

Mennonite Observer

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

I Cor. 2:2.

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YOUR CHRISTIAN
FAMILY WEEKLY

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Reinland Man Dies

Henry Friesen of the Haywood district was killed in an automobile accident at the northeast corner of Reinland village early Saturday morning.

Mr. Friesen, 43, was proceeding west along the road leading from Schoenwiese to Reinland shortly after 12:30 a.m. and failed to make the turn leading into Reinland village. His car crashed into the ditch on the west side of the road taking a large checkerboard warning sign and the fence down with it.

He was discovered at approximately 7:30 the next morning by Victor Krahn as he was on his way to the fields. The impact had flung him forward against the steering wheel causing numerous internal chest injuries, which were later determined as the cause of death. The car was not severely damaged.

Mr. Friesen had been visiting his mother in Schoenwiese at a family reunion and was returning to his home near Portage when the accident occurred. He was employed at the airport on the south side of Portage and lived near Haywood with his wife and two children.

There will be no inquest.

Elected to Ministry

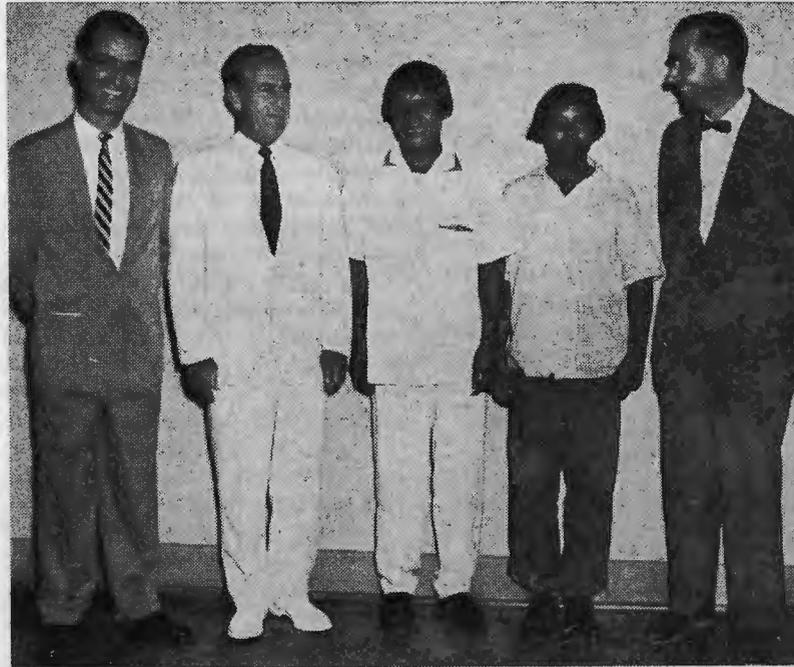
Milton Fast was elected to the Gospel Ministry in the Kleefeld Manitoba Mennonite Church (EMC) on August 2.

Baptism at Hepburn

Hepburn, Sask. — Eighteen believers were baptized and received into the fellowship of the Hepburn M. B. Church on Sunday, August 16. The baptismal service took place at the North Saskatchewan River in the afternoon. Rev. J. H. Epp gave the message and Rev. Jacob Bergen performed the baptism.

During the evening service the Communion was observed and the new members were received into the church.

Those baptized were Janice Epp, Violet Willms, Tessie Rinas, Adeline Sawatsky, Josephine Schmidt, Geraldine Wiens, Evelyn Boldt, Mrs. Mary Ebach, Mrs. Nettie Voth, Mrs. Dave Voth, Mrs. Alice Willms, Mr. and Mrs. Albert Peters, Donald Andres, David Andres, John Bueckert, Arnold Geransky and John Fehr.



This picture was taken in connection with Brother J. A. Loewen's speaking to a meeting of the Christian Business Men's Committee of the Isthmus of Panama. Left to right: Fred Denton, CBMC chairman; W. E. Potter, governor of the U.S. Canal Zone; two Choco Indians from southern Panama who were students and informants with the Loewen-Wirsche literacy team this summer, and Brother Loewen.

Mennonite Brethren Mission Notes

South America

A growing surge toward Protestantism is noted in Latin America. In South America alone, the total Protestant community is estimated at 10 million, with an actual church membership of 5 million. Perhaps one of the most significant factors in the growth of Protestant Christianity is the fact that it is so rapidly assuming its own national character. In Brazil, for example, there are approximately 10 national workers for every foreigner in the Christian movement. In Costa Rica, the ratio is about three to two. Let us praise God for what He is doing in Latin America, and pray that the growth may continue and blossom forth into a church that is sound in doctrine, consistent in life, zealous in evangelism and good works.

Missionary Mandate

Brother and Sister Ebner Friesen and son Merle should be in San Jose, Costa Rica, by this time for Spanish language study, if plans have carried. Plans were that they spend four months beginning September 1 in a course in a Spanish language study school which will be

of specific benefit to them in their missionary assignment in Colombia.

Brethren Jacob A. Loewen and David Wirsche arrived in Hillsboro on August 15 from Panama where they spent the summer in literacy work. On August 12 they attended a meeting of the Christian Business Men's Committee of the Isthmus of Panama. Brother Loewen had been invited to speak and he discussed the problems of "cross-cultural exchange." His audience included the governor and lieutenant governor of the U.S. Canal Zone.

The literacy campaign conducted among the Choco Indians in Panama this summer by the Brethren Loewen and Wirsche was quite successful. Several Indians learned to read their own language. On the basis of the summer's experience, a second edition of the reader is being prepared. After corrections and revisions have been made, it will be reprinted and sent to Panama where it will be used under the auspices of a local mission. During the summer Brother Loewen worked on a translation of the Gospel of Mark into the Choco Indian language. After completion, it will be

printed for use of the Choco Indians. The future Gospel ministry among these Indians is dependent upon obtaining legal status for this linguistic effort from the government of Panama.

During the coming year the Jacob A. Loewen family will reside in Hillsboro where he will serve as professor of modern languages, missions and anthropology at Tabor College. The David Wirsche family will reside in Yarrow, British Columbia, where he will teach in the Sharon Mennonite Collegiate.

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Bishop Martin Heads Mennonites

Waterloo, Ont. — Bishop J. B. Martin, pastor of the Waterloo church for more than 30 years, and moderator of the Ontario Mennonite Conference, has also been appointed moderator of the Mennonite General Conference.

The appointment took place during the biannual conference at Goshen, Indiana. This puts him in charge of the meeting among delegates representing 80,000 Mennonites in Canada and the United States.

The Ontario Amish Mennonite Conference was officially made a member of the general conference during the sessions. This section comprises 14 congregations. The Ontario conference is the last Amish branch to follow the USA Amish Mennonites who joined the conference in the early 1920's.

A resolution was approved for submission to government leaders expressing the Mennonites' "deep concern over the continued development, testing and prospective use of nuclear weapons."

Missionary to Ethiopia

Addis Ababa, Ethiopia. — Peter Klassen, missionary to Ethiopia under the Sudan Interior Mission reports that he has been ailing with hepatitis. This has made it necessary to drop out of language school. Instead of teaching as earlier planned, he will go to the Selassie Leprosarium in the north to help in the agricultural program. Mr. Klassen comes from Horndean, Man., and has the degree of B.Sc.

EDITORIAL

Vacation, Vacation, Vacation

Professor Jackson and his three students, Williams, Smith and Jones, continue their class discussion on vacation.

Professor Jackson: Smith, your closing remarks in our previous discussion indicated that your view on vacation is quite positive. Give us the reasons for your opinion!

Student Smith: I think vacation is very profitable and I shall tell you why I am of this conviction.

Firstly, we ought to remember that there are many people who are tied down to a job and who must go with their lunch kit 260 times a year if they work six days a week. There is a blessing in a daily routine of work, but if it continues without a break it can become drudgery. Naturally there will be lack of interest if the work has become monotonous. Vacation helps to solve this problem and gives new courage and enthusiasm for the daily task and duties which are to be performed.

Secondly, I think that vacation is good because in most cases people are actually in need of rest. The constant stress and strain of the work and the responsibilities connected with it result in a fatigue. Therefore it is an urgent necessity to set aside a time for rest and relaxation. Vacation can end in physical exhaustion, but if marked by tranquillity and if used properly and wisely for the purpose for which it was intended, it can be a means of giving new vigor and vitality to one who is in dire need of it.

Thirdly, I believe that vacation is essential because it presents an opportunity to see a little more of God's beautiful handiwork. Many people who have travelled during their vacation, come home with a new view of God. They saw the huge snow-capped mountains, the deep valleys, the green meadows; the creeks and the brooks; rivers, waterfalls and geysers; lakes, seas and oceans. In the park lands they saw the moose and the deer, the pheasant, the red-and-blue macaw and the humming-bird. Impressive were also the birch and the pine trees, the roses in full bloom and the lilies in the valley. All of these things point the travelling vacationer to the magnitude and greatness of God the Creator. For these and a good number of other reasons I believe that vacation is profitable.

Professor Jackson: We appreciate the thoughts which Smith has brought to our attention. Jones, are you also willing to express your view on the subject of vacation?

Student Jones: Yes, sir, I am willing. I believe that vacation can be harmful or it can be helpful; it all depends on what you make of it. It is extremely harmful, if, during vacation, you live like a millionaire, so that, later on, you and your family must exist like beggars. It is baleful if vacation brings about spiritual and moral degradation which may result in the breaking up of a happy home-life. It is defective if the rules of Christian ethics and the fellowship with God are sadly neglected. Vacation without Bible reading and prayer is like an attempt to live without breath. Vacation without God is like driving a car without a steering wheel. Vacation is injurious, if it is marked with carelessness and recklessness, because its consequences may be injury for life or even death.

On the other hand, vacation may be very helpful, providing the vacationer is willing to meet the necessary conditions for it. It is true that "an ounce of prevention is better than a pound of cure." In many cases, a wisely spent vacation has improved the physical and psychic condition of a person that it became unnecessary to see the doctor and therefore it proved to be a matter of saving money and of gaining new courage and strength.

Vacation can also be very profitable, if the people concerned follow certain principles. Some of them may be as follows: 1) I shall live within the limits of my means. 2) In all I do I want to retain a clear conscience and be a testimony for God. 3) My vacation is to be a time of rest for the body and of peaceful repose to the soul. 4) My vacation is to be spent in such a way that it will always be a pleasure for me to remember the experiences I have had during that time.

Professor Jackson: Your comments were interesting and profitable. I can probably add a few thoughts next time when we meet.

DEVOTIONAL

The Apostle's Prayer for the Church

By H. Regehr

In Col. 1:11 we read, "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." This text brings to our attention three basic thoughts, namely: the contents of Paul's prayer, the extent of his prayer and the purpose of his prayer.

