

Mennonite Observer

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

I Cor. 2:2.

YOUR CHRISTIAN
FAMILY WEEKLY

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Sanatorium "Hoffnungsheim"



This is the rear view of the Hospital for Patients with Curable Illnesses.

Philadelphia, Paraguay. — Five Mennonite colonies in Paraguay, Menno, Fernheim, Neuland, Friesland and Volendam, together with the M.C.C. have begun, but not completed, to build a sanatorium, for those of our own people who are in need of it. If the Lord would provide the necessary means to carry out the original plan, then others from outside the colonies named above, would also be accepted as patients in this home for the sick.

Representatives of the five colonies and the MCC had a meeting in Philadelphia about this project on November 4 and 6, 1958. It was then decided to erect two buildings, one for 10 patients with chronic and the other for 10 patients with curable illnesses. The cost of the buildings was estimated as \$15,000.

Half of this stated sum was to be collected from the five colonies and the other half to be received from the MCC.

Another meeting of representatives of the MCC and the five colonies took place in Asuncion on July 2, 1959. Present were: O. O. Miller, E. Snyder, F. J. Wiens and the "Oberschulzen" of the colonies. The buildings were erected and the functioning of the two hospitals began in August. The dedication service was held August 16. It was decided that the name of the institution was to be "Sanatorium Hoffnungsheim."

We are grateful to God, to the MCC, to churches, to groups of believers and to individuals who have contributed toward the erection of the two hospitals. But there is much that remains to be done. We

are still in need of a kitchen and of a residence for the personnel. Temporarily the personnel must reside in private homes.

The initial \$15,000.00 were used for the erection of the two structures and now we are in need of another \$10,000.00. They are to be used for the purpose of erecting a home for the personnel and to build a kitchen for the "Sanatorium Hoffnungsheim." The MCC has declared its willingness to donate \$5,000.00 and the five colonies are to supply the other \$5,000.00.

Since we are still in financial straits, we find it difficult to even supply the \$5,000.00. The colonies, however, have obligated themselves



Brother Peter Neudorf, director of the building project presents to Mrs. Dr. Haenel the keys of the Hospital for Chronic patients at the Dedication Service on August 16, 1959.

to supply \$2,500.00. Now we are making an appeal to churches and individuals of our brotherhood to contribute toward the carrying out of this proposed project. Money donated in North America for this purpose should be sent to the respective treasurers of the conference or to the Welfare Committee in the USA and Canada. In Canada such donations are to be sent to Mr. C. A. De-Fehr, 78 Princess St., Winnipeg 2, Manitoba.

Tragedy in Japan

Tokyo (AP). — Typhoon "Vera" has staggered Japan on September 27. There are about 6000 dead, injured or missing and approximately 1,000,000 homeless. About 2400 ships sank and the damage of property runs into many millions.



The Opening Program of the M.B. Bible College

Winnipeg, Man. — Rev. J. A. Toews, president of the Bible College was chairman of the meeting. After the reading of Ex. 13:12, Rev. C. Wall led in the opening prayer.

Rev. David Ewert, registrar, gave a report of the present student body. The total number of the day-time students stands at 126. Of these 32 came from B.C., 11 from Alberta, 13 from Saskatchewan, 45 from Manitoba, 21 from Ontario, one from Germany and four from mission fields. Fifty-seven are lady-students and 69 men-students. Thirty are Seniors, 38 Middlers and 58 Juniors. Eleven have enrolled for the General Bible Course, 44 for the Theology Course, 58 for the Religious Education Course and 13 for the Music Course.

Of the enrolled students there are 2 church workers, 9 farmers, 11 nurses, one doctor of medicine, 30 teachers and 12 who were doing business work. Fifty-one students have Bible school training and 22 have University education. There are at the present 50 evening students. The average age of the students is 24 years.

After the statistical report, there was a solo by Mr. Victor Martens. He sang, "Mir ist Erbarmung widerfahren". The two students, Rudi Schnitzler of Germany and Margaret Seymour of England gave testimonies. Following this there was an offering and the A Cappella Choir sang, "O God, thou faithful God."

The main message of the evening was presented by Rev. J. J. Toews. He spoke on the subject, "Learn of me", based on Matth. 11:28-30. The A Cappella Choir served with another song, "Dem Herrn geweiht." Concluding remarks were made by Rev. H. P. Toews. He also led in the closing prayer, after which the choir presented the song, "Die Gnade."

Historic Peace Church Council of Canada

See Report on page 8



The "Historic Peace Church Council of Canada". Front row from left to right: Elvin Schantz, Kitchener, Ontario; Bishop J. B. Martin, Waterloo, Ontario; Bishop E. J. Swalm, Duntroon, Ontario, and Bishop David Rempel, Lorette, Manitoba. Back row from left to right: C. J. Rempel, Kitchener, Ontario; C. W. Loewen, Winnipeg, Manitoba, and David P. Neufeld, Rosemary, Alberta.

EDITORIAL

Can Humour Be Christian?

In the strict sense of the word, only people can be Christian since the term implies a relationship between God and man through Jesus Christ. To be a Christian means to follow Christ and to become a disciple. This, of course, makes it impossible to view something impersonal as being truly Christian. Yet the term itself, through usage, has taken on an expanded meaning for us, and we call an act or a thought Christian when it is in keeping with the principles and practices of Christians. In this sense we can speak of literature and art as being Christian.

During the years, the problem of the use of humour in Christian circles has received a variety of comments. Some would exclude it completely as being entirely out of place for the Christian. Life takes on a very sombre note quite in keeping, they believe, with the seriousness of our life and mission on earth. Others again view life with a more joyous perspective and feel that humour, if used in keeping with Christian dignity and decorum, has a place in the Christian's life.

The word "humour" comes from the Latin "humere" meaning "to be moist." Primitive physiology identified temperament with the fluids of the body. The four major fluids were blood, phlegm, yellow bile and black bile. Any one of these fluids in excess gave personality its particular temperament. If you had too much black bile, you were of melancholy temperament. Too much phlegm made a person slow, easy-going and generally relaxed in his disposition.

Today we use the word in a different sense. According to Webster, it is "that quality in a happening, an action, situation, or expression of ideas, which appeals to a sense to the ludicrous or absurdly incongruous." One writer after studying the problem of humour concludes that the essential elements are "the sudden perception of a contrast between things as they are, and things as they ought to be or are thought to be or expected to be" (Britt, *Social Psychology*, 1949, p. 270). Humour today is distinguished from wit in that humour is "less intellectual" and has "more kindly sympathy."

Now where does the Christian stand with respect to the use of humour? If humour is in itself a moral, it cannot, per se be condemned. We must judge it according to certain criteria which would determine its rightness or wrongness for the Christian.

A believer applies Christian principles to every sphere of life and to all his activities. His humour must not be the exception to this rule. Since humour capitalizes on the extremes of life, on out-of-the-ordinary situations, the Christian keeps himself and his speech free from any immoral connotations. The basic suggestion of humour must never lead thought to an area which is outside of the scope of purity. "Whatsoever things are pure" says Paul, "think on these things."

Again, the Christian always considers the next person. He cannot repeatedly make others the object of his humour or set them into a negative light by his witty remarks. "Whatsoever ye would that men should do to you, do ye even so to them." We must always consider the feelings of the other person in the matter. In this there is much sinning extant. The best policy, I believe, is to make oneself the object of the witty remark. You never harm others by exposing your own weaknesses, by letting them laugh at your foolish mistakes. To know that a certain respected person also makes mistakes, makes "brothers of us all."

The Christian should always use his humour carefully so that it will not be entirely out of keeping with whatever is in process. Here he will always observe whether his humour really serves a constructive purpose or not. Does it make people more receptive for the message? Does it convey a teaching? Does it perhaps make for a light-heartedness when seriousness is desired? Some great men have learned to use humour for good. Many a tense moment has been averted from becoming an explosion by just an appropriate remark which cleared the atmosphere and released some pent-up emotions. Many a stern truth became more palatable because it was conveyed in a more friendly setting. On the other hand, damage has been done by humour which became foolishness. It was as out of place as wit is at a funeral. May God grant us wisdom for choice and repentance for error.

(Guest Editorial by F. C. P.)

DEVOTIONAL

Building on a Solid Foundation

By John Boldt

I Cor. 3:11 says, "For other foundation can no man lay than that is laid, which is Jesus Christ." A house is built on a foundation in order to secure for it three things: permanence, security, and beauty. We want a house to last over a long period of time, or else we would choose to live in a tent. It can last only if it is built on a good foundation. Then we do not wish it to collapse in the first heavy storm that hits it. And a house without a foundation soon begins to sag at the corners and to lose all its lines. So it must have a foundation to make it beautiful.

A human life is like a house in that it too needs a foundation. A life needs to have a sense of permanence, a certainty of the future if it is to be happy. One of the age-old questions asked by man is found in Job 14:14: "If a man die, shall he live again?" Man cannot live successfully in this present life if he does not know where he is going after he dies. The one who does not believe in God tries in many ways to find out about the life after death. The Spiritism of our day is only one of these attempts.

A life also needs a foundation because of the storms that arise. No one is spared the difficult circumstances which cause alarm and fear: loss of loved ones, loss of employment, sickness, etc. Very often a life that is not grounded on a good foundation is swept away by storms into despair and misery. Then, too, a life can never realize its full beauty of character and service without a foundation. We have too many men and women whose lives are wrecked by passion and crime, who have to be isolated from society. Surely this should not be necessary, and it would not be if such lives secured a foundation.

The question then arises: What is the foundation upon which a life can be safely built? Is it money? Many people seem to think that a good bank account can achieve security and permanence, for they spend their days rushing about in order to gain it. But the Scripture points out in the parable of the rich fool that he had missed the real values of life, especially the need of his soul. Is it a good profession? Is it education? Is it another human being? No, all of these things are not strong enough to provide a life with the permanence, the security, the beauty that it needs. What then is the true foundation?

