

Mennonite Observer

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

I Cor. 2:2

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YOUR CHRISTIAN
FAMILY WEEKLY

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A Life Dedicated to the Lord

By Gertrude Huebert



Rev. and Mrs. H. S. Rempel

"No matter what happens, I will serve the Lord," was in essence the feeling of a young man when the Lord called him from the teaching profession into the preaching ministry, many years ago.

During these years Rev. and Mrs. Rempel have been used to lead souls to the Lord and help many to grow in the Christian faith and the principles of the Mennonite Brethren Church. Their home has been a home for many young people working or studying in the city. For the sick it was a haven of rest and to strangers an information bureau.

In November 1935 the conference asked the Rempels to take over the work in Saskatoon and surrounding districts for six months. Drawn by their natural charm and hospitality their two-roomed suite often became overcrowded. Many friends and strangers sought advice or spiritual help. The working girls were especially in need of help by a motherly person. The few families then living in Saskatoon could not entertain them all. One day a concerned father said to Mrs. Rempel, "Why don't you have a home for working girls?" These girls were forced to spend their free time in stations, waiting rooms and public lounges. The church services were conducted in school auditoriums or classrooms that were available for Sunday afternoon.

Whether a petition sent to a member of the District Conference or the presentation of the need by Mr. Rempel was the turning point in the history of the little group of believers we are not certain. The important thing was that the minister and his wife consented to stay in Saskatoon. Soon a lot for a church was purchased. An old bottle exchange building, which formerly had been a schoolhouse, was now to be converted into a house of worship. Willing hands tore down, poured cement and used the hammer. One man offered his service with a truck. United effort made strong. The work progressed fast. The basement was ready for use before winter set in. The upper structure was finished the following year. That was a memorable year for the little group of Christians in this growing western city.

During this time of waiting many became discouraged and scattered in the different churches of the city. With undaunted zeal Mr. and Mrs. Rempel invited and made known the Home for Girls. Their efforts were rewarded. The attendance grew from three lonely girls present at the first meeting of the home, to 75-100. From all over the city the girls rushed to Sunday school. On Thursday afternoon a Bible study and a cup of coffee were a special treat for all. To encourage the attendance for all M.B.'s in Saskatoon, little groups of young people from Bible school and choirs from different country churches visited the little church on 25th Street.



Mrs. Rempel and a group of girls before the church was finished.

Mr. Rempel remembers especially when the church was finished in 1937. With a heart bubbling over with joy, he read Psalm 84:3, "Yea, the sparrow hath found an house and the swallow a nest for herself", at the dedication service.

The church with such a small beginning produced visible fruit. A baptism was conducted and a choir came into being. That year the girls presented a Christmas program.

This zealous disciple of the Lord was the one who ventured forth with the first M. B. radio broadcast in Canada. Together with A. Ediger and a group of young people "Gospel Tidings" came into being.

Mr. Rempel's friends have often marveled at his energy and capacity to enjoy work. In his spare time he landscaped the churchyard. The weeping birch trees, lilac bushes and the lawn were his pride for many years. Passers-by admired and praised the beautifully kept grounds.

It seems the Lord has granted this faithful couple an extra portion of strength. Even now at an advanced age they encourage, comfort and help many to prepare for a wide entrance into the everlasting tabernacles. Mr. Rempel admonishes us all to remember, "Das Blut Jesu Christi macht uns rein von aller Sünde."

Peace Conferences Transcend Political Barriers

By John Unruh, Jr. MCC Peace Section

Following the signing of the peace treaties ending World War II the world has slowly been dividing into two great power blocs: the one spearheaded by Soviet Russia, the other by the United States. During this era we have been faced with what historians term "the cold war." The cold war has blazed fiercely at times—Korea, for instance; at other times it has smoldered—the Suez crisis, Hungary, Formosa, Tibet, Laos. Hovering over the nations are the awesome new weapons of war, which, coupled with fear, distrust and hate, could serve at any moment to ignite the greatest conflagration in history.

During this period the Christian church has been strangely silent. It too has been divided by the cold war. Seldom has it clearly condemned the war philosophy. Ap-

parently now there is an accentuating movement, especially among the European churches, for the church to raise its voice and stake its claims.

This rising sentiment has led to several "East-West Theological Peace Conferences": in Bückeberg, Germany, 1958; in Frankfurt, Germany, 1959; in Prague, Czechoslovakia, 1959.

Several Mennonites have attended these conferences as observers and have recorded some of the proceedings as well as their personal impressions. This article is based largely on the reports of Clarence Bauman, European MCC Director Peter J. Dyck and Erwin C. Goering, former International Mennonite Voluntary Service Director.

One of the thorny questions with which the participating churchmen struggled was that of Hiroshima. There was much sentiment for calling a "world day of prayer" based on the Hiroshima incident, especially by the delegates of the Communist bloc. Hiroshima was chosen because it has become a symbol of a new epoch in history—the nuclear age. The purpose of such a day would be to call to repentance all Christians for their common guilt which transpired at Hiroshima, as well as for their guilt in promoting the fear that divides brother from brother.

(Continued on page 4-1)

EDITORIAL

Project Completed

The release last August of Volume IV of the *Mennonite Encyclopedia* brought to completion a major publishing project. It actually turned out to be much more time-consuming and expensive than was anticipated when the project was undertaken by three cooperating publishing houses—Newton, Hillsboro, and Scottdale—in 1946.

Total editorial costs of more than \$40,000 are being absorbed by the publishing organizations of the three largest Mennonite groups of America. From the sales of the Encyclopedia it is hoped that most of the printing and merchandising cost can be recovered.

The editors, although paid for a part of their time, gave countless hours of free time. More than 400 writers of articles were not paid for. Much use was made of the earlier work in Europe on the *Mennonitisches Lexikon*, for which some aid was given toward the completion of that work.

This heavy investment of time and money has produced such a source of denominational information as probably no other denomination has provided for its people. Here are the answers to tens of thousands of questions which may be raised concerning Mennonite history, faith, life, and culture. Here is information about persons, families, congregations, communities, organizations, and institutions. Maps and illustrations give information in their own vivid way.

It is not only Mennonites whom this *Encyclopedia* will serve. In the libraries of non-Mennonite scholars and in university and public libraries throughout the world it will be the authentic answer to the questions that thousands are asking concerning the Mennonite Church. This is an effective part of the Mennonite witness to the world.

Now that this publishing project is completed, the organization set up to accomplish it is being disbanded. The Publishing Committee, consisting of representatives from the General Conference Mennonites, the Mennonite Brethren, and the Mennonite Church, held its final meeting at Newton, Kans., on Oct. 23. Arrangements were made to take care of all obligations, and then to close the books of the committee. Scottdale holds the copyright for the three joint publishers, and will grant permissions for the use of the published material by anyone other than the three joint publishers.

The files of material are joint property, but will be held in custody at Goshen, Ind., by a Committee of Voluntary Editors, which will continue on its own expense to collect materials and record any errors in the Encyclopedia. Anyone discovering errors should report them to any of the publishers. No plans are being made for a future reprint. Complete sets are still available and can be ordered from any of the publishers. An alphabetical index of articles with writers is being prepared in multilith form, and can be ordered from Scottdale.

—Paul Erb

Available from

The Christian Press, Ltd., 159 Kelvin St., Winnipeg 5, Man.

Volume I — \$11.00	Volume III — \$12.00
Volume II — \$11.00	Volume IV — \$12.00
Whole set, cash with order — \$42.50	

What Our Readers Say

A lady from Saskatchewan: "I can honestly say that I love your paper. I enjoy reading it and I am also urging others to read it."

A man from Alberta: "Enjoy your good paper. Don't want to be without it any more."

A man from Saskatchewan: "We feel that the Observer meets a definite need on the Canadian level. The spiritual quality is high. The information keeps us in close contact with local activities and spir-

it. The Lord bless you."

A lady from British Columbia writes: "I love to read the *Observer* and I am wishing you God's blessing in this work."

A minister from Manitoba: "I am a subscriber for the *Mennonite Observer* for eight of my married children. When some of their children come home from school on Mennonite Observer mail day, they ask first of all whether this paper has arrived and they read the paper right through."

DEVOTIONAL

The Quiet Time

By Joe Wiebe

The primary purpose of the Quiet Time before God is to let Him speak to us through His Word, and that we ourselves respond to Him in prayer. Reading the Word of God and meditating upon its truths prepares the heart for prayer.

It is an amazing fact that God desires our fellowship. That God should allow His children to have fellowship with Himself is wonderful enough, but that He can desire it, that it gives Him satisfaction and pleasure is almost beyond our comprehension.

We read in John 4:23, "The Father seeketh such to worship Him." May this truth inspire us afresh to seek His face daily. It gives us new courage when we remember that God is waiting to be gracious to us, waiting till He sees that we wait upon Him. The Word says, "Wait on the Lord; be of good courage and He shall strengthen thine heart."

In the quiet times we seek to worship the Lord. He teaches us to begin prayer with worship as indicated in the following words: "Our Father which art in heaven, hallowed be thy Name." Worship is the means of approaching the throne of grace, and a true way for our intercession and supplication. The Psalms show us the pattern for our worship. Psalm 48:1 is an example. There we read, "Great is the Lord and greatly to be praised in the mountain of his holiness." In our quiet time let us think of worship as our highest kind of service because it glorifies God.