1. The Contents of Paul's Prayer.

"Strengthened with all power." Man is dependent on God in every phase of his life, be it knowingly or unknowingly. God is the Giver, and man is always on the receiving side. But many people do not acknowledge the loving kindness of God. Instead of being grateful to Him for everything they receive day after day, they ascribe all the credit and glory to themselves. That is an altogether wrong attitude.

Paul had the same attitude in his life when he was still without Christ. But as soon as the living Son of God entered into the life of Paul he changed his attitude completely. In our text Paul speaks of daily experiences when he says, "We have not ceased to pray for you that you may be strengthened with all power."

Paul knew the source of his strength. It was and still is Jesus, the crucified and risen Christ. But He is also the indwelling Christ. If this is the case, then why pray for strength, since Christ as the source of all strength dwells in us? The answer is given in I John 5:4 where we read, "This is the victory that overcometh the world, even our faith."

With this thought in view we must realize that the indwelling power becomes active only by means of our faith. If the apostle is praying that the Christians may be strengthened with all power it is equal to the prayer that God would destroy all hindrances within us, in order to give this power an opportunity to work and to be active in our daily life.

So let us join the apostle in his prayer that we may be strengthened with all power, and at the same time be willing to lay aside everything that could hinder God in answering our prayers.

2. The Extent of His Prayer.

In Paul's prayer every Christian is included. He says, "We are praying for you, that you may be strengthened." This is substantiated by the invocation of this letter. There we read, "To the saints and faithful brethren in Christ in Colossae." This is of great importance. Paul prays for the "saints and faithful brethren," and nobody else is meant. Only these are the ones to whom this prayer applies.

Every church consists of indiv-

idual Christians, of whom some are stronger and others are weaker. The same was the case in Colossae. The first part of the third chapter shows that some members were far from proving their Christianity by their daily life, although they are called saints. In such church members the indwelling power of Christ cannot become active; but still they are included in Paul's prayer.

The main thought with regard to the extent of Paul's prayer is found in the second part of verse 11, where we read, "Power according to his glorious might."

While living in our mortal bodies, we never will be able to comprehend the great power of God. As we think of the creation of the world, or of the resurrection of Christ from the dead, or of the supplying of every need of men throughout the ages, we must realize the unlimited power of the Creator. This almighty God is our Father through Jesus Christ, to Whom is given all power and all authority. Now Paul prays that we might be strengthened according to His glorious might. What abundance of strength can that be?

If this prayer were answered in the life of every Christian, what would our Christian life and work be like? The world would have been evangelized long ago. Christ would probably have come already, and we would be with Him, transformed, and we would be like Him.

3. The Purpose of Paul's Prayer.

Paul says, "For all endurance and patience with joy." Every Christian is confronted by problems, struggles, and sometimes he has to endure persecutions. If such a Christian would have to depend on himself, he would be without hope; the burdens would

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DEDICATION SERVICE



Mennonite Brethren Church in Fort Rouge, 760 McMillan Ave., Winnipeg

Winnipeg, Man. — The Fort Rouge M. B. Church, formerly known as the Gospel Light Mission, erected an Ebenezer on August 9, when their first acquired church building was dedicated to the Lord.

The newly decorated church, located on the corner of McMillan and Arbuthnot, has an auditorium which holds 350 people. It was comfortably filled with members and guests who had come to take part in the blessed occasion. Rev. David Nickel, pastor since June, 1959, led the dedication service, while a 25-voice choir under the direction of Eric Mierau served with appropriate songs of praise and thanksgiving. Rev. F. C. Peters brought the dedication message based on Psalm 118: 23-29. Using as his topic, "The Testimony of a Church at its Dedication." He very fittingly developed and applied it under the following headings: 1) Its public confession, an acknowledgement of the fact that it was the Lord's doing. 2) Its public celebration, an occasion for rejoicing and thanksgiving. 3) Its public commitment to offer sacrifices of praise and exaltation to the Lord, and to bring offerings of thanksgiving, for His mercy and goodness endureth forever.

Following a song from the choir, the brethren J. M. Schmidt, F. C. Peters and D. Nickel led in the prayers of dedication. A brief historical report on the development of the church was then given by Rev. J. M. Schmidt. The Fort Rouge church had its humble beginning in the Gospel Light Mission on Logan Ave., under the ministry of Brother Schmidt, city missionary and director of the Gospel Light Hour radio work. He reported that the beginning had not been without much difficulty and extremely trying times. At first only the occasional visitor dropped in for the evening services. It was not unusual to have more people on the platform than in the pews. There are several factors to which the be-

ginning and growth of the little church are to be attributed. First, there was a small prayer band, which prayed through until God answered. Then there were a few families and individuals who made it their mission to form a small nucleus around which a church could be built. Intensive personal work also contributed greatly, as well as groups from the M. B. Bible College and the city churches, who served with music and song. The South End church received special mention for their faithful and untiring assistance at the mission. The Lord graciously saved souls after some concentrated canvassing and special prayer was done. In November of 1953 a new step of faith was taken. The Sunday morning services were initiated. A great rewarding moment came when the first baptismal service was held in December of 1955, at which time the group organized into a working unit. The Lord's blessing rested upon the work and He continued to give the increase, so that by the summer of 1956 application was made to the M. B. Conference toward its inception as a regular M. B. church. The group then comprising of 26 members, was graciously received into the conference. Since then the Lord has multiplied the church threefold; it has a membership of over 70. A still greater increase is anticipated in the future. All services are held in English because the members are of several nationalities; the majority, however, has a Mennonite background. The church hardly expected God to answer so quickly by providing such a fine sanctuary in a quiet residential district of the city with excellent bus connections. Four years ago the church began to gather a building fund. The church building measures 50 by 100 feet and has a full basement. The Lord's hand was also seen in the fact that the purchasing price could be arranged for 23,000. An additional several thousand

dollars have helped to repair and re-decorate the building, giving it a very pleasant and cheerful atmosphere.

"Many, oh Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward" (Psalm 40:5).

After a song from the choir, Rev. David Nickel expressed gratitude of the church to God and to the conference. He also gave some guiding aims for which the church was striving. Following the benediction, many of the visitors availed themselves of the opportunity of viewing the roomy "nursery" and the large Sunday school facilities in the lower auditorium. It is the sincere desire and prayer of the members that the church will be a positive witness to the new community, a warm church home to all who come to fellowship, and above all, a glory and honour to God, who has called it into existence. A cordial invitation is extended to all to come and visit the Fort Rouge M. B. church in Winnipeg.

Conference Building Dedicated

Berne, Ind. — The new conference headquarters building of the Evangelical Mennonite Church in Fort Wayne was dedicated to the Lord in connection with the annual conference session.

The new building was made possible by a gift from Mrs. Noah Schmucker of Sterling, Kans., whose husband was a well-known minister of the conference. Mrs. Schmucker spoke at the dedication.

Rev. M. L. Klopfenstein of Ft. Wayne was elected vice-president of the conference, and Max Ehresman of Woodburn was elected secretary, succeeding Rev. Klopfenstein. Rev. Reuben Short of Archbold, Ohio, continues as the conference president.

Koop to Washington

Mr. J. Koop, who has been active in the field of Canadian Defence and Research, has been transferred to Washington, D.C., as a linking officer. For a number of years he has taught school in the Altona area.

Medal for Loewen

Mr. Gerald Loewen, student at the Winnipeg Bible College, received the silver medal for singing from the Royal Conservatory of Music in Toronto.

Negroes Take Part In Fellowship Meeting

Goshen, Ind. — The fourth annual Inter-City Christian Fellowship meeting took place at the Yellow Creek Mennonite church southwest of Goshen.

Invited to participate in the session were young people and adults from interracial churches in Negro communities of Chicago and St. Anne, Ill., Saginaw, Mich., Cleveland and Youngstown, Ohio, and Fort Wayne, Ind. These congregations are the outgrowth of mission work of the Old Mennonite Church.

Invited speakers were Rev. B. M. Nottage, a native of the Bahamas, pastor and radio speaker of Detroit, and Bishop Elam Stauffer, pioneer Mennonite missionary in Tanganyika.

J. H. Lohrenz Returns from South America

Rev. J. H. Lohrenz, former missionary to India, has just returned from a five-month preaching ministry in South America. In addition to his preaching mission Brother Lohrenz also reported on our foreign mission work to the brethren there.

In an interview upon his arrival in Hillsboro, Brother Lohrenz said that he had visited the countries of Brazil, Paraguay, Uruguay, Argentina, Ecuador and Colombia. He visited all the M. B. churches in Brazil, Paraguay, and Uruguay. He also had the privilege of seeing first hand our foreign mission efforts at Curitiba, Brazil and the four Indian mission stations in the Chaco of Paraguay.

Brother Lohrenz also ministered at the occupied stations our mission maintains in Colombia. While in Ecuador he recorded 10 German messages which were released from radio station HCJB beginning August 15.

Gretna High School

Gretna, Man. — Mr. Frank F. Enns, B.A., who has taught at the Mennonite Collegiate Institute for several years is the new principal of the Gretna High School. Mr. John Bruckner of Windsor, Ont., is the second collegiate teacher.

The new personnel makes it possible to teach a complete high school course except grade 12. The total enrolment in high school was nearly 40 on opening day.

Former Bible School Building Razed at Buhler

Buhler, Kans. — A landmark of early educational efforts in the Buhler community has disappeared with the razing of an old building which in recent years was the residence of Tena Giesbrecht.

The structure formerly served the Buhler German Bible school. A marker at the site states, "Buhler German Bible School, 1882-1902."

The school was taught by J. F. Duerksen, 1882-89; Mr. and Mrs. C. C. Epp, 1899-1901; and P. H. Voth, 1901-02.

Shepherding Our People

By S. Peachey
(Gospel Herald)

"Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit did set you overseers, to shepherd the assembly of God, which he purchased with the blood of his own" (Acts 20:28, free translation).

The first injunction of this passage is to the elders, as we understand from verses 17 and 18. We elders are inclined to unwittingly bypass this and notice mostly the words, "heed," "flock," "overseers," "feed." Let us notice the words that stand out in this order: "heed," "yourselves," "all the flock," "Holy Ghost," "overseers," "shepherd," "assembly," "blood."

1) "Heed . . . to yourselves." This implies, first of all, integrity and holiness of life. Then our qualifications for this calling, to shepherd and teach; then our attitude toward the people. Do we have shepherd hearts? Do we feel kindly toward our people? Do we actually love them, compassionately? Can we take an understanding attitude toward our young people? Are we moved by compassion and love for the Lord and His people, or by a sense of duty?

2) "To all the flock." This would include concern for the children. The Holy Spirit set us in the flock, not over. The Greek word is *wherein*, and the German word used is *unter*, "overseers," not only "feed." We must ask ourselves, "Are we shepherds, or only feeders? Are we efficient personal workers, or only "preachers"? Do we know how to visit our people and carry a spiritual fellowship to them in their homes? Do we invite our people, and especially the young people, to come to us for spiritual help? Do we know how to enter into their problems, and help them out of them? Do they come to us for help and with confidence, or do they try to stay away from us? These questions are being asked out of a personal experience, both joyous and grievous. Do our manners instill or destroy confidence in us?