Our Scripture gives us the answer: It is the Lord Jesus Christ as He is revealed in His Word. He is the foundation laid by God, reliable and safe for all eternity. He who builds upon Him cannot be shaken in this life or in eternity. He has the answer for man's future

life because He alone has risen from the dead. To all those who trust Him for the forgiveness of their sins, the sins which separate us from God and destroy our hope for a happy future life he speaks these wonderful words: "I am the resurrection and the life: He that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die." This is the answer that rings down through the ages to the great question of life after death. What about security in the storms of life? He promises His presence to all those who will trust in Him. He does not promise to spare us from sickness, poverty, hunger, or any of the other troubles that beset man, but He does promise His presence, His comfort, and His help. Surely with such a Helper we need not be overwhelmed by the storms of life.

What about beauty? Have you ever met a person who lives in happy fellowship with the Saviour? If you have, you have also noticed the attractiveness of such a person. He radiates a quiet joy and peace that makes him an asset in any group. His character displays the qualities of truthfulness and sincerity that make him a respected and useful member of society, although he may not be popular. In the New Testament we have the story of Saul of Tarsus. He was a young man of good family and high education, yet for many years his life was not beautiful, it was selfish and unhappy. In his narrow fanaticism and hatred he persecuted many innocent followers of Jesus Christ. All his actions were directed toward advancement of self, but his life was not happy or beautiful. Then one day he met the Saviour on the Damascus road and was

(Continued on page 11-4)

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

Evangelistic Campaign And Church Dedication at Cali



Congregation attending Sunday afternoon Cali Church dedication service.

Blessings Beyond Expectations

God has answered your and our prayers! In the new Mennonite Brethren Church in Cali we have seen the meaning of Jeremiah 33:3: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not," and Ephesians 3:20: "Now unto him that is able to do exceeding abundantly above all that we ask or think." God has showered blessings upon us during the evangelistic campaign from August 23 to September 1 which we had not expected.

Before the opening of our campaign our little group spent much time in prayer and the distribution of bulletins advertising the meetings. The group of personal workers met to study and pray that these meetings might be to His glory and the salvation of souls.

We began the services on Sunday, August 23, with expectations from God. More than a hundred persons were registered in Sunday school that morning. In the evening was the opening night of the campaign. Brother Regino Loyola from HCJB, Quito, Ecuador, was the evangelist, and Brother Roger Mills, also from Quito, was in charge of the music. We can say that God used both of these men to His glory and the salvation of souls. We could hardly believe our eyes when we saw the people filling our church which seats some 250. Several nights the patio, which was used for overflow, had 100 to 180 persons. The largest congregation was more than 500 persons.

Brother Loyola's messages were to the point, filled with the power of God and moved sinners to repentance. What a joy to point those who came to the Lord. Young and old responded to the invitation. Altogether more than 100 came forward. Some came seeking salvation; others had spiritual problems and rededicated themselves to the Lord. This group included a medical doctor, high school teacher and his wife, high school students and young couples from various walks of life.

The Cali church and its pastor sense the great responsibility at this time of instructing the many new

converts. The names and addresses of the new converts are on file. Follow-up work has begun, and we covet your prayers.

Our young people's group has increased, and they are being used of the Lord in accompanying the pastor in services in the homes. They are enthusiastic and request Bible classes to understand the Word better.

We know many have prayed for the work and have a share in it. The Lord is working in Cali, and we face the challenge of presenting the Gospel to people that are hungry and long to hear the truth. Will you continue to share in the work by praying for us?

(Mrs. Ernest H. Friesen)

Church Dedication

Just as you friends in western North America were sitting down for dinner on Sunday, August 30, 1959, and you friends in midwestern North America were enjoying a relaxing afternoon visit, the Mennonite Brethren Church in Cali, Colombia, gathered for a service which marked a milestone in the history of the work in this city. At this time the church property, acquired a few months ago, was dedicated to the Lord at a special service. Regular services have been held here since July and each Sunday has shown a steady increase in attendance. Special efforts were put forth during the evangelistic services held the last 10 days of August with the dedication service being a highlight of these meetings.

About 250 people crowded into the main auditorium of the church this warm Sunday afternoon. Numerous latecomers found places in the cooler patio where rented chairs and benches had been placed. The meeting opened with an inspiring song service led by Brother Roger Mills, visiting musician from HCJB, Quito, Ecuador. The church choir sang a familiar hymn after which Brother Wilmer Quiring gave a short history of the growth of the Mennonite Brethren Church in Cali.

The pastor of the LaCumbre Mennonite Brethren Church, Brother Carlos Osorio, gave a forceful message to the congregation. He challenged them to serve the Lord

faithfully, to be more earnest in soul-winning and to respect and revere the sanctuary dedicated to the Lord. Following this, dedicatory prayers were offered by Brethren Ernest Friesen; Daniel Duque, pastor of the Cali Church; and Regino Loyola, visiting evangelist from HCJB.

We thank and praise the Lord for the way in which He has directed in the past and for the growth of this promising church group. His mercy and goodness are beyond understanding, and we pray that the Mennonite Brethren Church in Cali may continue to grow and prosper so it may be the means of winning many to the Lord. Will you join with us in this prayer?

(Mrs. Wilmer A. Quiring)

South End M.B. Church Baptizes 4

Winnipeg, Man.— The four Christian Sisters, Mrs. Katie Wiebe, Miss Astrid Rischer, Miss Betty Schellenberg and Miss Erna Schellenberg testified of God's saving grace in their lives on Wednesday, September 30.

The following Sunday morning, October 4, Brother G. D. Huebert spoke on the subject of baptism. He based his message on Matth. 28: 16-20. His main points were: The Occasion for Baptism, the Entitled Recipients of Baptism, the Real Meaning of Baptism, and the Blessings of Baptism.

Rev. J. P. Neufeld performed the act of baptism, officially accepted the four sisters as members in the South End M.B. church and he also served at the communion table. Right after the baptism had taken place and while the congregation was waiting for the four sisters to again occupy their seats, about 20 brethren and sisters quoted the Bible verse on which they base their personal salvation.

Manitou Gives Thanks To God

Manitou, Man. — The annual Harvest Thanksgiving and Mission Festival was held at the M. B. church in Manitou September 27. Guest speakers were Rev. Wm. Dyck of Niverville and Rev. J. J. Toews, teacher at the M. B. Bible College, Winnipeg.

Rev. John Wiebe opened the morning service by welcoming all those present. Then he led in a short devotional message on I Sam. 25, following which opportunity was given for praise and thanks to our Lord.

The portion of Scripture which Rev. Dyck chose as a basis for his message was Deuteronomy 16:9-17. How often the lack of thankfulness is manifested by empty hands which in turn points to empty hearts. God sees the heart and not the gift.

Rev. Toews read Psalm 107:1-31,

and asked the question: "Who really should observe Harvest Thanksgiving?" He compared the Psalm to a choir, singing a song of praise, each voice thanking the Lord for some specific reason.

Following the noon hour, Rev. G. G. Neufeld, of the local Mennonite Church, opened the service with the reading of Psalm 45 and prayer.

For his missionary message Rev. Dyck spoke on Jeremiah 8:18-23. God desires that all be healed and come to a saving knowledge of the Lord Jesus Christ. He does not expect great things from His children, but He certainly expects faithfulness.

"The speaker needs God's grace in delivering his message, but the audience certainly needs grace in listening," Rev. Toews said, after reading his last text for the day, John 10:11-18. If the Christian longs for a missionary heart like his Lord, he must open it wide. Rev. Toews pointed out the difference between a man knowing the way of salvation and another never having opportunity of hearing it. To the former Jesus says, "Come," yet in the latter case, the words spoken to a Christian are, "Go forth and bring them in."

It was a day full of rich blessing to all, despite the fact that outside the weather was dreary, the roads muddy, and harvesting as yet not completed.

Promotion Day

Foam Lake, Sask. — The Foam Lake M. B. Sunday School held its second annual promotion day on Sunday evening, September 29, with Superintendent I. Goosen as chairman. Brother George Petkau made the opening, reading 1 Samuel 1: 24-28, followed by prayer.

The program consisted of an item from each class and brief remarks from the teachers. Then followed the promotion exercises. Those pupils who were promoted received certificates. Then they went through an autumn leaf gate and took their places with the new classes.

Rev. J. H. Kehler then conducted the installation service of teachers for the coming term reading 1 Thess. 2:1-12. He urged us as teachers to speak the gospel of God (V. 2), not as pleasing men but God (V. 4), to be gentle (V. 7), laboring night and day (V. 9) in prayer and study; to advise, comfort and challenge as a father does his children (V. 11).

The teaching staff for the coming term is as follows: Brother G. Petkau, Brother J. Krause, Rev. J. H. Kehler, Mrs. A. Dell, Mrs. B. Borson, Mr. David Kehler, Miss Agnes Giesbrecht.

Rev. Kehler closed the program with prayer.

The annual Thanksgiving Festival will be held on October 11, with Rev. Milner of Springside, Sask., as guest speaker.



Pax Helps Panayitsa and Tsakones Prosper

In an open letter to Greece ex-Paxmen Larry Eisenbeis (Marion, S.D.), Greece Pax leader, describes the progress of the country's agricultural and social conditions and gives an account of the Paxman's part in the Greece story. "Greece of 1959," says Eisenbeis, "is not at all the Greece of 1952, nor is Panayitsa or Tsakones like it was seven years ago when I was a Paxman. The past few years have been good to Greece and its villagers. Changes are abundant and everywhere evident."

How big a part Pax has had in helping prospering Panayitsa and Tsakones to prosper is difficult to determine. Building has been and still is one of the Paxman's greatest services. And through agricultural assistance livestock kept by the villagers has improved and multiplied. There has also been an increase in total amount of acres under cultivation. Canning has provided many villagers with year around nourishing diets as well as teaching the Greeks to preserve their summer surplus.

The Greece Pax program has always been concerned with helping better the quality of livestock in the villages. Many Grecians have been critical of our assistance program. Viewed from a 10 year perspective the program, nevertheless, displays its own merits.

At Panayitsa, peas have now been accepted as a staple forage and each year additional acres are being planted. The pea-wheat dry land crop rotation is one which the Panayitsa villagers accredit to the Paxmen. A number of the cattle owners at Panayitsa are producing cow beets and are well pleased with them.

The poultry project, too, has had its positive effects. Rhode Island Red hens run about everywhere, especially at Tsakones. The project flocks are popular; many of the people have replaced the local antiquated strains with improved birds, getting eggs for this purpose from neighbors who have Pax project flocks. Nice chicken houses have been built according to Pax specifications. Though broiler prices fluctuate, poultry has become a profitable business. The agriculture department encourages increasing broiler production in the Tsakones area.