In the quiet time we sincerely ask God to speak to us through His Word. It is then that He will point out some of the inconsistencies in our lives. We should confess these to Him immediately. The promise is true, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It is probable that God shows us that there is something wrong in our lives but we postpone straightening it out even after being convicted of our sin. The result will be that the quiet time will be empty and dry. God then no longer seems real and the Word of God no longer impresses us.

David expressed such an attitude as follows: "If I regard iniquity in my heart the Lord will not hear me." Confessions then is needed. It may mean an apology to someone, or the writing of a letter long overdue, or a stolen article restored (e.g. a borrowed book). It may involve a changed attitude toward someone I despised, or toward one's earthly possessions. Confession is not a matter of mere words, it is costly action. But it will bring new

joy and hope and the consciousness of God's presence.

In the quiet time God's Word encourages us to intercede for others. Probably the most effective work for God is the result of unseen intercessors. Of Abraham we read, "But Abraham stood yet before the Lord." He came into God's presence and interceded for others. In the great intercessory work of Christ we see that true intercession involves self-sacrifice. Are our prayers for others sacrificial? Of Epaphras it is written that he was always labouring fervently in prayer for the Colossians that they might stand perfect and complete in all the will of God (Col. 4:12). Jacob wrestled in prayer till the break of day. Again we read of our Lord that He, being in agony, prayed more earnestly and His sweat became like drops of blood.

For quietness we must find time. Some give more time and some less, but let us all give of our time. Mary took time to sit at Jesus' feet.

The quiet time requires a quiet place. This is often a great problem. It may be difficult to get away alone at a given hour, but it can be done if effort is put forth. We read of our Lord rising up a great while before day, and went into a solitary place and there He prayed.

Quiet times give us the consciousness that God is with us, and we with God; the soul is refreshed and we receive abundant blessings.

Americans are spending almost twice as much on cigarettes in 1959 as they contribute to their churches, the U.S. Department of Agriculture has predicted. Cigarette smoking is on the increase and retail purchases will total nearly \$6 billion this year. Total gifts to U.S. churches are a little more than \$3 billion.

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United Mennonite Educational Institute

Religious Observance Week

Leamington, Ont. — During the week beginning October 19, our school again had its Religious Observance Week. Our guest speaker was our always welcome friend Rev. Cornelius Dyck from Elkhart. During school hours many students found consolation and a new inspiration in the private conversations which he had with them. Every evening Rev. Dyck held an evangelistic hour which all church members attended with great enthusiasm. However, from 3 to 4 p.m. he spoke to the student body, and I would like to share the thoughts he left with us.

On October 19, the topic chosen was, "Why Are You Here?" Four main points were expressed: 1) Academic work, 2) We require a spiritual dimension for our training, 3) It gives us an appreciation for the good and beautiful, 4) It adds a dimension of responsibility. He elaborated further on these



Rev. C. J. Dyck, speaker at U.M.E.I.

points, saying that our teachers give us an outlook into the darkness which lies before us. Academic requirements are taught as in other schools and by our work we learn to take on responsibility. However, our Christian education will give us an added polish for all our undertakings and future tasks. He also urged us to apply what we learn about the appreciation of the good and beautiful. Beauty can help tide over many burdens and aids our faith when we find it failing.

On October 20, the topic chosen was, "Talking and Listening." Everyone has a tendency to talk, but few are good listeners. However, we should take our example from Christ and his disciples. They asked him, "Lord, teach us to pray." They listened to Him and we should do the same. God talks to us, but often we do not want to hear Him. We may believe God requests the impossible from us. However, God gives us sufficient power to fulfill His commands. Through

daily contact with God in prayer we gradually realize how easy it is to live in harmony with Him. As soon as the contact is broken, our power is lost though we continue to live.

On October 21, the unique topic, "Daydreaming" was chosen. The topic was defined as an escape from reality. What can we do to make our dreams come true? If we apply ourselves and work hard at them, success will follow. We will get out of life only what we are willing to put into it. Being good is the path to greatness, being faithful is the path to happiness, serving is the path to respect, being faithful is the path to the fulfillment of a dream. Because we are children of God, we may have faith in self to strive to a fulfillment of our aspirations.

On October 22, a very interesting panel discussion was led by Rev. Dyck. The panel consisted of six students from grades XI and XII. The questions which were handed to Rev. Dyck by the students, applied to our social relationships and to our relationship to God.

The last topic was, "A Vocation." What shall we do with life? Is it not proper to let God decide? He created us, then he bought us, so we are doubly His. However, God can do nothing with our life if we do not give it to Him. He has a purpose for us in life. If we do not do His bidding, we shall never feel satisfied in the position we choose.

How can we know what God's plan is for us? There are various considerations. By counselling, reading the Bible, and other methods. Yet, in whatever field we finally enter, we should always help others to find Christ. When we are old and unable to do much, we should be able to look back with thanksgiving, not with regret. Now, in the prime of our life let us pray, "Take my life and let it be, consecrated Lord to Thee."

We all felt that the week had been a blessed one. The student council planned a small banquet for Friday after the closing message. With sad but grateful hearts we said good-bye to our brother, in the hope that if God so wills it, we shall soon meet again.

Margaret Gossen

K.M.B. Conference

Freeman, S. D. — Good attendance and interest marked the 80th session of the Krimmer Mennonite Brethren Conference which was concluded on Tuesday, November 10, in Pioneer Hall on the Freeman College campus. Canada, the West Coast, the Midwest and several foreign mission fields were represented at the four-day session. At the Monday business session the treasurers of the various committees, including Home Missions, City



Brother and Sister Johann Goerzen of Friesland Colony in eastern Paraguay celebrated their silver wedding anniversary on October 11. Brother Goerzen serves as leader of our Mennonite Brethren Church in Friesland and gives much time to the work of the church and the cause of the Lord. This picture was sent by the Goerzens to Brother G. W. Peters with whom he worked intimately in the evangelistic ministry this past summer.

Missions and Foreign Missions, reported sufficient contributions to carry on the work. A foreign missions budget of \$47,000 was adopted for the coming year.

A significant development in the mission program was the acceptance of Dr. and Mrs. Maynard Seaman as medical missionaries to the Tibetan frontier.

Festival Sunday

Large audiences attended the all-day Festival Sunday services on Nov. 8. Main speakers in the forenoon were Rev. C. F. Plett, pastor of the Ebenezer church at Doland and moderator of the conference, who gave the conference sermon, and Rev. LaVerne W. Hofer, director of the Fontenelle Chapel, city mission in Omaha, Nebr., who spoke on "The Thankful Heart."

In the afternoon there were missionary testimonies by Dr. and Mrs. Seaman, Rev. and Mrs. Kenneth Munger and Clifford Ratzlaff. Bro. Ratzlaff, missionary to Southern Rhodesia, gave a message on "The Period of Fasting." In the evening Dr. Joseph W. Schmidt, president of Grace Bible Institute, Omaha, Neb., spoke on "Evangelical Apostasy."

Over 2,400 Attend Conference

Moundridge, Kans. — The Church of God in Christ Mennonite, meeting in its Centennial Session at the Lone Tree Church near Galva Nov. 14 to 17, brought together delegates and visitors from at least a half-dozen states and several provinces in Canada.

The Sunday afternoon service—devoted especially to the Centennial observance and one of the largest of the entire session—had an attendance of over 2,400. There were 665 cars parked on the church grounds and in an adjacent field.

Frank Wenger outlined the doctrinal position of the Church of God in Christ Mennonite, such teachings as the full inspiration of the Scriptures, the new birth, and the separated life.

The 82-year-old minister, John Becker, and Gerhard Giesbrecht told of their personal acquaintance with John Holdeman, founder of this branch of the Mennonite denomination. Both remembered Holdeman as a man of medium stature and an impressive speaker.

Daniel Koehn, speaking on "Growth and Vision of the Church," gave a brief review of the church's 100-year history. Established in 1859, the church experienced a modest but steady growth and today has 54 congregations and mission stations, and more than 6,000 members in Mexico, USA and Canada.

Tabor College News Three Named to Student Who's Who

Hillsboro, Kans. — The names of three Tabor College seniors have been selected for publication in the 1960 edition of *Who's Who Among Students in American Colleges and Universities*. They are Eunice Wichert, Fairview, Oklahoma; David Wiebe, Hillsboro; and Paul Wiebe, Hillsboro.

Selections for this honor are annually made by a committee of faculty and students appointed jointly by the college administration and the Student Council. *Who's Who* candidates are nominated on the basis of their academic achievements, contribution to college life, and potential usefulness to society.

Work Days Earnings near Goal

Earnings by Tabor College students during this fall's annual Work Days (Continued on page 8-4)

Peace Conferences . . .

(Continued from page 1-4)

Some discussion participants from the West, however, questioned whether the Eastern churches would be willing to "repent" for what happened in Hungary. Perhaps, before one himself repents there is a tendency to call others to repentance first. It is probably significant that a world day of prayer on the Hiroshima anniversary was held but that few Western churches publicized it or observed it.

