

Mennonite Observer

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

I Cor. 2:2

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YOUR CHRISTIAN
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An Important Meeting

Approximately 100 ministers, deacons and some ladies had assembled in the Elmwood M. B. church in Winnipeg. The annual M.B. Preachers' and Deacons' Conference of Manitoba lasted two days, November 6 and 7. Rev. Wm. Falk was the chairman of the conference.

Important themes were presented by some of the brethren. Rev. J. J. Toews, former pastor of the Kitchener M.B. Church and present instructor in the M.B. Bible College, spoke on, "The Necessity of Hallowing the Day of Rest."

Rev. I. W. Redekopp, pastor of the Elmwood M.B. Church dealt with the subject, "What Does our Present Day Require of the Preacher of the Gospel?" Rev. D. D. Derksen, former leader and present minister of the Boissevain M.B. Church spoke on the subject of Baptism. Another important theme, dealt with by Rev. J. A. Toews, president of M.B. Bible College, was, "The Re-Orientation of the Ministry of the Mennonite Brethren church at the Close of the First Century of its Existence."

Other questions of vital importance were discussed, such as, Requirements for Church Membership. Rev. B. B. Fast advocated the cause of the British and Foreign Bible Society. Dr. F. C. Peters presented the work of Publication.

The presence of the Spirit of God was felt in the meetings. Some singers served with songs of praise and adoration. The ladies of the

local church hospitably served the meals. The general feeling was that God had blessed all the sessions of the conference. To Him be honor and glory.

Church Marks 40th Anniversary

Paxton, Neb. — Special services marked the fortieth anniversary of the Paxton Mennonite Brethren church on Sunday, Oct. 4. Members of the church gathered for special services during the day. Evening services were especially dedicated to formal recognition of the occasion.

Rev. Allen Fast of Cordell, Okla., and a former member of the church, was the guest speaker. He was assisted by Dr. J. Loewen, returned missionary from Colombia, South America, and the pastor, Edwin A. Schmidt.

The Mennonite Brethren church here originated when families from Jefferson county Neb., began settling in Kieth and Perkins counties in 1917. For a time they gathered in homes for worship. As the group of believers grew and became too large for any home, they moved into the loft of a newly built barn on the farm of H. C. Flaming. It was here in the fall of 1919 that formal organization took place with 18 members. Mr. Flaming was elected leader of the church and continued in the position for twenty years.

Later the group held services in the Sunny Hill school house. In 1920 a church structure was erected just north of the present site. Five years later it was moved to the present site.

During the forty years eleven ministers have served the church and eight young men from the congregation have entered the ministry. A number of young people from the congregation are serving as missionaries in foreign and home

fields. The membership has never been large, the largest being 105, but we thank the Lord for the many that have found the Lord as their Saviour here.

Ministers who have served are: Henry C. Flaming, David Strauss, J. K. Siemens, Isaac Goertzen, J. P. Fast, G. H. Janzen, D. M. Doerksen, B. C. Willems, Henry Hooge, Lavern Loewen, and Edwin A. Schmidt.

Mennonite Association „Deutsche Sprache“

The annual meeting of the Mennonite Association "Deutsche Sprache" was held October 31 in the First Mennonite Church of Winnipeg. In spite of bad roads and other meetings in Mennonite communities approximately 60 members and friends of the Association were present.

Rev. J. H. Enns welcomed the meeting and greeted it with Col. 3:17. In the forenoon the church school of the First Mennonite Church sang two songs under the direction of Mrs. K. Becker. The songs were: "Das Laub fällt von den Bäumen" und "Üb' immer Treu' und Redlichkeit." In the afternoon the girls' choir of the Mennonite High School sang the following two songs under the leadership of Mrs. E. Peters: "Am Brunnen vor dem Tore" and "Das Wandern ist des Müllers Lust." The singing was good and refreshing.

One of the most important items of the day was a discourse delivered by Mr. D. Friesen, teacher of the Winkler Collegiate. His theme was: "Our Changing Values". He emphasized three main points: 1) The Value of the German Language for the Mennonites. 2) The Value of the German Language in the World today. 3) In what ways can we learn and maintain the German language? The discourse will be published in our German Mennonite papers. Please read it. — During the discussion of Mr. Friesen's speech it was pointed out, that it is worthy of recognition if descendants of Mennonites, who came to Canada in the past century, still love, speak, learn, and teach the German language. Mr. Friesen's grandparents came to Canada in 1874.

An atmosphere of hope prevailed throughout the meeting for there is now more understanding for learning the German language than a year or two ago. The world in which we live demands the knowledge of more than one language.

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Rosthern Junior College

Rosthern, Sask. — The installation of Elmer Richert as president of Rosthern Junior college took place recently in connection with the annual school opening program.

The message was given by Dr. Erland Waltner of Elkhart, Ind., president of the General Conference Mennonite church and also president of Mennonite Biblical seminary. Rev. Peter G. Sawatzky, president of the college board, was in charge of the installation.

Hurricane in Mexico Takes 2,000 Lives

The Pacific coast of Mexico was struck by a terrific hurricane which brought destruction and death to an area of several hundred square miles. At least 2,000 persons lost their lives and many more were injured.

Rescue crews said the storm was followed by a plague of scorpion that came out of the rain soaked adobe houses.

"Thousands of people have been stung and need inoculations," said Gov. Chavez Carillom of the severely stricken state of Colima. "Scorpions are everywhere." Added to this was the threat of hunger and pestilence from contaminated food and water.

What Can I Do?

What can I do for the souls today
That cross my path on lifes weary
way?

Are they sick? Are they faint? Do
they need a kind word

To draw them closer in the arms of
the Lord?

Lord, help me to make their burden
light and speak a kindly word;
Make me to know their little needs
— and let my heart be stirred
That I may weep with the mournful
ones, and know their grievous lot,
And teach me, Lord, just what to
say; oh, let me grieve Thee not

By walking in my selfish way, not
caring Thy work to do,
For things of earth soon pass away
and soon this life is through;
So teach me in my every task just
what, Lord, pleases Thee
To help the mournful lot that pass
that I their grief may see

And know what is their every need
and why the tears do flow,
In sympathy to lift each heart and
cheer them as they go;
One little word, one little smile, oh,
give, dear Lord, to me
That I may bring an offering that
is pleasing unto Thee.

EDITORIAL

A Life Governed by Principles

Life is a chain of activities. These activities begin at birth and continue until man's pathway on earth terminates at the gates of eternity. In the days of childhood man's behaviour is to a large extent controlled by parents, teachers or other supervisors. When the youth stage of life approaches, he becomes more independent and determines his own conduct. Full responsibility rests upon him after he has taken the reins of life into his own hands.

Many young people feel at a loss when they leave home or when circumstances of life compel them to become independent. Others are perfectly content when the time has come for them to do as they desire. To whatever class of young people a person may belong, it is of utmost importance for each individual to be governed by biblical principles.

Often man has to live under rather trying circumstances. Joseph, the beloved son of Jacob, is an example of this. As a young man he was sold by his own brothers to Ishmaelite merchants, who were on their way to Egypt. Having come to Egypt, Joseph was in a strange country. The environment, the customs and the people were unknown to him. Potiphar, who was an officer of Pharaoh, purchased Joseph from the Ishmaelites. In the house of his master, Joseph became a prosperous man; he found favour and was made overseer.

The wife of Potiphar, however, created conditions which made it impossible for Joseph to remain with his master. She tempted the handsome young man day by day. Joseph had adopted it as a principle in his life, not to sin against God, but rather to please Him. For this reason he said to the temptress with deep sincerity, "... how can I do this great wickedness, and sin against God?" (Gen. 39:9) It is likely that Joseph would have committed sin if he had not been governed by a God-given principle.

Many young people find themselves under similar or other trying circumstances. There are those who are in a wicked environment which offers sinful, worldly amusements that nourish and satisfy the lust of the flesh, but deaden the desire of the spirit to be in a right relationship with God. Others are in institutions of learning where highly-gifted influential men propagate anti-scriptural philosophies which purpose to undermine the good life's foundation which was so thoughtfully laid by pious Christian parents. Still others are engaged in work where honesty is constantly in danger.

How is the young person to act in view of these many problems, by which he is faced? Must he make a new decision whenever he is confronted with a difficult question? Must he decide whether or not he is to be yoked together with unbelievers? Must he consider whether or not he is to accept anti-Christian philosophical views? Must he weigh the pros and cons of amusements which are sinful or which are to be found in a company of people who have the desire of sinning? Must he ask for advice whether or not he is to be honest when a critical situation arises? Certainly not.

It is clear to him, that he must not engage in anything which is contrary to God's will. His decision has been made once for all, that he will not be in opposition to the Holy Scriptures. If he has accepted biblical principles, by which his entire conduct and all his actions are to be governed, he will gladly join in the words of the Psalmist who said, "I have inclined mine heart to perform thy statutes always, even unto the end" (Psalm 119:112). Let us therefore not be tossed to and fro by evil destructive influences, but be resolute and firm, and let us constantly be governed by God-given biblical principles!

G. D. H.

My Master

By Mrs. George Reno.

It's so grand to be a servant
Of the Master kind and good,
And to know in everything
I am loved and understood.

It's a joy to know the problems
Which confront me day by day
Are no problem to my Master
Who guide through all life's way.

DEVOTIONAL

Maintaining a Pure Life

Two students walking along a street in London passed by a clothing store. In the window hung a suit of clothes on which was this sign, "Slightly soiled; greatly reduced in price." One of the students said, "That sign is exactly right—it is easy for us young people to get soiled, maybe just slightly soiled by reading a wrong kind of book, seeking our friends among worldly companions, or listening to an unclean joke. We think it makes little or no difference, but we should remember that when the time comes for our manhood to be judged, we are 'Slightly soiled; greatly reduced in price.' Through neglect and carelessness, our spiritual character and our Christian testimony becomes soiled—it has lost its value."

Maintaining a pure life covers every avenue of our daily living, our thinking, our walk and conversation. We read Paul's admonition in Titus 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar (or purchased) people, zealous of good works."

Paul had left Titus in Crete, an island south of Greece, to superintend the work of the church organization there. It was a hard situation. The Cretan churches were being upset by outside teachers who, for the sake of making money, were working havoc in whole houses. Titus 1:11 (This term "whole houses" probably meant whole congregations, for the early church met in private homes.) Paul calls these teachers "abominable and disobedient" (Titus 1:16), and says they must be stopped. It was to this difficult task that Paul had brought Titus from Corinth. Paul wanted him to set things in order and ordain elders in every city. "For this cause left I thee in Crete" (Titus 1:5). Paul wished Titus to establish new centers and get the work started. One or two families would be enough to start a church. What kind of officers the church should have was well described and these qualifications stated carefully in the epistle of Paul to Titus. Only a man of character should even be considered. He must be blameless in his home life. Titus 1:6. It has been said that "Fireside Christianity" is the Christianity that really counts, for the Christian household is the main influencing and evan-

gelizing agency everywhere. He should be blameless in his personal life (Titus 1:7,8), maintaining a pure life seven days a week, fifty-two weeks a year. He is to be true to the Word (Titus 1:9), a good teacher, encouraging others in his teaching.