Canning was an unheard of process for the villagers of Panayitsa and Tsakones when the first Paxmen arrived in 1952. Up until that time the villager's winter diets were composed mainly of bread and dried beans. In 1953 one of the men began to distribute CARE jars and



Greece: Greek ladies milk their cows in the community dairy barn sponsored by MCC Paxmen in the Greek agricultural project.

supervised the filling of each container given out. As long as everything was to be given away, every villager wanted his share. But with the stipulation that fruits, vegetables or meat were to be put into the jars rather than sweets, some of the "free takers" were culled. In cooperation with the Greek children's home, the Paxmen taught a group of about nine girls to do the canning. Eventually, these girls were to serve as teachers for their families and friends. A few of the girls were scared away from the food preservation training when the pressure cooker blew its plug and hit the ceiling, but a faithful six survived the course.

There is now a community tin canner for home use at Tsakones. The canner project has been one of the less difficult, more successful, and somewhat more spectacular projects introduced by the Pax program.

Living among the Greeks one cannot help but notice the questioning mistrust they have for one another and come to the conclusion that we are not doing what we should in our mission of Christian witnessing in social relationships. There are certain lives, however, which one can point to and say with confidence, "This life has been influenced and encouraged by the Pax example."

Church Dedication in Argentina

A new church was dedicated in Buenos Aires, Argentina, September 20. Beginning Friday evening with Rev. Ernst Harder from the Mennonite Biblical Seminary at Montevideo, Uruguay, speaking on the "Practical Life of the Christian," the dedication festivities climaxed with the Sunday services. On Sunday morning a special children's meeting was held with about 100 children plus many parents present. In the afternoon about 300—including visitors from other churches, representatives from the Confederation of Churches and from the Buenos Aires Pastor's Association—attended the service.

Improvement of Korea MCC Work

Reports from Korea MCC project stations indicate stepped-up activity in the fall months. Jacob M. Klassen (Steinbach, Man.) Korean MCC director, reports: "With the coming of the John Zooks (Elkhart, Ind.) things are again looking up. It is too early to report drastic changes and improvements, but it's not too early to say that we expect to launch a real upgrading of the entire program at the Kyong San Mennonite Vocational School.

Among the recommendations which the Executive Committee encouraged for the Vocational School project were 1) improving the school curriculum to provide adequate training to meet vocational needs; 2) improving the plant over a four or five year period to better facilitate the program objectives; 3) following up the school's graduates with help in finding employment and relating the boys to Christian churches; 4) upgrading the faculty to meet Christian and teaching standards; 5) providing conditions for acceptance of tuition students from the Kyong San community, mainly in the study of agriculture.

Home for Seniors At Rosenort

Rosenort, Man.—Work has begun on the Eventide Home for the Aged at Rosenort near Morris. The contractor, A. K. Penner, of Steinbach, has completed the footings and workmen are now ready to pour cement for the foundation.

Volunteer labor is, according to Mr. Friesen, supplementing the help hired by the contractor. Despite this extra help, the work is not expected to be finished by the target date of December 1 set by the contractor.

The home was at first intended to accommodate up to 20 patients, but plans have been changed to make it a 26-bed home. The home will have two wings, each 52 feet long and 32 feet wide. The middle section will be 36 by 46 feet making

the building 140 feet long and 46 feet wide. In each wing there will be ten beds with another six beds in the basement.

The new home will be heated by two oil heaters and will have complete sewage facilities, including a lagoon.

The home is sponsored by the 550 members of the Evangelical Mennonite Church and so far they have contributed everything including the labor. The home is not, however, open only to members of their congregation, but to all denominations.

Lloyd Reimer Died

Kenora, Ont. — Lloyd Bernie Reimer, infant son of Mr. and Mrs. Peter L. Reimer of East Mellick Road, Kenora, Ont., died Wednesday in Kenora General Hospital. He is survived by his parents; one sister, Eunice Marie; his grand-parents, Mr. and Mrs. B. D. Reimer and Mrs. Mary Froese. Funeral service and burial will be in Steinbach, Man. on Saturday. Brown's Funeral Home, Kenora, is in charge.

Heavy Rain and Hail

Col. Nova near Bage, Brazil. — Heavy rain has fallen here in September. There was also an occasional hail storm. Some of the hailstones were in size as large as the egg of a chicken.

During one of the nights thundering and lightning was especially heavy. An Indian Christian brother, who was about 20 years of age was struck by the lightning. He was able to speak Low-German and give assistance to the brethren and sisters at the Mission Station.

Enlarge School at Mission in Colombia

Newton, Kans.—A new school addition is under construction at the General Conference Mennonite mission at Cachipay, Colombia, S. A., it has been learned at the conference headquarters here.

With an enrollment of over 100 children at the school, classroom space has become a problem. In addition to providing an extra classroom, the new building will have a social room at one end where young people's groups can meet and where children can entertain their parents.

It is hoped that the new building will be ready for use for the beginning of school in February 1960.

The school, begun in 1947 by General Conference Mennonite missionaries, is for healthy children of leprosy parents. Present staff members are the Calvin Flickingers, the Arthur Keisers, and Janet Soldner who returned in September from her furlough in the United States.

Foreign Mission News

Belgian Congo

Brother and Sister Harold Fehderau were scheduled to arrive in the Belgian Congo from Belgium early in October. After a brief visit to our field, they will travel to lower Congo where they will study the Kikongo language on the field of the American Baptist Mission which is in the center of this language area. These studies will require approximately 10 months. Then they will return to our field to study the Kituba language. These studies will be made in preparation for translating the Bible and revising the New Testament in the Kituba language. May we remember these folks in prayer in their important assignment.

Ecole Belle Vue missionary Children's school is in session with 57 students. The student body consists of children from the following missions: Congo Inland 21, Mennonite Brethren 17, Mid-Missions 8, Canadian Baptist 5, Congo Gospel 4 and others 2. In a letter the Walter Sawatskys express the concern that the staff will be directed by the Lord in properly guiding the young lives entrusted to them for this school year. They also indicate that the work of the school would not be possible without many prayer remembrances by the supporting constituency.

With the return of Brother and Sister E. W. Schmidt to Kajiji in the Belgian Congo, Brother and Sister Vernon W. Vogt will transfer to Kafumba where he will be in charge of the medical work. Future medical work at Kafumba will require some additional buildings which at present is of great concern.

Democracy in the Belgian Congo was observed as follows by a missionary of the Congo Inland Mission: "The Belgians have decided to give the Congolese selfgovernment. I decided to see how they would work this out among the most primitive people of our mission field so I went to Banga where the officials had announced the election of a member to the local council. This is how the practical Belgians worked it out. The men, 25 years of age and older, who had been previously registered, were present and stood in line to cast their votes. A few of the voters were dressed well and wore shoes but the majority were dressed in a raffia loin cloth, and most of them could not read. There were five candidates sitting on a platform in front of the voters, each holding a large cardboard of a different color. Every voter was given five sheets of paper, one each of the different colors. In a secret ballot

room he selected the color of the candidate of his choice, placed it in an envelope and dropped it into the ballot box. The election went off smoothly and everyone seemed to understand what it was all about."

South America

The Curitiba, Brazil mission church has just finished a series of evangelistic meetings during which special revival blessings were experienced. As a result of the meetings, persons are still coming to be shown the way to eternal life. May many yet come.

Used postage stamps can be of assistance in the missionary program. Sister Erven A. Thiesen has written from Brazil that several of the children in the Curitiba home collect stamps and would like to re-sell their collections to help pay for their future schooling. Any used postage stamp except the common three- and four-cent stamps can be used. The stamps should be left on a corner of the envelope and should not be torn or peeled. They can be mailed in first class packets. Send them to: Erven A. Thiessen, Caixa Postal 1559, Curitiba, Parana, Brazil.

The Bage, Brazil Mennonite Brethren Church has written a letter of appreciation dated August 20 following the ministry of Brother J. H. Lohrenz and Brother and Sister H. K. Warkentin. The congregation of 370 members wants the North American brotherhood to know it values the visit and ministry of these folks, a letter from Brother Heinrich Ekk indicates. "Their ministry enables us to give thanks and to pray more for the world-wide work of the conference. The entire congregation gives thanks for this visit and asks that we be not forgotten." The church particularly enjoyed the missionary slides and films. On several occasions there was not enough room in the building for all the people to get in.

In Bogota, Colombia, at a ceremony in the Central Presbyterian Church the United Presbyterian Church in the USA officially dissolved the Presbyterian Mission in Colombia and handed over its equipment and institutions to the Colombian Presbyterian Church. American missionaries will continue to serve in Colombia as fraternal workers under the Colombian Presbyterian Church. The Colombian Presbyterian Church was organized in 1937 as a synod composed of three presbyteries. It has congregations in six departments of Colombia.

The Morro Indians continue to make appearances at the site of oil-drilling operations in the Paraguayan Chaco, according to Mennoblatt. They usually come in a peaceful manner and with the intention of exchanging beautiful feath-

ers for clothing and other items. Missionaries in Brazil report that the book of Titus, the 10 commandments and several passages from the Gospel of Matthew have been translated into the language of the Ayoreo Indians. The Ayoreo and Morros are thought to speak the same language.

The company drilling for oil in the Paraguayan Chaco is ceasing its operations following drilling of the fourth hole, according to Mennoblatt. It is reported that the U.S. government has purchased some of the road-building machinery and will use it to work on the north end of the trans-Chaco roadway.

The visa authorization for the Paul Hieberts to enter India has been received. This is a cause for thanksgiving to God and an answer to prayer. The Lord willing, Brother and Sister Hiebert will sail for India early in 1960.

Paraguay missionaries J. H. Franz and G. B. Giesbrecht attended a meeting of leading brethren of our South American churches in Asuncion September 8 to 10. Also discussed was the possibility of reorganizing the mission work in Paraguay to give the South American churches a larger share in the detailed operation. Brother G. W. Peters, member of the Board of Foreign Missions, also attended the meeting before returning to north America.

Sister Salley Schroeder has returned for a brief furlough from HCJB, Quito, Ecuador. She has enrolled for this semester at the Bible College in Winnipeg.