The major portion of these East-West discussions centered on the stand of the Christian church on nuclear weapons and their usage, as well as on war itself. One delegate asserted, ". . . from one pulpit nuclear armament may be denounced as sin while from another declining support of nuclear armament may be declared sin. Can two pastors with the same church blatantly contradict each other on so central an issue without disrupting the unity of the church?" The Christian church must take a definite stand on the problems facing it, for only in that way can

the church be most effective.

The Prague Conference issued a "Message to all Christians" which included statements such as "let us renounce above all the Cold War, through which evil acquires the appearance of good . . . It will be its task (through the cooperation of all churches) to help in the establishment of a lasting peace and the conclusion of treaties to this end, to work for general disarmament, especially the removal of nuclear armaments, and through this all to solve the understanding and reconciliation between the nations."

Many leading Christians have in recent times expressed themselves as ready to denounce all war and to call Christians to oppose war independent of the state position. The pervading thought on the matter within the church, irrespective of political affiliations, portrays a growing willingness of Christendom to work for a lasting peace based upon an understanding of Jesus Christ.

Most Western churches and church leaders have strong reservations to encounter of the East-West Theological Peace Conference kind. Some problems involved in the East-West discussion seem almost inevitably inherent.

One of these is trust. Can "Communist churchmen" really be trusted? Or are they merely using the universal longing for peace as a propaganda weapon? The Eastern churches seem less willing to repent for Hungary than for Hiroshima. Professing the common guilt of mankind, they ask us to be willing to remove the beam from our own eyes before we attempt to pluck the mote from our brother's eye.

Some feel further that the Eastern Christians are sincere but are being "used" by the Communist political leaders as a means to their own ends, as propaganda devices.

The effectiveness of these conferences may be limited. It may be easier for Christians gathered together to profess their guilt and reaffirm their oneness in Christ than for them to return to East and West, to their fear ridden, propaganda smitten states, and promote a Christian witness amidst those surroundings.

Mennonites claim divorcement from the state, consequently they often feel they have no personal responsibility for the actions of the state. Do Mennonites have responsibility, since they claim exemption under a higher authority, to meet with all Christians regardless of national backgrounds? Would Mennonites really be ready to see our country disarm unilaterally if there were no indication likewise? How inclusive is the Mennonite conviction on war? How strongly do we believe in the reconciliation possible through Christ?

Whatever our reaction to these East-West Theological Peace Conferences, it is good for us to know that Christians are coming together to think on militarism and peace. As nonresistant Mennonites we must strive to live lives of love and to present a clear, consistent witness to the world.

The Mennonite Brethren Bible College

extends a cordial invitation to all friends of the school to attend the following programs which will be rendered by the choirs of the college, assisted by smaller musical groups. Kindly take note of time and place of rendition.

1. Oratorio Choir Program: "Elijah" by Mendelssohn.

Time: Saturday, December 12, 8:00 p.m.

Place: Elmwood Mennonite Brethren Church.

2. Christmas Carol Service: Songs by A Cappella Choir and smaller musical groups.

Time: (1) Sunday, December 13th, 9:00 p.m. (after the regular evening services)
(2) Thursday, December 17th, 8:00 p.m.

Place: In the Auditorium of the College. (81 Kelvin St.)

With Season's greetings to our many friends and former students,

On behalf of the College,
J. A. Toews.

Amish School in Ohio

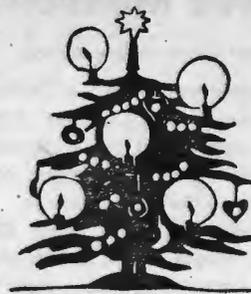
Sugercreek, Ohio. — The Old Order Amish of Ohio are operating 32 grade schools and 22 vocational high schools during the present term, it was reported here recently by Henry Hershberger of Apple Creek, a leader in the Amish school program.

The grade schools, averaging about 40 pupils each, are located in Wayne, Geauga, Tuscarawas, Holmes, Hardin, Stark and Cochocton counties.

About 350 pupils are enrolled in the vocational high school program which in many instances is carried on at the grade school buildings. This program includes grades nine through 12.

New school building regulations issued recently in Ohio will not affect the Amish schools at present, Hershberger stated, since they apply only to new construction.

A Maltese cross appeared intermittently in the sky over Washington for two hours during a dinner given by Russian Premier Khrushchev for American officials. Its appearance was a complete mystery as newspaper investigations failed to disclose any human source such as was responsible for the Latin crosses appearing at the premier's arrival and departure.



Christmas Gifts of Great Value

Archaeology and the Old Testament

By J. A. Thompson. 117 pp.

The author is not only someone who has studied archaeological writings — he has taken part in excavations. From his experiences and his wide knowledge of the subject he has written on: Biblical Archaeology Today; Abraham the Migrant; In the Land of the Pharaohs; From Egypt to Canaan; Settling Into the Land; One Nation — One King; The Kings of Israel; The Kings of Judah. . . . \$1.50

The Dawn of World Redemption.

By Erich Sauer. 200 pp.

Those who have delved into Sauer's books in German know their unique quality and appreciate Sauer's thorough study of the Bible. Now this is available in English. The translation is by G. H. Lang and has been carefully read and corrected by Erich Sauer himself. F. F. Bruce, eminent English theologian, says in his foreword:

"We have nothing quite so good, as far as I know, by way of a handbook of evangelical theology based, not on the logical sequence of most credible statements and dogmatic treatises, but on the historical order exhibited by the Bible itself." . . . \$3.00

The Triumph of the Crucified.

By Erich Sauer. 200 pp.

In The Dawn of World Redemption Sauer discusses the theme of world redemption as revealed in the Old Testament. In this book he explores and expounds the fulfillment of world redemption in the historical appearance and work of the Lord Jesus Christ. This book contains 3700 Scripture references to aid those who really want to study the Bible . . . \$3.00

From Eternity to Eternity.

By Erich Sauer. 200 pp.

This book contains an outline of the Divine purpose. The three parts deal with God's plan of salvation in Christ, the Bible as the record of God's dealings with man, and the coming kingdom of God, with objections considered. It is the translation of a book that appeared in Germany toward the end of 1950 . . . \$3.00

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3807—Text edition, gold edges, black genuine leather . . . \$10.00

2807X—Text edition, India paper, limp style, genuine leather . . . \$9.00

2808—Text edition presentation page, maps, overlapping covers, illustrations, genuine leather binding . . . \$7.50

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FOREIGN MISSION NEWS

Latin America

Our mission in Asuncion, Paraguay, observed another baptism on October 25. At this occasion 10 souls were baptized in the Paraguay River and added to the local congregation. According to the words of Christ, the regeneration of the human heart is a miracle. A special matter of rejoicing at this baptism was the salvation of a whole family. Of a family of six the five adult members were baptized at the same time.

The Curitiba, Brazil, Mission Church anticipates one of the largest baptisms in its history on December 6 as a result of recent revival services. Beside a number of the older children from the home, there will be many baptized from the neighbourhood who have found forgiveness of sins through faith in the shed blood of Jesus Christ.

The missionaries in Brazil are of the opinion that a small bus should be obtained for use in the extension work. Occasionally groups go to the interior to visit the cities and towns for evangelistic services and Bible distribution which makes it necessary for them to sleep in the vehicle, since places are not always available where they can remain for the night. Since the acquisition of a bus involves considerable financial outlay, it is recommended for a special item of prayer to see whether such funds will be forthcoming. The great objective of the extension work is to bring the Gospel to the people whose hearts are now open for it.

Five thousand copies of the Bible were brought to the Curitiba mission which will now be distributed over the city and neighbourhood.

Those who will have a part in the distribution of these Scriptures are thrilled to be able to tell the people that now they may have God's Word in their own hands to read for only 30 cents a copy.

The Protestant church in Uruguay has enjoyed perfect freedom for the past 13 years. Religious liberty has not been a theory alone, but also a fact. In recent months, however, opposition has been felt from ecclesiastical authorities by means of radio and by open acts of violence directed against local congregations. Pray that religious freedom may be preserved in Uruguay, so that channels may remain open for the proclamation of the Gospel in that nation.

The Istmina church in Colombia had the joy of baptizing and accepting as members three young people on September 27. It was a privilege to have Brother and Sister H. K. Warkentin with us on that occasion also. Ivio Mosquera was saved the latter part of 1958 through the reading of a New Testament given to him. He has had a consistent testimony since then. Maria Mosquera made her decision for the Lord in the evangelistic campaign this last May. She comes from a non-Christian home in a distant village. Evi Mosquera has been a Christian for a number of years and has had the Christian influence of a grandfather and two brothers. Pray for our young people that they may count it a privilege to testify for the Lord and serve Him faithfully even in trying circumstances and in an ungodly atmosphere. —Vernon A. Reimer

India

Two missionary families are scheduled to depart for service in India in January: Jake Friesens from New York on January 15,



Brother and Sister Albert Enns, left, with the 10 persons baptized on October 25, 1959, and added to the M. B. Mission Church in Asuncion, Paraguay.

Paul Hieberts from New York on January 25.