Paul gives three simple rules to follow in order to maintain a pure life: first, denying ungodliness and worldly lust; second, living soberly, righteously, and godly; third, looking for that blessed hope and the glorious appearing of our Saviour Jesus Christ. If these three principles are the driving shaft of our lives, we have solved the maintenance problem of keeping a pure life.

Let us think of the first principle,

Denying Ungodliness

Trying to battle with the competition of the times may leave very little opportunity for prayer and Bible reading; we don't mean to, but we do so easily forget God if we allow ourselves to become too busy with the temporal things of life. The grace of God leads us to deny such forgetfulness of God. Next we deny "worldly lusts," the lusts of the present world or age. The lust of the eye, the lust of the flesh, and the pride of life are yet with us. Wherever the grace of God comes effectually, it causes the man who lusted after money to conquer his greediness; it brings the proud man away from his ambitions; it trains the idler to diligence, and it sobers the licentious mind which cared only for the frivolities of life. The grace of God has made us deny the prevailing philosophies, glories, and fashions of this present world system.

Confessing, repenting, and denying helps the Christian effectively

(Continued on page 8-1)

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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.*

Thanksgiving and Missionary Challenge

Carman, Man. — The annual Thanksgiving and Mission Festival was held at the local church on Sunday, November 8. The day was sunny and mild and many attended to unite in praise and thanksgiving to our heavenly Father for material, physical and spiritual blessings received during the past year.

Rev. A. Quiring opened both the morning and afternoon services with Scripture reading and prayer.

Rev. H. Lenzmann of Winkler, spoke at both services. His thanksgiving message was based on Matthew 25: 14-30. God has given, as shown in this passage, to each of His children talents that in gratitude to the Lord should be used to His honor and glory. Are we grateful for the rich blessings we enjoy today?

As we work with the "talent" entrusted to us God will reward us. It is, therefore, important and essential to work for the furtherance in the building of God's kingdom.

For the afternoon service, which was centered on missions, Rev. Lenzmann chose John 4, 34-38a as a basis for his message. Emphasizing the vastness of the great missionary program he pointed out three commands of Christ as found in this portion of His Word. First Christ said, "Lift up your eyes." As children of God we need to open our eyes to realize our great responsibilities.

Secondly, Christ commands, "look on the harvest." Indeed it is ripe already unto harvest. There is an urgency in this command. As farmers hasten to garner their harvest when it is ripe so the children of God need to realize that the night is coming when no man can work.

The third commission is, "I send you to reap." Each Christian has a responsibility—to pray—pray for those on the field, for new converts, for the whole missionary outreach; we ought to sacrifice—sacrifice our possessions—indeed our own selves. Mr. Lenzmann stated that we at home need to learn to identify ourselves with the missionaries on the field; who leave the comforts of home and loved ones to labor for the Lord. The message concluded with the challenging question, "Where are the harvesters?" Let us not be occupied with earthly things.

It was indeed a privilege to have also as guest speaker for the afternoon service, Miss Mary Dyck, who has spent ten years on the mission field in the Belgian Congo. She told of the darkness of heathenism and how difficult it was to tell the natives of the love of Christ because they know not the meaning of the word. She rejoiced that by the grace of God, much prayer

and hard work, some souls were being saved. Miss Dyck, who based her message on Revelation 5:9, praises God that He "redeemed us to God by the blood of every kindred, and tongue and people and natives."

A male quartette from the M. B. Bible College served with suitable songs at both services. They were accompanied by Miss Elsie Boese at the piano.

A film and a report on the extensive work being done among the lepers, were presented to the local congregation in Friday evening, November 6.

The film which was taken in India revealed the dread of the disease and the sorely deformed bodies of those afflicted by this illness. To the glory of God the mission does report of many lepers being miraculously healed.

This medical ministry also serves as an avenue of reaching these natives of India with the gospel and here too the Lord has and still saves from the leprosy of sin.

Mr. Tanner who presented the report covets the prayerful and financial support of God's children for this extensive ministry.

Preachers' and Deacons' Conference

South, Sask. — The ministers' and deacons' of the South Saskatchewan District of the Mennonite Brethren Church met November 7 at Kelstern. Rev. Nick Janz of Herbert presented a paper on the work of the deacon in the church today and Frank C. Peters of Winnipeg, Man., spoke on the essentials of biblical preaching. A discussion followed each topic.

Two special problems were discussed during the sessions. One concerned the purchase of the Christian Press by the Canadian Conference and the other question discussed was that of a constitution for mission groups under the Mennonite Brethren Conferences.

Two brethren, Jacob Schmidt, Kelstern, and Walter Gripp, Woodrow, were welcomed into the fellowship of ministers. Both gave a testimony of their conversion and call to the ministry.

Self-evaluation Conference

Newton, Kansas. — Delegates representing all General Conference Mennonite congregations will meet in the summer of 1960 to evaluate the achievements and failures of the first 100 years of the Conference. Founders of the General Conference felt that Mennonites should achieve greater unity, and leaders today feel that the need for true Christian unity is as great as it

was in the day of their predecessors.

The conference will be held in the vicinity of West Point, Iowa, the birthplace of the General Conference.

On the program are such topics as a study of the contemporary ecumenical movements, the biblic-

al and theological basis for unity of Christians, unity and disunity among Mennonites in the past, cooperative efforts in education and publication, in missions, and in relief service through Mennonite Central Committee. Attending will be delegates from the various congregations.

Manitoba M. B. Youth Conference

Capacity audiences filled the North Kildonan M. B. church for the annual Youth Conference of all Manitoba M. B. churches, held in the afternoon and evening of October 31 and November 1. The theme of the Conference was, "Well-pleasing unto God," based on Romans 12:1-2. Main speakers for the conference were Rev. H. Lenzmann, Winkler, and Rev. D. Ewert, Winnipeg.

The first session of the conference was held on Saturday afternoon. The pastor of the local church, Rev. Wm. Falk, bade the Youth Conference a hearty welcome. Thereafter he turned the service over to Brother Wm. Schroeder, provincial youth leader, who in his opening remarks stated that it was his wish and also the youth committee's that this would be a time of real spiritual blessing. The M. B. Collegiate Institute provided the singing and several musical numbers during the service. A five-man panel from the M. B. Bible College, headed by Brother John Isaac, discussed the subject of "Tithing." The conclusion that the panel reached was that in the final analysis tithing was part of our Christian stewardship, and therefore was an act for which we are responsible to God. Stewardship is an attitude and tithing is an act. Those who were in the panel are to be commended for the fine preparation and presentation of this important topic in the Christian church.

The first message of the conference was delivered by Rev. H. Lenzmann. Speaking on the topic, "Well-Pleasing Unto God by Dedication to God," he stated that dedication was a **setting aside for sacred use our motives, our substance, our service, and our purpose.**

The second session held on Saturday evening was opened by Brother Frank Friesen, Morden. The A Cappella Choir from the Bible College served with numerous numbers in song. Since the evening concentrated on Foreign Missions, Miss Sally Schroeder, returned missionary from Quito, Ecuador, gave a very interesting and inspiring report of her work and experiences she has had. The second message of the conference was given by Rev. D. Ewert. Speaking on the topic of "Well-Pleasing Unto God by Separation," Rev. Ewert stated the basis for separation was our redemption and

therefore also our new position. He maintained that we ought to be separated unto ourselves, unto others and finally unto God, to be well-pleasing unto Him.

The third session of the conference began on Sunday afternoon when Brother Dave Froese, Springstein, served in the invocation. The Winkler Bible School provided the singing for this service. The third message of the conference, given by Rev. Ewert, had as its topic, "Well-Pleasing Unto God by Constant Renewal." Rev. Ewert stated that the basis for renewal was a broken and contrite heart. This is something that doesn't happen in our hearts automatically, but it is the divine work of God. The basic area of renewal is in our spiritual life, Rev. Ewert said, but he also listed other areas, where renewal should take place, such as in our social attitudes, our attitude to our bodies, our mental attitude and our attitude in our material things.

The final message of the conference was given by Rev. Lenzmann on the topic "Well-Pleasing Unto God by Discovering and Doing the Will of God." In his message Rev. Lenzmann stated that God had bestowed on each one certain qualities which we were to use and these were to be given over to God. The means of discovering the will of God is God's Word, prayer, and fellowship with God and with His children. In doing the will of God, Christ was our perfect example and we are to follow Him because the will of God is good.

The invocation at the final session was made by John Stoesz, Niverville. The choir and quartet of the Gospel Light Hour provided the music for the evening session. Another highlight of the final meeting was the awarding of the two bursaries provided by the Manitoba M. B. Youth Project. The recipients this year were: Brother Len Schroeder, Bible College, and Brother Jake Falk, Winkler Bible School. Rev. Wm. Falk, speaking on behalf of the Home Missions Committee, presented the need and also a challenge for our mission work here in our homeland, in our own province.

Again the Word of God has been given forth very richly. May it prove lasting to the many who had the privilege of attending this conference.

Frank J. Friesen

Mennonite Association

(Continued from page 1-4)

The educational authorities in Canada and in the United States have come to the same conclusion. The Mennonites are not slow to see the situation and they act accordingly. A language which was in the process of slipping away from us has a good chance of being restored and maintained.

The membership fees received last year amounted to \$461.10 and 30 new members joined the Association. May we appeal to the readers to join in the work for a good cause and send in the membership fee of \$1.00 to Rev. D. K. Duerksen, 161 Leighton Ave., Winnipeg 5, Man.

Mr. G. H. Peters, the well known teacher 34 Noble Ave., Winnipeg 5, Man. offers this year a correspondence course in German for Grades IX — XII. Mr. Peters recommends the Gr. IX and Gr. X students to the Department of Education for promotion to the next Grade if their work is satisfactory. Gr. XI and XII must write the Departmental examinations. Mr. Peters has 18 students this year. There is room for another 6 or 7 students. The tuition fee for a one year's course is \$30.00.

Mr. J. J. Janzen reported briefly from the Mennonite Educational Committee of Manitoba. Seven ministers, seven teachers and seven trustees are members of this committee. The chairman of this committee is Mr. H. F. Wiebe, Box 60, Winkler, Man. This committee appointed Rev. D. K. Duerksen of Winnipeg as Director of German and Religion. Mr. Duerksen has to visit the schools that participate in the project twice a year and to assist and encourage the teachers.

