear Anne who was going away to Mexico to be a missionary. Not for stupid old Barbara for whom God wouldn't want any thanks. The stupid one who could just spread salad dressing on hateful lettuce which kept slipping off the bread. She slapped the piece with the lettuce on it down on the tomato side.

"Barbara," her father stuck his head in the door. "Can you wipe the windows on the car when you get time?"

"Sure," Barbara said.

Anything to give dear Anne a good send off.

She heard her sister's footsteps come lightly down the stairs, and it struck her suddenly that in a couple more days she would hear them no more. It was ridiculously sad, and she wiped at her eyes with a dish towel.

"Barbara," Anne always had her mouth full of pins. "So useful," their mother loved to say about her.

"Barbara," Anne spoke through a mouthful now. "Do you think you can wear this blouse? It's really too thin for me to take."

She held out a white and red striped nylon thing with frills and long sleeves. Not the missionary type, Barbara thought nastily.

"Sure," she said out loud. "It'll go all right with my taffeta skirt. Remember I wore it once?"

She was glad that Anne hurried back upstairs to her packing because the tears were threatening to spill over. Angrily she finished making the sandwiches and wrapped them in wax paper. Then, grabbing a handful of kleenex from the box on the window sill, she ran out into the garden.

The bench behind the lilac bushes was empty and Barbara sank thankfully onto it. For a moment she tried to restrain her sobs, but then she gave up and cried. She hadn't cried for a long, long time. And when she was finished she was honest with herself. She was jealous of her sister, Anne, who was going to be a saver of souls. Anne. Anne. Good, good Anne.

Barbara sat there until she knew someone must surely be looking for her by now. When she got up one thing was clear in her mind. She couldn't hold a candle to her sis-

ter, she knew, but she needn't let the jealousy cause hate between them. She would go to her before they parted and explain why she had been so difficult to get along with ever since she heard that Anne was really going to Mexico. She herself probably couldn't save her own soul, she sighed. Actually she should be thankful that Anne could save others.

"Hi!"

Barbara saw their boarder approach, and hoped her eyes wouldn't give her away.

"Hi, Len," she said. "You're home early."

"Yeah; we're so busy at the lumberyard we don't wanna close for lunch so we're eating in turns." He caught up with her. "Guess I should have called your Mom," he added apologetically.

"Not really. I made sandwiches for the lunch at church in the afternoon and I'll just feed you some of them." Barbara said.

"Oh yeah," Len looked sideways at her, as if realizing why she had the tear-stained cheeks. "It's Anne's farewell today, isn't it?"

Barbara took a deep breath.

"Isn't it wonderful?" she heard

herself saying for the first time. "Anne going to be a missionary!"

"Does she believe in God like you do?" Len asked her.

Barbara was surprised at him. Len Renton had lived with them for three months now and she hadn't thought he ever even thought about God.

"What do you mean, like I do?"

"Well," Len fumbled for words, as he always did when he spoke of something serious. "You, well, you sort of get the idea God is good and necessary from you. I don't know your sister so well, but, well, she seems more like the preaching kind, you know?"

"Barbara." She heard her mother call.

"Len," she turned earnestly to him. "Do you believe in God?"

"Sure," Len answered, a little embarrassed. "I always did a little, and since I met you, well, I do a lot."

Barbara answered her mother's summons; this time the resentment towards the attention given her sister wasn't there. Anne might be going to save souls, but she was already saving one. And she hadn't even known it.

"Isn't it wonderful," she said to her mother, "that Anne is going away to save souls." There was an extra emphasis on the word "away."

## Pastor, Feed Us

(Continued from page 2-2)

are so weak that walking the Christian way of life leaves us weary, baffled, and ill. Pastor, these are the individuals I would like to talk about; the people that have been presented with the saving Gospel and have nibbled, but have not fed sufficiently on the Word of life. Consequently they are sickly people.

Sick sheep, even though they are in the fold, do not draw sheep that are still without. You know, Pastor, that as a whole we are not a soul-winning church. We do not do very much for God, primarily because we are too weak and ill to work for Him. The tragic fact that stares us in the face is: Many of us don't care whether we become spiritually strong or not. It makes little difference to many of us whether or not we ever win a soul to God.