Sister Henry G. Krahn has entered a hospital at Vellore, Madras, India. Apparently the doctors at Jadcherla and Hyderabad City were not able to find the cause of her internal bleeding and high blood pressure. Sister A. A. Unruh is also not well and may need some special hospitalization. Both of these workers are commended to earnest intercession on the part of the churches here in the homeland.

Mahbubnagar station in India reports that the over-all operation of the school program and boarding facilities has been turned over to a managing committee of our Indian brethren. Included in this managing committee are the headmaster or superintendent of the school, the resident pastor who is also the chaplain to the students, the principal of the school and one other representative of the faculty. This move is in line with our general indigenous principle in India and makes it possible for the missionary to work with the nationals on the basis of collaboration rather than on the basis of administrative oversight. The Indian brethren are glad and willing to assume this responsibility and look upon the missionary as their counsellor whose advice they value. The responsibility for the administration, however, is their own.

The radio evangelistic programs prepared by our India mission are being blessed by the Lord, Who is being exalted in the messages and programs over the air. According to letter response it is estimated that the listeners to this program may be all the way from 50,000 to 80,000 persons. This ministry has a great potential and is worthy of our earnest intercession.

Sister J. H. Lohrenz, returned missionary from India living at

Fresno, Calif., has improved somewhat following a recent cerebral hemorrhage, and was at home at this writing. May we remember her as well as Brother Lohrenz in our prayers.

Europe

The condition of Gary Neufeld, son of Brother and Sister Abr. J. Neufeld, continues to be serious. The physicians have suggested further surgery. May we continue to intercede that the Lord will give needed grace and wisdom to the family members residing at Steinbach, Man. Brother Neufeld has returned from Austria to be with the family.

Brother H. H. Janzen was invited by the conference of Mennonite churches in Switzerland to serve at a conference of their ministers. It was possible for him to accept this invitation and serve in the ministerial course at Bienenberg October 19 to 23. Brother Janzen lectured twice a day on homiletics and pastoral theology. In the latter course he took up I Timothy. About 50 ministers attended from Switzerland, Alsace and Southern Germany. The conference was enjoyable and profitable, Brother Janzen reports.

The U.S. crime rate was the highest in history in 1958, according to FBI reports. A total of 1,553,000 offenses were known to police, an increase of 131,000 or 9.1 per cent over the previous record set in 1957. The FBI said there were 8,182 murders, 14,563 rapes, and 113,569 other assaults committed in the year.

Alcoholics committed to American's mental hospitals and psychiatric wards are increasing at the rate of nearly 10,000 a year, a WCTU officer says.



Brother Vernon Reimer and three baptismal candidates at Istmina, left to right, Evi Mosquera, Maria Mosquera and Ivlo Mosquera.



THE Young Observers

Let's Visit a Minute

Hi, Boys and Girls,

Do you all have a telephone in your home? Very likely you have. Now long distance is calling you. It is your dearest Friend. He has been looking for you for a long time, but you were always too busy for Him. You always had other places to go to and other people to see. He would very much like to speak with you about your happiness and future.

Who is so much interested in you? It is Jesus, the Saviour of men. He is also the one who steers the ship of life of those people who have asked Him to be their Captain.

Is Jesus also the Captain of your ship of life? The rolling waves will pull you down into the bottomless sea, if you do not ask Jesus to take over!

But the Captain is still calling you. Invite Him to get into your ship of life and He will take you safely to the shore, to heaven. No ship has ever gone down when He was the Captain. He speaks to the troubled waters and they are hushed. Jesus can take away your sins which trouble you just like the waves of the sea trouble those who are in the ship.

Won't you give Him a chance? Ask Him to come into your life, to forgive you your sins and to take over completely, and your biggest trouble is over. Jesus said, "Come unto me, and I will give you rest."

This time a guest is writing instead of Aunt Anne.

How Captain John Coutts was Saved

He was a wild, swearing tyrant of a sea captain, but on one voyage he was taken ill and lay on his back in mid-ocean, death staring him in the face. He winced in the presence of death, and fear of "the beyond" took fast hold upon him. At last he sent for the first officer and said, "Williams, get on your knees and pray a bit for a fellow; I'm awful bad, expect I'll go this time."

"I'm not a praying man, captain; can't pray."

"Well, bring your Bible and read me a bit—for my rope's about run out."

"I've no Bible, captain."

"Well then, send the second officer here, perhaps he can pray a bit."

The second officer then stood by his bunk. "Say, Thomas, I'm afraid I'm bound for eternity this trip; get down and pray if you can."

"I'd do it, captain, if I could," said the second officer, "but since I was a lad I've never prayed."

"Have you a Bible, then?"

"No sir."

"Then tell the third officer I want to see him," said the captain.

The third officer was like his superiors, could not pray, nor did he have a Bible.

Alas, for the dying captain! They searched the ship for a man that prayed or had a Bible. At last one of the men came and said he had seen a book like the Bible in the hands of the cook's boy, Willie Platt. "Just see if he has one," said the captain.

"Sonny, have you got a Bible?" "Yes," said the boy, "but I only read it in my own time." "Oh, that's all right, boy. Fetch it and sit down

here and find out something that will help me. I'm going to die. Find something about God having mercy on sinners."

Poor boy! He didn't know where to read, but remembered his mother had oft made him read the 53rd chapter of Isaiah. Willie turned to that chapter and read. When he got to the 5th verse: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes are we healed," the captain, who had been listening for his life and realizing that he was certainly having his last chance, said, "Stop, boy, now that sounds like it; read it again."

Once more Willie read those words, "He was wounded for our transgressions, was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes are we healed." "Aye, boy, that's good, that's it." Willie then got braver, and said, "Captain, when I was reading that verse at home, mother made me put my name in it, may I put it in now just where mother told me?" "Certainly, sonny, go on, put your name in just where she told you."

Reverently the boy read: "He was wounded for Willie Platt's transgressions, He was bruised for Willie Platt's iniquities: the chastisement of Willie Platt's peace was upon Him, and with His stripes Willie Platt is healed."

By then, as Willie finished, the captain was half over his bedside, and eagerly said, "Boy, read again and put your captain's name in, John Coutts, John Coutts."

Then the boy read: "He was

wounded for John Coutts' transgressions, He was bruised for John Coutts' iniquities: the chastisement of John Coutts' peace was upon Him; and with His stripes John Coutts is healed."

When he had finished, the captain said, "That'll do, boy, go on deck." Then he lay back, having heard those glorious words ringing in his ears. He repeated them over and over, putting his own name in, and as he did so, the joys of heaven filled the heart of a new-born soul. Another poor sinner for whom Christ died had now believed Him and received Him. We read, "As many as received Him, to them gave He power to become the sons of God."

A few days later the captain passed away, the body was rolled in canvas and let over the ship's side into the ocean, there to remain till Jesus comes, and the sea gives up its dead. But before his spirit took flight, John Coutts had witnessed to every man aboard his ship, that Jesus was wounded for his transgressions, was bruised for his iniquities, and by His stripes, he, John Coutts, was healed.

Think, reader! "God commendeth His love towards you, that while we were yet sinners Christ died for us." Can you not also thank Him for thus suffering as your Substitute on that wooden cross at Calvary?

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Belgian Congo

Concerning the political situation in the Belgian Congo, Brother Henry Brucks writes as follows on October 31: "There is the feeling that the governing authorities will be able to maintain order, but they have also given precautionary measures in case matters get out of hand. The first general voting in which the Congolese will elect their administrative authorities on the territorial level begins on December 6 and is to end on December 20. So much will depend on these days. The Provincial Council is then to be elected in March of next year, and later on the General Council. January 13 is in a way a landmark for the Congolese because it was on this date that independence was promised to them for the first time. Ecole Belle Vue missionary children's school was going to close this semester on December 9. Today the Congo Inland Mission announced that their field committee had requested to close school one week earlier so that the parents could get their children home before December 6."

In the Belgian Congo during the past two weeks violence has con-

tinued in the Stanleyville area as general disruptions have plagued other parts. The present crisis in Congo is seen by many observers as the aftermath of Belgium's own confusion on Congo affairs. In September King Baudoin accepted the resignation of Maurice Van Hemelrijck, Minister for the Belgian Congo. Mr. Van Hemelrijck, who is popular with the Congolese, became unpopular with the Belgian government when he announced without government approval that he favored the formation of a provisional central government for the Congo by next March. Under Mr. Auguste DeSchrijver, new Minister for the Belgian Congo, a firmer policy toward the Congo seems to be shaping up. Such a policy is designed to see the Congo safely through the December elections in which the Congolese will choose local and territorial representation. Early in November Stanleyville was the scene of violent rioting and the city had to be brought under martial law. The unrest of the Congo has spread to the Ruanda-Urundi protectorate, where serious tribal clashes have threatened to develop into civil war as Bahutu tribesmen attacked the Watusi villages. Belgian-officered native troops have been unable to cope with the situation. In the face of mounting unrest, the Belgian government has announced a reform program designed to give greater freedom to Ruanda-Urundi kingdom. The first step will be to set up separate local governments for the Kingdom of Ruanda and Urundi.