Mr. Duerksen reports that he has visited 60 schools to October 22. The attitude of the teachers and of the students toward the German language is good. The one party is willing to teach while the other is willing to learn German.

During the month of December there will be German Christmas programs heard from our schools over Radio Station CFAM, Altona, Manitoba. **Time, Sunday: 6.30 to 7:00 p.m.** Please tune in.

The Executive of the Association for next year is:

Rev. Victor Schroeder, 260 Devon Ave., Winnipeg 5, Man. — chairman.

Dr. N. J. Neufeld, 1102 Wolsely Ave., Winnipeg 10, Man. — vice-chairman.

Rev. D. K. Duerksen, 161 Leighton Ave., Winnipeg 5, Man. — secretary.

North Dakota Storm

Wolford, N.D. — An early winter storm interrupted electric service in this community the week

end of Oct. 11 as snow and sleet caused damage to power lines.

Sunday services at the Wolford Mennonite church were cancelled, since the building could not be heated without electric power. Nearly every home and farm in the community was without power at some time, and the R. Beachy farm was without electric service for more than 37 hours.

Telephone service also was cut off in some areas.

Gunner E. Penner Dead

Winnipeg, Man. — A young soldier is dead and a dance hall employee was in police custody following a scuffle in the Normandy dance hall on Sherbrook Street.

Dead is Gunner Erdman Penner, 20, a member of the second regiment, RCHA. He is the son of Mr. and Mrs. Jacob Penner of Lowe Farm, Man.

Soldier companions called a taxi when it was decided to take the injured man to Misericordia Hospital. He was pronounced dead on arrival.

Dr. I. O. Fryer, provincial coroner, said the cause of death wouldn't be determined until a post mortem had been held. Dr. Fryer said he understood the deceased had received a blow to the neck.

Good Crop in B.C.

Sardis, B.C. — Farmers in the Greendale district of the Fraser Valley area had much to be thankful for in this Thanksgiving season after a good crop year.

There was abundant rainfall during the summer, which resulted in a good berry crop and also good pastures for dairy herds. Berries, particularly raspberries and strawberries, are grown here on a commercial scale.

The frequent rains hindered hay making, and drying time was always short. Temperatures have continued quite warm through most of October. Cows and young stock are still out on pasture, which saves the supply of winter feed.

Eden College News

The Alumni of Eden Christian College is planning to present the play, "The Living of these Days." The author of it is Brother Jake Dueck, formerly a student of the Mennonite Brethren Bible College.

The presentation shall take place in the auditorium of the Eden Christian College, Virgil, Ontario, on Saturday, November 28 at 8 p.m.

Preaching in East Berlin

Berlin (AP)—Germany's leading Protestant churchman, Bishop Otto Dibelius, defied the Communists Sunday and preached in East Berlin.

The bearded 79-year-old churchman stepped into the pulpit of the

Lutheran Marienkirche (Church of Mary) and delivered a sermon for which he pointedly chose Matthews 5:6 as his text: "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

The fact that Dibelius was allowed to preach represented a retreat on the part of East Germany's Communist regime.

Only last week, the acting mayor of East Berlin, Waldemar Schmidt, called Dibelius to city hall and warned him about his anti-Communist views. Schmidt said that as long as the bishop maintained those views, the bishop had "removed the basis for further activity in Democratic (East) Berlin."

Many Berliners took Schmidt's declaration to mean that the bishop—who makes a practice of preaching in East Berlin at least once a month—would be barred from his pulpit.

Pentecostals Today

Assemblies of God established an average of six new churches every week during the past five years. The World's largest Pentecostal body now has more than 1,113,000 members in 71 countries. In the United States there are 505,500 of them in 9,000 congregations.

The Assemblies of God sponsor a weekly half-hour evangelistic radio program "Revivaltime", heard over some 376 stations. The denomination has its headquarters in Springfield Missouri.

Mexico Crops Vary

Cuauhtemoc, Mexico.— Now that the year is drawing to a close, surveys of weather and crop conditions in the Mennonite settlements in Chihuahua and Durango provinces show that there was great variation from one locality to another. Most rainfall was in the older communities around Cuauhtemoc, where crops were also the most promising. Oats, beans and corn made especial-

ly good yields. Fruit also has been quite abundant. Harvest is far from finished, however, and will likely be in progress until Christmas.

In other localities, some 60 miles to the north and 300 miles south in Durango, rainfall was far from adequate and many farmers will be short of livestock feed this winter.

Prices for cattle and hogs are exceptionally good for this time of year. Main markets for livestock are in Chihuahua, Durango and Mexico City. Also the city of Cuauhtemoc is growing industrially, with dairy processing and packing plants being enlarged.

Canadian Cancer Research

A \$42,363.00 cancer research grant has been given to the National Cancer Institute of Canada by the Manitoba Division of the Canadian Cancer Society, it was announced by Mr. C. A. Campbell, President. This was allocated from the \$103,000.00 collected in the Society's recent Manitoba campaign. An additional research grant for \$7,500.00 is presently under consideration by the Manitoba Division.

"The most intensified, unified effort in all medical history is being directed towards the search for a cure of cancer, and the Manitoba Division of the Cancer Society is proud to play its part in this great crusade", said Mr. Campbell.

In addition to supporting cancer research, the Society also gives assistance to cancer patients and conducts an intensive programme of lay education through the use of films and literature.

Leaflets and films on cancer are available from the Manitoba Division, Canadian Cancer Society, 283 Colony Street, Winnipeg 1, Manitoba, on request.

Vice stings us even in our pleasures, but virtue consoles us even in our pains. —C. C. Colton.

A Rule to Live By

I came to a tie-up in traffic one day,
Where a broken-down truck was blocking the way,
And an officer paused by my window to say,
"Turn to the right and keep moving."

And the long line of cars almost magically flowed
Round the broken-down truck with its great, heavy load.
And I thought to myself, "Here's a rule for the road:
Turn to the right and keep moving."

And I said to myself, "Here's a rule for my life
When the sorrows are great, and the troubles are rife,
Whatever the conflict, whatever the strife,
Just turn to the right and keep moving."

So I've tried out the rule, and I find that it's true;
If you follow it closely, you're sure to come through;
It has worked well for me; so I give it to you —
Just turn to the right and keep moving."

Just turn to the right and keep moving along;
Though the fight may be hard, and the foe may be strong,
You'll be sure to come through with a smile and a song,
If you turn to the right and keep moving.

—By L. C. Gooding.



Paraguay Government Signs Roadway Contract

A new construction firm will soon begin its building assistance in the Paraguayan Trans-Chaco roadway program. October 30 the Paraguayan government and Williams Brothers signed a contract which will have Williams Brothers Company working two years on 130 kilometers of highway.

More than half a million dollars worth of road equipment will be available for the new company's construction work. Since working arrangements have been cleared, the company will proceed immediately with construction on the north end of the road project. It will begin near Filadelfia and move southward toward Asuncion where road building has gone on for the past three years.

Ninety kilometers of a road that will eventually extend over 300 kilometers have already been built by the Mennonite Central Committee.

Williams Brothers construction work will be managed by its Asuncion office. Since its work will begin near Filadelfia, an area where many Mennonites are located, Filadelfia will possibly become an unofficial base for the company's building activity. The city will receive economical benefits brought about by Williams Brothers purchasing food stuffs, timber for bridges from Filadelfia's mills and other materials needed for the company road building camps and for their construction work. Attempts will be made, Williams Brothers officials say, to employ men from the colonies and to use as much material as possible from Paraguayan sources.

Officials from Williams Brothers have also pointed out that the contract allowing Williams Brothers to assist in the Paraguayan roadway project is very significant because of the contract's financial arrangements. Williams Brothers Company work on the Trans-Chaco roadway, its entire two-year project, will be financed with local Paraguayan currency.

Paraguay News

Wheat yields in Volendam colony Paraguay, in September averaged 450 to 600 kilograms per hectare (6½ to 9 bushels to the acre). This year one of the farmers planted seed wheat he had raised himself the previous year and found it produced as well as that imported from Asuncion. Wheat has also been harvested in Fernheim colony this

year. In spite of considerable drought during the growing season, the yields were encouraging. Received in Fernheim colony in Paraguay via the million-dollar loan have been barbed wire fencing, six tractors with plows and a 30,000-liter (7,920-gallon) fuel oil tank. Farmers are beginning to fence in their land and to break up new ground and allow some of the ground which has been used for 30 years to fallow.

Rebecca, youngest daughter of H. C. Borns, Fernheim, Paraguay, has broken her leg. Writing on October 15, Brother Born indicated it would be another three weeks before the cast would be removed and hoped the bones would heal satisfactorily.

Elim Bible School, Fernheim, Paraguay, concluded its 1959 four-month term on October 14. During the months between school terms Brother H. C. Born, school principal, will be serving in various capacities. Plans are for him to minister in Volendam where he served during his previous term, to serve in the yearly Christian life conference in Uruguay in January, participate in the South American District conference at Curitiba, Brazil, and be available for services in the Chaco churches.

The important meeting of brethren of our South American churches and conference in Asuncion, Paraguay, September 8 to 10 has previously been reported. Among the important conference matters considered was a training program for Christian workers.

Teachers' Fellowship

Winnipeg, Man. — A Christian Mennonite Teachers' Fellowship meeting took place in the M. B. church at North Kildonan, Man.

Rev. Wm. Falk, pastor of the local church, spoke words of welcome to those who had come. He was also chairman of the meeting. Three appropriate songs were presented by a mixed teachers' octette. Rev. Victor Toews, who has taught a number of years in South America and who is now teaching in Winnipeg, led in the discussion in which 10 teachers gave

their testimonies. They pointed to the necessity of living exemplary lives, of being thorough in the work, of applying wisdom, of being patient even though immediate results may not be visible, of testifying and of a willingness to serve.

Brother William Schroeder, who has also taught in South America, presented a message, his theme being, "The Teacher as a Missionary."

The meeting in the evening was also well attended. Again the teachers had a discussion. They spoke of the necessity of trusting God in their work, of gaining the confidence of the pupils and their parents, of doing personal work and if married, to live an exemplary family life. The octette sang, "Frisch voran in Jesu Namen," "Es lebe Gott allein in mir" and "O Meister, laß mich ziehn mit dir."

The message of the evening was presented by Rev. John Regehr, former pastor at Silver Lake, South Dakota, and present teacher at M. B. Collegiate Institute, Winnipeg. He spoke on the theme, "What Does Effective Teaching Require of the Home and the Church?" Concluding remarks were made by Brother G. D. Huebert in which he stressed the many opportunities and the great responsibilities which the Lord has placed upon the Christian Mennonite teachers. A prayer and benediction brought the meeting to a close.