Japan

Recent evangelistic work in Japan is reported as follows in a September 5 letter by brother Harry Friesen: "Last week we concluded four nights of evangelistic meetings here in the Ishibashi church. Thousands of tracts were distributed from house to house. We were encouraged by the response of 10 professions, five of them were by mature men of the community which is quite unusual. Though many are thoroughly ignorant of the Gospel, they have come with open hearts to be taught. This attitude is priceless. In a month or so we plan on having a baptismal service and trust that a large number (15 or more) will be baptized. The Amagasaki special meetings are finished now while Kasugade's are still in progress. Rejoice with us and pray that the work of the Spirit will continue in our own hearts as well as in the churches and unsaved community."

Europe

A two-week series of tent evangelistic services in Neuwied, Germany, concluded on September 13. Brother H. H. Janzen was the min-

ister of the Word. The services were a wonderful opportunity for our church in Neuwied to give a clear testimony in the city, and many people came to listen to the preaching of the Gospel. However, the preaching of the Gospel continued night after night without visible results. On the last evening several souls indicated their willingness to follow the Lord. The limited response has been cause for concern by our workers in Europe and is a reminder that the ministry of the Gospel is not easy.

Plans are that a conference of the Mennonite Brethren Church of Europe be held at Neuwied, Germany, next spring during the week of June 4 to 6, 1960.

Projects for Foreign Missions

A booklet listing projects for the support of Foreign Missions has been prepared and is available to interested parties in the constituency. Churches, organizations and individuals of the constituency are encouraged to send contributions to the general treasury through established channels for the over-all operation of the mission program. But the office is also prepared to meet specific interests of organizations and individuals in the churches. This mimeographed booklet contains a list of projects which can be considered by organizations and individuals for prayerful intercession and financial support. Copies are available upon request from the Board of Foreign Missions Office, 315 South Lincoln Hillsboro, Kansas, USA.

Included in the booklet is important information regarding a change in the preparation and shipment of such material aid items as clothing, bandages and blankets prepared by sewing societies. The possibilities for sending such goods have been greatly reduced through the high import duty required by many countries. A limited supply, however, may still be sent to the Belgian Congo. The arrangement for the future is that such goods shall be mailed to the fields from the churches instead of to the Hillsboro office. However, they should be mailed only after securing information and instruction from the Hillsboro office.

The Kneeling Christian
 By An Unknown Christian
 "Prayer is the key which unlocks the door of God's treasure house." From page one on, it is obvious that the author of this heart-searching volume has personally found and experienced the power of prevailing prayer in a God-surrendered life. He shows in a concise, clear manner the way to effectiveness in the Christian's prayer life. \$1.75
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THE Young Observers

Let's Visit a Minute

Hello, Everybody!

How are you? I hope you are having a wonderful time doing the fascinating things that can be done in fall. Don't sit idle. There are still too many interesting things to do and to find out about. Surely you can fill every day with something exciting and worthwhile. See how much of what is lovely and kind and good you can pack into this next week, won't you? Just for fun, write down all the things you come upon. How I would like to peek over your shoulder and see just all you will write. Perhaps some of you would even like to send me a copy of it. How could you call this list? It could be, "What I enjoyed this week" or "My list of happy things," or a title of your own choosing. But do make a list of your own; it will be so good to read it when the week is over, to be sure!

Would you like to know two things that thrilled me this week? Well, here's the first.

Peeking out of my window one morning I saw leaves, gold, brown, and red, in great number, fluttering down on the grass below! "Oh, goody! Just the morning for a walk outside," I said, and hurried out to call my little friends to join me. In another minute we were all out under the trees with our feet swish, swish, swishing through the piles of colourful leaves that carpeted the grass so thickly. Was that some fun!

But a second thrill I had was from a letter written by a girl from a non-Christian home in Alberta. Through hearing the Bible stories day after day, and year after year from a Christian teacher, she came to know and love the Lord Jesus Christ.

"Yes," she writes, "I rejoice greatly for my Lord's marvelous grace in letting me take this step to be baptized this summer. I trust Satan will never be able to rob me of this great joy. I want to be true to the Lord to the very end. Over and over God causes us to triumph through our Lord Jesus Christ. Please pray that we may lead our family to know God too."

Listen, fellows and girls, this letter made me think of you. Are you true to Jesus? I know many of you, too, have decided for Christ this summer; perhaps the Lord even urged you to obey Him in baptism. Others of you may have given your heart to Christ some time ago, and once you were happy and true, but today you are miserable, and your life is not a happy one for the Saviour. Perhaps some of you are just going on carelessly about some sins and wicked habits that keep you from growing strong for God. I don't know, but you do! Stop for a minute right now, won't you? Just stop and think. Are you true to Jesus Christ the Lord? Is He happy with your talk, with your friends? Does the way you act at school tell the teacher that your life belongs to God? How are things at home, girls? And, fellows, what do your neighbours say about you? Let's be honest. Let's get down on our knees and ask the Lord to make us clean from all our wickedness, and to help us live happy, victorious lives with Him and for Him, all the time and everywhere. God needs fellows and girls like you; and you need God. Give Him a chance, won't you? We'll be praying for you.

If I can be of any help write me a letter. Write to: Aunt Anne, 159 Kelvin St., Winnipeg 5, Man. 'Bye for now, and remember, God needs you, and you need God. Give Him a chance!
Love, Aunt Anne

"He Will Take Me"

I want to tell you about a girl I know who loves the Lord Jesus, and who bore a bright testimony for Him.

Her parents were Christians, too, but one day when father did not return from work at the usual hour, mother became very anxious and troubled. The thought had flashed through her mind that the Lord might have come for His redeemed ones, and that while father was gone

she was left behind. She had forgotten for the moment that her salvation did not depend upon the extent of her faith, but only on the finished work of Christ, whom she loved and served. While these thoughts were occupying her troubled mind, her little girl lay sleeping in her bed.

It was very late when father came home that night, and next morning at the breakfast table, poor mother

began to tell of her faithlessness and anxious thoughts.

Their little daughter listened most carefully, and, when her mother had finished, exclaimed, "Why, mother! why didn't you come and look in my bed, because when Jesus comes He will take me?" Such was her simple faith in the work and promise of the Saviour. (John 14: 3)

Can you, my reader, say the same? Do you know Him as your own Saviour? Have you confessed Him as your Lord? Are you waiting and ready for His return? He may come today!

We Can't Afford It!

How often do our parents have to say that nowadays, because of the continual rise in the price of things? Sometimes it doesn't matter, because it is not a necessity. But what if it were a case of life or death? It was that for a family about sixty years ago, and this is a true story, too, told by an English lady then living in China, who heard about it too late.

A poor, very old and feeble Chinese man was walking along a quiet road one day, when two rough-looking men came up to him and began walking either side of him. He didn't know them and they wouldn't let him talk to them, for they bundled him into a waiting conveyance and carried him off. They were Chinese robbers.

Now you might be wondering what good could such a weak old man be to the robbers! Well, when they arrived at their destination they made him give them his name and address, and they sent word to his relatives, telling them that their old grandfather was alive and well, and that he would be given back to them for one thousand dollars. To the relatives this seemed a tremendous amount of money, for they had nothing saved up. They were filled with dismay, for they knew they must find the amount somehow, although they had already said, "We can't afford it."

They began to calculate how long that they could, in time, save the money by the whole family going without clothes and food and also by borrowing, which would take years to pay back.

Then there came a message from the old man himself. "I am very old and soon must die; the price of my redemption is too great for you. I will not allow you to redeem me. You must keep your money for yourselves and your children." When the robbers found that their victim was trying to prevent them getting the price of his ransom, they were so furious and angry that they killed him, and offered his body to the relatives for one hundred dollars.

It was an heroic deed by the old man, but what a dreadful position

to be in. Be redeemed, or die! He chose to die. There was no one able to come forward and "pay the price."

Do you think that if someone had come to that old man and had said, "I will redeem you, here's the money," he would have answered, "I won't let you do it, I refuse to accept it." Of course he would not have been so foolish, but would not have said, "Thank you for setting me free," and he would have tried for the rest of his life to show his gratitude.

Now what about my dear reader, you for whom Christ died, that He might set you free from the captivity of sin? Have you ever thanked Him? Have you accepted His ransom by trusting Him as your own personal Saviour? And why not yield your life to Him today, your life which He bought with a price, even the price of His own precious blood?

Did You Ever See Whooping Cranes?

Adult whooping cranes are pure white, seven feet across the wings, with black wingtips. They fly with long necks fully outstretched, long slim legs trailing. Young birds are rusty-brown, flecked with white.

In summer they live in the Northwest Territories of Canada. During September, October or early November they travel the enormous distance of 2500 miles and fly to the Gulf Coast of Mexico.

Will the world's last wild flock of 32 whooping cranes again be strengthened by the addition of young birds successfully reared in Wood Buffalo Park? Last year's crop of nine young set a 20-year record. The 1958 production was considerably above average. The Audobon Society urges hunters not to shoot whooping cranes. They say, "We cannot afford to lose a single individual."

Inscribed to

The Boys and Girls of our To-Day,
Who fare along Time's opening way,
Still looking forward, blithe and free,

To find what each may do and see.
To you, exuberant with life,
Exultant, even in the strife,
To you, so rich in boyant hope,
And fearing not with ills to cope,
We look expectantly, and cry
Concerning daytimes passing by.

While thinking of the future track,
Take ample time for looking back
To see where Hero-souls have trod,
Along the way that leads to God —
The path of faith and helpful deeds,
For souls a-thrill with others' needs.
To you, with pulses beating high,
Hath Opportunity come nigh.
What pathways open, wide and far?
Whate'er you do, Whoe'er you are,
Be quick to find and fill your place,
For your To-morrows come apace.

J. H. J.

But Not Forsaken

by Helen Good Brenneman

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(29th Installment)

Maria had dreaded this service, for funerals were hard for the refugee, bringing back into sharp focus scenes that time had blurred, opening wounds once more that time had seemingly healed. But after the minister had read the jubilant words of hope in the resurrection from I Corinthians 15, Maria felt comforted. She had almost forgotten that "death is swallowed up in victory."

Forming a long procession behind the horse-drawn hearse, they walked the quarter mile of gravel road to the cemetery, passing the large Lutheran church. As was customary, the church bells began ringing as soon as the funeral procession was within a hundred feet of the church. The graveside services were not long, and Maria soon began to look for a companion for the walk homeward.