According to figures released from a book by Kingsley Davis, the population of the under-developed regions of the world has increased by 70.5 per cent in the 40-year period between 1920-1960 while in the developed regions the increase has averaged 41.1 per cent.

Letters from our Congo missionaries continue to report on the implications of the rising political and racial tension. May we therefore intercede in a special way for the Congo, its Christians and other people and the missionaries. The government expects a crisis in December and on into January. An election for the territory is to be held on December 6 and in January the revolutionaries are demanding independence.

Brother and Sister Harold Fehderau arrived in Belgian Congo on October 4. Their time since then has been spent in orientation, becoming acquainted with our mission work in the Congo and in getting settled at Palabala in western Congo, which is 17 kilometers (approximately 10½ miles) from the seaport of Matadi. They will spend the coming months studying the Kikongo language on the American Baptist Foreign Mission Society, which is in the center of this language area.

But Not Forsaken ☆

by Helen Good Brenneman

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(37th Installment)

He walked out, wondering if it was because he had not yet gotten his land legs that he felt so wobbly, or perhaps that he had had only one meal all day, or that thoughts of Christmas were thoughts of home and Maria and the children. How would they be spending Christmas? Even with his trek behind him, arriving at a place where there were others of his kind, Hans could not feel truly cheered when he remembered his family. No, his heart would never be light, knowing that they were hungry, cold, and overworked. There was only one thing that brought him hope since that awful night almost two years ago, and he reached his hand into his pocket to be sure the little volume was still there. In recent months it had become more prized than his identification card. Two years: Maria would be almost forty, Hans twelve, Rosie ten. If Lenie had lived, she would be—

Hans quickened his pace. He couldn't stand to go on thinking; he might remember that last Christmas they had spent together, materially poor, but together. He paused and blew his nose on the tattered handkerchief he had laundered for the trip.

The street was not well lit, but through the windows of the homes along the way he saw festivity, family life at its best. There was laughter and fun, though Hans knew that there were no delicious pastries nor fine gifts to be had this Christmas. One window radiated so much joy that he stopped to rest a moment. Although he knew he shouldn't do it, he tiptoed as close as he dared and gazed through the pane, noticing that the family sat circled around the father, listening contentedly to the reading of the sacred story.

Churches in the town were ringing their bells, the peals spelling out long-forgotten melodies. Further in the city the street lights made glistening the snow beneath Hans's feet, and here and there a stranger hurried home. No one wanted to be on the streets on this night of the year. Except for the occasional street light, Gronau was like a city deserted, its rambling, crooked business section dark and lonely. At last Hans arrived at the main street and turned the corner as he had been directed. His steps became lighter as he realized how near he was to his destination.

Would the people there really care? Was there genuine love

awaiting him? Sometimes, many times, he felt that no man cared for his soul. But this was Christmas Eve—

Then there was the sign, only a simple wooden one to be sure, but bearing the welcome words, Mennonite Central Committee of the United States and Canada, in bold, black letters. He passed through the heavy iron gate and slowly mounted the few steps to the porch. Everything was quiet, as though no one was there. Inside the entrance was a light, and at his knock a young man came to the door.

Hans stepped inside. That the chap was a Mennonite he was sure; in Platt Hans told him about the long road behind him and his hopes for admission to camp. He noticed as he talked that on one arm the boy, certainly no older than eighteen, bore a simple band, "MCC Guard," and that the other sleeve of his drab coat was tucked neatly in his pocket. The absurdity of a gunless guard with only one arm later amused Hans, but at the moment his own need for companionship and friendly advice blinded him to such insignificant details.

"I can't admit you to camp, or anything like that, but you can hang around until the director or camp leader comes back from the program," the boy suggested in an accommodating manner.

"Everybody around here's at the Christmas program. I wish I could have gone myself, but someone had to stick around, and I will get my chance tomorrow. Say, you're probably hungry."

Hans got up from the staircase where he had sat down, suddenly realizing how weak he really was. But he was ashamed that he showed it.

"Look, Penner—that's what you said your name is?—we got extra rations from the government for Christmas. Take this. I had supper."

The guard reached his good hand into his right pocket and pulled out a chocolate bar.

"Are—are you sure?" The generous offer was almost too much for Hans.

"Friends, friends again." While he ate his chocolate, the first he had had for six years, he told the young Heinrich Hildebrandt about his border crossing, about how he heard of the camp in the first place.

The boy listened with more than casual interest. Though the stories were so often the same, each had

its own variation of suspense and danger, of escapades and miracles. His own day of miracles was not so far behind that Heinrich could not understand every emotion that shook the body of the older man across from him. He tried to guess how old Hans was, and judged that he was not far beyond the thirties, though he had prematurely gray hair.

"Say, listen," Heinrich said at length, when Hans had finished his chocolate bar and the condensed story of the past years of his life, "by this time the program will have barely started, probably won't be any further than the devotional service. Would you be interested in going? It would do you good. After all, this is Christmas Eve."

"Yes, I hardly realized it until the station agent wished me a blessed Christmas."

"Did you have a family?" Heinrich had no sooner asked the question than he regretted it. Of course, a man as old as Hans would have had a family. How could he have been so tactless as to bring up this subject? Accepting the nod as an answer, Heinrich hastily began giving Hans instructions for finding the old theater where the services were being held.

When Hans arrived at the theater, only a few blocks from the camp itself and back in the same direction from which he had come, the snow was swirling and the wind almost bitter. He pulled his collar closer around his neck and walked briskly to the door. Then he paused, bowing his head as he heard the song, "So nimm denn meine Haende" ("Take Thou my hand, O Father, and lead Thou me, until my journey endeth, eternally. Alone I will not wander one single day; be Thou my true Companion and with me stay").

Was he dreaming? Were these the voices of his own brethren? Were they doing this unhindered? Was this heaven? His wobbly legs and his still empty stomach assured him that he hadn't reached heaven yet. Inconspicuously he stumbled to the back row, sighing at the beauty of the two large Christmas trees in front, decorated with candles which gave the only light to the impressive scene that followed.

Hans looked about him, speaking to his neighbor in Platt, discovering that there were probably six hundred people in the large room. Then the program began, as three boys in succession recited loud and clear, their hands stiffened to their sides, their shoulders thrown back. When their pieces, lovely little poems about Christmas and God and home, were finished, they bowed politely, some of them very low indeed, and hurried off the platform. One fellow got quite mixed up and bowed at the wrong time, an effect so comical that the boys and the audience could not help laughing. Small girls, too, gave their pieces

distinctly, uninhibited by stage fright, and afterward remembered their graceful curtsies.

When about twenty minutes of these recitations were concluded, the schoolteacher announced that the whole congregation would sing "Silent Night." Hans could not sing, but in the trembling loveliness of that moment, he thought he felt the presence of the Christ-child with him and the noise of the angel wings above. The songs by the young people, who stood to the right of the platform, were likewise sweet, and, it seemed to Hans, celestial in quality.

After the singing had ended, Hans noticed that there was a great deal of commotion on the platform, scenes being set up, costumed children slipping here and there to get into their proper places. He leaned forward, cupping his chin in his hand, watching the excited movements of the children. Where had they gotten those original costumes? No doubt the robes the shepherds were wearing were old blankets salvaged from possessions the refugees had dragged along with them from the East. One little angel almost tripped with her candle.

Hans shifted uneasily in his chair. He wished he were not sitting so far back. A fellow older than his Hansie reminded him of the boy, standing proudly on the platform as King Herod and blaring out with dramatic cruelty the words of the wicked king. Of course, Hansie had a voice almost like a girl, while this fellow had a course, uncertain voice already deepening. But it was his mannerisms under the heavy costume that reminded the lonely man so much of his lost son.

The play lasted about fifteen minutes, and was followed by several other selections from the choir. Hans leaned back and drank in the words. Physical hunger had long since given way to the need of his soul, and he was being fed in a way that he had not dreamed. He was sorry when the voices ceased singing, though the poems the children gave were touching and beautiful. Closing his eyes, he listened as three schoolgirls took turns reciting verses in a homespun poem, full of the deep longings of a refugee.

All of a sudden Hans opened his eyes with a start. That voice! Not quite like hers, yet almost. One freckle-faced (he was sure she had freckles) little girl with long, auburn braids had stepped out from among the others to say her verse. The way she pronounced her words, the slow, lovely rhythm of her voice, brought Hans to his feet. Pushing his way up the aisle, he strained to see her better. It was Rosie! Of that he was sure! He dropped into an empty seat, leaning forward to hear the words,

(To be continued)

MCC

news & notes

Haiti

On Dec. 7 an MCC-administered hospital will open at Grande Riviere du Nord in northern Haiti. With the hospital's opening will culminate several months of negotiating, planning, renovating and arranging. What will function as the hospital building was constructed five years ago by the Haitian government but has never been used. The hospital's 16 beds have remained empty, even though medical service is desperately needed.

The hospital has been made available for five years on a rent-free lease basis. While the Haitian government is providing a limited grant for the purchase of medicine and supplies, U.S. Point Four has equipped the hospital, and MCC will be responsible for the medical program. In July an arrangement signed between MCC and the Republic of Haiti presented the opportunity of operating the unused hospital which had existed without staff and without funds in spite of obvious medical need.