Matheson Settlement Dwindling

Aylmer, Ont. — The settlement of Mennonites from Mexico at Matheson in Northern Ontario has dwindled from nearly 40 families a year ago to only 13 families at present, it has been learned here.

Andrew Herrfort of Milverton, Ont., and Peter Stoll of Aylmer recently visited the area, 500 miles north of here, to investigate settlement possibilities. They found that children of the Matheson settlers are now required to attend public school instead of their own German school, which resulted in many families moving away.

Books for Youth

The Castle on the Cliff

An exciting story in which Douglas McKenzie, commonly called Duggie, is the chief character. Rajah, Douglas's cousin, who had lived with the old laird for so long had expected much to happen in his favour, and his disappointment gets him and others into many awkward corners. But brighter days dawn for the people in the castle, while those associated with it find themselves filling into those niches that seem made just for them. 80¢

The Conquest of Kofi

Clive and Fenella and other young friends have heard the story of Kofi and are enjoying it at Elmira, Clive's English home. Part of the estate is used for forestry, and the information given about the trees is appealing to young people who are alive to the many things by which they are surrounded. The party has a picnic and a fishing expedition. Is it Kofi? but how could he have found them there? A number of exciting incidents will hold the young reader's attention till the end is reached. 80¢

Kofi and the Golden Trinkets

The finding of an old map drawn by one of his ancestors sends Clive Phillips and his father on a treasure hunt to North Africa. Life in that country is vividly portrayed as the native scenes rise before us and the old slave castles appear on the scene. As might be expected, adventure and danger at times befall them, but an exciting story for any boy or girl all ends as it should. 80¢

River Glorious

When Phyllis and Glenda left their flat in Johannesburg for a fortnight's holiday at Riverside Guest Farm, they little realized all that would happen during those weeks. That holiday time which held so much that was unexpected was also to affect the rest of their lives. This is a story of adventure that every girl will enjoy. \$1.00

The Dullest Boy at Treherne

An old mediaeval castle — Treherne Castle has become a public school. Here is a typical school-story. "The Dud," "Baby Face," "Beans," and young "Mr. America" are the heroes. Kidnapping is done, but all ends well. But, how? This is what you would like to know. 70¢

The CHRISTIAN PRESS, Ltd.
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THE Young Observers

Let's Visit a Minute

Hi, Boys and Girls,

How is the week coming? Are you enjoying the nippy days we are having? To be sure you feel like working when the days are like this, not? Well, the days are going so fast that you will have to work every day, and right hard too, if you want to have your year count. Before you realize it the year at school will be over and all the chances to make it a good year will be gone . . . for good, you know.

That reminds me, boys and girls, your life too is going by fast and before you know it, it too will be gone for good. You are growing older and time is going by fast. Do you ever think of what you are doing with your life? Are you living your life for yourself? Or are you thinking of how you can make your life, whether long or short, count for the Lord your God? I want to share with you something I saw some time ago. See if you can follow me:

The teacher drew a chart of two lives. The one was the life bar of Old Grandpa Brown, who had lived 70 years hearing the Word of God and knowing what God asked of him in His Word, and wanting to do it, too, but, well, he just never got down to it. He just went on living his life for himself, always meaning to turn to living for God . . . yes, some days. His bar was a white blank right to the 70th year mark!

Beside Grandpa Brown's life bar was the bar for young John Brown, his grandson's, life. John's bar was not blank. He had given his heart to Christ as a young boy. He had grown to love the Lord and the Lord's Word. He loved to share with others what the Lord had done for him, and many a friend of his was a better Christian because John had helped him to grow. His life was such a radiant, full life. So his bar was filled right to the top.

"Now," said the teacher, "if Johnny will live as long as his grandfather, what a joy his life can be to so many, many more? How much more is such a life than Grandpa's life, who lived for self?"

Well, boys and girls, could you follow? Do you understand what I mean? Your life is short. It is going by fast. Make it worthwhile; let the Lord be *your* Lord, and then, surely, your life will not be an empty blank, but a rich, full life, counting for God!

I will be glad to hear from you. Please write me at: The Mennonite Observer, 159 Kelvin St., Winnipeg 5, Man.

Love, Aunt Anne

The New Tenant Saying Good-Bye

A feeling of excitement filled Sheila as she took a last look round the little room, now so unfamiliar with its bare walls and floor.

Downstairs she could hear the tread of heavy feet and the sound of men's voices as they moved the furniture from the house to the waiting van, and, crossing the room, she pushed open the casement window and looked down on the busy scene below. Furniture, shrouded in sacking, half filled the large van, and several more articles were lying around waiting to be packed away and conveyed to their new home.

Leaning far out of the window, she could just see, through the almost leafless trees, the roof and chimney-pots of Southernwood, so soon to be her home. Sheila had longed for this day to arrive. Drawing back from her precarious position, she settled herself more com-

fortably on the window sill and her thoughts went back over the past year.

It was hard to imagine that only a year ago Southernwood had stood silent and empty save for Old Jake, the caretaker and gardener, and that Sheila herself had been lonely and unhappy. But now things were very different; since the return of Mrs. Denholme, Southernwood's owner, with her grandson Peter, everything had changed.

The noisy slamming of the van door brought Sheila back to the present. Pulling the window to and fastening it securely, she jumped down from the sill and crossed to the door.

"Good-bye, little room," she said softly, her hand on the door-knob. "I hope you have someone nice to live in you. I wonder who it will be?"

Running downstairs, she joined

her mother in the hall and, gathering up the small packages that remained, they let themselves out of the house and made their way to Southernwood. The van was already there, and the workmen had started to unload when Sheila and Mrs. Carliss arrived on the scene. Carefully avoiding the workmen with their heavy loads, Sheila went to find her father. He was helping Jake to lay the carpets in the large suite of rooms that Mrs. Denholme had set apart for Sheila and her parents. Standing in the doorway of the dining-room, a spacious room with oak-beamed ceiling and latticed windows, Sheila watched Jake and her father as they worked. In the large, open fireplace a log fire was crackling merrily and sending out a welcome glow in bright contrast to the grey January skies outside.

"Tea is ready, Sheila," called a gentle voice, and Sheila turned quickly to see Mrs. Denholme standing behind her. Anyone less like a grandmother than Nanette would be hard to imagine; she was dainty and charming and, Sheila thought, the prettiest grandmother anyone could ever wish to have.

"Oh, Nanette," exclaimed Sheila happily, tucking her arm into Nanette's. "I'm going to love being here; it's like home already."

Mrs. Denholme gave her a quick little hug. "I want you all to be very happy," she replied, then, calling to Sheila's parents, she led the way to her own drawing-room, where, with her usual thoughtfulness, she had had a meal prepared for her tired and hungry guests.

Nanette and Sheila were soon joined by Sheila's parents, and after a simple grace they began their tea.

"I wonder who will come to live in our little house now," remarked Sheila, voicing the thought that had been in her mind ever since she had heard they were leaving the cottage to live in Southernwood.

"No one very exciting, I'm afraid, Sheila," answered Mr. Carliss. "Just a retired business man who wants to live very quietly."

"Oh!" Sheila's face showed her disappointment. "How dull! I'd hoped there might be someone of my own age."

"Never mind, dear," consoled her mother, "the easter holidays are not so very far away, and then you will have Peter home again."

Sheila brightened at the thought. Peter was fun, and there was never a dull moment when he was home, but all the same it would be nice to have someone to share the weeks between the holidays.

When the tea was over she left her parents and Nanette talking round the fire and ran down the long stone corridor that led to Jake's apartments.

"Come in, Missy," called out a cheery voice in answer to her knock.

"How did you know it was me?" asked Sheila, as she closed the door behind her.

The old man chuckled.

"No one else trips along quite like you do," he assured her. "Also it's your usual time, or thereabouts, for calling. But come and sit down, and a very special welcome, as it's your first day in Southernwood."

A few days later, returning from school, Sheila noticed with interest and not a little excitement that curtains were hanging at the window of her old home and a thin spiral of smoke curled lazily from the chimney of the living-room. The new tenant had arrived.

The weeks passed uneventfully. Sheila looked forward to the springtime, when the gentle rains and warm sunshine would transform the bleak landscape into a leafy woods and flowery hedgerows. Another month and Peter would be home for the Easter holidays and they would be able to explore the countryside together and revisit favourite haunts.

An exclamation from her father, who was reading the morning newspaper, interrupted Sheila's day-dreams.

"What is it, dear?" asked Mrs. Carliss from the other side of the breakfast table.

"A convict has escaped from Downly Prison," replied her husband. "Rather dangerous fellow, it seems. He is serving a sentence for robbery with violence."

Sheila's mother looked alarmed. "Oh, dear, I hope he doesn't come this way," she said apprehensively.

"Don't worry, my dear," reassured Mr. Carliss, "the police believe he is making for London. In any case, Downly is nearly thirty miles from here, and I don't suppose he will get far before the police catch him."

Somewhat relieved, Mrs. Carliss resumed her breakfast and Mr. Carliss continued to read his paper. Sheila, who had finished her meal, slipped from her chair and looked over her father's shoulder to read the startling piece of news. The grim, set face of a young man stared back at her.

Cycling along the road that led to Dunston and Brownstones School, Sheila's thoughts were of the unfortunate man who was now in hiding from the police.

When she reached school the playground was a-buzz with chatter as groups of excited girls discussed the latest news.

"So you think he will come this way?" asked Jean Murray hopefully.

"No," answered Betty Talbot, "he's safe in London by now. My father thinks he had someone to help him get away."

"The police stopped our bus this morning to see if we had the escaped convict on board," put in another.

"Oo—Oh, weren't you scared?"—

But Not Forsaken

by Helen Good Brenneman

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(34th Installment)

Anton faced his enemy savagely. He had hoped that the teacher would take Hansie down a notch, but she was now busy getting the angels to stand up a little straighter and helping that stupid Agatha with her part. Hopefully he watched the faces of his classmates, but as usual Hansie was the hero. There was no amusement nor disrespect visible anywhere. Irmgart, her pretty face glowing, was whispering something to Hansie, something complimentary to be sure, from where she stood in the line of angels.

Then Anton got an idea. He had acted his part poorly, indeed, but it wasn't hard to imitate someone else. Standing back with the other Wise Men, his forehead puckered, he looked for his chance. It came much sooner than he expected. Fraeulein Bartel took the angels outside the room to give them some last-minute instructions, so that they would come in the proper order and sing their songs at just the right moment.

Throwing his shoulders back in great exaggeration, Anton raised his arm. "Go and search diligently for the young child," he rasped.