We know that if sheep are to be healthy they must have access to proper foods. The same is true for the individuals of our congregations. If we are to be spiritually healthy we must receive proper amounts of the right foods. The work, of course, is not all yours, but certainly a pastor has a vital part in the breaking and giving of the bread of life.

You know, Pastor, many of us are becoming accustomed to quite a flimsy diet. Some preachers nonchalantly hand out little nice-tast-

ing desserts, while all the while we are famished for bread and meat. What I mean is: Sometimes individuals go to church with real hunger for the deeper truths of God's Word, but the preacher spends most of his three-quarter hour sermon relating incidents of this and that person. He tells us something about his wife, his little boy. He tells us of the funny manners of a character he met while traveling to Arizona. Generally he remembers to sandwich in a little Scripture as he goes along.

Pastor, we don't go to church to hear stories. We go to learn more of the Word of God. Please, Pastor, don't send us home feeling as hungry, or nearly as hungry, as when we came.

Then, too, Pastor, please don't sugarcoat the Word of God. Surely the Word is good as it is. Sugarcoating the Word of God to make it more palatable is as logical as sugarcoating beef and potatoes. It is true there are some very young children who would prefer to have their beef and potatoes thickly sugar-coated. But where are the parents foolish enough to feed their children on such a diet? Why will pastors and spiritual leaders cater to men's carnal appetites and give them little inspirational talks, interesting, amusing little stories, a little peppy music every now and then, so they will not tire of church before it is over?

I know, Pastor, we like stories.

We like hearing funny little things that make us laugh. A lot of times we like these lighter things better than the profound truths of God's Word. Realizing this, a pastor may become so engrossed with saying nice, pleasing things to his congregation that he will have little time to expound the deeper truths of God's Word.

I'm not saying there is anything wrong with the occasional interesting story. We can learn much from true life stories. Humor is not necessarily evil. Nevertheless, the people that are constantly spooned with this lighter diet will become spiritually frail, just as the person on a diet consisting mainly of desserts would become physically frail.

Then, too, sheep need fences. They need good fences or they will go over or through them and wander out and away into strange territory and become lost. We as congregations are like that, too, Pastor. Many of us gripe about the fences. We turn longing eyes down the rose path on the other side, not realizing how sharp are the thorns that prick those traveling that path. Because of our griping it might be easy for a pastor to sigh and say, "Well, I'd better lower my fences and give them a little more of the freedom they want."

Pastor, don't do it. Don't tell us it probably won't matter if we dabble in this and that worldly activity just a little, as long as we don't go too far. When sheep start on a downhill trail, they usually travel pretty far before they turn back. Very often they go until they reach the bottom.

What am I asking you to do? Hold us in by bit and bridle as a firm horseman holds his horse? No, Pastor, I am only asking that you lead and guide us carefully. I only desire this as any sheep desires good care from his shepherd.

Pastor, we need to be fed with the bread of life. We become so weak, so ill, so fretful when we do not get our proper spiritual vitamins. We need the whole Word of God. We need the more solemn truths of His Word as well as those truths which appeal more to the carnal man.

Pastor, preach the whole Word of God. Preach judgment for sin, but preach just as fervently the compassion and love of Christ. Tell us often that He died for our sins that we might be free from the curse of sin, through simple faith in Him.

And, please, use your Bible when you preach. Some preachers so seldom refer to the Bible that it seems almost useless to carry one to church.

Reprinted from Gospel Herald

No man can push himself ahead very far by patting himself on the back.



## Round-Up of World-Wide RELIGIOUS NEWS REPORTS

### Mission to Industrial Workers

Industrialization in the Philippines, spurred on by independence and the need for economic self-sufficiency, has developed quickly. The Church, as a result, is facing a new situation and is taking up the challenge. Led by a young Filipino lawyer, and labour leader, Valentine Montes, assisted by Richard Poething, an American trained for industrial evangelism, the United Church of Christ has launched a program designed to reach the workers. It has just completed its first year of work, having made a survey of the nation's economic life. In addition conferences for young workers have been held which have helped them to relate their faith to their work more closely.