She had noticed the woman in the chapel and had wondered why she was alone. Seeing that the friends she had come with were no longer there and that this stoop-shouldered stranger was only a few yards ahead, Maria hurried to catch up.

"May I walk with you, seeing you are alone?" she asked, smiling through the tears that were still in her eyes.

The woman glanced up at her, surprised.

"Oh, I guess, if you want to."

"Why, of course I do." She had emphasized the "want" in such an odd way that Maria had the feeling she should reassure her.

"I know that I have seen you several times, but I can't think who you are. What is your name?"

"Taisa Braun. I don't get out very much. My son Anton usually goes for our food. My husband works in the factory. I have been assigned some sewing that I ordinarily do in my room. That's why you don't see me so often, I guess."

"How old is your little boy? I have a son, too."

"He's fourteen, but he's only in the fifth grade. Had to stop school too often, couldn't keep up."

"I know how that is." Maria smiled at the woman again, noticing that she spoke a very broken German and seemed miserably uncomfortable and self-conscious. But Frau Braun did not return the smile. Instead, she continued, almost as though she were talking to herself.

"He hates being in the same class with children so much younger than he is. He's little for his age, but it

still makes him angry. The teacher doesn't like him, either."

It was then that it dawned on Maria who Frau Braun was. Only this morning, when the conversation around the potato kettle had deteriorated to gossip, the Brauns had been up for discussion. He was a Mennonite, but had married a non-Mennonite Russian woman. The woman, they said, was shiftless and unfriendly. Maria had been ashamed of the unkind things that had been said about her.

"Fraulein Bartel seems like such a nice teacher. Perhaps if you got better acquainted with her—"

Frau Braun shrugged her shoulders. They had come to the Klubhaus and she turned to go to her room by way of the veranda.

"I don't get acquainted very easily. You are all Mennonites. You have your own dialect; I cannot understand nor speak it. You have your own customs. I do not understand them. So I am not one of you."

And without another word, she was gone.

Looking after her helplessly, thinking what she should have said, Maria did not notice her son until he tapped her on her elbow.

"Mom! Don't you know who that is? My goodness, Mother, why are you talking to her?"

"Why, that was Frau Braun. What in the world do you mean?"

She gazed down into his stubborn eyes and saw that she was in for an argument. And surely the street corner was no place to stage a verbal battle if there had to be one. She led the way to their room.

"She's Anton Braun's mother. She's a Russian, too. And Anton is the worst fellow in the class. He doesn't co-operate; he teases the girls; he—"

Maria had enough. She could do little about discrimination against this poor woman, but she was not going to have such unkindness in her own family.

"Now listen, Son. There is nothing wrong with Frau Braun that a little kindness won't help. She needs a friend, and some day I am going to go over and make a call. And what is more, you ought to be nice to Anton."

Rosie had entered, had listened curiously, and could no longer be quiet.

"I'll tell you why Hansie doesn't like Anton. I'll tell you. The teacher put him next to Irmgart and—"

Hansie lunged forward, grabbing

one of Rosie's braids in his fist, but she continued.

"Irmgart and Anton talk in class and today he walked her home."

She darted out the blanket entrance, Hansie close behind her. "That's why he doesn't like him. That's the whole, terrible truth."

CHAPTER XXV

"Now, Rosie, start all over again. You were downtown and you thought you saw whom?"

Maria knelt beside the humped-up form, stroking the fuzzy braids, trying gently to unearth the face that was buried in the dark blanket.

"Whom did you see, Rosie?"

"Him. Papa!"

"Rosie! Where? Where did you see him?"

"I didn't."

"But you just said you did."

"I—I thought I saw him. He looked just like Papa from the back. I got so excited I chased him for a whole block."

She stopped to heave a deep sigh.

"Oh, I'm so-o-o em-embarrassed! I ran up to him and called him. But it wasn't Papa at all. He turned around and looked at me as though I were crazy."

"And then what did you do?"

"I just started to cry. I couldn't help it. I've never been so disappointed. He just stood watching me while I ran crying down the street. It was awful."

Maria put her arms around Rosie and searched for words to comfort her. How many times she herself had stared at faces on the street, ever on the lookout for Hans. Surely no one knew better than she what it was like to think you saw him until the second look revealed a total stranger. But she knew she would continue searching faces as long as it took to find him, just as Herr und Frau Peters never ceased looking for their two sons, and just as many others in camp kept watching and hoping.

They sat talking together until Rosie, unburdened, began to comb her hair for supper, looking in the little piece of mirror she had found one day on her way to school.

"Say, Mom!" There was a bulge in the blanket entrance and Hansie stuck his face through the opening.

"Mamma, Franz wants me to go for a walk with him. He wants to show me a chimney sweep who is cleaning a chimney near the park."

He turned and motioned to the older boy to come in. Franz sat down on the proffered chair, crossed his legs, and gazed admiringly at his "little sister," as he liked to call Rosie. Seeing her swollen eyes, he looked at Maria.

"Rosie has had a disappointment this afternoon," Maria explained, as though he had asked the question audibly. "She thought she saw her papa."

She hesitated, then added, "There have been many times that I have had the same experience. But there is still hope. Sometime when we

think we see him, it might really be him."

"Hansie, let's take Rosie along to the park," Franz said, rising to go.

"Aw, Franz." It was Hansie's turn to be disappointed. "Do we have to? It's bad enough that you're always with Frieda; I never get to see you much any more. Now that we can go, you want to take a girl along."

"But you walk Irmgart home from school. You don't mind girls that much," Rosie piped up.

"That's right. And you don't want to be selfish with Franz, Hansie. Other people like to be with him, too," Maria laughed.

"And you can't blame him for wanting to be with Elfrieda." Rosie's voice floated out loud and clear.

"Sh-h-h, Rosie." Maria was afraid that half a dozen pairs of ears were catching Rosie's remark.

"Did I hear my name?"

There was a merry laugh, and Elfrieda appeared through the door. Then there was an awkward moment; she hadn't known that Franz was there.

But the moment was short. Suddenly Maria and Elfrieda were alone, Frieda still blushing a pretty pink.

"You two are together a lot, Frieda," Maria said when the three were gone. "Hansie is just a little jealous of you lately. I think he was under the impression that he owned Franz until the day we saw you two strolling home from the farewell service."

"I'm sorry, Maria. But the way Franz talks, he still sees pretty much of his 'brother.'"

"It's all right. I wasn't really serious. We all feel pretty proud of the match, because you both are so much a part of us."

Elfrieda flushed again, and love made her beautiful. "That's nice of you, Maria."

Then she sobered, as she stretched out on Rosie's cot.

"It's kind of you, but sometimes I wish I had never seen Franz."

Maria had picked up one of Rosie's stockings to darn. Now she dropped it in her lap, watching Elfrieda, waiting for her to go on.

The girl closed her eyes and rubbed her forehead as though she were plagued with a bad headache.

"It was all so perfect, so very perfect until this happened. Herta and I and Abram and Mother and little Sarah, all reunited miraculously. All of us going to Saskatchewan, Canada, together. Now—"

"You mean that if you should marry Franz, they would go to Saskatchewan and you would go to Ontario with Franz?"

"I didn't say I was going to marry Franz, Maria. He hasn't even asked me—yet. But since I work in the office, I found out today that Franz is not going to Ontario. Maria, Franz didn't pass the Canadian officials."

(To be continued)

Conference of Mennonite Representatives of Canada



Front row left to right: Wm. Enns, Winkler, Man.; C. W. Loewen, Winnipeg, Man.; C. J. Rempel and Elwin Schantz, Kitchener, Ontario; Rev. J. B. Martin, Waterloo, Ont.; Rev. C. J. Swalm, Duntroon, Ont.; Rev. D. Reimer, Lorette, Man.; David P. Neufeld, Rosemary, Alta.; C. A. De-Fehr, Winnipeg, Man.; J. Gerbrandt, Saskatoon, Sask.; H. F. Klassen, Winnipeg, Man. — Since not all the brethren on the picture are known to us we leave it to the readers to name those whom they know.

Representatives of peace and service organizations from all the Mennonite groups in Canada gathered in Winnipeg September 25 and 26 at the call of the Historic Peace Church Council of Canada to consider matters of common interest and concern. The sessions during the first day discussed Mennonite Disaster Service while the second day's deliberations focused on the relief activities of Canadian Mennonites. The concentrated interest of the delegates found welcome relief in the generous hospitality of the Elmwood Mennonite Brethren Church where the sessions were held.

The conference was the most representative gathering of Mennonite organizations ever held in Canada. Representatives from the Mennonite Disaster Services from all five provinces from Ontario to British Columbia were present. The four Canadian relief organizations were represented, as well as delegates from the various Mennonite conferences. The purpose of the conference was to share information and explore possibilities of more effective cooperation.

It was a new venture for organizations who, because of history, geography, and other reasons, had usually worked independently of each other although they had a common connection with the Mennonite Central Committee, the relief organization for North American Mennonites. The Canadian representation on the MCC has always been through the four relief organizations rather than through conferences as in the U.S. Another factor leading to the conference was the recent emergence of Disaster

Service organizations and the need to think together on some of the resulting problems.

The opening address, entitled "The Challenge of our Peace Heritage in Canada," was given by J. B. Martin, Waterloo, Ont., chairman of the recently formed Historic Peace Church Council of Canada. After reviewing the history of Mennonites in Canada, particularly during the two World Wars, Martin painted a graphic picture of the need for the peace testimony and the way of the cross in today's world.

C. W. Loewen presented the history of Mennonite Disaster Service and the present activities among Mennonites of U.S. and Canada. Harvey Taves spoke on the relation between MDS and Civil Defense, especially in view of the recent government order transferring responsibility for Civil Defense.

The work of the first day of the conference is reflected in the report of the findings committee, which follows.

The following concepts and concerns summarize our common convictions as expressed in the addresses and discussion of the conference.

1. The centrality of our message is that men and women might be redeemed and saved by Jesus Christ, the Saviour of mankind. It is the redemptive love of Christ that must be the motivation for our work and witness. This differentiates our service from that which is simply benevolent, philanthropic, or humane.