To include both curative and preventive medicine, the medical program will be supervised by Dr. John M. Bender (Snowhill, Md.). He and his wife Naomi have been serving in Haiti since September, receiving medical orientation and

seeking to establish the hospital program at Grande Riviere prior to its opening to the public in December.

Nurses helping in the hospital are Sister Hilda Mueller (Newton, Kans.), Ann Eby (Paradise, Pa.) and Fannie Bontrager (Buffalo, N.Y.). Miss Eby has been in Haiti VS serving at Hospital Albert Schweitzer since July, Sister Hilda since October helping ready the new hospital. In charge of hospital maintenance is Dietrich Stoesz, Jr. (Mt. Lake, Minn.).

In addition to clinic and hospital services, the hospital will emphasize an out-patient clinic service. The entire medical program will be carried out in connection with the Haitian department of public health according to the MCC-Haiti agreement.

MCC has 18 workers in three agriculture and medical projects in Haiti; in addition to the Grande Riviere du Nord program, there are projects at Petit Goave and at Hospital Albert Schweitzer, both of which have been in progress for almost two years.

With the opening of Grande Riviere hospital doors comes the inauguration of an increased emphasis on medical, agricultural and educational assistance as well as a more intensified Christian outreach program which is so badly needed for the Haitian people.

Akron

For more than 32,000 youngsters around the world, Christmas, 1959,



Eleven VSers and one Paxman completed orientation school November 19 before going to their various voluntary service assignments.

From left to right 1st row: Mrs. Dewayne Pauls (GC) from Newton, Kans., assigned to Akron headquarters as secretary; Esther Neufeld (GC) from Inman, Kans., will be at Boys Village, Smithville, Ohio; Leora Hostetler from Smithville, Ohio, is a secretary at Akron Headquarters; Paxman J. Lester Groff (MC) from Lancaster, Pa., will serve in the Jordan MCC program. Joanne Esh (MC) from Cable, Ohio, will serve on the Akron housekeeping staff. Rosemary Miller (MC) from Phoenix, Ariz., as Akron secretary. — 2nd row: Dewayne Pauls (GC) from Newton, Kans., will serve his alternative service period in the Akron Travel Service office. Charles Penner (GC) from Beatrice, Nebr., will serve at the National Institute of Health, Bethesda, Md. Glen Martin (MC) from Mt. Joy, Pa., will be at the Ailsa Craig Boys Farm, Ontario, Canada. Alvin Jantzen (GC) from Plymouth, Neb., has been temporarily assigned to Akron; Anita Koslowsky (MB) from Abbotsford, B. C., will serve at Akron headquarters secretary and Homer Schwenk (MC) from Quakertown, Pa., will serve at the National Institute of Health, Bethesda, Md.

Included in the November 11-9 preparatory service school was an emphasis on Mennonite history, on the Church's nonresistant testimony, on the voluntary service philosophy and living and on MCC history and philosophy.

will be more joyful because they will receive Christmas bundles.

Need, resulting from emergency situations or prolonged poverty, has called forth these bundles for boys and girls in four major world areas. Children in Europe will receive 8,477 bundles, the Near East 4,481, the Far East 18,914 and South America 498.

A breakdown of the 32,370 Christmas bundles sent overseas further illustrates their broad distribution. Bundles went to 11 countries, with Far East countries receiving almost half of the total shipment: Hong Kong 6,639, Korea 6,139, Austria 5,122, Jordan 4,481, Vietnam 3,369, Germany 3,191, Japan 1,008, Formosa 966, Java 793, Paraguay 498, France 164.

This year about 5,000 more bundles were distributed than in 1958, when 26,000 were presented to children in eight countries.

Bundles are collected and distributed as a personal expression of Christian love without mere seasonal motivation. Lasting, personal friendships have resulted from the receipt of a Christmas bundle. MCC's European area director has said: "Of all material aid projects, this one is a bridge from the material to the spiritual, from our gift to God's gift."

Ottawa

Canada Approved for MCC Trainees

Canadians will be able to participate as sponsors in the 1960-1961 MCC international trainee program. In early November Canada approved the entry, on a temporary basis, of six of approximately 45 young people to come to North America in August, 1960. Their approval resulted from negotiations

between Canadian immigration officials represented by Colonel Luvel Fortier and MCC represented by Rev. J. J. Thiessen and Harvey Taves.

The six trainees will live with Canadian Mennonite families and become acquainted with as well as participate in the social and religious activity of the community in which they live.

According to the Mennonite Central Committee agreement with Canada, Canada will accept a limited number of trainees from five countries: Germany, Netherlands, France, Switzerland, Luxembourg.

Tabor College News

(Continued from page 3-4)

Days had reached a total of \$3,736.48 by November 23. This figure is expected to increase as students who were unable to work during the two-day work days turn in funds earned for the project subsequently.

Goal for this year was \$3,800, and indications were that the goal would be reached and surpassed. The figure compares with earnings of \$3,443.53 last year and represents an all-time record. All proceeds go into the Student Center Building Fund.

Tractor Kills Farmer

Grunthal, Man. — A 23-year-old farmer was killed when his tractor rolled over and crushed him on a municipal road near St. Pierre, Man.

George K. Friesen of Grunthal, was pulling a hay rig when the left wheel of the tractor went off the shoulder of the road, causing the tractor to roll, RCMP said.



Top: Grand Riviere du Nord Hospital, Rear.
Bottom: Grand Riviere du Nord Hospital, Inside the "U"

Edward Horch's Funeral

Our father, Edward Horch, was born in Alexanderfeld, Russia, on April 14, 1876. On November 28, 1902, he was united in holy matrimony to Katherina Esslinger, who died December 5, 1956. Our parents lived in Russia until December, 1909, when they moved to Winnipeg, Manitoba, where the family has since then resided. Ten children were born to this union of whom six are living. In the summer of 1914 our parents were received into the fellowship of the Mennonite Brethren Church, Winnipeg, on confession of faith and baptism.

Father's interest in church activities centered around the encouragement of music making, an influence that has left its mark on both his children and grandchildren. For many years he was happiest when surrounded by the family's Sunday evening after-church music making. Father was at the piano and each child played an instrument while mother sang. Many hours of happiness are centered in these memories. We, as children, are grateful for this influence which often became for us an altar of worship and dedication to service in the ministry of song. In this sense his spirit lives with us and will continue to motivate us for the highest aspirations of spiritual communion.

Father enjoyed fairly good health until several years ago. He spent the last three years of his life in Morden at the Tabor Home, where he was happy and content. Here he was also an active member of the church.

In February of this year his health began to fail and on November 28 at 1:30 p.m. his spirit quietly went to be with his Lord. He reached the age of 83 years and

seven months. He leaves to mourn five sons, one daughter, five daughters-in-law, 29 grandchildren, and five great-grandchildren.

We do not mourn as those who have no hope but are confident that "Death is swallowed up in victory, and thanks be to God who giveth us the victory through our Lord Jesus Christ." One of father's favourite hymns was "Welkt Erdenfreuden hin, Jesus ist mein."

Funeral was held from the Elmwood M. B. church, Winnipeg, with Rev. Wm. Falk officiating, assisted by Rev. I. W. Redekopp. Brother David Falk served by singing two solos.

Even if you are bearing a cross, there is no need to be cross.

God never imposes a duty without giving time to do it.

—John Ruskin.

On the Horizon

GERMAN CHRISTMAS PROGRAMS of the Manitoba Mennonite Schools shall be heard over radio station CFAM every Sunday from 6:30 — 7:00 p.m. in December of 1959.

December 12. — Oratorio Choir of the M.B. Bible College will present the "Elijah".

December 13. — Christmas Program by the Mennonite Brethren Collegiate Institute in the South End M. B. church, corner of William and Juno, Winnipeg, at 7 p.m.

December 17. — A Christmas Carol Program in the M.B. Bible College auditorium.

LORNE A. WOLCH

B.Sc., R.O., O.D.

Optometrist and Optician
Eyes Examined

272 Kelvin St., Elmwood
Phone: LE 3-1177

ANOTHER

Christmas Carol Kauffman STORY

"FOR ONE MOMENT", a new continued story by Christmas Carol Kauffman will appear in the *Youth's Christian Companion* in 43 installments from January 3 to October 23. This is a true life story of Herbe and his struggle to find God. Herbe was born in Germany during World War I. Later after many disappointments in his early life he became an ardent worshipper of Hitler and fought in World War II. While facing a Russian firing squad he prayed to God and was miraculously saved to become a living testimony of the grace and mercy of God. Other successful stories by Mrs. Kauffman have been, *Not Regina*, *Hidden Rainbow*, and *Unspoken Love*. If you've enjoyed them you certainly will want to read this new one. Subscribe now and receive the first chapter of the new story. Yearly subscription rate — \$1.90. Bulk rates for Sunday schools sent on request.

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BIBLE CENTERED BOOKS

The Challenge of

Christian Stewardship

By Milo Kauffman. 180 pp.

What Christian stewardship means in everyday life is important. From his wide experience the author of this book speaks of time, of man's talents, his ambitions, his work and his money. He speaks of giving and saving; of investing and spending and earning. And he also devotes considerable space to the motivations for good stewardship.