\* \* \*

### Lebanese Church Goes Indigenous

A brief religious ceremony marked the formal transfer last April 15 of virtually all Protestant missions in Syria and Lebanon to the local church, the National Evangelical Synod. Schools, colleges, hospitals and other property gradually will pass to the ownership of Christian Arabs.

\* \* \*

### Hymn Broadcast Popular

The Central American Mission reports a lively disc-jockey-type broadcast which has become very popular among the Mam Indians in Huehuetenango where unbelieving Indians gather around pre-tuned radio sets. In one recent month Radio Station TGNA broadcasted 270 hymns on the program which had been requested by listeners. One Saturday broadcast aired 26 such hymn requests. Missionaries who follow up the requests are enthusiastic about the broadcast.

\* \* \*

### Layman Evangelism

Another layman has taken his faith seriously. He is C. Boyd Murdoch, who left Cleveland, Ohio, with his wife to become an engineer for an Argentine steel mill. Recently, 38 English-speaking people under his leadership met for worship in a newly-established church in San Nicolas, Argentina. There was no preacher, so Engineer Murdoch provided the sermon.

\* \* \*

### Give Bible to Japanese Prince

Crown Prince Akihito of Japan has been honored with the one-million-and-first copy of the Bible distributed in Japan by The Gideons. The historic Bible was prepared especially for the Prince in America. It is covered in red morocco leather and bears the inscription "His High-

ness the Crown Prince Akihito." The Gideon Society began its work in Japan in 1950 under the leadership of a small group of vigorous laymen. They were directed by Richard A. Holzworth, a former Gideon field man in the U.S. who has remained there for the past nine years.

\* \* \*

### Mennonites Change Name

The Mennonite Brethren in Christ Church of Pennsylvania will henceforth be known as the Bible Fellowship Church, the Rev. Franklin B. Hertzog, chairman of the Church's Annual Conference, announced at the Church's Conference session held recently.

Acceptance of this new name had been voted last February 22 by the membership of the denomination, which now comprises 45 churches in Pennsylvania, New Jersey and New York. Mr. Hertzog stated: "Delegates to the Conference based their choice of a new name on the concepts that the Bible should be their sole authority in matters of faith and conduct; that the fellowship of believers is one of their greatest joys and blessings; and that the organization shall be dedicated as a church to bearing testimony to the Gospel."

\* \* \*

### Women To Help Curb Pornography

Postmaster General Arthur E. Summerfield urged the nation's women to help his department combat the rising menace of pornography. If present trends continue, he said, between 700,000 and 1,000,000 children will receive advertising circulars through the mails this year inviting them to purchase obscene material. Addressing a special conference of women leaders of religious, civic and educational organizations, Mr. Summerfield declared that peddlers of smut are deliberately aiming at teen-agers and even younger children. He urged religious groups to take a particular responsibility because they recognize the danger of "the undermining of the country's moral fibre through the poisoning of millions of minds."

"How do these merchants of filth obtain the names and addresses of children?" Mr. Summerfield asked. "The most common is to offer in a legitimate ad in a normal publication the sale of a product of interest to a boy or girl. This would be stamps, a model airplane, doll clothes and the like, frequently offered at bargain prices. The child often with the parent's assistance, sends for and receives the item," he continued. "Now the smut dealer has the name on his list and soon the child is receiving offers."

## CANADASCOPE

### Canadian Satellite by 1961

Canada will launch an earth satellite in 1961 with the co-operation of the United States, Prime Minister Diefenbaker announced last Saturday. He said that Canada is designing a high-altitude rocket "which has every indication of being a highly efficient research instrument" and intends to provide instruments for rockets which will be fired by the U.S.

Mr. Diefenbaker was officiating at the opening of a new federal radar laboratory in his home constituency. It is claimed that this is one of the two largest radar stations in North America.