2. Mennonite Disaster Service is an integral part of the church's ministry, requiring the co-operation

of the whole church, laity and clergy, in giving expression to the love of Christ in obedience to His command to love our neighbor.

3. We recognize a growing appreciation of our unity in Christ. We further realize that the challenge of Mennonite Disaster Service is of such scope that we can best meet it by working together.

4. Our motivation depends not alone upon some urgent spectacular need, but on the indwelling Spirit who daily transforms our lives with the compassionate love of Christ. This will mean a growing sensitivity to all human need.

To implement these basic assumptions we make the following recommendations:

1. That all provincial Mennonite Disaster Service organizations work toward a unified statement of purpose in their constitutions.

2. That a statement concerning our relation to Civil Defense be formulated that would be useful in our contacts with government and for the information of our own people. We suggest the statement of guiding principles about Civil Defense approved at a joint meeting of the MCC Peace Section and Mennonite Disaster Service representatives at Chicago, Ill., March 1 and 2, 1956, with any necessary changes for our Canadian situation.

3. That a Dominion-wide Mennonite Disaster Service organization be formed for the purpose of co-ordination, sharing information, and a common representation to government on matters relating to Civil Defense and Disaster aid.

The recommendations of the Findings Committee were all accepted. In addition the third recom-

mendation was implemented by acceptance of a motion requesting the Historic Peace Church Council to establish a Canadian Mennonite Disaster Service Committee to be composed of representation from each provincial MDS organization and the HPCCC.

As the first day's sessions ended the approximately 70 delegates present shared a sense of gratitude for the blessing of God on their meeting. The guidance of His Spirit seemed especially present in the executive of these conferences and service brethren from many backgrounds and places.

The second day began with reports from the four Canadian relief committees. In Ontario all the historic peace churches co-operate in the Non-resistant Relief Organization. The Mennonite Central Relief Committee in western Canada serves the Mennonite Brethren and General Conference constituency. Other Manitoba Mennonite groups co-operate in the Canadian Mennonite Relief Committee. The Canadian Mennonite Board of Colonization works especially with the resettlement and aid of refugees.

With this information, the delegates discussed the need for further co-operation to make more effective the relief work of all Canadian Mennonites. No one was quite certain what should be done or who should do it, but the opinion of the group that there should be further thinking was reflected in approval of the following motion: "That we recommend further study in the field of relief and its related programs in the hope of establishing a more unified effort."

(Concluded on page 9-1)



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Jews Started New Year On Friday

Jewish citizens began the observance of Rosh Hashanah, the Jewish New Year, at sundown Friday.

It is the beginning of the Jewish year 5,720, and there were special services in the synagogues. For Rosh Hashanah, Jews observe 10 days of penitence, culminating in Yom Kippur, a fasting day of atonement.

The period is dedicated to spiritual stock-taking, and Yom Kippur is the time for Kil Nidre, the chant of supplication. One of the features of the Rosh Hashanah service is the sounding of the Shofar, or ram's horn, a call to the worshipper to fight his faults and conquer them.

In the ancient days of Israel the ram's horn was used to summon men to battle or important conclaves, but now it has religious significance.

Jewish Juvenile Delinquency Rate

Toronto (CP)—Six reasons why Jewish children have a lower juvenile delinquency rate than other Canadian youngsters have been advanced by Rabbi Abraham L. Feinberg of Toronto's Holy Blossom Temple.

Reasons listed by the rabbi at the Ontario Family and Juvenile

Conference of Mennonites

(Continued from page 8-4)

Considerable discussion followed on the question of who should implement this concern. Officers of the Historic Peace Church Council of Canada pointed out that they have no authority to take action, but can only act as a servant to do those things which the conferences and organizations would like to accomplish through them. The following motion was approved: "That the full minutes of these meetings be sent to the individual conferences and relief and service organizations in Canada with a request that the findings be studied and further acted upon by either the full body or and organizations, and that the Historic Peace Church Council of Canada act as a channel to bring this matter to further development." The hope was expressed that reaction to the discussions could be received within six months.

Delegates left the last conference session expressing confidence that the results of their discussions would lead to a more effective service and witness for the cause of Christ.

Court Judges' Association meeting were: Strong family ties; the father's authority; influence of the Hebrew religion the sense of unity among Jews; emphasis placed on the welfare of the child and absence of drunkenness among Jews.

Rabbi Feinberg said this did not mean Jews did not drink, but they could not tolerate drunkenness in their community because they were too vulnerable to prejudice and misunderstanding.

Jews in Berlin

Berlin (Reuters)—A new Jewish community centre financed by the people of West Berlin was consecrated here Sunday as a "house of reconciliation" by Rabbi Dr. E. Salzberger of Britain.

Representatives of Berlin's surviving 7,500-member Jewish community—compared with 160,000 before Hitler—attended the ceremony.

CANADASCOPE

Prime Minister Diefenbaker said the federal cabinet should consider possible aid to Japan. "Japan is one of Canada's best wheat customers and naturally we are sympathetic to her plight after the catastrophe that has overtaken the country," Mr. Diefenbaker said.

South Africa "Blood Bath" Forecast

London (Reuters) — A television reporter expelled from South Africa expects "one of the biggest blood baths which has ever taken place" in South Africa within five years.

Henry Barzilay, 38-year-old Londoner, told a press conference he is "the first victim of the new South African police state."

He expected others to be expelled as the press became more "muzzled."

"There is plenty going on inside South Africa. They don't want people outside South Africa to know what is going on."

Barzilay said that when he was filming African women rioting, police threw tear gas at his cameramen instead of at the rioters, and one cameraman was blinded for two days and now has to wear tinted glasses.

Canadian Population Up

Ottawa (CP) — Canada's population was estimated at 17,550,000 on Sept. 1—an increase of 266,000 in the first eight months of this year.

This increase was virtually un-

changed from the 198 January-August rise of 27,000 but sharply smaller than the record increase of 401,000 in the corresponding 1957 period. Immigration contributed heavily to the 1957 gain.

The bureau of statistics also reported today that Ontario continues to have the largest numerical population growth with an eight-month increase of 103,000 to 5,990,000. Quebec was next with an increase of 77,000 to 5,032,000; Alberta third, rising by 25,000 to 1,253,000 and British Columbia fourth, up by 18,000 to 1,581,000.

Estimated Sept. 1 population of the other western provinces with Jan. 1 estimate in brackets: Saskatchewan 906,000 (896,000), Manitoba 888,000 (878,000).

New Hope in Capitals

London (Reuters) — World reaction to the Eisenhower-Khrushchev talk and results reflects renewed confidence in a possible thaw in the cold war.

Most newspapers are optimistic about the future and support any summit conference.

The Soviet bloc gave an immediate enthusiastic welcome to the call by the world leaders for the reopening of East-West negotiations on Berlin.

The chances of a summit meeting before Eisenhower goes to Russia next spring met solid approval in Britain.

In East Germany, a foreign ministry spokesman said the talks had brought "an important improvement and a nearing of standpoints."

Caution seemed to be the reaction in West Germany. A spokesman for the Berlin Senate welcomed news of renewed talks on the divided city and said he was confident the United States and other Western powers would stand by their pledges to Berlin.

French sources welcomed the chances of a summit meeting. They pointed to a speech by President de Gaulle in which he said the Eisenhower-Khrushchev meeting was "perhaps the beginning of understanding and agreement."

Russia's War Debt

Washington (AP)—The question of Russian repayment of its lend-lease debt from the Second World War will be reopened as a result of the Eisenhower-Khrushchev meetings.

At the end of the war, Russia's lend-lease debt stood at \$2,600,000,000. The United States scaled the sum down to \$800,000,000 several years ago while negotiating for a settlement.

The Russians offered only \$300,000,000, however, and the negotiations collapsed.

Ontario News

Mrs. C. J. Rempel was elected president of the Kitchener Auxilia-

ry to the Gideons at their annual dinner meeting.

The Percy G. Lehman family have moved to Aylmer, Ontario, where Brother Lehman will serve as pastor of Aylmer United Missionary congregation, replacing Brother and Sister Herbert Schantz, who have retired and moved to New Dundee. Replacing the Lehmans at Bethel United Mennonite church, New Dundee, are Mr. and Mrs. J. E. Montgomery, who have been serving the St. Thomas (Ont.) United Mennonite church. P. G. Lehman is active in the Conference of Historic Peace Churches in Ontario.

Winkler Radio Group at Carman

Carman, Man. — The local congregation was favored Sunday evening by a program rendered by a group of singers known formerly as the Winkler Radio Group.

The program, the theme of which was centered on "Praise and Thanksgiving" was well attended.

Mr. H. Lenzmann, who will teach in the Winkler Bible School this winter, gave the message. He based his remarks on Psalm 115:12: "The Lord hath been mindful of us." Are we grateful for abundant blessings? The Lord has been "mindful of us" in bestowing abundant material blessings on us. Above all He has been "mindful of us" in providing spiritual gifts. Do we praise Him for these? Have we accepted the free salvation He provides for all if we but receive Him?

Mr. Lenzmann admonished those present to accept the love and goodness of God and the Lord Jesus Christ.

Other items on the program included numerous songs by the group and a story for the children.

Giving Thanks to God

East Aldergrove, B.C. — The special Thanksgiving Sunday of the year in the East Aldergrove M.B. church was held on September 27. Speakers for the day were Rev. Henry Klassen, city missionary in Vancouver, and Rev. Isaac Thiessen, pastor of the Chilliwack M. B. Church.

Rev. Thiessen is presently a member of the M.B. Foreign Mission Board and Rev. Klassen is also active in home missions. Therefore the brethren were able to give a clear view of the crying need of our missions at home and abroad.

The many people present also included guests from Vanderhoof, Vancouver, Chilliwack, Clearbrook and the surrounding areas.

Peace is of the nature of a conquest, for then both parties nobly are subdued and neither party loser.

—Shakespeare.

The Non-Resistant Relief Report To the Historic Peace Church Council

Introduction. As a representative of the Non-Resistant Relief Organization of Ontario, I believe it is most important that there be an exchange of ideas and concerns of mutual interest. This is not a new question, since the matter of Canada-wide co-operation has been discussed before. We must continue to explore the question until we reach a mutually satisfactory answer.

As I present this report I want to give the historical development of the organization, and the areas of activity. As this is done, the motivating principle will also be evident.