The classroom roared with laughter; it had been a perfect travesty. Hansie, now back in his seat, felt his face get red, felt his heart quicken with anger, felt shameful tears come to eyes that did not cry. Not since those days in the East Zone, when the children had made fun of his shoes, had he felt so chagrined. But shoes were a small loss beside his pride, which now lay shattered before his classmates. He did not dare look at Anton, the spoiler of all that was beautiful and wonderful in his life. How could he ever play the part of King Herod now that it had been so ridiculed by the hated Anton? He hated him—hated the half-Russian boy. Surely the half-Mennonite in him was poorly represented!

Glaring down at the hard surface

And so the excited chatter went on until the school bell summoned them inside.

This is the beginning of the thrilling story about the New Tenant. No doubt you are wondering how the story will come to an end. Well, there is a possibility of finding out if you buy the book, "The New Tenant." You can get it for 80¢ from

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of his desk, Hans did not see Fraeulein Bartel enter.

"What is going on in here?" It was not often that Fraeulein Bartel had to resort to such sternness. Silence.

"Hans Penner, you look guilty. Will you please tell us what happened while I was out of the room?"

More silence. Fraeulein Bartel looked perplexed. She secretly loved the spunky, vivacious boy, and his raised eyes showed tears she hadn't realized were there.

"Well, I guess we can't finish our practice until we know what happened. Will you tell me, please, Irmgart?"

Still more silence.

Then Irmgart could hold out no longer. Of all the admirers of the unpredictable Hansie, she was probably the staunchest. She had not laughed with the rest of the class, but had stood electrified.

"He—Anton—made fun of Hans's part. It was most unfair."

"As soon as class is over, will Hans and Anton walk back to the Lager with me? We have a few things to talk over. But in the meantime we must go through this whole practice again."

Fraeulein Bartel ended her mandate with finality. But it was not as simple as all that. Hansie sat, disgraced, paralyzed. How carefully he had studied with Mamma the part, how effectively he had acted it out! But he would not go through that part again!

The angels sang to the shepherds; the shepherds went to worship the child Jesus; little Mary played her part with innocent sweetness; Joseph looked lovingly down at the imaginary baby lying in its imaginary cradle. Fraeulein Bartel was working hard to get enough materials to costume and set her stage, and she was accomplishing her task with extraordinary results. Finally came the scene of the Wise Men from the East, one of them a very sober and much wiser man than he had been five minutes before.

Breathlessly the class waited for Hansie's part. There was not a blond head in the whole room which did not turn to the fourth seat in the third row when the haughty King Herod was due to enter. But the seat remained occupied, and the occupant sat, his face buried in his clammy hands, with his body motionless.

There was kindness in Fraeulein Bartel's voice. "You played your

part so well, Hans. Hans, we're waiting."

Still Hansie did not rise. King Herod had died within him, and he was only a schoolboy, humiliated in front of his friends. Sensing his hurt and knowing his stubbornness, Fraeulein Bartel proceeded with her practice, helping Rosie and Agatha and Sarah with their poems, changing her mind about how she thought the angels should stand, guiding the little Dietrich through his arduous recitation.

The day was over at last and the class dismissed. Methodically Hansie gathered up his notebook and pencil and stood, soldierlike, beside his desk. Anton looked out the window, his hands in his pockets, angry and jealous that Irmgart had taken Hansie's side. Fraeulein Bartel sighed and prayed for wisdom as she gathered up her worn books and tidied the schoolroom for the regular city classes the next day. She pushed Anton out ahead of her, beckoning Hansie behind her, and the three figures headed down the dirt path toward the main street.

Hansie vowed himself to silence. He would not, he could not, confide in Fraeulein Bartel in front of Anton. Instead of thinking of his sins, as Fraeulein Bartel no doubt expected of him, he kept his eyes studiously on the path beneath him, twice running into little old ladies as they shuffled through the town of Gronau. His thoughts were of what he would do to Anton if he ever got a chance, dangerous thoughts, thoughts that would have shocked Mamma and Rosie. Once he saw Rosie ahead with Agatha and Irmgart, saw her look nervously, lovingly backward. He wondered if she would go to the hospital and tell Mamma what had happened. Once he stole a look at the enemy marching proudly and just as stubbornly on the other side, the safe side, of Fraeulein Bartel. He waited for her to begin her lecture.

At last she started, her tired eyes resting on one and then the other, grave with a seriousness they hadn't quite expected.

"I've noticed, Anton and Hans, that you boys don't get along together very well. Don't you like each other?"

They didn't think she would come right out with it like that. Neither replied to a question so indelicately stated, so obviously true.

"Now, Hans, what is it you have against Anton? This is Christmas and we're reading about the song of the angels, 'Peace on earth, good will toward men.' That is what the Lord came for. How can you boys quarrel and hurt one another when Christ came to bring love and kindness?"

Hansie did not want to talk about love and kindness. An injustice had been committed; he would speak of love and kindness when justice had been meted out. And he could

hardly wait for the Lord to do that for him. That was his business. Nor was he going to do it through Fraeulein Bartel. He was a man. He bit his lower lip and determined to say nothing. Whatever the boy on the other side was thinking, he, too, refused to speak. Finally Fraeulein Bartel gave up, ushered the lads into their quarters, and returned lamely to her own little room. She planned to pray about her problem and see what help Fraeulein Siemens could give her. The steps below her seemed uglier than usual, bare except for cakes of dirt which had been dragged in by some of the feet she heard scuffling here and there in the Lager.

When she was safely out of the way, Hansie answered all Rosie's anxious questions with an "ugh" and hurried out to the veranda. He passed a group of other children organized in a game, passed the old grandmas, knitting contentedly and uneventfully by the late afternoon light, turned the corner around the Klubhaus, and spied Anton. The boy was where he knew he would be, walking aimlessly around in his own bad company. Hansie had never before fought with anyone, and he hardly knew how to go about it. But the job had to be done, and he was the one to do it.

Warily his watchful eye swept the terraces on this more lonely side of the Klubhaus to be sure that there would be no audience. Irmgart appeared and disappeared, and he waited patiently until he was sure that she was gone. Once his heart almost gave way as he saw the red and gold symbol on the arm of one of the MCC workers hurrying into the Lager. He tried to blot out from his mind the picture of that cross and handshake which his mother had told him meant love and peace, or something like that. Those things did not fall in the realm of justice, of meting out punishment to the wicked.

At last the coast was clear. No Irmgarts, no MCC workers, no parents or children to see him.

Half an hour later, as he lay sobbing and bloody on his cot with Rosie bending over him, he wondered where they had all come from and how they had gotten there so quickly. Round and round in his head went the crowd that had gathered, grandmas, mamas, babies, schoolmates, Irmgart, and MCC workers. He wept now unashamedly, wondering how Anton's head felt (he hadn't meant to knock him so hard), and wondering if his own nose would ever be the same again. As insistent as the beating sound in his brain was the fear of what this would do to Mamma, lying quietly in the hospital across the yard from him. Over and over the words went through his mind, spoken firmly to him by the Hausvater,

"We will not tell your mother; you will have to do that yourself."

(To be continued)

Maintaining a Pure Life

(Continued from page 2-4)

to combat the soul disease of sin. If a person with a physical ailment does not report his sickness to a doctor, and a small sore later develops into an incurable cancer, he has no one to blame but himself. The Christian likewise must take his sins to God and confess them before Him. Then and only then can He forgive. If we refuse to acknowledge our sin, it remains with us, eating at our soul like a cancer. Confession means that God can cleanse us and our sin is removed. We no longer bear it.

But we cannot be complete with a merely negative religion; we must have something positive.

What Are We Living For?

Paul says that for him to live is Christ. That, too, must be our true aim in life. God wants us to live soberly, righteously, and godly in this present world and therefore we are not to exclude ourselves from it. This age is the battlefield in which the soldier of Christ is to fight. Society is the place in which Christianity is to exhibit the graces of Christ. It is no use to try to escape from it. If the grace of God is in us, that grace is meant to be displayed, not in a select and secluded retreat, but in this present world.

This positive life we are living for Christ can be described in a threefold way. First, to live **soberly**—that is, for oneself. Soberly in all our activities, in the indulgence of all bodily appetites—soberly in all our thinking, all our speaking, all our acting. We are to have ourselves well in hand at all times and to be self-restrained. The person who is disciplined by the grace of God becomes thoughtful, considerate, self-contained, no longer tossed about by passion or swayed by prejudice.

Second, the believer lives **righteously** to his fellow man. In business deny all partnership with unrighteousness. Dishonesty and falsehood are the opposites of godliness. A Christian man may be poor, but he must live righteously; he may lack keenness, but he must not lack integrity. A Christian profession without uprightness is a lie. Grace must discipline us to righteous living.

Third, in our threefold way of living for Christ, we are told to be **godly**. Every man who has the grace of God in him will think much of God and will seek first the kingdom of God and His righteousness. God will enter into all his calculations; God's presence will be his joy; God's strength will be his confidence; God's providence will be his inheritance; God's glory will be the chief end of his being; God's law, the guide of his conversation. The grace of God is teaching us to live in this threefold manner if we

would maintain a pure testimony and live an undefiled life.

But you may be thinking, is it possible to live a life such as this, a life without sin or of sinless perfection? We know that on this side of glory a child of God is constantly faced with the Christian warfare. But we have the blessed promise and assurance of victory in and through the grace of God in I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The grace of God is the answer to our every need. If we try in our own strength to maintain a pure life, we will never succeed, but God's grace is as boundless as the ocean and is sufficient to see us through every difficulty, disappointment, disaster, and adversity.

Looking for That Blessed Hope

One work of the grace of God is to cause us to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This hope is not of debt but of grace; the Lord cometh, and in the coming of the Lord lies the great hope of the believer, his great stimulus to overcome evil, his main incentive to perfect holiness in the fear of the Lord. Oh, that we may be found blameless in the day of the manifestation of our Lord!

A man visiting a certain school told the pupils he would give a prize to the child whose desk he found in the best order when he returned. "When will you return?" someone asked. "That I cannot tell," was the answer. A little boy announced that he meant to win the prize. "You!" his schoolmates jeered. "Why, your desk is always out of order." "Oh, but I will clean it the first of every week." "But suppose he comes at the end of the week?" The little boy was silent for a moment, and then he said decidedly, "I know what I will do; I'll just keep it clean all the time. Then I will be ready!"

So it should be with us. The Lord's coming may be at midnight, at the dawn, or in the morning. The Bible does not say, "Get ye ready." It says, "Be ye ready."