\* \* \*

### Urges Union Election Overseers

Appointment of "electoral officers" responsible to Parliament and provincial legislatures who would name returning officers in union elections and union strike votes has been suggested by Hon. L. R. Curtis, Newfoundland's attorney-general.

At present there is no government supervision of strike votes or union elections in most areas.

Mr. Curtis also urged that the present system of appointing conciliation boards be reviewed because such boards do not "proceed upon any recognized principles of jurisprudence."

\* \* \*

### Labor College Likely by 1960

A labor college affiliated with Carleton University in Ottawa is expected to open its doors to students next year. If the idea goes through, the union-backed college would be the first of its kind in Canada.

It would offer two five-month courses in union theory and practice each school year, but this could be expanded into a much broader curriculum as the project developed.

\* \* \*

### Municipalities Not To Get More Aid

Prime Minister Diefenbaker indicated to Canada's municipal leaders last week that they will have to bide their time in their search for increased financial aid from the central government.

He said the entire fiscal problem of all levels of government will be studied at the July 6 Ottawa conference of federal and provincial finance ministers.

## JUST PUBLISHED!

# Alternative Service in Canada During World War II

By J. A. Toews

Thus far no complete history of alternative service in Canada during the Second World War has been published. And yet this period and the service is of particular interest to Mennonites everywhere, for thousands of Mennonite young men entered the various phases of alternative service between 1941 and the end of the war. In this book Rev. J. A. Toews, B.D., M.A., has provided a comprehensive survey of policy and procedure with respect to alternative service.

A lot of research has gone into this book, including more than a month of study at Ottawa, made possible by a grant from the "John S. Ewart Memorial Fund" of the University of Manitoba. At Ottawa Rev. Toews had access to the files of the Department of Labour, the Public Archives and the Parliamentary Library. In addition, the author has gathered information from many other sources.

Chapter headings suggest what material has been included in this book: Historical Background for Alternative Service; Organization and Preparation of Historic Peace Churches for Alternative Service; Government Regulations re Postponement of Military Training and Alternative Service; Government Policy With Respect to Alternative Service; Government Projects for Alternative Service; Religious Groups and Activities in Alternative Service; Contributions and Achievements of Alternative Service.

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## Weddings

### Isaak—Braun

Miss Eleanor Braun, daughter of Mr. and Mrs. Dietrich Braun of Clearbrook, B.C., and Peter Isaak, son of Mr. and Mrs. Peter Isaak of Clearbrook, B.C., were married on May 24 in the Clearbrook M. B. church. Rev. A. H. Wieler officiated.

### Future Subscribers

Born to David and Elfrieda Dick of Coaldale, Alta., a son, Harold James, on May 25. This is their first child.

Born to Walter and Helen Sukkau of Arnaud, Man., a daughter, Joan Helen, on May 22.

Cynthia May arrived on June 1 to take up residence with her sister Cheryl at the home of Mr. and Mrs. Harry Willms in Leamington, Ont.

Born to Mr. and Mrs. Rudy Boschman, Yarrow, B.C., a daughter, Vivian Lorraine, on May 14—a sister for Edwin, Mervin and Evangeline.

## Obituaries

### Peter Jacob Friesen

Mr. Peter Jacob Friesen, 70, of Yarrow, B.C., passed away on May 19 after suffering a heart attack. Funeral services were held from the Yarrow M. B. church on May 24.



Mr. Friesen was born on May 19, 1889, to Mr. and Mrs. Jacob Friesen (nee Harder) of the village of Alexanderwohl, Molotschna, South Russia. When he was nine, his parents moved to Ufa, where he spent his youth and received his education. He was baptized in 1906 and received into the M. B. Church.

In 1909 the family moved to the Barnaul settlement in Siberia. There he was united in holy matrimony

in 1912 to Susanna Unruh, with Rev. Peter Bergen officiating. The union was blessed with four children, two sons and two daughters. One daughter predeceased him in early childhood.

In 1926, the Friesen family moved to Canada, finding a new home near Justice, Man. It was there that the Lord called him and the church ordained him as a deacon. In 1946 they came to Yarrow, where the Lord called him home on his 70th birthday.