The work of the NRRO, as I shall speak of the organization, falls into two phases. The first concerns the First World War and its aftermath. The second begins with the relief work done during the Spanish Civil War and continues until now.

Initial Organization and the First World War

The NRRO was born in the minds of a group of Mennonite ministers living in York County, Ontario, in 1917. The World War was in progress and the pressures upon the Mennonite communities were great. These ministers represented three different Mennonite groups living in that area north of Toronto. They were in search of means whereby they as non-resistant men could speak more adequately to the Canadian Government on questions of faith and military service. They wanted to express gratitude that there were exemptions made for those who for reasons of conscience could not participate in the war.

The first meeting was held unofficially on November 17, 1917. At a meeting held December 11, 1917, the name of the organization was adopted, and on January 16, 1918, the organization was officially brought into being. Ministers from the Kitchener and Vineland areas were invited to participate at this meeting of organization. That meeting was much like this meeting we are now attending. The minutes of the meeting contained these 2 sentences: "A discussion of objects of relief was engaged in, in order to define a line of work that could be supported by all." Each member present then expressed his personal views, and the views of his society regarding the objects of the meeting, and the undertaking of relief for the suffering under war conditions."

The pattern of organization which was accepted at that time still pertains to our organization. The NRRO is made up of different church bodies that have in common the principles of peace and non-resistance. The first groups who composed this organization were the (Old) Mennonites, the Tunkers, the

Amish Mennonites, the Waterloo-Markham Mennonites and the Mennonite Brethren in Christ. These church bodies officially in conference appoint three delegates to the NRRO. These representatives then compose the organization, and organize within their group for business.

The interests of this group developed in several areas: their representation to the Dominion Government; to raise funds for the relief of war suffering; to prepare a statement that would tell the story of those who faced military service during the war, and to give guidance on the request of the government to purchase bonds. Later they assisted in another important effort, the plight of the Mennonite people suffering in Russia. In this they joined hands with Orie O. Miller and the newly-formed Mennonite Central Committee, and the Mennonite Colonization society of North America to assist in relief and immigration.

Shortly after the initial organization a fund of nearly \$70,000 was raised by the member church groups. This sum was turned over to the Canadian Government to be used for the relief of suffering in Europe. Some funds were directed in 1920 for relief in China.

In 1923 and 1924 active assistance was given for the relief of those suffering in Russia. Members in the churches were asked to loan money to cover transportation, and assistance was given to the Canadian Mennonite Board of Colonization to effect the movement to Canada. Many of the Ontario people opened their homes to the newly arrived Mennonite brethren.

With this project, the first phase of work of the NRRO was completed. No annual meeting of the organization was held between April 9, 1924, and February 4, 1937.

Development During and After the Second World War

It was the Civil War in Spain that moved those who were earlier active in the NRRO to meet again. Since the organization had not officially disbanded they assumed they could proceed with business, and did so. They were encouraged to take action by the Mennonite Board of Missions and Charities who were interested in conducting work in Spain.

The procedure followed in respect to this request reflects the method of action characteristic of the NRRO throughout its history. The NRRO does not engage relief workers of its own, but works with other relief groups who work on the field. Illustration of this was their active co-operation with and support of the Mennonite Central Committee, and with the "Save the Children Fund"

in England during the war. A brief comment in the minutes of January 7, 1938, tells of support given to the Hope Mission, Edmonton, Alta., and the Paddock Wood Mission, Heath Park Station, Sask.

Since the NRRO maintains no staff, the overhead expense is an absolute minimum.

In 1939 membership in the NRRO was increased with the participation of the Mennonite Brethren and the General Conference Mennonites. Brother H. H. Janzen and Brother J. H. Janzen became members of the executive committee. The Stirling Avenue Mennonite Church, an independent congregation in Kitchener, also joined.

An important policy meeting was held September 18, 1939. There were matters of urgent concern arising from the European War. A draft for military service was proposed and this called for a witness to the government officials. It was their desire that there be one state-

ment, and that as Mennonites we give a uniform statement to the officials. Relief formed a second area of interest and activity. A special relief committee was proposed with a particular project in mind, that of the children in England who were victims of bombings. This committee was also instructed to point out other relief projects that should receive the support of the brotherhood.

On November 14, 1938, O. O. Miller of the Mennonite Board of Missions and Charities and the Mennonite Central Committee met with the NRRO. The NRRO and the sewing circles of the Ontario churches were invited to work with the MCC in England and Europe. This invitation was accepted, and that arrangement with the MCC continues today.

Following immediately after this meeting, another was called for December 1, 1939. To this meeting

(Continued on page 11-2)

Weddings

Hamm — Peters

Miss Tina Peters, daughter of Mr. and Mrs. Heinrich Peters of Winnipeg, Man., and Mr. David Hamm, son of Mr. and Mrs. Martin Hamm of Elie, Man., were married in the South End M. B. church of Winnipeg on October 3, 1959.

Rev. J. P. Neufeld officiated, with Rev. David Dyck of Newton Siding also giving a message. Mr. John Thiessen was serving with solos.

After a wedding trip, the young couple will reside in Winnipeg, where both Mr. and Mrs. Hamm are employed.

Silver Wedding of Mr. and Mrs. Jacob Neumann

Arnold, B.C. — Many relatives and friends gathered in the Arnold M.B. church on September 27 to share in the 25th wedding celebration of Mr. and Mrs. Jacob Neumann.

Rev. Peter Dyck, Rev. David Wiens of Vancouver and Rev. B. B. Janz of Coaldale served with appropriate messages from God's Word. Rev. Wiens is the brother-in-law of the Neumanns and Rev. B. B. Janz is the father of Mrs. Neumann. It was a great joy to the family that Brother Janz had come to participate in the blessings of the occasion, in spite of the fact that he had been ailing recently.

A special musical number was a string quartet. Rudy and Frank Dyck, Harry Toews and John Balzer played, "So nimm denn meine Hände." The daughters of the Neumanns, Elfrieda and Gerda sang a duet, after which two sons Allan and Dawn played an instrumental duet, "The Holy City."

The presence of God was felt in the meeting and the Neumann family was grateful to the Lord for His gracious leading.

Mr. and Mrs. Wiebe's Silver Wedding

Winnipeg, Man. — A day of special significance for Mr. Heinrich Wiebe and his wife Lydia was October 4, when they celebrated their silver wedding in the South End M. B. church. Many friends and relatives had come to participate in the blessing of the occasion.

Rev. J. P. Neufeld was the chairman of the meeting. He also brought a sermon based on Psalm 40:11. Brother Victor Toews, who has served in South America for a number of years, learned to know the Wiebe's when they were still living in Paraguay. He presented a message from God's Word, his text being Gen. 35:1-10.

The "Schwesternbund" sang, "Gott ist mein Hort", and "Lenk mein Schiff, Allmächtiger." The Wiebe's have one daughter and five sons. Two of the sons are married. One of them lives in Argentina. All the other children are residing in Winnipeg. Three of the sons recited appropriate poems in which they gave praise to God for His leading in the life of their parents.

There was a reception in the basement, after the praise and worship service had come to a close.

Future Subscribers

Born to Dr. and Mrs. J. Dick, Saskatoon, Sask., a daughter, Sharon Judith, on September 5, 1959.

Mr. and Mrs. John E. Braun of Alexander, Man., are pleased to announce the arrival of Gerald John, a brother to Marlene, on September 27, 1959.

Colleges and Schools

M. B. Bible College

Registrar David Ewert is continuing graduate studies at Luther Theological Seminary at St. Paul, Minnesota. His work is being done in the field of New Testament studies in preparation for the Master of Theology degree. According to present plans, the work should be completed at the end of the summer session of 1960. Mr. Ewert continues to teach his courses at the Bible College since his work at St. Paul is done on two days of the week for which he commutes by train.

German literature classes are taught this year by Mr. Abram Schellenberg, an instructor in the city schools of Winnipeg. Mr. Schellenberg is a graduate of the University of British Columbia and received his M.A. degree from the University of Manitoba. He has taught in several Mennonite schools before coming to M.B.B.C. As in previous years, students are required to take courses in German as a prerequisite to graduation.

Introduction night at the College has become a tradition and Friday, September 25, gave faculty and students an opportunity to test their memory for names and faces. Students were introduced according to provinces. This year Manitoba churches have the honour of having the largest number of students at the College. The evening was brought to a close by a message brought by Mr. F. C. Peters. He stressed the fellowship aspect of college life. We are to be a fellowship of learners, of believers, of witnesses, and of intercessors.

Evening classes at the College are scheduled to begin Thursday, October 1, with three classes offered in consecutive manner. This will enable students to take one of three of the courses offered. The subjects for the evening school are Pauline Epistles (Romans), Educational Work of the Church, and Mennonite Brethren Church Principles and Polity. Students may enroll as auditors or as regular credit students.

Mr. J. J. Toews recently completed a week of instruction for Sunday school workers in the North Kildonan Mennonite Brethren Church. Various aspects of teacher preparation and lesson materials were discussed. Emphasis was placed upon the teacher as a minister of Christ and the Church in the interest of children.

Various faculty advisors were announced by President Toews at a recent chapel service. Mr. Toews will be the advisor to the student council; Mr. C. Wall, Foreign Missions; Mr. H. R. Baerg, Medical Aid; Mr. V. Martens, Music; Mr. H. Giesbrecht, Literary; Mr. D. Ewert, Social; and Mr. F. C. Peters,

Yearbook. Mr. J. J. Toews will be the supervisor of the practical work of the College.

Students returning to the College noticed the absence of Mr. G. Kroeker, former superintendent of Buildings and Grounds. Mr. Kroeker retired with the close of the school year and Mr. John Konrad was appointed to take his place.

The College recently acquired a new Chevrolet station wagon. This handsome two-seater will be used for local needs and for deputation travel during the school year. The purchase was approved by the Canadian Conference in session at Hepburn in July. Offerings will be given for this cause in the various churches of the Canadian Conference.

The Non-Resistant Relief Report

(Continued from page 10-4)

David Toews of Saskatchewan and B. B. Janz of Alberta were invited. Since the discussion of that meeting is pertinent to the meeting now in session here in Winnipeg, I would like to quote from those minutes.