3) "The assembly of God." Oh, what a charge, "The assembly of God"! "Who is sufficient for these things?" "Our sufficiency is of God": His Word, His Spirit, His standards and discipline, not our own. Do we sometimes forget this?

4) "Blood." "Purchased with the blood of his own." Brethren, this "flock," "assembly," purchased to God for such a price, God has called us to shepherd, as overseers. "All the flock" means, first of all, personal, person to person, pastoral ministering. We take our large congregations for granted, since we have them. But the Word does not do that. The early church appointed helpers, but the apostles continued

as before, to pray and minister the Word. Acts 6. How did they do this? "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." This was the apostles' method. If three thousand believed the first day and were baptized, and soon five thousand, with a daily increase, the apostles would have had at least one thousand families to visit; "every house."

"I kept back nothing . . . shewed you . . . taught you publicly . . . house to house . . . three years I ceased not to warn every one night and day with tears" (Acts 20:20,31). This is what Paul means in verse 28. A further insight into Paul's methods is I Thess. 2:7-11, "As a nurse cherisheth her children . . . every one of you, as a father doth his children." Brethren, why don't we pray to God for courage to break away from our traditional, personal inhibitions in church administration, and begin to shepherd our churches as the apostles did?

Does it not seem, brethren, that we ministers and bishops, in too many instances, try to do on a smaller scale what Luther and Zwingli did on a large one? We take in the whole membership of hundreds, with many of them living on a sub-Christian level, and try to Christianize the whole mass, even as they, and with not much more comparative success than they. And do we also, like Luther, reprimand the people for their carnality, and fail, as he did, to recognize that a system that permits such a state of affairs to exist, is first of all the cause of it, however much the people contribute to it!

Lucifer, that great and glorious angel of light, did not lose any of his intellectual resourcefulness and power when he became the devil. He lost his holiness and virtue. He surely has his kingdom, consisting of devils and men, organized. Our young people meet head on the suction from hell everywhere they go, because this atmosphere is everywhere. With man's inborn tendency to sin, this hellward wind is sure to take them in that direction, unless a stronger counteraction is set up. "A child left to himself bringeth his mother to shame," and his father too. No exception. Even many whose parents do work on them also do. There is only one power in the world greater than the devil. That is the God who created the world. The Gospel of Christ with all its potential is sufficient, and this is our challenge.

But, brethren, the Gospel potential does not consist of preaching, Sunday school, and young people's Bible meeting, if they want to attend, and conference rules and regulations, or, if you prefer, the absence of regulations. It includes much more. If our religious business involved dollars instead of

souls, we would have discovered this long ago, and changed our methods and systems. Wait a little, brother, before you speak. That is exactly what we have done in economics. We change our methods and machinery as fast as science can invent newer and better tools. "Yes, but the Word does not change." This is true, and we are so glad the Word is absolute. But are we sure we have not changed it? But the subject here is not the Word, precisely, but our methods of shepherding. Look at the membership increase and decrease in the Yearbook. When young people are continually being lost to the church in many places, and in other groups withdraw periodically with some degree of regularity, shall we continue with the same outdated methods of church administration, instead of New Testament shepherding, until we are spiritually bankrupt? Or shall we ministers and bishops use the same common sense in religion as we do in business? How successful may we hope to be, if we by-pass our people in their homes, and with the social life of many on a level with society around them?

One change in the direction of Biblicism in system would be to follow the apostles' precedent in ordinations. "They ordained them elders (plural) in every church (singular)." In every instance in the New Testament, when reference is made to elders in churches, elders are in the plural: never bishop, ministers, and deacons, with the bishop set over the rest. This would make for equality in the ministry, with co-operation and assignment of work for efficiency in shepherding. It would also eliminate the centralization of power in the hands of a few, delivering directives to their fellow ministers, and to churches around them. Regardless of how good those directives may be, they unavoidably curtail the free exercise of the ministry of those to whom delivered, in their responsibility to God, who called them.

Religious systems are the most formidable things in the world to change. Nations and their governments rise, and sink into oblivion, but their systems of religion spread over the earth and continue for centuries and millenniums unchanged, except that they become more corrupt, the Catholic Church as evidence. To this we all agree. Now will we also agree that our Mennonite system resists change, even in the direction of Biblicism, or it would long ago have discovered its leaks and plugged them? This discussion does not have in mind personalities, but rather systems that have accumulated. No one knows when or why some of the practices came into use, but their antiquity has sanctified them, and we go about seeking

to establish them upon a Scriptural basis, in deference to them, rather than to subject them to the light of the Scriptures.

Let us stop blaming our people, or the world, or even the devil. When we blame someone else, we excuse and justify ourselves and entrench ourselves in our error. Let us blame ourselves, and evaluate our church systems in the light of New Testament teachings and practices, and together get back to the apostolic methods of shepherding. May God grant it.

"Take heed . . . to yourselves, and to all the flock . . ."

Ben Klassens Report at Carman

Carman, Man. — Missionaries Mr. and Mrs. Ben Klassen, who have served a term of four years in the Belgian Congo, gave an interesting report of their work on the field to the congregation at the local church on Sunday evening.

The pastor of the church Rev. A. Quiring opened the service with the reading of Romans 10:1-4.

A male quartet consisting of Norman Klassen, David Klippenstein, Clifford Friesen and Peter Enns sang two songs.

The report given by the Klassens was well illustrated with slides. Mr. Klassen based his brief talk on II Timothy 2:1-3 and stated that their work on the field primarily was teaching young people. Mr. Klassen, who served as principal in a school where Grades one to seven are taught, stated that of the 240 children attending approximately four-fifths were boys, as the natives did not consider it essential for girls to be educated.

Once the children attend a certain length of time they become more interested. In certain grades the New Testament serves as class reader and in that way many gospel truths are presented to them.

When the Klassens began their work in Africa their school was constructed of shoflder high mud walls with an open space to the ceiling serving as windows. The roof was of straw. The following year they were privileged in having a new building erected which proved more convenient and sanitary.

A medical center on the mission station serves as a means of helping with physical handicaps as well as preaching the gospel and seeking to lead them to a saving knowledge of the Lord Jesus Christ.

Mr. Klassen stated that although materially things were gradually becoming more modernized, the spiritual and intellectual battle was becoming more severe. He requested much prayer for the missionary work in the Congo.

Mennonite Brethren Mission Notes

(Continued from page 1-4)

Europe

Brother and Sister Jacob Thielman, newly-appointed workers to Europe, are scheduled to sail from New York on October 8. Their assignment is to assist in the evangelistic and church-building program in Austria. Their work will be in the vicinity of Linz and the surrounding area.

Our churches and workers in Europe are looking forward to the ministry of Brother J. A. Harder later this year. Plans are for him to minister the Word at each of our churches and centers in Austria and Germany in connection with a visit which the Harders are making to their children.

The meeting of Mennonite Brethren Church workers and members in Europe held at Bienenberg in Switzerland August 10 to 14 was attended by the following: Cornelius L. Balzers, Clarence Baumans, Harold Fehderaus, Dan Heinrichses, G. H. Jantzens, H. H. Janzens, Hans Werner Janzen, Daisy Martens, Bernie Peters, Wolfgang Rueschoffs, J. W. Vogts und Max Woerlen. Concerning the conference, Brother Vogt writes: "The conference was a time of spiritual refreshing, heart-searching, labor reviewing and finding ourselves as a body in the will of our loving Lord."

Brother J. W. Vogt shares the following events to take place at Neuwied, Germany: a wedding, August 22; baptism of eight souls, August 23; evangelistic services, August 30 to September 13; Erntedankfest (harvest festival), October 4.

Japan

Brother and Sister David Balzer and family have returned from Japan to the homeland for early furlough. The Balzers have returned so he could obtain needed rest to recover completely from his illness caused by tuberculosis. The Balzer family was scheduled to fly from Tokyo on August 26 and arrive in Vancouver on the same day (by crossing the international date line). From Vancouver they planned to travel to their home community of Coaldale, Alberta. It was also considered well for the Balzers to return at this time so their school-age children could begin the new school year. Their children are Roland 8, Lillian 7, Elvira 5, Elizabeth 2 and Esther 2. The Balzers had returned to their work at Nagase on August 11 from Karuizawa camp where they had spent more than a month's beneficial rest.

Brother Hatori, Japanese radio program pastor, is ill with tuberculosis. May we pray for him. He continues to record messages for "The Light of the World" broadcast from his hospital room. This is the broadcast which our mission spon-

sors and follows up in the Osaka area. Sister Rubena Gunther reports that 3,425 copies of Bible correspondence course number 1 have been sent out in response to listener inquiries. Other courses have been mailed to those requesting advanced study. Forty-five have completed all the courses. May we continue to remember in prayer the Gospel radio ministry of our mission in Japan.

All of our Japan missionaries, with the exception of the Jonathan Bartels who have returned from furlough, attended the annual meeting of Evangelical Missions Association of Japan and the deeper life conference. They found these meetings stimulating and enriching. Brother Friesen also reports that the condition of their son Philip suffering from tuberculosis is improving.

Our mission camp in Japan has been well utilized this season. On August 13 Brother Harry Friesen wrote that our mission was in the midst of its own church adult camp. Heavy rains had affected attendance, but the remodeled and expanded camp facilities have been much appreciated. This year the camp is being used for 35 days and accommodates 200 persons at one time. With these larger and improved facilities, the camp should be able to serve larger groups and have more income to pay expenses and make possible further improvements in the future.

Belgian Congo

The following political developments in the Belgian Congo are submitted by EFMA Missionary News Service: Every male over 21 years old among the Belgian Congo's 13,000,000 people will have a vote in the country's first general election, scheduled for November or December of this year. Officials in the Congo's six provinces are now working out a system to collect votes from widely-scattered tribesmen. These first elections are designed to give the Congolese needed experience in electoral procedures at a relatively low level of government in order to prepare them for the promised larger responsibilities of eventual independence. Territorial Councils will be elected throughout the country and voters in the towns will also choose representatives for municipal councils. . . African politicians campaigning for the forthcoming elections are playing heavily on the theme of early independence, most of them shooting for 1960 or 1961. (Africa Special Report)

The Congo field Bible school at Kafumba is about to begin another year of instruction. Prospects are for increased enrollment and a student body of capable students. A special effort has been made to solicit mature men, particularly married men. With prospects for increased enrollment, sufficient hous-

ing is a special concern. The five new duplexes, made possible with the Gaede memorial gift, should be nearly completed by school time, but these facilities provide sufficient housing for only 10 of the anticipated 18 or 20 families. It will therefore be necessary for the school staff to make special arrangements for living quarters. The school staff this year for the first time includes a Congolese brother from Panzi who will teach part-time. Herewith these matters as well as the overall important mission of this Christian worker training institution are presented for our intercession.