He is survived by his wife; two sons, Jacob, pastor of the Baptist Church at Buck Lake, Alta., and Peter of Yarrow; one daughter, Mrs. P. G. Neufeldt of Chilliwack, B.C.; two sisters in Russia and 13 grandchildren.



### Executive Secretary Observes Material Aid Distributors

While visiting Hong Kong May 27-31, Executive Secretary William T. Snyder attended several food and clothing distributions to observe the principles under which MCC is operating. Snyder summarizes, "I am convinced that our personnel under Director Norman Wingert are doing a very good job of distributing material aid. Mrs. Wingert's work at Kwong Wah Charity Hospital with the mothers has real significance. The Hospital medical director indicated her approach is unique in reaching needy people. Our workers are relating strongly to the Christian churches and in many of the distributions Chinese-language Christians give a word of spiritual food." Because of the proximity of Hong Kong to Red China it is difficult to determine how long Christians will have freedom to operate here, but for the present Hong Kong is open for service and there is great need among the refugees for a ministry "in the name of Christ," Snyder concludes.

### Old Colony Mennonites Establishing In New Land

Old Colony Mennonites are being welcomed into British Honduras as they seek to establish themselves in a new land, report MCC Associate Secretary Orle O. Miller and Paul G. Landis, voluntary service director for the Eastern Mennonite Board of Missions and Charities, after visiting there May 27-29.

Regarding the new settlement Miller writes, "In early 1958 Mennonite colonists from Mexico began settling here and seem to have established good rapport with government and people. Over 360 fam-

ilies totaling 1627 persons (775 are children under 14) are settled largely in three locations: one group on a 115,000 acre jungle land purchased in the extreme northwest corner known as Blue Creek settlement, a smaller group on an 18,000 acre purchase about 50 miles west of Belize and a scattered group (perhaps one-fourth of the total) on farms around Orange-Walk 60 miles north of Belize. The latter group is planning to settle on a 17,000 acre purchase at Shipyard, nine miles south of Orange Walk."

The commissioners were favorably impressed with the good soil, the progress in land clearing, the mechanized pioneering and the sturdily built, screened living quarters at the Kleingemeinde Spanish Lookout colony. They observed, however, that British Honduras as a whole is underdeveloped, the people very poor by U.S. standards and government resources limited, although the government is pushing development plans and encouraging rural immigration.

### New Type Feeding Station Opened

In May a new feeding station program was launched in Korea which proposes to convert the current 19 MCC kitchens in and around the city of Taegu into fewer and more efficient feeding centers.

The first such kitchen to be opened has been in operation for a month and is working out very satisfactorily. Director J. M. Klassen reports:

"Instead of giving needy families milk and cornmeal in their raw state, which can be sold on the Korean market, we have selected a slum area in Taegu, erected a small building with cooking facilities, engaged a local man to operate this kitchen and are now feeding a cooked cornmeal and milk mush to 1,000 needy children, expectant mothers and old people. With the cooperation of local government officials, we have prepared lists and given tickets to the neediest in the area. Every other day they come with their own containers to receive their allotment, based on the number of people in their family. We strongly emphasize sanitation and hope that our control of materials will be more effective than in our previously operated milk kitchens. . . . In the next few months we hope to build another nine such feeding stations."

For a number of years Korea has been top recipient of MCC material aid goods. Large quantities of meat, clothing, US government surplus flour, cornmeal and powdered milk have been distributed among extremely needy children and families. But, an ever-present problem has been the need for strict control, because many people are tempted to sell these products rather than use them.

### Pioneer Paxman Returns to USA

Otho Horst, one of two Paxmen to first set foot on Nepali soil, arrived at his home in Clear Springs, Md., the end of May, after almost two and one half years of service in the Himalaya Mountain kingdom. Horst and a Canadian, Earl Schmidt from Rosthern, joined the United Christian Mission to Nepal in November, 1956, as forerunners of a six-man team soon to work with the Mission in its school and hospital construction program. Both men spent most of their time at Tansen, Schmidt in construction of a new hospital and Horst as maintenance man.