"The question of the co-operation of the Western Non-Resistant groups with the Eastern groups as it is now organized, was also discussed and means of co-operation were thoroughly considered, and the following resolutions were approved:

1. That it is the sense of this meeting, in counsel with the brethren Toews of Saskatchewan and Janz of Alberta, that we recommend to all of the groups of the Non-Resistant brethren in the West that organization similar to the Non-Resistant Relief Organization be effected among them in order to further our common interest in relief and the testimony of our faith.

2. That the representatives of the various Non-Resistant groups in this organization notify representatives of their respective groups in the West regarding the proposed organization to be effected in the West."

What was true 20 years ago is still true today. There is the desire for Canada-wide co-operation in matters of mutual concern and interest within our hearts. The efforts of the Historic Peace Church Council are directed to bring the work of our several provincial committees more closely together for one united effort. The NRRO shares in this interest since throughout its history it has tried to bring together church groups who hold the non-resistant faith, and give them a single witness to the world.

The years of war were times of strenuous and worthwhile effort. Relief was the major activity. Funds for relief were actively solicited and in the years between 1939-1944, \$142,020 were received by the treasurer of the NRRO. Clothing for relief was also secured. A shipping committee was appointed and from

September 1939 to April 1944 \$40,012 of clothing was shipped. The first canning project was held during the winter of 1945-46. By February 1, 1946, 192,000 quarts of food had been contributed with a value of \$125,000. The processing and shipping of the food and clothing reflected the joint effort of all Canadian Mennonite relief agencies.

The receiving of clothing and its processing for shipment, the canning of food for relief, and the giving of money are still important activities of the NRRO and MCC. In these we share the interests of relief with the agencies of the Canadian West.

So significant was this effort of relief that the Mennonite Central Committee decided to open a Canadian office. This office was opened in Kitchener in the spring of 1944 with Mr. and Mrs. C. J. Rempel in charge. The NRRO has worked closely with the MCC and has provided the shipping committee that loaded out the large quantities of food and clothing sent to foreign relief projects. In 1945 the NRRO was invited to appoint a representative to become a member of the MCC. This request was honoured, and we continue to maintain this official relationship. This year, 1959, we officially sent a representative to the Material Aid Meeting of the MCC.

In 1946 an approach was made to the NRRO for closer co-operation with the Conference of Historic Peace Churches of Ontario. The CHPC was begun in 1940 by members of the same churches that compose the NRRO. Their basic concern was that of peace witness to the government and the administration of the Canadian Draft Program for C.O. boys. They worked through the committee on military problems. The request, as it came to the NRRO, was proposed at the October 23, 1946 meeting of the CHPC executive committee. The minutes stated: "The executive committee went on record to propose to the Conference body that we enter into some positive, constructive program during the peace era. There seems to be a general feeling that if possible an amalgamation with the Non-Resistant Relief Organization be effected in order to make the program a united effort." The NRRO at their 1946 meeting accepted to meet with the executive of the CHPC. These discussions led to a close working relationship of the NRRO and the CHPC. To effect this the chairman and secretary of the NRRO were added to the executive of CHPC. In turn the NRRO is recognized as the avenue of relief for the CHPC. This relationship has continued and is found to be most valuable. With the development of the Ailsa Craig Boys' Farm and the Disaster Service in Ontario, and the inclusion of both of these under the Conference of Historic Peace Churches,

we are better able to co-ordinate matters of mutual concern to the churches of Ontario.

It is also through the CHPC, and its military problems committee that the NRRO has made its contacts with the Canadian Government. The minutes of the NRRO during the war period, 1939-1945, do not reflect frequent contact with the government. This particular witness was assumed for the churches by the CHPC. The development of an interlocking relationship has strengthened and brought into closer co-operation the public witness and relief ministries of our Ontario Churches. The NRRO functions efficiently in relief and the CHPC in the direction of alternative service and government relations.

Another phase of this was the direction that the CHPC gave on the purchase of government bonds and war savings stamps. Earlier during the First World War the NRRO acted on this question. During the second war this was handled by the CHPC and Military Problems Committee. A number of the men who were members of the NRRO were active in the CHPC and this by their joint effort tied the total work together.

In concluding this report I want to note an item from the minutes of the May 12, 1944 meeting of the executive committee. Present at that meeting were C. F. Klassen and Jacob S. Rempel. A resolution was passed expressing appreciation for the presence of brother J. S. Rempel, chairman of the Canadian Mennonite Relief Committee of Steinbach, Man. It was further suggested and endorsed by the unanimous vote of the meeting, that the Non-Resistant Relief Organization, the Canadian Mennonite Relief Committee and the Mennonite Central Relief Committee, should meet annually for conference.

Our meeting here is a partial fulfilment of this action. May it be our earnest prayer that in this world of suspicion, turmoil, hatred and bloodshed we, the Mennonite Churches, may unitely point the way to peace and good will.

Wilfred Ulrich, Secretary

Building on a Solid Foundation

(Continued from page 2-4)

completely captured by Him. From that day on his life became radiant with the beauty of His Lord, which shone through him. He spent his life as a willing slave of Christ, and we are still blest by his life today.

Does your life possess permanence, security, and beauty? Or are you still drifting about in uncertainty and fear of the future. Trust the Lord Jesus Christ, build your life upon Him and His Word, and He will give you assurance of a happy future in eternity, security in the storms of this life, and beauty and usefulness in the eyes of others and of Himself.

Over 800 Enrolled At Goshen College

Goshen, Ind. — Preliminary enrollment figures at Goshen college, released by registrar J. B. Shenk on Sept. 16, indicated an increase of possibly 20 per cent over last year.

As of that date a total of 792 had enrolled in the college and 25 in the Goshen College Biblical seminary. It was expected that college enrollment would pass the 800 mark. Seminary enrollment may reach 40 to 45.

Enrollment of full-time students last year was 665 in the college and 38 in the seminary.

The enrollment by classes as of Sept. 16 was: Freshmen, 242; sopho-

mores, 177; juniors, 188; and seniors, 185.

On Sept. 17, classes began and the first chapel service was held in the new church-chapel building near the Union auditorium.

Sharon Collegiate Opens With 115

Yarrow, B.C. — Sharon Mennonite Collegiate has started classes. Grades 6, 7 and 8 have a reported enrollment of 65 students. The grades nine, ten, eleven and twelve will bring the total school population to approximately 115, which is higher than for the past several years.

Principal of the School is Hugo Friesen. Members of the staff are D. Wirsche; R. Boschman; Rev. R. Janzen; Miss Funk and Miss L. Falk. Senior classes started on September 14.

U Alumni Bursaries

Twenty-one bursaries totalling \$7,500 have been awarded by the University of Manitoba Alumni Association.

The bursaries come from \$10,000 raised by a fund drive among U of M graduates.

Among the winners are: Siegfried Schroeder, Winnipeg; Gerd Schroeter, Winnipeg; Dora Toews, Altona; Walter A. Funk, Winkler; David Hoepfner, Altona.

The students were selected from 2,000 whose names were submitted to the association by principals of Manitoba high schools.

Little Progress

Calgary (CP) — Alberta farmers made little harvesting progress late-

ly as scattered showers and cool weather prevented crops from drying, the Alberta Wheat Pool said. According to its weekly crop report only 37 per cent of the wheat crop had been harvested by the weekend of October 2 and 3, an increase of five per cent from the previous week.

Fall Social

Arnold, B.C. — The young people of the Arnold M.B. Church had a fall social at the home of the E. Ratzlaff's. Luella Falk, Lena Doerksen, Richard Ratzlaff and Frank Martens were in charge of it.

The activities of the evening varied. There were several races, hay rides and a film was also presented. Hot corn-on-the-cob, coffee and other refreshments were served. More than 70 young people were present.

Change of Address

Rev. and Mrs. John Epp, former address: 30 Alma St., Kitchener, Ont.; new address: 2415 Parkview Road, Box 515, Clearbrook, B.C.

Rev. and Mrs. Ben H. Klassen, former address: A.M.B.M. Kipungu via Kikwit, Congo Belge, Africa; new address: 407 Nairn Ave., Winnipeg 5, Man., Phone LE 3-9124.

Mr. and Mrs. G. Labun, former address: 77 Kelvin St., Winnipeg 5, Man.; new address: James Valley R.R., Starbuck, Man.

On the Horizon

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

October 18 to 26. — Evangelistic services to be conducted by Rev. John M. Schmidt of Winnipeg in the Fraserview M. B. church of Vancouver, B.C.

October 31. — The General Assembly of the "Mennonitischer Verein Deutscher Sprache" is to take place in the First Mennonite

church, located at Alverstone and Notre Dame, Winnipeg, beginning at 10 a.m.

October 31 and November 1. — Manitoba M.B. Youth Conference to be held in the North Kildonan M.B. church, on Saturday at 2.30 and at 7.30 p.m. and on Sunday at 2.30 and 7.00 p.m. The main theme is, "Living Acceptably unto God."

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

November 8. — Mennonite Teachers' Fellowship Meeting, to be held at North Kildonan M. B. church.

November 8. — Conference Peace Sunday.

Valuable Books

The Chaos of Cults
By J. K. Van Baalen. 384 pp.
This is a study of present-day isms and cults in the religious world. Used in many schools as a textbook for the study of false cults, it objectively considers the many deviations from Scripture truth evident in the teachings of these groups. The author deals with Spiritism, Theosophy, Rosicrucianism, Christian Science, the unity school of Christianity, Baha'ism, Mormonism, Anglo-Israelism, Seventh-Day Adventism, Jehovah's Witnesses, Buchmanism, Unitarianism. He also outlines the approach to use when contacting these people.....\$3.00

Your Church and You
This 40-page booklet was written by the author, Dr. F. C. Peters, that it might help the young people to have a deeper appreciation of their Church. The first 16 pages show the Historical Background of the M. B. Church. The next 8 pages deal with the Message of the Church. Then there are 6 pages about the Witness of the Church and the remainder of the booklet presents Our Responsibility to the Church. This fine booklet can be had for only35c

Where Are The Converts?

This 165-page book gives workable suggestions for solving the problem of inactivity in the church. The author, Sidney W. Powell, is convinced that much of the deadness in a church can be reclaimed, if the pastor and his people are interested enough to pray and work for restoration. Special emphasis is placed on helping the converts. This book is obtainable for only \$3.00
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