This book will be of special interest to pastors, for what the church knows about stewardship is largely a result of your teaching. You will find this book a helpful source book of ideas and insights on the whole subject of stewardship\$2.50

day's prophecy; tomorrow, today's prophecy will become history. Therefore history and prophecy are but different aspects of the same process, and must share a common origin and end. This book seeks to show that Biblical history and prophecy point to a Divine movement within and behind the flow of human affairs, and have their common origin in the purpose of God as it culminates in Christ.

Price: \$1.90

The Suffering Saviour

By F. W. Krummacker. 440 pp.

This book has been called the richest series of studies on the sufferings and death of Christ to appear during the entire 19th century. It is considered one of the greatest devotional classics of all-time, for it throws brilliant light on every detail of the last week of Christ's earthly ministry, with seven chapters devoted to the seven words from the cross alone.

The vividness and beauty of Krummacker's style, together with his crystal-clear simplicity, make this a volume entirely free from theological verbiage, and suit it for the average Christian, as well as advanced students of the Word of God.

Price \$4.00

In the Arena of Faith.

By Erich Sauer. 188 pp.

The need for a revival, a spiritual awakening of God's people, and the possibility of this through Jesus Christ, animates this book. Erich Sauer writes in the Preface:

"That is the message of this book. It is at the same time my personal testimony. It differs from my previous books... in that those dealt with the general lines of development of God's plan of redemption, but this bears testimony chiefly to our personal experience of salvation."

"Here," says F. F. Bruce, "is a real stimulus for Christian faith and action."\$3.00

Fundamentals of Faith in Question and Answer From

This booklet can take the place of the Catechism, for it gives answers to doctrinal and practical questions in question and answer form. It has been published by the Mennonite Brethren churches of the Southern District Conference in the United States. Used by pastors in instructing new converts and baptismal candidates.

Price: 35¢

Christian Maturity

By Richard C. Halverson. 137 pp.

Dr. Louis Evans says of this book: "It is written for a day when innumerable people are, as the author says, 'fed-up with Christianity' because they believe they have seen it bog down, fail, or cease to function mightily... In a time when the spirited search is for power and performance, this work carries with it a thrilling answer—an old one, and a forgotten one—and in it is the contemporary solution of much of our failure in the realm of the spiritual." Written for Christians who are looking for maturity in their faith.

Price: \$2.50

The Ministry of the Holy Spirit

By A. J. Gordon. 225 pp.

This book is a spiritual classic, breathing the spiritual vitality of the saintly author and his great contemporaries, Spurgeon, Moody, Meyer and Maclaren. It remains original in spiritual insight, fertile in suggestiveness and extremely helpful in its clear presentation of a subject which to many has seemed obscure.

Price: \$2.00

History, Prophecy and God

By Robert Rendall, 126 pp.

Today's history was yester-

John Ploughman's Talk

By C. H. Spurgeon

For most readers it would be enough to say that this book was written by the Prince of Preachers, C. H. Spurgeon. Others might be interested in the subtitle: *Plain Talk for Plain People*. In case you are in doubt about its popularity, you'll be surprised to know that this 157-page paperback book is in its 539th thousand. Two of the most fascinating chapters are on *Religious Grumblers* and *On Gossips*. Others discuss the minister's appearance, making debt, men with two faces, good advice for wives, etc.

Price: 75¢

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The Teacher as a Missionary

(Continued from previous issue, page 5)

III. A teacher can be a missionary through what we may call his public influence. Frequently teachers have leading roles in community life. In rural areas especially, teachers generally have a higher education than the average citizen. We thus have an articulate voice in formulating and expressing public opinion, and in some cases directing it. Take a case in point: It is an acknowledged fact that when the Manitoba government drafted the recent legislation in the field of education, it was guided in many details by the brief submitted by the Manitoba Teachers' Society to the Royal Commission. There is a strong contingent of Christian teachers in the Manitoba Teachers' Society, and a number of its very active locals are predominantly Mennonite, which of course cannot be equated with "missionary." But without doubt, we have numerous evangelical Christian teachers with a strong voice in the policy-making of certain locals and the MTS as a whole. The question is, in which direction do we throw our influence here? Do we press the Great Commission of the One who sent us, or do we see only the opportunity of pressing an advantage for material or professional benefit? And apart from this one example, we do well to remember that though we are servants of the public, we frequently have a definite influence on it, which should be used to missionary advantage.

IV. The missionary outreach beyond our Mennonite circles, is a matter of concern for our churches as a whole, but merits mention here, since it involves us too. I consider it a most telling indictment of our churches that after so many years in Canada our ranks include so very few names other than those of traditional Mennonite origin. In addition, we are not getting into our churches many who were born but not born again Mennonites, although I cannot quote figures to show the correlation between our natural and our "supernatural" increase. I am not equipped to analyze the socio-religious causes for our failure to "proselytize", but venture to suggest a few reasons.

For one thing, I am convinced that insufficient or unbalanced missionary fervor is partly to blame. We have a relatively extensive foreign missions program, and rightly so, but recently we were told that the Manitoba M. B. Home Missions Committee has for years had funds allotted to projects for which they can find no missionaries.

Secondly, while we have a strong racial consciousness on one hand, on the other we have an inferiority

complex in certain regards. For a long time during the early history of the Anabaptists our fathers were persecuted. After that we were merely tolerated, and became "die Stillen im Lande," with a psychological complex that shrinks from imposing its beliefs upon others and extols religious toleration. As a result we tend to hide our light under a bushel, and are so tolerant of other people's religious beliefs as to let it impair our zeal for evangelism.

A third and closely related reason should be looked for in our characteristic Mennonite exclusiveness. We have built such elaborate walls around our traditional institutions to keep the world out of our churches, that we have thereby deprived ourselves of many opportunities of witnessing to our neighbors. Non-conformity is a biblical principle and is necessary for effective witnessing. In fact, separation from the world is for the express purpose of witnessing to the world, but have we not inclined toward making out of non-conformity a self-centred device for perpetuating our human, social institutions rather than a missionary instrument? One hesitates to mention the language problem, and yet to close one's eyes to it will not solve anything. While I greatly appreciate the German language and Mennonite tradition, I find unanswerable this argument of a non-Mennonite evangelical: "If, 30 years after your arrival in Canada, your churches conduct German schools in the name of religion, why didn't they teach English classes long ago to enable your people to spread their religion?" I repeat, this is no argument against German, it is an argument for the spreading of the Gospel.

We as teachers are expected to have a wider horizon than the layman. We have perhaps more opportunity than some to make contacts outside our circles and to be a witness there. I recall an official of the Department of Education trying to persuade a capable young Mennonite teacher to go out and teach in a non-Mennonite area. An inspector commented on the missionary attitude of so many Mennonite teachers. If he was correct, is this attitude not strong enough to make more of us go "without the camp?"

Teaching is a popular profession with us. Over several years the number of Mennonite names on the enrollment list at the Manitoba Teachers' College was consistently double the proportion of any other group represented. If over half of these Mennonites were Christians, as I think they were when I was there, we should have a surplus of Christian teachers after the schools in Mennonite localities have been

staffed. Where did they go? How many of us are willing to go and teach in outlying districts, where perhaps we could help a struggling home missionary? We crowd toward the city. Are our motives in so doing missionary, or those of personal convenience? (It could be pointed out here that this challenge is by no means limited to our profession. Much could be said for this plan of having a number of families move out to some locality to start a church nucleus.)

In conclusion, let me throw out the challenge for a greater missionary zeal on the part of Christian teachers. At one of the University Extension courses in Education a professor recently told us, "Let's face the fact that some teachers are less missionary-minded than mercenary-minded; while many are in the profession with motives of service, others regard teaching as a stepping stone to something better, since teaching is one of the easiest professions to get into." We as Christian teachers must be concerned that this characterization does not apply to us. In Luke 4:20 we read of Jesus: "And the eyes of all in the synagogue (school) were fastened on him." The teacher will truly be a missionary when his main concern is to get the eyes of all those in his school to be fastened on Jesus Christ.

Mennonite Disaster Service Meets at Steinbach

A special meeting of the Manitoba Disaster Service was held in the Evangelical Mennonite church of Steinbach on Saturday, Nov. 28. The highlight of the meeting was the address given by Dr. Harold S. Bender, Dean of Goshen College Biblical Seminary.

Speaking of the Biblical basis of disaster service, Dean Bender made a plea for a theological orientation for all programs of social service. "I am not ready to let the liberals take over the field of social service," the speaker maintained. "Evangelical Christians must also be concerned about a witness in this area." Such a witness must, however, be the result of our relationship to Christ and an expression of the nature of Christ manifested in the believer.

Dr. Bender has been a leader in inter-Mennonite circles in the area of relief and peace activities. A member of the (Old) Mennonite Church, he is heard often as a speaker at inter-Mennonite rallies. Presently he serves as the chairman of the Mennonite World Conference.

Several reports were presented to the delegates of the conference, Mr. Wilbert Loewen presided at the meetings. The delegates represented all the major Mennonite groups of Manitoba.