Brother and Sister Ben. H. Klassen, on furlough from the Belgian Congo, will spend the coming year in study and deputation. Brother Klassen will attend the Bible College in Winnipeg.

Our missionaries studying in Belgium. The Harold Fehderaus, Daisy Martens, the Alfred Schmidts and Helen Toews have successfully completed government required studies for service in the Congo. Praise is due the Lord for this accomplishment. The Fehderaus are scheduled to sail for the Congo on September 19. Sister Martens and the Schmidts will fly to the Congo about mid-September.

Brother and Sister Harold Fehderau planned to attend a meeting in Edinburgh, Scotland, August 30 to September 7, in connection with their linguistic assignment in the Belgian Congo. This was a meeting of the United Bible Societies Subcommittee on Translations.

Texas

The Daniel Wirsche family and Brother John C. Ratzlaff left for Texas from Hillsboro on August 25. They stopped in southern Texas where the Wirsches will reside and from where he will work during the coming year. From there Brother Ratzlaff traveled to Nuevo Ideal, Durango, Mexico, to assist in the removal of legal difficulties connected with our property. Brother Ratzlaff returned to the office on August 31.

India

Sister Anne L. Ediger, on furlough from India, is spending the year in schooling and deputation. She is taking a business course in Winnipeg to prepare herself to assist with administrative work when she returns to the India field. Taking this course in Winnipeg makes it possible for her to live with her mother, Sister Anna Ediger. Plans are that Sister Ediger will do deputation work after the New Year.

Brother and Sister Jake Friesen, now on furlough from India, became the parents of a son Gary James, born August 10. The Lord willing, the Friesen family will return to India early in 1960.

Electricity is being introduced to many of India's rural areas. The facilities to furnish light for public

buildings such as churches, schools and even residences have been rather primitive in India. Now that India is building rural electrical lines which go right by our mission stations. Upon the request of our India missionaries, the Board has approved that our stations may connect at the rate of one or two per year to add this facility to our missionary outreach in India. For the schools and for the churches it will represent a special convenience and blessing.

Furloughs for India missionaries were approved by the Board of Foreign Missions at its July 1959 meeting. In the spring of 1960 the following missionaries may return home for furlough: Brother and Sister G. J. Froese, Sister Helen Harder, Sister Emma Lepp, Sister Katie Siemens, and Sister Rosella Toews. The furlough of Brother and Sister P. V. Balzer is also due in 1960, but because of the shortage of staff in India, the Balzers have volunteered to stay another year. For this reason their return for furlough has been postponed until the year 1961.

Feed My Lambs

Here is a 367-page book which the author has dedicated to all parents who love their children and are concerned about their eternal welfare. Each page contains a devotional message, well fitted for morning or evening family worship.

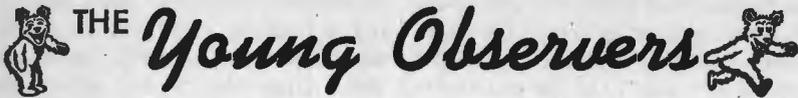
Many Bible passages are quoted. They are shown in their context and setting. The pages contain information necessary for young souls to establish themselves on the Rock of Ages and to protect them in the face of the destructive forces of darkness.

The first 193 pages have messages based on Old Testament passages and the rest of them on New Testament references.

The author is Rev. Henry T. Vriesen, who gained rich experiences in the religious training of children. He is convinced that the great Bible stories are of the highest value for forming Christian character. He has visited the Bible Lands: Italy, Greece, Egypt and Palestine and this makes the stories which he presents in the book even more fascinating.

Price: \$3.00

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



THE Young Observers

Let's Visit a Minute

Hi Boys and Girls,

How did the week at school go? Did you all have a happy week? I hope so. We prayed for that for all of you.

And now it looks as if we are going to have fall. Have you had time to see any leaves with changed colours? Just this morning I sat out in the park for a minute or two, and surely, in the cluster of trees ahead of me I saw some pretty yellow leaves, and farther in, there was a handful of reddish ones! Well, was that ever beautiful! I sat and looked and looked. Then gently the leaves were rustled back and forth and the early morning dew sparkled like just so many diamonds in the bursting sunshine. How lovely it all seemed to be. I did not move. I just watched . . . and watched. My heart was thrilled. What a wonderful God we have to make such a world for us to see and to enjoy! For a minute I closed my eyes and quietly bowed my head for prayer: "Thank you, God, for this beautiful world. You are truly a great God!"

It was time to leave. But my heart carried away the beauty of God's handiwork and all the way out I sang the song we have learned to love:

"Then sings my soul, my Saviour God, to Thee
How great Thou art, How great Thou art!"

Well, I must run along now. Have a happy week. Take time to enjoy God's world, and learn to worship the world's great God! Fall is a wonderful time for it, boys and girls. 'Bye now.

Love, Aunt Anne.

Thomas Coke

He was born in Brecon . . . and with a silver spoon in his mouth. There could be no doubt about that. To begin with, Brecon was a jolly Welsh town with plenty of history, a happy friendly place where everybody knew and was willing to help everybody else. A pretty little river ran through Brecon calling all boys to come and fish and to bathe in its deeper pools. The three Brecon beacons called in the same way to those who had stout legs and strong lungs to climb to the top of one after the other.

The lucky boy, who on that September day in 1747 was born in the well-to-do home of Bartholomew Coke, Brecon's well-known and much respected apothecary, was all the more welcome because two older brothers had died as babies. Bartholomew Coke not only mixed medicines but, when they needed it, he successfully doctored most of the people in Brecon and in the villages round about.

The apothecary and his wife received many congratulations when the new baby arrived and presently, with much pride and thankfulness, they took their little son to the ancient Church of St. Mary to be christened Thomas.

The Brecon Town Hall, of which the whole town was proud, was just apposite Bartholomew Coke's shop and much of the apothecary's time was spent there since, while still a young man, he had been made a member of the Town Council and became its balliff (Today we should describe his office as mayor).

Nobody knows much about the earlier years of Thomas Coke. Though he was an only child his parents saw that he was not spoilt. With such a mother he could not help being a bright sunny lad ready to do a kindness to anybody, old or young. With such a father he could not help having a loyalty and love for his native town and an ambition to serve it when the time came. He realized that his father lived a life as straight as a line and that was why he was so much respected by his fellow townsmen.

Thomas Coke was sent to the local grammar school, known as Brecon College, which had been in existence from the time of Henry VIII who founded it. The earlier buildings have disappeared but there still remains the chapel where, with his school fellows, Thomas Coke met daily for prayers. It is all that remains of the chancel of an old monastic church which Henry VIII demolished.

It was a good school for that period and Thomas Coke was a good scholar. He had ability, a good memory and the will to learn. He was fond of reading everything that came his way. He had his favourites such as "Gulliver's Travels" and "Robinson Crusoe." Fortunately for the school boys of Brecon, and for all the school boys of succeeding generations, Dean Swift and Daniel Defoe wrote those imperishable favourites early in the 18th century. One wonders how much those two books had to do with making Thomas Coke the tireless traveller

he later became.

The games the boys played then were far more free and easy than those of two centuries later, but wherever there was any healthy fun or strenuous contest, there was Thomas Coke in the middle of it all, learning how to control his temper, how to put all he knew into play as well as into work, showing that he was afraid of nothing and of nobody. Many must have been the stories that this bright-eyed boy carried home from school to the apothecary's shop and one can imagine the gray-haired father and the kind-faced mother exchanging glances at times, wondering what kind of a man their lively, attractive boy would be. Would he be a doctor, a lawyer, or possibly, and they liked that idea most of all, would he become a clergyman like one of his grandfathers? No doubt they dreamed their dreams as all parents do but they said nothing of all this to their son.

Any boy at school round about the seventeen-sixties had plenty to talk about besides the local news. Nearly the whole of Europe was involved in the "Seven Years' War." Armies were fighting on land, navies were fighting at sea and things were not going too well for England. The Duke of Cumberland, of unhappy Scottish memory, was beaten by the French; and the British flag was hauled down in the island of Minorca. News travelled slowly to remote Brecon, and it was not always accurate as first received, but there can be no doubt that young Thomas Coke and his friends had their own heroes in their own day, as boys have had in all wars from that time to this.

Thomas Coke must have cheered like everybody else in Brecon when he heard of Wolfe's daring assault of the Heights of Abraham in Quebec. When young George the Third began his long reign a year later, Thomas Coke must have joined lustily in the singing of the recently composed national anthem, "God Save the King."

There were exciting happenings in Brecon too. When Thomas Coke was nearly sixteen there rode into the town a man who was the best known person in the land; a man "who preached more sermons, rode more miles, wrote more letters, worked more hours, printed more books and influenced more lives, than any other Englishman of his age or perhaps any age." His name was John Wesley. For a quarter of a century he had ceaselessly ridden up and down the land and wherever there were people, few or many, to listen to his message, he preached anywhere, everywhere and in any weather.

This was not John Wesley's first visit to Brecon nor was it his last. He had, on a former visit, preached in the Brecon Town Hall and he expected to be allowed to do so again. As he approached Brecon,

however, he heard the ringing of the church bells and saw drawn up in the distance, a troop of trumpeters on their horses. Imagine his disappointment on learning that the Assizes were being held and that the Town Hall was in use. A great crowd had gathered in the main street as word had got around, "Mr. Wesley is coming." Undaunted, John Wesley preached that day from a convenient doorway and announced that next morning he would preach again in the market place.

There is no actual record that young Thomas Coke was in either of these open-air gatherings, but it is inconceivable that so alert a lad failed to be in that crowd "at Mr. James's door," or that he missed such an unusual experience as seeing a clergyman, slim, trim, in cassock and gown, preaching with tremendous vigour and earnestness right in the middle of the Brecon market place. John Wesley's voice was as clear as a flute and carried to the edge of the crowd. Everybody listened spell-bound. In fact John Wesley wrote in his journal concerning that visit "all the people behaved as in the presence of God."

One wonders if the quick eyes of John Wesley noted in a group of school boys the eager face of young Thomas Coke. Nobody knows. Certainly no one in Brecon that day even dimly imagined that later on the lives of John Wesley and Thomas Coke would be so closely linked.

* * *

Thomas Coke gave himself and all he had. Thomas Coke was undaunted by any difficulty or danger. Thomas Coke obeyed his Master's last command to go and teach and preach. But you'll want to know more about him. This you can do if you get the book *Thomas Coke* for 90¢ from

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The Apostle's Prayer for the Church

(Continued from page 2-4)

be unbearable; the temptations would be too severe and consequently he would give up his faith and become a backslider.

In such a case Paul's prayer is to be applied. The Christian is to be strengthened with all power in order to be able to endure and to remain steadfast to the end.

Paul mentions another purpose of his prayer. He wanted them to endure, not with tears, or with regrets, or with accusations, or with a burdened heart, but with joy. Will that ever be possible? Yes, the more our lives are dedicated to Christ the more joy we will have as Christians and as disciples of Christ. Such Christians will be used by Christ in a mighty way by leading others to Him, and in this manner they will secure for themselves a crown of joy to be received on the day of Christ.