While Hindu is the state religion in Nepal and evangelism is forbidden, missionaries are permitted to practise their own religion on the compound.

"Every Sunday an open church service is conducted in the Nepali language," reports Horst, "but the strongest testimony is the life we live. . . . The people are very friendly, loyal and trustworthy. Though I looked forward to coming home, I certainly enjoyed my time of service in Nepal. If I had the opportunity, I'd do it all over again."

The average family in this tiny Far East country lives in a home of sun-dried bricks with a grass roof. Only two meals a day are eaten, one around 9 a.m. and the other twelve hours later. Their food is largely rice and lentils served with highly spiced sauces. Horst reports that whereas foreign mission workers stop for lunch and perhaps a coffee break, local workers work right through from 10 a.m. until 5 p.m. without food or rest.

Paxmen in Nepal develop sturdy leg muscles from extensive walking. Since almost the only reliable way to get around is by self-propulsion, they have covered even the 150-mile stretch between Tansen and the capital city of Kathmandu in this manner.

Currently five Paxmen are serving at three mission stations in Nepal. Plans are underway to send two more men there this summer.

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## COLLEGES

### Goshen College

#### Men's Residence Ground-Breaking

A ground-breaking ceremony and a memorial dinner were important events on the Goshen College campus, May 29, during the commencement weekend. The ground-breaking marked the beginning of the construction of a new dormitory for men.

The dormitory will be a 38 x 204 feet structure with a capacity for 200 men. The building will cost an estimated \$550,000. The dormitory is to be named in honor of Christian Zook Yoder, 1845-1939, who was an active leader in the Mennonite Church during his lifetime.

#### Receives Doctor's Degree

Mary Eleanor Bender, Associate Professor of English at Goshen College, Goshen, Indiana, received her Doctor's degree Monday, June 8, at Indiana University. Her major is in the field of German literature. Miss Bender wrote her doctoral thesis on "The 16th Century Anabaptists As a Theme in Twentieth Century German Literature (1900-1957)."

She spent two of her college years in Switzerland where she attended the Universities of Basel and Lausanne. During the summer of those two years she served in Work Camps in Germany, under MCC.

A total of 34 faculty members at Goshen College now have Doctor's degrees and five faculty members are candidates for the Ph.D. There are a total of 98 resident and non-resident faculty members at Goshen.

## BIBLE INSTITUTES

### Mennonite Brethren Bible School, Kitchener, Ont.

The last week of May marked the closing exercises of our Bible school. Thursday morning, May 28, the last exams were written. On the evening the students of the first class prepared a banquet for the graduates and their parents, teachers, and board members. A short program followed, consisting of a poem, several numbers in song, a piano solo, word from the principal, and a message based on I Thess. 3:1-5. Rev. John Unger, pastor of the Hamilton mission, brought the message. He pointed out five guide-posts to the future: prayer, faith, watchfulness, love of God, and waiting for Christ.

This year the annual Bible conference was conducted by Rev. John Baerg, pastor of the Virgil M. B. Church. Friday night he brought a pictorial report on his tour of Mexico. Saturday his services consisted of a series of three messages in which he challenged every Christian

to obedience, fruitfulness, and cross-bearing for the Lord.

Graduation exercises were held on May 31 in the Kitchener M. B. church. Graduating this year were Margaret Fast, Alvina Kliewer, Hadie Koop, Selma Penner and Johnny Koop. Rev. Wilmer Kornelson, principal, served as chairman. Music was provided by the Bible school choir.

Following the opening by Brother K. P. Penner, Margaret Fast gave the valedictory address. This was answered by Gerhard Enns, first class representative. Then Rev. D. Neumann, principal of Eden Christian College, delivered the charge to the graduates. His text was based on John 15:13, and the theme of his message was "A Vicarious Life." First, he pointed out that Christ was the example in that he lived a life for others. He was vicarious in his purpose, works, and character. Such a life requires certain prerequisites. We must have a proper attitude towards life, a proper sense of values, a proper motivation, and a proper preparation. In the application Brother Neumann quoted that "our lives gain value in God's sight only in terms of what they have meant to others."