Charles Spurgeon, the great evangelist, asked this question, "What is the way to be ready to meet Jesus?" It is the same Jesus that went away from us who is coming, then let us be doing what He was doing before He went away. If you would meet Him with joy, serve Him with earnestness. "If the Lord Jesus Christ were to come today," Spurgeon said, "I should like Him to find me at my studying, praying, or preaching." He goes on to say that he called one day on one of his church members who

was busy whitening the front steps. She got up all in confusion and said, "Oh, dear sir, I did not know you were coming today, or I would have been ready." Spurgeon replied, "Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you." Spurgeon told this woman that when the Lord Jesus Christ comes suddenly, he hopes that Christ will find him doing as she was doing, namely, "fulfilling the duty of the hour." If we truly love and look for Jesus, we will daily want to serve Him, wherever our path of duty has led us to serve.

Looking for Jesus and loving His appearing gives the Christian the needed zest to continue on victoriously in this present world. The hope that the Christian should have in our Lord's imminent return fills the empty void of the soul. The doctrine of the second coming is mentioned and referred to over 300 times in the Bible. In Paul's epistles alone, he refers to our Lord's return 50 times. If repetition is any yardstick of measuring the importance of the doctrine of the second coming, then the doctrine of our Lord's return is of great significance. Why shouldn't we fill our minds and souls and hearts with this blessed hope that it may be truly a part of our innermost being?

If we daily look for the return of Jesus, we will try to keep ourselves clean and "unspotted before the world." God's Word says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he (meaning Jesus) is pure" (I John 3:1-3).

On what do we place value in this life? The word "maintain" implies effort or support to a cause. A building needs to be well kept and repaired to afford good maintenance, and so with our spiritual house. It needs to be sealed by the grace of God so it can weather the storms of life, for Jesus may come today. Will our lamps be trimmed and bright as the five wise virgins spoken of in Matthew, ready to go in to the marriage feast, or will our lamps have burned out and be in need of refilling? Will we be prepared for His return or will He find us unprepared?

A traveler in Switzerland came upon a beautiful villa on the shores of a lake, far from the beaten track of tourists. An aged gardener cared for the beautiful villa. He seemed glad to have a visitor, for he had lived alone at the villa for 24 years.

"How often does the owner of the villa come to see you?" asked the traveller. "He does not come often," replied the old gardener. "Indeed, it has been twelve years since his last visit." "But," exclaimed the traveler, "you have everything in such perfect order. Everything is so clean and beautiful and flourishing. It looks as if you were expecting your master to come tomorrow!" "Oh, no," said the old man, "I am expecting him to come today, sir! He may come today, and I must have everything in order."

That is a wonderful life's motto: "Jesus may come today, and I must have everything in order." This hope demands a pure life, for the Christian is daily abiding in Christ. The hymn writer says we are building every day, a temple the world may not see, building for eternity.

When earthly life for us is slowly drawing to a close and we look back on the fleeting years through which we've come, on what then will we place the greatest value? What will be the most important?

Mary Ella Herr (Gospel Herald)

Work of Gideons

The work of the Gideons was presented by a quartette of the Yorkton camp in the Foam Lake M. B. church on Sunday morning November 1. They gave an outline of their work of placing Bibles in hotels, institutions and schools and set up a display of Testaments and Bibles, also the Memorial plan used at funerals. The work is growing as in 1947 only 4000 Bibles were placed and in 1958 over 45,000.

Brother Martin Arndt of Spring-side, one of the group, brought a message based on Proverbs 22:6. "Train up a child in the way he should go, and when he is old, he will not depart from it." Many Christian parents fail in this responsibility, seeking only an academic education for their children. A parent must take them to church. The Gideons seek to reach those that do not attend church and Sunday school by distributing the Word of God to school children and in this way God's Word reaches homes where there isn't any Christian background or influence. Some churches are like the disciples of Jesus in holding back little children to come to knowledge of Christ (Luke 18:15-17). They think they are too noisy and troublesome. Do we forbid Christian training and literature to our children? Boys and girls need the Word of God and we are the Lord's hands, feet and mouth to spread the gospel. The gates of the kingdom of God are low—a child's level. Most of us are too high to enter. We must stoop down and humble ourselves before God. May God give us grace to do so.



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

Facts of Interest

A newly-published yearbook of the United Church of Canada, the country's largest Protestant body, shows a communicant membership of 980,461.

The North Carolina Conference of the Methodist Church is sponsoring a year-long evangelistic campaign for 100,000 converts.

Americans this year are spending almost twice as much on cigarettes as they contribute to their churches, according to a U.S. Department of Agriculture report.

The Church of England has only 9,691,000 confirmed members 13 years and over out of a total of 26,771,000 persons who have been baptized in the church, according to a Religious News Service report based on a new book of Anglican statistics.

The 1960 General Conference of the Methodist Church will be asked to require each of the denominations 40,000 churches to establish a commission on Christian social relations. Such local church groups are optional now, although each congregation must have commissions for membership and evangelism, education, missions, stewardship and finance.

Juvenile delinquency set a grim new record in 1958, according to the FBI. Arrest statistics collected from police departments in 1,558 cities with a population of more than 2,500 showed 480,615 arrests involving persons under 21 years of age.

No liquor is to be served at any official Canadian government entertaining, according to a report from Ottawa, which added that Prime Minister Diefenbaker, a Baptist, set the policy.

Democratic Senator Olin Johnson of South Carolina said on the floor of the Senate that the United States missed "a tremendous opportunity to teach the Russian people that we Americans depend on God in our daily living" when Vice President Nixon and his wife failed to attend church during their Russian visit.

Several West German religious organizations are mapping plans to help find jobs for illegitimate children of German mothers and Negro fathers from U.S. occupation forces in Germany. There are some 72,000 West German children fathered illegitimately by foreign oc-

cupation troops, including 6,000 fathered by Negroes. Of the 6,000 about 1,500 will reach working age next spring.

A World Conference of Pentecostal Churches will be held in Jerusalem in May, 1961, by special invitation from the government of Israel. The climax of the conference will be held on Pentecost Sunday in commemoration of the coming of the Holy Spirit as recorded in the second chapter of Acts.

According to the American Jewish Yearbook, more than 4,000,000 American Jews out of an estimated 5,255,000 in this country are "regarded as basically within the synagogue," while some 3,000,000 are formally affiliated with an Orthodox, Conservative, or Reform congregation. Jewish population throughout the world is estimated by the Yearbook at 12,350,000. It is said of the total that about one half live in North and South America, some 3,466,000 in Europe, 1,855,000 in Asia, about 585,000 in Africa, and 61,000 in Australia and New Zealand.

A spiritual reawakening is reported in Orthodox Judaism, the most conservative of the Jewish groups. Many new synagogues are springing up in the suburbs that are building in all of our larger cities. Many Jewish leaders, says the New York Times, "maintain that the ancient ancestral beliefs of Orthodoxy have come to the surface again with the revived interest in religion. Newcomers to the synagogue, they say, want to go all the way and are willing to make the sacrifices and discipline that are required of a modern Orthodox Jew."

Christian Arabs in Israel now number 45,000, of which 30,000 live in towns and the rest in villages, according to the latest government figures from Jerusalem. The Moslem population totals 147,000, of whom all but 24,000 live in villages. Scattered in villages throughout the country are also 21,000 Druzes, a comparatively small Moslem sect. There are over 160 Christian churches, more than 100 mosques, and 19 Druze shrines in Israel.

Adventists who do not smoke or drink suffer less cancer and heart disease. The only case of lung cancer found among Adventist patients surveyed in test occurred in a man who had smoked a pack of cigarettes a day for 25 years before joining the Adventists.

Mormons all over the world are making an increasing use of genealogical records kept at Salt Lake City. These records are preserved in 65,451 books, 1,912 manuscripts, and 153,325 microfilms equivalent to some 600,000 volumes.

The House of Representatives in Washington is now opening its session each day with a brief reading from Scripture. The chaplain of the House has reinstated an old practice followed by one of his predecessors, Edward Everett Hale, by prefacing his opening prayer with a reading from Scripture. Reaction by the members of Congress has been favorable.

"Gemeindeboten," a German Mennonite publication, estimates that there are about 50,000 Mennonites today in Soviet Russia. They live in industrial cities north and east of Moscow and also in settlements east of the Ural Mountains. One of their greatest difficulties is the language problem, as they are gradually switching from German to Russian.

CANADASCOPE

Canada's Trade Endangered

Montreal. — A former United States government official warned that if Russia really tries to be a big world trader, Canada will be "the first to suffer and probably would suffer more than any other country."

The warning appears in a study of the growth of Soviet economic power and its consequences for Canada and the United States.

It was prepared by Franklin A. Lindsay, an authority on international economics and one-time U. S. government officer in various positions dealing with national security and foreign policy.

"If Russia were to deploy her wheat and grains, lumber, pulp and base metals in a serious attempt to become a leading world trader," says Mr. Lindsay, "Canada would be the first to suffer and probably would suffer more than any other country."

He says both Canada and Russia are northern economies, immensely wealthy in agricultural, forest and mineral resources.

"Any disruption in the world markets for these commodities is of vital concern to the well-being of the Canadian economy."

However, he adds, the trade threat isn't imminent.

"If the objectives of the Soviet seven-year plan are to be met, probably very little surplus production will be available for export before 1965," the study adds. "The trade threat probably lies not in the immediate period ahead but in the period after 1965."

Harvest Not Completed

Harvesting of special crops in Manitoba has been seriously affected by the unseasonable snowfall and rain.

David Durksen, special crops agronomist, Manitoba department of agriculture reports that a number of individual growers in some areas, with a large acreage of special crops, may suffer severe financial setbacks.

A crop by crop report based on a survey taken by Mr. Durksen shows that a few of the major crops may yet be harvested if a heavy snowfall does not occur within the next month.

Sugar beets: Of an expected total crop of 260,000 tons, 120,000 tons have been harvested. If some drying takes place a large part of the remaining crop may yet be lifted. However, the agronomist reports, many of the wetter fields will not be touched and are a total loss. Beets harvested to date have been in good shape in spite of the wet conditions.

Sunflowers: Should heavy frosts occur, harvesting could conceivably start within two weeks. Frosts would harden the ground sufficiently to hold the heavy combines. Above average yields are expected.

Field Corn: The situation is similar as that for sunflowers. Field corn has matured well and yields should be above average.

Soybeans: At least 50 per cent of the soybeans have been harvested. Most of the remainder may still be harvested but some loss in yield can be expected. Yields to date have been above average.

Rapeseed: Sixty per cent of this crop has been harvested but chances of getting the remainder appear hopeless. Many fields are a total loss as much of the seed has shattered to the ground.