But Not Forsaken

by Helen Good Brenneman

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(25th Installment)

Then he was gone, and Hans was too busy taking his advice to notice which direction he went. It was almost dawn when Hans arrived in Kassel, more bedraggled than he had ever been in his life. Beneath the mixture of blood and mud that coated him, his flesh was bruised and itchy. Every joint twinged with pain; his knees were open sores peeping from the holes in his trousers; his whole body smarted from falls he had had and obstacles he had failed to dodge.

Yet he had nothing to complain about. For he breathed the cool, clear air of freedom. And not everyone was so lucky. People like that poor fellow he had stumbled over soon after Bresher had left him, freshly murdered by the very men from whom he and Bresher had hidden.

Suddenly Hans felt like offering a prayer. But to whom could he pray? He couldn't thank a God in whom he did not believe. In confusion he dropped in the grass beside the road, rolled over, and went to sleep.

CHAPTER XXI.

Maria straightened her shoulders and stood up to stretch her tired body. There was no use sewing longer; it was getting too dark. Almost lovingly she laid out the work of her hands on the cot, running her fingers proudly and efficiently over the dress that Rosie would wear on Sunday, the one Rosie had been dreaming about ever since the MCC worker had given Maria the two old ones.

"This is a pretty good dress, but it seems a little too short for Rosie," Maria had been told when it was her turn to receive some new clothing. "But we've got an old dress here we don't know quite what to do with. Do you think between the two you could work up a dress for your little girl?"

The two pieces of material went well together, Maria felt, and she immediately envisioned how she could sew in strips of the darker material around the bottom and waist of the dress that almost fit Rosie. Maria had fixed clothes for her daughter that had required much more ingenuity than that to make them presentable. And the other good parts of the worn dress would patch a shirt for Hansie. Gratefully Maria had returned to her room with the dresses; happily she had sewed all day to have

Rosie's dress ready for a fitting that night.

She had not worked alone. Weary of her own company she had joined the seamstresses on the porch, exchanged ideas with them on renovating clothing to the best advantage, and chatted gaily throughout the afternoon. Frau Krahn was turning a suit inside out for her son, making it over completely.

"He's had to look ragged for so long," she had murmured, her scissors rapidly snipping the threads. "I'd do anything to make him look presentable at church on Sunday."

"I think a child can almost lose his self-respect if he looks under par for too long," Frau Isaak had agreed, pausing long enough to count stitches on the blouse she was knitting from wool she had received from Canada.

Irmgart's mother had laughed from the other corner of the table. "Now what would happen to Irmgart's self-respect if she had to wear this on the outside?"

Everyone had joined in her merriment as they inspected the pitiful-looking slip she held up. Susie Dyck had patched her daughter's slip so often that what was left of the original garment could scarcely be detected. But it was still a slip, and Irmgart would have to wear it until it fell apart.

Yes, it had been a pleasant afternoon, and Maria was eager to see Rosie in the dress she had almost finished. Folding the precious garment, she laid it away, wondering why the children didn't come home from school. She wished she could live before them the words which Rosie had so carefully printed on their wall motto. But it seemed that with the loss of Lenie and Hans, she found herself clinging harder to the children, worrying about them more than she should. Sometimes she struggled long and hard before she could add "Thy will be done" to her prayers.

There was a soft flapping of the entrance curtain and Maria heard a man's voice just outside her room. "Mailman!" Franz's quizzical face peeped cautiously around the curtain. "I stopped over at the office on my way home and they asked me to bring you this. Guess people are getting used to the fact that we're all in the same family."

Again he gave her one of those kinship grins that were his speciality.

"Thanks, Franz. But who would be writing to me?" Her eyes scanned the foreign stamp, the neatly

inscribed return address. "It couldn't be—no, it couldn't be—"

She sat down on the cot, her fingers trembly as she ripped open the letter.

"Franz, Franz," she exclaimed, when she had looked at the signature and read the first paragraph, "Tante Erika is still alive in Canada! She emigrated from Chortitza in 1926, but we haven't heard from her since the war. You wouldn't remember her, of course, but she is your great-aunt and my aunt. We didn't see much of her in Russia because she lived quite a distance from our village. But now she has checked with the MCC to see if any of her relatives are still living. And they told her about us."

Her eyes scanned the contents of the letter, then she looked again at the address on the envelope.

"From Tante Erika, dear old Tante Erika. But she was not so old when she left Chortitza; she still had half-grown children. Ni-a-gara, On-tar-i-o, Canada."

So many people in camp boasted of letters from relatives in America, that Maria had more than once checked her own inner impulse to covet a letter for herself. She had more than once wondered if any of Tante Erika's family were still living. She had more than once hushed the children's wistful remarks that they wished someone would send them a package from Canada. Even in her fondest dreams she had scarcely hoped for a letter, for she had long ago lost Tante Erika's address.

"Well, I'll let you alone with your letter. I ought to be going anyway." Franz turned his cap over in his hand and headed for the doorway.

"No, no, please stay, Franz. Wait and see what more Tante Erika has to say. I want to share my happiness."

Maria noticed that he sat down gladly, leaning back and relaxing on the cot as though her room were home. She knew that he had only been pretending busyness, that he was bored every time he had to leave for his dingy corner of the bachelors' quarters.

The letter was written in simple handwriting, but was a little difficult to read because Tante Erika was old and her fingers shaky. It went on to tell that all of her children were now married: Jacob was bookkeeper in a lumber company; Helmut was employed in a dairy; Kate had married a prosperous farmer and had three children of her own. She, Tante Erika, lived comfortably in an apartment in Kate's spacious farmhouse. Maria read aloud, commenting to Franz between lines, rejoicing at the good fortune of her aunt.

"The Mennonite Central Committee has written to me, in answer to my inquiry, that you, dear Maria, and your two children are right there in camp. Kate and her

husband for a long time have had the conviction that they should help someone to come to this country, someone of our own brothers and sisters who are stranded in Europe. John is also very much in need of help here on the farm. We had not dared to hope that we would find someone so closely related to us. Would you want to emigrate to Canada, to come and live with us here in Ontario, to bring your children and rear them here?"

"Franz!" Maria sighed. "Do you realize what this letter means? Canada—I did not dare dream of such a thing."

Then her smile faded.

"But it is impossible, of course, so long as we don't know where Hans is. If we knew he were in Siberia, it would be different. But I refuse to believe that he is. If he would come soon, then we could all go together! Oh, Franz, wouldn't that be wonderful?"

She looked at the youthful face studying hers from across the table.

"Perhaps you, too, Franz, could go to Canada. Shall I write to her that you are here? Would you want to go to Canada as a close relative?"

Maria had never seen Franz look as he did then, almost as though he could break down and cry.

"I'm afraid, Maria, that Canada may not have me."

She looked at him distressed.

"Why, Franz? There's nothing wrong with you physically, is there?"

"It's what I mentioned to you before. They turned down two others from the bachelors' ward in the last few days. One of these days I'll be examined by the International Refugee Organization and the Canadian officials and they'll question me up and down. I have no proof at all that I was forced into the German Army, even into the Secret Service. It was the same with the other two boys. They were rejected politically."

He brushed some mud from the cuff of his pants. Maria felt a mother's pity for him. Why did happiness always have to be mixed with sorrow? If Franz could not go to Canada, her own joy seemed illegitimate.

And then, it was as if a thunderbolt struck her—Hans, too, had been in the Wehrmacht. Suppose—suppose she went to Canada and he came through to Gronau, only to find that he could not follow her!

Franz sensed the cloud he had thrown over Maria's burst of sunlight. He felt inexpressibly sorry.

"Oh, come, Cousin Maria, let's cheer up and go over to the immigration office and see what the MCC has to say about your letter. It's too good to sit around brooding over."

(To be continued)

After crosses and losses men grow humbler and wiser. —Franklin

Christ as the Good Shepherd

By G. D. H.

In John 10:11-14 we read the significant words of Christ, "I am the good shepherd." This shall be the central thought of our meditation. Christ is the good Shepherd, but who are His sheep? According to the Holy Scriptures, all the truly born again children of God are His sheep. Christ as the Good Shepherd does many things for his sheep. We shall enumerate and comment on only four of them.

1. Firstly, Jesus gives life to His sheep. He does this by laying down His own life on their behalf. The life which Jesus bestows upon the believers is not merely a meager existence. It is much more than that. Pay attention to the words of Christ on this vital subject. He said, "I am come that they might have life, and that they might have it more abundantly." Evidently it is an abundant life which Christ the Good Shepherd imparts to His own. It is a life of real joy, of true peace, of intimate fellowship with other children of God, of prayer, of thorough Bible study and of inspiring Christian service.

The life which the followers of Christ receive is not only abundant, it is also everlasting. Jesus said, "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). The condition for having everlasting life, is faith in Christ and in His redemption work for us. In John 6:47 Christ said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

Dear friend, probably you are afraid of death, and the reason for it is that you have never permitted Christ to solve your sin problem. I would advise you to heed the words of Christ when He said, "For God so loved the world that he gave His only begotten Son that whosoever believeth in him shall not perish but have everlasting life." Fear of death vanishes, if you have the assurance of eternal life.

2. Secondly, Christ the Good Shepherd protects His sheep. The hireling, whose own the sheep are not, sees the raging wolf coming and runs away from the flock. He tries to reach a place of safety, but he leaves the sheep and exposes them to the danger of being devoured by raging animals. Christ, however, is different. He is so greatly concerned about the protection of His followers that He holds them in His own hand. He said, "No man shall pluck them out of my hand."

Dear fellow Christian, do you sometimes have the impression that you will fall prey to the enemy of your soul? Even though Satan is like a roaring lion seeking whom he may devour, yet you may have the great consolation and assurance in

your heart that you are safe in the hollow of Christ's all-powerful hand.

3. Thirdly, Christ the Good Shepherd feeds His sheep. God's children are the sheep of Christ's pasture lands. In John 10:11 we read, "And they shall go in and out and find pasture. Jesus takes proper care of those who follow Him. They feed on the green pasture of God's holy Word. Dear children of God, there is no necessity for spiritual starvation, because the Lord has an abundant supply of nourishing food for our souls in His precious book, the Bible. Let us never neglect to hear it, to read it, to study it and to apply it in our own lives, and it

will satisfy the hunger and desire of our inward being.

4. Lastly, Christ the Good Shepherd leads His sheep. In John 10:3 we read, "He calleth his own sheep by name and leadeth them out." Christ leads the believer here in life. The child of God is never asked to run ahead of Christ. It is a matter of following Him. He has never failed any one in His leadership and for this reason we ought to have confidence in Him without reservation.