Following the message, the diplomas were presented to the graduates. The service then closed with a dedicatory prayer.

### New Venture

(Continued from page 5-4)

For the young Mennonites there are many personal trials. Although in winter it is below freezing much of the time and there is often snow, their sleeping quarters have no heat. Their diet is limited to canned goods except in summer and early fall. Medical assistance is inadequate in the vicinity. One young man who developed jaundice had to stay several weeks in the Edessa Hospital, the nearest source of treatment. His reports of their unhygienic methods made a person wince.

While I was in Panayitsa, one man was bitten by a dog; the skin was scarcely pierced, but there had been rabies in a neighboring village. The leader had to make the difficult decision whether to send his man to Salonika for the painful, expensive rabies treatment. He could not risk enmity by causing a valuable sheep dog to be sacrificed for experiment, nor would the natives probably have been willing to produce the dog.

There are only four Mennonites in each of the villages, plus the leader for both. Of course they become homesick and miss the recreations of their own world. They spend two or more years in service abroad, receiving an allowance of \$10 a month for their clothes and incidentals. Their transportation, food and lodging are furnished.

However, some of them also contribute towards their own support. The leader of these two villages told me he was spending all the money he had saved since his high school graduation to be self-supporting during his two years of service.

Despite the hardships, I overheard two of them asking each other how they would get used to the more humdrum life of their home towns. Two others spoke of how much they would miss the warm friendships and simple trust of these Greeks. One man who had returned to America warned them of some of the disappointments of his homecoming. One was that no one asked about his exciting adventures; all wanted only to know how it seemed to be back. Of course those who have had these maturing experiences will have a period of readjustment, but they will have a new perspective on life and a keener appreciation of world problems.

One of the things I shall remember longest about my short visit is the "kiss of the cross" one old woman gave me (both cheeks, then forehead and chin), together with some Greek blessing I could not understand. I realized it was a gesture of her appreciation for what America was doing for her and her people.

### M. B. Board of General Welfare

— Brother and Sister Willy Janz and family, Filadelfia, Fernheim, Paraguay, are now living in Fort Worth, Texas, where he is studying in Southwestern Baptist Theological Seminary during June and July. His interest in Southwestern is religious education studies in preparation for such work in Paraguay. After the summer course, the Janzes will travel to Fresno, Calif., where he will study in the Mennonite Brethren Biblical Seminary during the coming school year. A daughter, Ruth Mathilda, was born to the Janzes in Hillsboro on May 11.

— Brother G. W. Peters, Fresno, Calif., was in Hillsboro on June 1 enroute to South America for a several-month preaching mission. He was scheduled to fly from Miami, Fla., on June 4 and arrive in Asuncion, Paraguay, on June 6.

The most recent translation of the original Hebrew and Greek of the Bible into English is progressing in England under the leadership of Professor C. H. Dodd, Chairman of the Joint Committee on the translation of the Bible. Dr. Dodd has said that three or four years were still needed before the new Testament would be on sale, and at least eight or nine years before the whole Bible would be available. This indicates the deep research and scholarship being brought to bear so that the accuracy and integrity of the translation will be assured.

## For Juniors

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By Grace Easton. The story centres on Carol, Ruth and their two brothers, Alan and Teddie, who attend a school for missionaries' children in England. Like all school children, they get into plenty of mischief and have many escapades and adventures. A Christian atmosphere pervades the whole book.

\* \* \*

#### Robina's Secret

By Nita Unthank. Robina has the reputation of being rude, unapproachable and mischievous. These, however, are not her real traits of character, and do not indicate her true self. It is not until she seeks to walk the Christian pathway that she becomes the likeable person we would wish her to be.

\* \* \*

#### "Sapphire" Series

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#### From Rebels to Helpmeets

By Nita A. Unthank. Twin schoolgirls, and twins of the indistinguishable type, by their leadership of a gang of "Rebels" earn the title "The Terrible Twins." That is, until at a seashore service they accept Christ as Saviour.