Field Peas: In the extreme southern and western parts of the province field peas have been almost completely harvested, Mr. Durksen reports. Approximately 5,000 acres remain to be combined in the St. Jean-Carman area and 50 per cent of the crop is still out in the Portage la Prairie area. Growers report that unharvested field peas have deteriorated badly and much of the seed shattered. There appears to be little chance of further harvesting with subsequent total loss of the crop still in the field.

Field Beans: An incomplete survey indicates a large percentage of the 400 acres of field beans in the province will be unharvested.

Canary Seed: Only 200 to 300 acres of this special crop were planted in Manitoba this year. Fifty per cent of the canary seed has been harvested. Excellent yields were obtained. If combining cannot be completed this fall the crop may be taken off in the spring. Some damage from mice can be expected.

Weddings

The Ben Borsons' Silver Wedding

Foam Lake, Sask. — Friends, relatives and neighbors of Mr. and Mrs. Ben Borson gathered in the M.B. church at Foam Lake on Sunday afternoon November 1 to honor them on their Silver Wedding anniversary.

Mr. George Petkau opened the program with congregational singing, followed by the reading of Psalm 126:3 and John 6:68 and prayer.

The choir sang "He Leadeth Me" followed by a duet "Each Step I Take" by Agnes Giesbrecht and Roseanne Kehler. A poem "Long, Long, Ago" was brought by Rita Dell. Next was a trio in song "This is My Prayer" by Agnes and Annie Giesbrecht and Nettie Petkau.

Rev. J. H. Kehler then brought the message based on Psalm 127: 1-2 "Except the Lord build the house, they labor in vain that build it." He likened a marriage to the building of a house. God lays the foundation of wedlock and builds them piece by piece, planning and smoothing each piece to fit properly. These trials may not be pleasant but are needed if the structure is to stand. God also puts on the roof of protection. He protects from dangers and storms such as mistrust, jealousy, worldliness, sick-

ness and times of need. We must let God work and provide for us, and give Him a chance to build our lives.

A song "Never Give Up" was brought by Arnold and Nettie Petkau, Edwin and Annie Giesbrecht followed by a choir number, "Just when I need Him Most." The next item was a duet "Jesus, Hold my Hand" by Agnes and Roseanne with David Kehler playing the guitar.

The program ended with everyone singing "I Surrender All."

A gift of an eight piece set of silver flatware with table chest was presented to the honored couple from their many neighbors and friends. Mr. and Mrs. Borson suitably thanked everyone for their part in making the day most memorable.

Everyone then proceeded to the basement where the table was centered with a silver decorated wedding cake and a fellowship lunch followed. Congratulations were extended and many future years of God's blessing wished the honored couple as they journey on life's road.

The Borsons are blessed with a family of six boys and one girl, three of which are at home, four boys being in Calgary. Mrs. Borson's father, Mr. F. Lucky, was able to be present. He lives alone on a farm close to the Borson farm.

Both Mr. and Mrs. Borson are on the Sunday school teaching staff of our church and their home is open to mid-week prayer meetings.

Obituaries

Funeral for Mrs. J. Rempel

Winnipeg, Man. — Mrs. Justina Rempel, 70, of 896 Lipton Street, died in Misericordia Hospital. She was a member of St. Elizabeth Mennonite Church. Surviving are her husband, Jack; one son, Jack and four grandchildren. Funeral service was at 2 p.m. Monday on Nov. 9 in First Mennonite Church, Rev. J. H. Enns officiating. Burial was in Brookside Cemetery with Kerr's Chapel in charge.

Death of J. P. Schroeder

Morris, Man. — Mr. Johann P. Schroeder, 80, born at Rosenthal, Chortitza, Russia, died on October 20 and was buried on October 24. Many relatives and friends were at the funeral. Rev. Peter Schroeder, brother of J. P. Schroeder had come from Edmonton to attend the funeral service.

Bethesda Home

Vineland, Ont. — The Bethesda Home greets you with God's love. (I John 4:9)

This love came to all of us, and is eternal. How important is the

realization that we are being loved. This love makes us capable of loving others also, of serving them, and of bearing patiently with them. More important than our daily physical and material need is the love of God and our Saviour.

Recently the Bethesda staff had great joy of presenting a program at the Home for the Aged in Vineland. The Lord blessed us. We are all getting older; our time of departure is drawing nearer.

A short while ago a very dear missionary lady died in our Home. For 37 years she and her husband had served the Lord with great love on the mission field. A letter, written by one of the African Christians, testified of that love. Even though it had become necessary for her to be brought here, her husband, a godly servant of the Lord, never murmured or complained at God's leading.

Dear reader, Christmas is drawing nearer, when we are especially reminded of the love of God to us. Who will send us a gift which we can forward to our patients in your name? Your hands and heart will be instruments of causing joy and blessing.

May God bless you during the Christmas season. Our Christmas Program is scheduled for December 21, at 7 p.m.

G. J. and M. Epp
(House-parents)

Thanksgiving in Edmonton

By B. W. Sawatzky

Edmonton, Alta. — Once again the Lord has richly blessed us in our Thanksgiving celebration. The worship hall was gladly decked with flowers and a wreath encircled motto: "Let us come before his presence with thanksgiving..." Psalm 95:2. The hall was filled; guests came from Lindbrook and Coaldale, Alta., and from Clearbrook, B.C.

The morning Thanksgiving service was very inspiring. Rev. P. Warkentin from Lindbrook spoke on "Objects of Thanksgiving." Rev. Jacob Epp from Hepburn, Sask. brought the lesson to the children

and then presented a message on "Showing our Thankfulness."

A cafeteria-style lunch was served to everyone present.

The afternoon service was of a missionary nature. Rev. Arthur Dick, of the Edmonton First Mennonite Church spoke to us on "Thankfulness as shown in Mission Work on the Individual Scale." Rev. Epp spoke on a similar subject, except that it was related to the scale of our conference. Between the two sermons Brother W. Sawatzky presented a lesson to the children, in the form of a story.

We have truly felt God's presence. It was precious to be thus divinely refreshed.

We thank God's servants, who have served us, very heartily, for their valuable contributions.



ENGLISH BIBLES

Splendid Christmas Gifts

Oxford Text Bibles

A 281 j	French Morocco, limp, art gilt edges	.....\$ 4.50
XA 361 y	Thumb index, gilt edge, pocket size, India paper	..... 6.50
A 273 ym	Gilt edge, India paper, pocket size	..... 5.50
281 y	French Morocco, gilt edge, pocket size	..... 3.75
A 280 ½ y	Moroccoette, overlapping edges, art gilt edges	..... 4.50
A 281 y	French Morocco, Oxford India paper, gilt edge	..... 5.00
A 281 dw	White Morocco, limp, gilt edges (with marriage certificate if desired)	..... 5.00
A 281 j	French Morocco, limp, art gilt edges	..... 4.50
XA 271 y	French Morocco, thumb index, art gilt edges	..... 5.50
A 271 ¼ gr	India paper, gilt edge, pocket size	..... 3.25
XA 361 sy	French Morocco, overlapping edges, art gilt edges	..... 6.50

Oxford Reference Bibles

A 1771 y	French Morocco, overlapping edges, art gilt edges	..... 6.00
1700 ½ yd	Moroccoette, overlapping edges, gilt edges	..... 3.50
2501 y	French Morocco, with concordance, overlapping edges, red under gold edges	..... 6.00
A 1701 sy	French Morocco, overlapping edges, red under gold edges	..... 6.50
A 1791 syr	French Morocco, no overlap	..... 10.00
A 1721 sy	Superior French Morocco, partially overlapping edges, gilt edges, with concordance	..... 12.50
A 1791 y	French Morocco, overlapping edges, art under gilt edges	..... 9.00
O 3235 x	Brown Basket weave Florentine, cowhide, moire silk lined, bottom clasp, presentation page	..... 9.50
XA 1591 y	French Morocco, overlapping edges, art under gilt edges, thumb index	..... 9.50
XA 1771 y	India paper, gilt edge, partially overlapping edges, thumb index	..... 7.25
A 1703 y	India paper, gilt edge, with concordance	..... 10.00
XCA 2442 ½ syx	Scofield Reference Bible, with Oxford concordance	..... 13.00
A 2423 Z	Scofield Reference Bible, Persian Morocco	..... 10.00
A 2501 y	India paper, with concordance, gilt edge	..... 8.00
XA 1723 sym	India paper, gilt edge, partially overlapping	..... 11.00
1701 y	Chain reference, partially overlapping, gilt edge	..... 5.00
2501 y	Oxford Concordance Bible, gilt edge	..... 6.00

Holman Bibles

4512	Verse Reference Jewel Bible, French Morocco, dictionary concordance, family record	..... 8.50
5002	Home reading Bible, moroccograne, limp, family record, devotional readings, red edge	..... 7.00
5003	Same as above, but gold edge	..... 8.00

World Bibles

711	Black Leathertex, King James, red edge, overlap. covers	..... 5.00
1124 CZ	Black imitation leather, zipper closed, red edge	..... 5.00
1129 C	Black genuine leather, overlapping covers, gold edge	..... 7.50
212	Bible paper, family register, red edge 1.75
300.	Black Wortex, overlapping covers, red edge 1.35

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Colleges and Schools

Missionary Opportunities and Obligations at M. B. B. C.

By H. Giesbrecht

From all indications so far, it appears to us that this year at the Mennonite Brethren Bible College will be one especially rich in opportunities for the actual promotion of missionary interest and vision as well for the fruitful participation in missionary endeavours of various kinds. Whether all such opportunities will be taken "in the right hour" and utilized to the full during this school year, by faculty and students alike, remains to be seen, of course. But that golden opportunities are, and will be ours—precisely in this area of missionary insight and missionary outreach—of this, there can be no doubt.

There is, first of all, the fact that several of our students this year are returned missionaries who have spent a shorter or longer period of time in actual service on one or the other of our foreign mission fields. Permit us to introduce these to you very briefly.

There is Miss Mary Toews, sister of our President, who has now completed two terms of missionary labour in the Congo. During her first term (1947-53), she was responsible for the administration of the primary school at Kafumba, while during the second (1954-59), she directed the elementary department of the primary school institution at the Matende station.

There are the Ben Klassens, also on furlough from work in the Congo. The Klassens studied one year in Belgium (1954-55) before proceeding to their field of service, Kipungu and its environment. Br. Klassens was, during their term of service (1955-59), in charge of all educational work done there in the primary, preparatory and village schools.

There is Miss Sally Schroeder who has just returned after three years of intensive labours at the H.C.J.B. station in Quito, Ecuador. Her main concern there was in connection with the preparation of religious programs in the German language for broadcast over this station, but she was also active, insofar as time permitted, in youth work amongst Spanish young people and in endeavours of the Inter-Varsity Fellowship.