Jesus does not merely direct us here on earth, He also leads us on and on and on, until we reach the eternal destiny, our glorious heavenly home. But it is impossible for us to get to heaven, unless we have accepted Christ as our Saviour and Guide. Is He yours? May God grant it!

love the world nor the things that are in it. Love of things is the enemy both of the love of God and the love of man. —E.

An educational system isn't worth a great deal if it teaches how to get a living and doesn't teach how to live.

They can conquer who believe they can. —Dryden.

I am always content with what happens, for I know that what God chooses is better than what I choose. —Epictetus.

People and Things

(Gospel Herald)

Someone has observed that whereas we ought to love people and use things, we are rather inclined to love things and use people. What do these phrases mean?

We love people when we are concerned about their interests. We want to see their needs met, their desires gratified, their joy fulfilled. We want to see them happy and successful. We want to see them realize their potential of worthwhile living to the glory of God. We do all we can to help them: tell them what they ought to know, give them opportunity and privilege, try to keep them from courses that we know will spoil their lives and bring them to eternal loss. Love forgets self-advantage in order to promote the interests of the loved one. Love reaches out only to be helpful, touches only to give delight. Love rejoices in the happiness of the loved one, mourns over his sorrows and hurts. Love gives unsparingly, and looks not to return. Love is not changed by circumstances nor does it demand deserving. Love of man, like the love of God, is an attitude of grace.

We use people when we make them a means to our own satisfactions. We think of them as machines which can help us to make money. They are servants and burden-bearers. They smooth out the path for us and provide us easy repose at the end of the day. We use people when we push them down as we climb to the top, when we demonstrate our efficiency by pointing out how much less efficient someone else is. We use people when they are a number on a list, impersonal statistics to prove our point; when we don't care to learn their names; when their standard of living, their peace of mind and heart is of no concern to us. We use them when we counsel them or drive them to actions which will be to our own good, not to theirs. We are pretty sure to put

people to our use when we consider them our inferiors, then we wonder why God has made so many of them.

We use things when we make them means to good ends, and not the ends themselves; when we eat to make our bodies strong, wear clothes to keep them warm and decently covered, and build houses for shelter; when cars are the necessary means of conveyance and money buys daily necessities, plus a little for the rainy day. We use things when they last us till they are worn out, when disposing of what is left when we pass on is a very simple task. We use things when we judge other people for what they are, rather than for display or social classification. We use things when we keep conscious that everything material is only temporary, unworthy of affection or anything approaching worship.

We love things when we sacrifice people for them; when they become our gods, bending us under their demands. We love things when, as Emerson said, "things are in the saddle and ride mankind." We love things when interests of the mind and the spirit, of the family and the church are suffocated under them. We love things when we reckon a man's worth by the size of his estate, when we bow to the wealthy and neglect the poor, when we rank people by the houses they live in and the cars they drive. We love things when we think people will be better as soon as they are better off; when we think missionary work is transplanting our standard of living and our cultural advantages. We love things when we buy as expensively as our income permits; when we would rather have the latest gadget than give to the Lord our surplus.

The Christian is commanded to love the Lord with heart, soul, mind, and strength, and his neighbor as himself. He is commanded not to

"Must" Reading for Teenagers

Strictly Confidential

By Alice M. Hustad

This is a book for girls and about girls. All phases of a girl's life are discussed from a Christian point of view. It is a book for the high school and college girl, written in girls' language.

Among the subjects discussed are how a girl changes physically, mentally, emotionally, and spiritually as she goes from childhood to adulthood; how to improve one's personality; physical and mental health; sex education; marriage; college life and careers; Christian womanhood.

Price: \$2.50

Christian Manhood

By Drs. Merle Eshleman and Noah Mack

This is a book for the adolescent boy and young man written by Mennonite physicians who are also ordained ministers of the Gospel. It treats the intimate problems of sex and physical growth in a frank way, touching upon courtship and marriage and related problems.

Price: \$1.50

Tips for Teens

By Mel Johnson. 61pp.

This is not a book for casual reading. It should be studied, then studied again—always with the aid of the Bible. The author has not written this book in flowing prose—but in terse statements that contain a lot of food for thought. Sample topics are: Decision—How to Make It; Prayerful Bible Study; Take It Easy, Fellow—and Live Longer; Me! A Speaker? You're Kidding; But—It Makes Me Graceful; Must I Go Around in Circles? Temptation—How to Face It; Failure.

Price: \$1.00

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



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Eisenhower, a Fellow Christian

Geneva, Switzerland. — A chapel in Geneva, Switzerland, where John Calvin preached and which had fallen into considerable decay has been restored and was rededicated this summer. President Eisenhower sent a message to be read at the dedication in which he subscribed himself as "a fellow American, a fellow Christian, and a fellow Presbyterian."

POLAND — Poland's hard-pressed Lutheran church still possesses 247 churches, 161 chapels, 199 parsonages and 585 cemeteries, according to statistics in the 1959 edition of the Warsaw Evangelical Calendar. Largest number are in the Masurian area in the former German state of East Prussia, which has 70 churches and 267 cemeteries. Next in size is the Katowice diocese in Silesia, near the Czechoslovak border, with 66 churches. Church membership has dwindled to 122,125 according to the same report. A 1957 tabulation by the Lutheran World Federation had listed membership in the Lutheran Church of Poland as 220,000. Before World War II the number of Lutherans in Poland was estimated at more than 500,000.

MEXICO — Over 2,400 decisions were recorded during Youth for Christ's 11th World Congress at Mexico City last August 2-9, Dr. Ted W. Engstrom, Youth for Christ International President, reports. The more than 2,000 Congress delegates representing 20 nations participated in 672 different meetings during the week, including 84 evangelical meetings in Mexico City churches each evening. Engstrom stated that at least 136,000 people attended the various Congress sessions and rallies. Following the Congress 69 teams spread out across Mexico to conduct youth crusades, with hundreds of local churches cooperating in the towns and villages. It is estimated that there were several thousand decisions as the result of the post-Congress crusades.

India

Tibetan Refugee Crisis Easing

The Tibetan refugee crisis caused by communist military activity in Tibet seems to be easing up. Edward Benedict (Marengo, Ohio) India MCC director, concluded this after surveying the situation to determine whether MCC assistance is needed. He reports that the Tibe-

tan refugee camp in Assam, India, will be closed within another three months.

Refugees are being moved to other parts of India and to Sikkim, a small country near the northeast corner of India. To keep them occupied some refugees are being used in mountain road building.

Jewish Population

About 80 per cent of the 5,260,000 Jews in the United States are native born. In 1899 about two thirds of the Jewish population in this country were immigrants. Jewish population throughout the world is estimated at more than 12,000,000. Of the total, 6,200,000 are in North and South America, 3,500,000 in Europe, 1,900,000 in Asia, 560,000 in Africa, and 65,000 in Australia and New Zealand.

Archbishop Officiating At Wedding

The Archbishop of Canterbury, recently, was officiating at the wedding of his son, Humphrey, and Diana Davis. The Archbishop is

CANADASCOPE

Progressive Conservatives Gain

Charlottetown, P.E.I. — Prince Edward Island has a Progressive Conservative government today, its first in more than 24 years. The aged Walter Shaw, 71, led the Conservatives to victory.

Now there is only one province in Canada—Newfoundland—which still has a Liberal government. Out of a total number of 30 seats, the Progressive Conservatives have 22 seats in Prince Edward Island.

Glad to be Alive

(CHSC Bulletin)

We're back now from a holiday tour. And we're glad we're back.

It's not just the pleasure of getting-home again to be in familiar surroundings and do familiar things. It's also a happiness and satisfaction just to get here, safely.

Driving an automobile on the highway today is a matter for the professional. The more the driver knows about handling his car, the more enjoyment he gets out of the trip. When he finds himself in, say, Marieville where every street in the village is a one-way street, he doesn't seem to mind so much that the new cut-off, which will by-

kept busy with administrative duties and does not conduct many weddings. When he came to the part in the service where he would ordinarily say, "A woman should be loving," he said instead, "A woman should be lovely." He paused just the barest fraction of a second — while the congregation smiled — then corrected himself. Afterward, his wife said, "My husband did get it a little wrong. But thought the 'Lovely wife' line was rather sweet."

SWITZERLAND — Proposals to make radio listening possible for millions of people in underdeveloped countries were considered here recently by the International Telecommunication Union's conference. The proposals were prepared by the United Nations Educational, Scientific and Cultural Organization. They call for a study of the possibility of developing a receiver to be mass-produced to sell for not more than \$5.00. More than 60 per cent of the world's population, mostly in Asia and Africa, lack radio receivers, UNESCO said. The organization estimated that 350,000,000 receivers would be needed to assure a set for each family in the underdeveloped countries. (Several evangelical agencies, notably the Far Eastern Broadcasting Association, have been doing this with pre-tuned receivers for their gospel broadcasts for several years with remarkable success.)

pass the maze-like streets, isn't ready. Or when he finds himself caught in a two-mile traffic jam created by the finish of the annual fishing competition in Chambly, the only restiveness he feels comes from watching other drivers who loudly resent the delay and confusion of six lanes of traffic covering at a single point.

Professional driving gives a motorist a sense of calm and security. Of course, he feels and knows the danger when a thoughtless show-off begins to pass traffic just ahead when he should, for safety, stay in line, or when he sees a youthful show-off zooming along in his sports car without thought of what his recklessness could do to himself and others. But, with his experience and training has come expectation of danger and an automatic reaction in time of emergency. He knows of this, and his driving loses much of its tension.

Driving 1959 highways is not always a relaxing performance. There is constant need for vigilance and awareness, of watching for the unexpected at every moment, particularly in places and at times when safety seems closest. A driver can make himself have this awareness so he possesses it without unusual strain, and in this way the trip is nicer.

We're glad to be back — alive and safe. We plan to make a sim-

ilar trip again some day and from now until we start out again, every driving moment will be devoted to training for it. When it comes, the hazards and perils, while present, will not spoil it for us.

Good Books To Have

Things You Should Know Behind the Purple Curtain

This book is written by "The Monk Who Lived Again" and is a cry of alarm intended to awaken Protestant America from sleepy indifference to the threat of Roman Catholicism. In no other one volume may the reader find such insight into the history, present activities, and the sinister future plans of the Roman Catholic Church.

Dr. Montano is no ordinary alarmist. He comes from an aristocratic and politically prominent family in Bolivia. He is a doctor of philosophy from the Lima, Peru, university, a former friar of the Dominican order, lecturer and today a preacher of the Gospel—South America's Billy Graham. \$3.00

Dispensationalism in America.