\* \* \*

#### Girl Castaways

By Winnifred Scott. Kidnapped and taken to the South Sea as they investigate a mysterious light, Monica and Audrey find that their training as Sea Rangers stands them in good stead.

\* \* \*

#### Tony Stands Firm

By Ambrose Haynes. Caught in a squall at sea, Tony proves his worth as a rower, which leads to his election as a member of the rowing club.

\* \* \*

#### African Holiday

By Marjorie Clark. This is an exciting story of a missionary boy who visits his parents on the African mission field.

\* \* \*

#### Peter's Adventurous Holiday

By Amrobse Haynes. Twelve-year-old Peter spends a holiday with his uncle in London, where they start a club. The difficulties they encounter show the true Christian spirit.

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## Five College Teachers in Summer School

Winnipeg, Man. — Five members of the faculty at the M. B. Bible College will be taking summer school courses this summer.

Rev. J. A. Toews, B.D., M.A., president of the college, will be doing residence work at the University of Minnesota, Minneapolis, to-

ward the Ph.D. degree. His Master's thesis on "Alternative Service in Canada During World War II" has just been published. During the past year he has been brushing up on the Russian language in order to meet the prerequisites for Ph.D. work.

Rev. David Ewert, B.D., M.A., is transferring credits from the work he did last year in Chicago to a seminary in St. Paul, Minn. He is doing residence work toward the Master of Theology degree. Rev. Ewert is the college registrar.

The college librarian, Herbert Giesbrecht, B.A., M.A., is going to

the University of Minnesota at Minneapolis to do post-graduate work in library science there.

Rev. Henry Voth, music director at the college, is completing academic prerequisites for the Bachelor of Arts degree at the University of Manitoba.

Vocal instructor Victor Martens, who also directs the Oratorio Choir at the college, will be taking several subjects at the University of Manitoba this year. He is working toward the Bachelor of Arts degree. Both Rev. Voth and Mr. Martens are graduates of the Sacred Music Course at the college. In addition, Mr. Martens has studied music at Nordwestdeutsche Musikakademie for two years.

## On the Horizon

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

June 13 to 15. — The Alberta Mennonite Brethren Conference will be held in the Calgary Highland M.B. church.

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

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

July 31 to August 2. — The annual provincial Sunday school conference of the M. B. churches in Manitoba will be held at Winkler Bible Camp, Burwalde.

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## New M. B. Prayer Fellowship

Portage la Prairie, Man. — A group of Mennonite Brethren met on June 3 for the fourth time for their bi-weekly prayer fellowship. Thirteen M. B. members were present in the home of the Arnold Dycks.

After the introduction by Arnold Dyck, and Scripture and prayer by Henry Warkentin, Harold Dyck led in a hearty sing song, with Mrs. Jack Klassen providing piano accompaniment. Then followed a season of testimony and prayer fellowship.

Guests of the group at this fellowship were Mr. and Mrs. Leslie Stobbe of Winnipeg. The devotional talk by Mr. Stobbe proved inspiring and heart-searching as he discussed "Paul's Prayer Concerns." Drawing upon various references to prayer in Paul's epistles, he listed four major prayer concerns of the apostle: the salvation of men (I

Tim. 2:4; Acts 20:19-21); that Christians walk worthily in knowledge (Col. 1:9-10); that believers grow in love (Eph. 3:17); and that Christ's Name be glorified in the believers (II Thess. 1:11a-12, Phil. 1:11).

It was good to meet again in such a way, and we went home with a deeper concern in our own hearts that we might be used as God wills in building the Lord's kingdom.

Rev. Wm. Falk, pastor of the North Kildonan M. B. Church, and Rev. D. Dyck of Newton Siding, both members of the Manitoba M. B. Home Missions Committee, visited the group at previous meetings and brought messages at that time. The thought was expressed that it felt good to be in our own family, belonging to the same denomination. Yet as workers for the Lord we have to open our hearts and minds to consider our neighbor if we want to be a blessing.

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