There is also Miss Mabel Friesen who has served as elementary grades teacher (1925-58) in the Kodaikanal School for missionaries' children (primarily), situated near Madras in India. Miss Friesen also taught at the elementary level in a similar school in Karuzawa, near Tokyo, Japan, during this past year.

There are, finally, the Jakob Duecks of Brazil who returned for special studies here last February. The Duecks have been active in the Children's Home, known commonly as "Lar das Crianças", at Curitiba, Brazil. Mrs. Dueck was serving in the capacity of nurse (primarily) in this institution before she was married to her husband. Br. Dueck anticipates a teaching ministry in the school at this institution upon their return to Curitiba next year.

There are also several prospective missionaries amongst our students, of whom we mention only the Ferdinand Pauls at this time. Dr. Pauls is presently practising as a physician at St. Boniface Hospital while at the same time pursuing studies here at M.B.B.C. The Pauls are scheduled to depart for special studies in Belgium next summer (1960), after which they will proceed to one of the medical centers on our Congo field.

The presence and cooperation of these as students here has already meant much to the other students and to the faculty members as well. Not only have they accepted invitations to address us at special meetings—as, for example, the Student Night service on October 3rd, when Br. Ben Klassen spoke seriously concerning the "nature of missions," and Miss Sally Schroeder skilfully outlined for us the "scope of missions," or the Chapel service on November 7th, when Miss Toews pictured for us, in most telling and graphic manner, the "Congo of the Past and of the Present"—but also they have been available and ready for private discussion and, what is more, for the exertion of personal and wholesome influence upon other young lives during these days of preparation and decision.

There is, second, the fact that our Foreign Missions and Practical Work Committees are again much concerned about, and actively engaged in the realization of definite missionary (and evangelistic) objectives during this school year. The Foreign Missions Committee has done much of late to make available to our students more missionary literature that will help to increase their understanding of, and deepen their concern for the "missionary situation" today. Just now, special noon-hour prayer meetings have been scheduled by this committee for the purpose of praying expressly for several coming evangelistic campaigns in our city: Jack Wyrzten "Crusade for Christ" campaign (Nov. 14-22), and the evangelistic ministry conducted by Br. J. J. Toews in the Elmwood M. B. Church (Nov. 8-15). This committee also sponsored a special Student Night service on Nov. 7th—a service which consisted mainly of a very realistic and dramatic portrayal, entitled "A Working Witness," of witness-

ing opportunities and problems in the lives of Christian nurses. The program had been planned by our eleven student "nurses."

The Practical Work Committee is now (as of this year) directly responsible to a faculty Christian Service Director, Br. J. J. Toews, instructor in Practical Theology, which fact, we believe, will help to focus more clearly the desired objectives for our practical work program, and will help to improve the actual work done by our students in its various facets. Two important ventures which have been wholly entrusted, after consultation with us by the City Mission (M.B.) executive, to our Practical Work Committee for this year are: (1) the direction of the Union Gospel Sunday School (on Sunday afternoons), and (2) the beginnings of a new evangelistic ministry at the Logan Street Mission (formerly, the site of what is now the Fort Rouye M. B. Church) on Sunday evenings.

There is, finally, the fact that our instructors as well are finding (or taking) time to participate in evangelistic work here and there. For a week of meetings Br. C. Wall has gone to Richfield, Pa., while Br. J. J. Toews will minister at the Elmwood M. B. Church (Nov. 8-16). Again, over this past weekend (Nov. 6-7) Br. J. A. Toews and Br. J. J. Toews were privileged to minister at the Deacons' and Ministers' Conference held at the Elmwood M. B. Church. This does not exhaust, by any means, the "missionary opportunities and obligations" of students and faculty members at M.B.B.C., but we must break off here for this time. May Christ, the Lord of missions, find all of us profitably buying up the "opportunities" and faithfully fulfilling the "obligations" which He sets before us, His servants.

Coaldale Bible School Opening

The Coaldale Bible School has again opened its doors for a year of study. On October 19th, 11 students, 3 teachers and school friends gathered in the school chapel to ask the Lord's blessing upon the coming year. The principal, Rev. A. Konrad, and the other teachers, Rev. J. Dueck and Mr. V. Pankratz, immediately gained our respect because of their optimistic faith, even though the student body was only small.

The official opening took place on November 1st. During the afternoon, the ex-students of our school gathered in the church for a happy reunion. Several special numbers and a personal testimony by Mrs. D. Balzer, missionary on furlough from Japan, were a blessing to all present.

Rev. Henry Nikkel led the discussion on the reasons for the decline of interest in the Bible

schools today. It was concluded that although many young people were more interested in gaining material welfare, some parents were also to blame because of their seeming lack of interest in Bible study and spiritual growth.

The discussion on how our Bible schools can be improved to meet the needs of our young people today was led by the principal of the Alberta Mennonite High School, Mr. P. Loewen. It was decided that youth must be given the genuine; it must be understood; it must be given reasons for tradition, etc.; and it must be given a good example by adults.

The service was concluded with a sermon by Rev. B. Epp of Vauxhall. He spoke on Galatians 2:20, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who gave himself for me." He recalled that the crucified life was our ideal when we left Bible school and admonished us to strive for this ideal. After the service, a delicious lunch was served. Mrs. J. Dueck was in charge and this year's Bible school students served.

The evening program was opened with the singing of the school's theme song, "The Open Bible for the World" by the present student body and some of the ex-students. In his opening remarks, Rev. J. Dueck stressed the importance of the teaching ministry as emphasized in the great commission. The program consisted of testimonies, recitations, and musical selections rendered by the school choir. The evening was concluded with a sermon by Rev. D. Pankratz who spoke on Luke 8: 41-42, 49-55. This thought was applied very effectively to our Bible school situation.

The entire day proved to be one of the great spiritual blessings to all who appeared at the services.

—Lorina Hubert.

Immanuel Academy Day

Dinuba, Calif. — The annual Immanuel Academy Day observance on Sunday, Oct. 11, was largely attended, capacity audiences filling the Reedley M.B. church for both the forenoon and evening services.

Rev. Waldo D. Hiebert of the Mennonite Brethren Biblical seminary, Fresno, spoke in the forenoon on "Education and the Cross." In the evening Rev. Elmer Martens, pastor of the Fresno M. B. church, gave the message on "Men of Different Spirit."

Immanuel Academy, church high school located in Reedley, is supported by the Mennonite Brethren churches of Reedley and Dinuba and the Zion K. M. B. church of Dinuba. The offering at both services amounted to \$18,294, which will go toward this year's budget of \$44,898. Enrollment at the school is 192.

Reading Aloud

By Dr. Hilda Neatby *

It has recently been said in Canada that a bad book can do no harm. Is the converse true? Can a good book do no good? I would emphatically dissent from both propositions. Books are a potent force for good and for evil, and especially for good or evil in the lives of the young. Nothing is more certain than that young people will find bad "literature." It is of immense importance that they should also meet good books.

I once was shown a work of a factual nature with the remark that it was "very educational." I resented the implication that such works are more educational than others, although it is indeed a source of satisfaction that the mass of useful information needed by young people today is available to them in well-written and well-produced works with abundant illustrations.

But education, broadly conceived, demands above all works of imagination: poetry, drama and fiction. Education, we are told, is growth and is life. If this broad general meaning is accepted, then works of imagination must be among the primary materials for education. Children cannot really grow, they

cannot truly live, without them. We grow by experience. The relatively narrow and restricted experience of the child's life is immensely extended and enriched by those books which lead him into other worlds, and then return him to his own with a new vision and a deeper insight.

As for living, we live through close and clear contacts with other human beings. In the world of books the child meets people, his contacts with them are free and familiar. He can frequent his book friends as he chooses. They never repel him. They provide a perfect form of escape when his contacts with the world are difficult. But book people, if they are the real people of good books will return him to the world of his contemporaries more perceptive, and more human.

Books are sometimes set aside (as slightly anti-social) in favour of a "group activity." It is too often forgotten that a book may be the centre of one of the best of all group activities, reading aloud. Librarians have set an admirable example in maintaining or renewing this almost forgotten art. At one time it was a central activity in almost every good home. Life in some Canadian homes is still enriched, by it. In too many, however, it is now practised only for the benefit of those who cannot read, instead of bringing all together for common enjoyment of the kind of pleasure which once really tasted never palls.

Young Canada's Book Week is dedicated to the mission of making good books better known to all young Canadians, and to their elders. It is a pleasure and privilege to be allowed to act as patron in such a splendid cause.

* Dr. Hilda Neatby, M.A., Ph.D., LL.D., is Head of the Department of History at the University of Saskatchewan. She is a graduate of the University of Saskatchewan, the Sorbonne and the University of Minnesota, and a Doctor of Laws



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of the University of Toronto. She is a former editor of *Saskatchewan History*, and was the only woman member of the Royal Commission on National Development in the Arts, Letters and Sciences. Her best known books are *So Little for the Mind* and *A Temperate Dispute*.

Tabor College

Visiting Speaker Nov. 17

A picture of life under communism will be presented at Tabor College on Nov. 17 by a man who for many months sat across a table from Nikita Khrushchev, Anastas Mikoyan, and other powerful communists in the Kremlin, seeking in vain an honorable, just, and peaceful coexistence with Russia.

Dr. Nicholas Nyaradi, former finance minister of Hungary and now director of the Institute of International Studies, Bradley university, Peoria, Ill., will speak at a special 9:30 a.m. convocation on Nov. 17.

His appearance here is part of a four-month speaking schedule that will take him before student bodies of 39 public and private colleges and universities in Kansas, and is sponsored jointly by the Kansas State Chamber of Commerce and the Kansas Foundation for Private Colleges.

Since fleeing Hungary, he has continued close ties with international political personalities and presents a fresh viewpoint on communist strategy. He has served as

an adviser to the federal government.

Publicity Project

Tabor College participated in what was the largest single venture in newspaper advertising ever undertaken by any group of American colleges.

The project was the publication of a 16-page special Sunday supplement in "The New York Times" on Oct. 11. Represented were 64 colleges in 30 states, members of the Council for the Advancement of Small Colleges.

Purpose of the supplement was to use national news medium to tell the story of the colleges—their achievements and needs—to the American public. The total cost of \$50,000 was underwritten as a public service by a group of corporations and foundations in order to clarify the general image of the small college.

On the Horizon

November 14. — Alberta M.B. Preachers and Deacons Conference to be held in the Linden M.B. church.

November 21. — Beginning of Vancouver M.B. Youth Rally.

November 16-25. The East Aldergrove M.B. Church is looking forward to six evenings of evangelistic services. The evangelist is Rev. John Baerg, Virgil, Ontario.

November 28. — British Columbia M.B. Preachers and Deacons Conference to be held in the Strawberry Hill M.B. church.

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