By C. Norman Kraus

For some an object of ridicule, for others a source of concern, dispensationalism has nevertheless become a compelling force in conservative theological circles. But what is dispensationalism? How did it become so influential? This book answers these questions and also gives a penetrating analysis of its teaching. \$3.50

A Scientific Investigation of the Old Testament

By Robert Dick Wilson

This is an old and scholarly support of the claims of the Old Testament, written by a man who taught at Princeton Seminary for many years and later at the Westminster Theological Seminary. It has been revised and brought up-to-date by one of America's leading Old Testament scholars, Edward J. Young. The book now provides a truly great defense of the trustworthiness of the Old Testament and is abreast of current archaeological discovery. \$3.25

The Doctrines of the Mennonites

By John C. Wenger

This book by John C. Wenger, professor of theology and philosophy at Goshen College Biblical Seminary, is an interpretation of the theology of the Anabaptists, correlated with later expressions of doctrine. \$1.75

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Weddings

Froese—Siemens

Miss Linda Siemens, daughter of Rev. and Mrs. John Siemens of Main Centre, Sask., and Mr. Dave Froese, son of Mr. and Mrs. John Froese of Sardis, B.C., were married on August 21, in the Main Centre M. B. church. Rev. John D. Goertzen officiated.

The young couple will attend the M. B. Bible College of Winnipeg this coming school year.

Mandtler—Wiens

Miss Geraldine Wiens, daughter of Mr. and Mrs. Jake Wiens of Hepburn, Sask., and Mr. Gerald Mandtler, son of Mr. and Mrs. Menno Mandtler, Dalmeny, Sask., were married on August 28, in the Hepburn M. B. church.

Rev. J. H. Epp officiated, with Mr. P. J. Harder of Saskatoon also giving a message. Mr. J. K. Schroeder was the soloist. A girl's chorus served with one musical number.

Mr. and Mrs. Mandtler will make their home at Dalmeny.

Thiessen—Dirks

Miss Rosemarie Dirks, daughter of Rev. and Mrs. Alexander Dirks of North Kildonan, Man., and Arnold Thiessen, son of Mr. and Mrs. Henry Thiessen of Grassy Lake, Alberta, were married on September 1, in the North Kildonan M. B. church. Rev. J. H. Quiring of Winkler officiated.

Miss Hedy Dirks, sister of the bride, sang two solos and a ladies' quartet also served with two musical numbers.

The young couple is residing in Winnipeg, where Mr. Thiessen is studying medicine.

Silver Wedding for Rev. and Mrs. Peter Dueck

Springstein, Man. — Many relatives and friends gathered in the North Kildonan M. B. church on September 6 to share in the 25th wedding anniversary celebration of Rev. and Mrs. Peter Dueck of Springstein, Man.

Brother John Penner, chairman of the meeting, read Psalm 36:6 and led in the invocation. Some relatives and friends had formed a double quartet and sang "Lass die Harfen hell erklingen." Then followed a German message by Rev. I. W. Redekopp, based on Psalm 116:7-19. "Ein Leben nur" was sung by Brother Helmut Janzen. Rev. F. C. Peters delivered an English sermon. His text was Rom. 12:12. Brother Isaac Penner, Sunday school superintendent of the Springstein M. B. Church, read Matt. 28:20 and thanked Rev. and Mrs. Dueck for the assistance

they had given to the work in Sunday school. Following this, Brother Dave Froese expressed gratefulness on behalf of the Springstein M. B. Church for the sacrificial work done by Brother and Sister Dueck. He spoke words of encouragement based on Rom. 11:23 and Phil. 4:4-7.

Then Rev. Dueck gave thanks to God and to all the friends and relatives for the love which they had felt throughout the past 25 years.

The Duecks then expressed their gratefulness to God in prayer. The double quartet then served with the song, "Er fuehret mich der Jugend gleich." Rev. I. W. Redekopp led in the closing prayer.

The reception took place in the basement after which there followed

a program, presented by the children of the Duecks and by relatives and close friends.

Aged Couple Celebrates Wedding

Winkler, Man. — A number of friends and relatives gathered at the home of Mr. and Mrs. Franz D. Funk on the occasion of their 60th wedding anniversary which came as a surprise to the elderly couple when relatives dropped in to wish them well. Among them were the following couples: J. Rempels, Jack Klassens, Harvey Friesens, Pete Derksens, Harry Hildebrands, P. D. Kuhls and others. Lovely gifts were presented and a nice lunch served.

her parents, Mr. and Mrs. V. Afanasieff and two sisters, Elsie and Lulu. Kerr's Funeral Chapels was in charge.

Early-Day Settler Dies

Fairview, Okla. — Funeral services were held at the Fairview Mennonite Brethren church for Henry I. Martens, 71, one of the early settlers in this community and a long-time farmer here. He died at an Enid hospital after being seriously ill for three weeks.

Mr. Martens was a native of Marion county, Kans., moving to a farm

southwest of Fairview in 1894. He continued to live on the same farm until his death.

Surviving in the immediate family are his wife, Elizabeth; five sons, five daughters and 21 grandchildren.

Future Subscribers

A son was born to Mr. and Mrs. John Bergen, Wymark, Sask., on August 6, 1959. They named him Philip James.

Mr. and Mrs. William Born, Borden, Sask., were blessed with a boy, Kenneth Floyd, on August 21—a brother for Douglas.

Born to Mr. and Mrs. Peter Kroeker, Medstead, Sask., a son, Dale Bryan, on August 15.

A little brother arrived for Gwen Siemens on August 23. The parents Mr. and Mrs. John Siemens, Medstead, Sask., named him Gary Kenneth.

Born to Mr. and Mrs. Alvin Voth, Winnipeg, Man., a son, Murray Alan, on September 3.

Honesty is one part of eloquence. We persuade others by being in earnest ourselves. —Hazlitt.

Obituaries

A Pioneer Dies

Henderson, Neb. — Death removed one of the few remaining pioneers who arrived here with the Mennonite immigrant group in 1874 with the passing of G. G. Rempel, 85. In failing health for some time, he died August 19 at a Beatrice, Neb., rest home.

Funeral services were conducted August 22 at the Bethesda Mennonite church.

Survivors include his wife Maria and eight children.

Famous Congo Missionary Dies

Elkhart, Ind. — Miss Alma Doering, one of the most widely known missionaries to Africa and a native of Inman, Kans., died in St. Petersburg, Fla., on July 12 at the age of 81.

She was one of the pioneers who established the Congo Inland Mission and served with the C.I.M. from 1912 to 1927, after which she founded the Unevangelized Tribes Mission. The latter grew rapidly under her administration, but after her retirement it disbanded. The stations have been taken over by other missions.

Miss Doering was effective as a deputation worker and was said to have raised over one and a half million dollars for missions during her life-time as well as recruiting hundreds of missionaries. She visited many Mennonite communities during the 1920's and 1930's.

Funeral of Mrs. Bock

Winnipeg, Man. — Mrs. Margaret Bock, 26, of 617 Warsaw Ave. was buried in Brookside Cemetery Friday following funeral service at 3 p.m. in First Mennonite Church, Rev. J. H. Enns officiating. Surviving are her husband, Ernest; one son, Hardy; one daughter, Karen;

Jesus is Coming Again

By B. Charles Hostetter
(Mennonite Hour continued)

"The Time of His Coming"

A man, when visiting a school, said he would give a prize to the pupil whose desk he found in the best order when he returned. "But when will you return?" some of them asked.

"That I cannot tell," was the answer.

A little girl, who had been noted for her disorderly habits, announced that she meant to win the prize.

"You!" her schoolmates jeered. "Why your desk is a ywlaas" "Why your desk is always out of order."

"Oh, but I mean to clean it the first of every week."

"But suppose he should come at the end of the week?" someone asked.

"Then I'll clean it every morning."

"But he may come at the end of the day."

For a moment the little girl was silent. "I know what I'll do," she said decidedly, "I'll just keep it clean."

When Jesus left, He told us He would return. No one knows when He is coming, but we are warned to be ready. Jesus said, "Be ye also ready: for in such an hour as ye

think not the Son of man cometh" (Matt. 24:44).

There has been a lot of curiosity down through the centuries as to when Christ would come. Even in Jesus' day, the people quizzed Him about the signs of the end times. He said, "It is not for you to know times or seasons which the Father has fixed by his own authority (Acts 1:7, RSV). At another time when Jesus spoke about His second coming, He said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32,33).

No One Knows When

Jesus gave clear teaching that no one on earth could know when He was returning for His bride, the church. In spite of these specific statements, people from the first century on have been predicting the end of the world, setting dates and sending out false alarms. Jesus said He will come when He is not expected, so don't believe these mistaken prophets who predict and set dates. When Christ is coming is God's secret and no one else will learn of it, until Jesus comes.

Paul Erb in his fine book, "The Alpha and the Omega," gives us a (Continued on page 11-2)

COLLEGES

M. B. Bible College

We would like to inform our many friends and students of the latest developments and changes at 77 Kelvin Street and also challenge them to remember the work of the College in prayer.

1. Changes in our Staff

Most of you, no doubt, have read the announcement concerning the appointment of **Rev. J. J. Toews** of Kitchener as a full-time faculty member of our College. We are grateful to God for this re-enforcement of our teaching staff. The Toews family has just arrived in Winnipeg and we covet for them a great measure of joy and strength for the responsibilities of their new assignment. **Mr. John Konrad**, who was appointed as Superintendent of Buildings and Grounds by the Board at its annual meeting in February, has assumed his new duties two weeks ago. **Mr. Konrad** is more than busy in getting all things in readiness for the beginning of our fall semester. We are grateful to **Mr. G. Kroeker** for his faithful services to the College in past years, and we wish him God's blessing in his future work or retirement, which he has well earned. In the General Office there will also be a new face this year — **Miss Helen Schoenke** of Kitchener, Ont. **Miss Schoenke** is a graduate of our College (1957) and she will fill the position of secretary, and thus take the place of **Miss Lottie Janzen** who is on leave of absence—presently in Europe. In the kitchen **Miss Elizabeth Schulz** of Herbert, Sask., will serve as assistant cook. May the Lord bless these new members of our staff and give them much grace for a fruitful service.

2. The Music Department

The resignation of **Mr. Henry Voth**, who for a number of years has been intimately connected with the work of this Department, has created some concern among our friends, and some former students have asked me whether "business will be as usual." May I assure you that, by God's grace, we intend to carry on with our program as in former years. **Mr. V. Martens** will be in charge of both choirs, and he will also teach certain music courses. **Miss Wanda Dick**, as well as **Mrs. B. Horch**, who formerly was a member of our College staff, will assist in the Music Department. **Dr. Niermeier** will again teach the more advanced courses in music theory.

3. Prospective Students

For us in the College administration and teaching staff it is a matter of gratitude and encouragement to see how the Lord calls young men and women from the various professions and walks of life and leads

them into preparation for more effective Christian service. This has again been our experience during the past summer. In all, we have received applications or notices from approximately 120 young people thus far. Applications are still coming in, and if you, my dear friend, have the necessary prerequisites and feel the Lord's call for further preparation, we would heartily invite you to apply immediately and we shall try our best to provide the necessary accommodation for you.

4. Registration and Orientation.

The Lord willing, we shall begin registration for the fall semester on Monday, September 21, at 9:30 a.m. We trust that all students will find it possible to be here on time, and get the benefit of the "orientation lectures" and the blessings of our first devotional services. The official College-Opening Program is scheduled for Sunday, October 4. Details will be announced later.

In closing, may I commend to your intercessory prayers this part of our Lord's great missionary program? For all our co-laborers in this ministry, we covet God's special blessings.

On behalf of the College,

J. A. Toews

Jesus Is Coming Again

(Continued from page 10-4)

list of some of the past date setters. "Gregory the Great, who became pope in 590, thought the End was near. . . Joachim of Flora, arguing from Revelation 11:3, thought the End would come in 1260. In 1530 Luther 'was so convinced that the end was about to break with catastrophic swiftness that he resolved to publish his translation of Daniel right away in order that it might do its work before the mighty and terrible day of the Lord.' . . . The Anabaptist fanatic Melchior Hofman announced that the Lord would come to Strasbourg in 1533. 'Servetus computed the restitution would take place in 1585.' 'John Napier, the Scottish inventor . . . predicted the Second Coming between the years 1688 and 1700.' John Wesley and the great commentator Bengel both set 1836 as the year for the Lord's return. William Miller, the founder of Seventh-Day Adventism, set 1843, and then 1844, as the day. Edward Irving said the Battle of Armageddon would be fought and Christ would come in 1868. . . . In 1914 C. I. Scofield wrote, 'If, then, Turkey and the Balkan States shall be drawn into the war now raging—then we may confidently answer that the war which is now drenching France, Poland, Belgium, and Germany with torrents of human blood, on a scale and with a remorselessness never before equaled in human history, does indeed mark the beginning of the end of this age.' The still bloodier World War II and

forty years of history now make that prediction seem rather antiquated."

Date-Setting Is Foolish

Then Erb concludes with this pointed paragraph. "Now all these prophets have proved to be mistaken. Surely we should have learned by now that date-setting is a foolish business. It is worse; it is wicked. For it adds to the Word of God. It puts the whole study of eschatology in disrepute, and deprives people of truth they ought to have as they turn from the calendar-maker in disgust."

C. S. Lewis said that Jesus clearly taught us three things, "1) that He will certainly return, 2) that we cannot possibly find out when, 3) that therefore we must always be ready for Him." But he says, "Apparently many people find it difficult to believe in this great event without trying to guess its date, or even without accepting as a certainty the date that any quack or hysteric offers them. To write a history of all these exploded predictions would need a book, and a sad, sordid book it would be."

It's the tactic of the devil to drive people to extremes. Some he gets to set dates which finally brings mocking to the church of Christ. Others, he gets to ignore the warnings to be prepared for Christ's return. Many subconsciously expect Christ to come again, but they don't think it will happen in their lifetime.

Satan's Trick

Satan's master stroke is to get people to rest secure in their sins; he makes them feel that death or Christ's coming could not possibly be near. He wants them to postpone getting right with God, while he binds them in their sins. Most of these people die unsaved and never fulfil their earlier intentions of confessing Christ as their Saviour.

All through the Bible when the coming of Christ is spoken of you have phrases like "watch therefore," "be ye therefore ready," "take ye heed," "watch and pray," or "be-ware." With these phrases you have warnings to prepare for Christ's return such as, "Ye know not what hour your Lord doth come," "In such an hour as ye think not the Son of man cometh," "The time is at hand," "The coming of the Lord draweth nigh." "The judge standeth before the door" and "Surely I come quickly." Yet in spite of all these warnings about the imminent return of Christ and the seriousness of putting off getting saved, Satan persuades millions to do it every day. But remember, no one can ignore God's warnings and escape the serious consequences.

Indifference Predicted

The Apostle Peter tells us that one of the signs of the last times is an indifferent and calloused attitude. He says, "There shall come in the last days scoffers, walking

after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3,4). We can expect the servants of Satan to scoff. But their scoffing is only a milestone in Scripture. It tells us we are at the border of the predicted age-ending time of apostasy.

Jesus illustrates the tragedy of indifference. He says, "If that evil servant shall say in his heart, My lord delayeth his coming; . . . The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24:48,50,51).

Friend, are you postponing repentance? Are you saying to yourself, "I have plenty of time to prepare for death or Christ's coming"? You can do nothing that is more dangerous or more terrible. The Bible says, "Be not deceived; God is not mocked."

When Jesus ascended into glory, the disciples kept gazing into the sky. But the heavenly messengers sent them on their way implying there was no time to waste. They said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). There is much to be done before He returns. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). We are to tell all men that Jesus Christ is coming again.

A Call to Evangelize

As a church we are to accept the fact of Christ's return and leave the schedule of events to God. It's a trick of the devil to keep us from evangelism by getting us to argue, and debate prophecy. It only ends in name calling, judging, Phariseism and church division. The results are anything but soul-saving. We are to spend our time and energy getting people ready for the coming of Christ and to leave the carrying out of the end-time program to God the Program Maker. As Charles T. Fritsch says, "God works in an orderly way toward the goal of history, and we humbly trust in Christ, the Lord of history, to bring about that consummation."

The church as the bride is waiting for Christ, the bridegroom.

Friend, are you ready for that night to which Jesus refers? The Bible says God "hath appointed a day, in the which he will judge the world in righteousness by that man (Jesus) whom he hath ordained" (Acts 17:31a). We don't know which day it will be but the day is set. Jesus Christ can prepare you to meet that day triumphantly.

Invitation

The Coaldale Bible School extends a hearty invitation to all young people to come to Bible school. We are planning to instruct in three classes with three teachers. A six-month course of instruction shall be offered that has been worked out to fit into the unified curriculum accepted by all M. B. Bible schools in Canada. Classes begin on October 19.

Requests for the school catalogue should be sent to:

The Coaldale Bible School,
Box 331, Coaldale, Alta.

Please send in your application soon. We expect that God will richly bless those who take time to study His Word in Bible school this winter. Will you come to share these blessings with us,

On behalf of the school,
A. J. Konrad, principal

Change of Residence

Rev. G. H. Sukkau, who has served as Bible school teacher in South America for seven years, is now living in Winnipeg, where he serves as assistant treasurer of the Canadian M. B. Conference. Rev. Gerhard Fast, who formerly held this position, has moved to St. Catharines, Ont.

Bethel Bible Institute Teacher

Mr. John Neufeld has accepted a call to serve as full-time Instructor at Bethel Bible Institute, Abbotsford, B.C., this next year. Mr. Neufeld is a graduate of the Mennonite Educational Institute, Clearbrook,

E.C., a graduate of Canadian Mennonite Bible College in Winnipeg, and has attended the University of British Columbia College of Education. He is president of the British Columbia Mennonite Youth Organization.

Announcement

Please take note that all matters pertaining to the Mennonite Brethren Church of Yarrow, B.C., beginning September 1, 1959, be addressed to Rev. Peter P. Neufeldt, 41762 Box 96, Yarrow, B.C. Phone Chilliwack UNDERhill 8-4417.

Change of Address

The former address was: Mr. P. G. Willems, 705—Ave. R North, Saskatoon, Sask.

The new address is: P. G. Willems, Box 295, Beechy, Sask.

The former address was: Mr. Alvin Voth, 90 Noble Ave., Winnipeg, Man.

The new address is: Mr. Alvin Voth, Central Patricia, Health Unit, Ontario.

The former address was: Rev. Hermann Lenzmann, Yarrow, B.C.

The new address is: Rev. Herman Lenzmann, Winkler, Man.

The former address was: Rev. Wm. Schmidt, 49 Mossdale Ave., Winnipeg, Man.

The new address, beginning September 17, is: Rev. Wm. Schmidt, 50 Brick St., Kitchener, Ont.

Miss Helen Toews of Coaldale, Alta., is now in Belgium.

Her present address is: Miss Helen Toews, Ecole d' Infirmiere Hospital St. Pierre, 322 rue Haute, Bruxelles, Belgique.

The former address was: Rev.

B. B. Boldt, 91 Riverton Ave., Winnipeg 5, Man.

The new address is: Rev. B. B. Boldt, 129 A Broadway Ave. S., Chilliwack, B.C.

Hutterite Teaches School

Portage la Prairie, Man. — Mr. Peter Maendel, who has studied in the Mennonite Brethren Collegiate Institute of Winnipeg several years, is now teaching at the New Rosedale colony near Portage la Prairie.

Last year he taught 42 pupils in grades one to eight. He is the only Hutterite teacher in Manitoba. Two of his own children and three of his brothers are also attending classes. A number of pupils do grade nine and ten on their own. For grade eleven they must enroll in a school outside the colony.

The 35-year-old instructor teaches English at the colony school, but German is spoken outside of it. His brother, Jacob, is leader of the New Rosedale colony.

USA Area Conference

Henderson, Neb. — The third USA Area Conference of the M. B. Church took place at Henderson, Neb., on August 18 and 19. Approximately 200 delegates were present.

Brother B. J. Braun served as moderator, Brother H. R. Wiens as assistant and Brother Marion W. Kliever as secretary. For the following year Brother H. R. Wiens was elected as moderator, Brother Waldo Hiebert as the assistant and Brother Elmer Martens as secretary. The next area conference is to take place at Shafter, Calif.

In the past year a fund of \$269,130.00 was collected for Tabor College, the Pacific Bible Institute, the Junior College and the M. B. Bible Seminary. The budget for next year is \$235,000.

Brother Waldo Wiebe, conference evangelist, had served the Lord with success in the field of service assigned to him.

The conference decided to use the "Mennonite Graded Sunday School" lessons for the Primaries, Juniors and Intermediates. The "Evangelical Teacher Training Course" and the "Gospel Light Record System" were also recommended.

Youth work, publication, Sunday school work and work in the field of music were discussed on the conference floor and plans were made to make the service for God more effective.

Carman Report

Carman, Man. — Norman Klansen and Leonard Penner who have served the past year under the MCC in the USA have returned to Carman. They plan to return to continue with this service on receiving renewal of their visas.

The local congregation is looking forward to hearing reports of their work next Sunday evening.

Residents of Carman are becoming more restless due to the numerous fires of late.

Saturday morning at 3:30 a.m. the alarm sounded again when a building owned by M. R. Park Hatchery Co. was totally destroyed by fire.

It is believed that is was the work of an arsonist. This was the fourth fire within three weeks.

A gasoline-soaked torch made of rags tied to a stick, which may or may not be connected with the fire-bug was discovered lying in the grass between the local Gospel Light Mission church and an adjacent building on August 21.

On the Horizon

September 13. — Tabor College Opening Festival.

September 13 to 17. — Evangelistic meetings will be conducted in the Regina M. B. Church by Rev. H. H. Epp, Blaine, Washington, Conference evangelist.

October 4. — Mennonite Brethren Bible College Opening Festival.

October 10—13. — Central District Conference, Lustre, Montana.

October 16-19. — Southern District Conference, Hillsboro, Kans.

November 6 and 7. — Preachers and Deacons Conference of the Mennonite Brethren Church of Manitoba held at Newton Siding.

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