FUTURE SUBSCRIBERS

Born to Mr. and Mrs. Gerhard Peters, Boissevain, on November 16, a daughter Mary Elizabeth Lorraine. A sister to Ernie and Wayne.

Born to Mr. and Mrs. Peter Klansen, Boissevain, on November 22, a son Leslie Peter. A brother to Cheryl.

OBITUARIES

Janis Friesen

Janis Friesen, 2, died on November 18. Funeral services were held from the Justice M. B. Church on November 21. Her parents are Mr. and Mrs. John Friesen, Moore Park, Manitoba. Rev. J. J. Loewen and Rev. Lawrence Warkentin were officiating at the funeral service.

Janis was the youngest one in the family. She is survived by her parents, three brothers, Ronald, Rodger and Wayne, her grandparents, Mr. and Mrs. B. B. Friesen, Winnipeg, and Mr. and Mrs. G. Goertzen, also of Winnipeg.

Mrs. Maria Rempel

Sardis, B. C. — Mrs. Maria Rempel, 74, born in Russian on July 19, 1888, passed away November 12 at the Chilliwack General Hospital. The funeral was held at the Mennonite Brethren church in Greendale, on November 16. Rev. Rudy Janzen assisted by Rev. H. Dueck was in charge.

Mrs. Rempel was married to A. Bergmann in 1905 who predeceased her in 1923. She remarried in 1946 to A. J. Rempel. Mr. Rempel survives her, also 2 sons, Abram Bergmann, Ont., Alex Bergmann, Brandon, 2 daughters, Mrs. George Willms, Moorepark, Man., and Mrs. Peter Dick, Vancouver, 11 grandchildren, 3 sisters: Mrs. G. Bergmann, Mrs. A. Schellenberg and Mrs. Frank Peters, all of B. C.

Young Husband Dies

Rosemary, Alta. — The young husband of a former Coaldale girl passed away suddenly on their farm in Rosemary, Alberta, on November 13. Abe Reimer, husband of the former Helen Baerg of Coaldale died while he was attempting to start a vehicle in his garage with the use of a blowtorch.

The cause of death was not immediately determined because it seemed that he could not have died because of injuries from burns. The funeral was held on November 17 at the Rosemary church. Mourning his sudden passing are his young wife Helen, her mother and brothers and sisters, as well as his parents and family.

COLLEGES AND SCHOOLS

M.B. Bible College

President J. A. Toews served as principal speaker at the Alberta Preachers' and Deacons' Conference, where he brought several messages on the topic of evangelism. He conducted a similar conference in British Columbia. The topics were related to evangelism in our churches and to reorientation in our ministry during this centennial year.

Rev. J. J. Toews completed a week of evangelistic meetings at the Elmwood Mennonite Brethren church. Later he served in similar capacity in the Coaldale Mennonite Brethren church. During the day he spoke to the students and faculty of the Alberta Mennonite High School.

Rev. Cornelius Wall conducted a week long Bible conference at Richfield, Pennsylvania. The congregation which is a member of the Eastern District of the General Conference of Mennonite churches heard a series of lectures on I Peter. Mr. Wall served the church as interim pastor during his student days at Princeton Theological Seminary.

Rev. H. R. Baerg conducted a Sunday School Teachers' Conference at Carman, Man.

Evening Classes Well Attended

Three classes are offered consecutively on Thursday evenings to students of the community. Romans is taught by Rev. J. J. Toews, Educational Work of the Church by Rev. H. R. Baerg, and Mennonite Brethren Polity by Dr. Frank C. Peters. Students regularly enrolled in day classes are permitted to take evening classes. Approximately 70 special students are also enrolled. These come from the city of Winnipeg and such places as Newton Sid-ing, Niverville and Steinbach.

Tabor Professor to Speak

At Missionary Conference

Dr. J. A. Loewen of Tabor College will be one of the speakers at the Annual Missionary Conference planned for February 18-21. A missionary and linguist, Dr. Loewen has spent two terms in Columbia and has recently been active in language work among the Indians of Panama. A graduate of Tabor College, he received his doctorate from the University of Washington in 1958.

The Conference is a highlight in the school year and features missionary reports and special lectures on the challenge and commission of foreign and home missions.

College Students Staff Logan Mission

By special arrangement with the City Mission of the Manitoba Conference, the work of the Logan Mis-

sion left vacant when the Fort Rouge Mennonite Brethren Church was established, has been taken over by the students of the Mennonite Brethren Bible College. The services are being conducted by the students under the direction of Rev. J. J. Toews, director of practical work. A hobby club, Sunday school, and preaching services give students excellent opportunities to witness to the Logan neighbourhood.

* * *

Canadian Mennonite Bible College

Our first term of the year here at CMBC is passing very quickly with the busy round of curricular and extra-curricular activities.

Very early in the term we were encouraged to "make ourselves at home and not just wish we were there." The student reception on October 2, sponsored by the faculty, helped us to do just that. The official opening had special significance this year, in that Rev. Henry Poettcker was formally installed as president of the College. Our choir served for the first time this year, at these services.

On October 10 a group of six students went to the northern Indian Mission Station at Matheson Island for the weekend. The men in the group assisted in the building of houses there on Saturday, and on Sunday the group helped the Larry Kehlers, who are stationed at the mission, to conduct the church services. A blessed time was spent with the Kehlers and the other people at home there, as the group shared messages and songs and had fellowship with them.

Our annual Deeper Life Week was held during the week of October 19 to 24. We were fortunate in having Rev. J. J. Thiessen of Saskatoon as our guest speaker for the first two days. He inspired and challenged us to look within ourselves and to evaluate our lives in the light of our Master's. Again we were faced with the fact that we are far from perfect and need to strive for higher things and a deeper life in Christ.

Some of the other guest speakers we have had at our chapel services are Mr. Harvey Taves and Mr. Ned Miller, representing the MCC and Voluntary Service. They gave us an overall picture of the opportunities for, and the need of, workers in various areas. In connection with the Jack Wyrzten Crusade for Christ, during which time several of our students took active part in counselling, Mr. Walter Oliver, a member of the team, gave us a challenging message. At one chapel service, Mr. J. K. Klassen, representing the Mennonite Radio Mission with headquarters in Altona, enumerated their programs and presented to us the need for personal workers and expansion.

On November 21, one of our instructors, Mr. Janzen, and the A

Cappella Choir of 26 members visited the Mennonite churches at Morden, Plum Coulee, and Winkler. They also spent a half hour at the Winkler Old Folks Home to sing for the residents there. Mr. Vernon Neufeld is directing the choir this term in the absence of Mr. George Wiebe, who is at present studying music in California.

Some of our instructors have rendered services at several distant points during the past two months. On October 24 and 25 Dr. Schroeder gave a series of lectures on "The Bible, Evangelism, and You," at the Youth Rally in Saskatoon. He also spoke at the opening Bible Conference at the Altona Bible School on November 6 and 7. Rev. Poettcker attended the Bible Conference at the Deep River Church in Pennsylvania, giving a series of sermons on the book of Amos. On November 7 he attended the Ministers' Course in Edmonton, Alta., and spoke at the Peace Conference held at the Bible School in Didsbury the following day.

Other events that were of interest to us here at the College, were the dramatization of Schiller's "Das Lied von der Glocke" by Mr. Hans Wiebe, and several volley ball games with outside teams from the Teachers' College, MBBC, and MCL.

Yes, we as a College family have been very busy, and soon we will be focusing our attention on final examinations and the completion of the term. We have had difficult times and enjoyable times, but throughout we were aware of rich blessings that only our heavenly Father can give.

M. Klassen

* * *

Sharon Mennonite Collegiate Institute

How Lasting Are the Spiritual Values in Christian High Schools

The teachers of the Sharon Mennonite Collegiate were host to the MEI staff of Clearbrook on Nov. 10, and together they enjoyed a time of recreation and fellowship.

After an exciting game of volleyball, all present gathered around a table for the presentation, and a discussion of two vital problems to follow. The topic, "A Code of Behaviour for Students in a Christian High School" was dealt with by Mr. Jake Toews of the MEI, who presented a tentative code to the group. Parents, teachers and students alike need to be aware of and concerned about the ethics of students in the areas of: 1) student-teacher relationships, 2) student-student relationships, 3) student-public relationships, 4) general deportment, 5) personal appearance and 6) use of public and personal property.

A further paper presented by Mr. J. Isaac of Sharon High School dealt with a critical analysis of the approach to the teaching of spirit-

ual values. How effective are our private Christian schools in meeting the needs of the student and in challenging him to a deeper spiritual life? Can statistics be obtained showing how the students of the past now rate in their placement of spiritual values? A survey such as this would be of value towards a more objective approach to the solution of this problem. How can we improve the present standard? A practical suggestion given was that we give students more direct experience in areas of Christian service, at the same time exercising caution that this be done with sincerity on the part of the student. It was felt that further thought and research on the problem would be very worthwhile.

Fall Events at Sharon High

With the fall term well on its way, Sharon students can reminisce on past activities and anticipate many future ones.

The devotional committee has put forth every effort to give us a varied program of spiritual enrichment. In the past few weeks we have fellowshipped with the Bethel Bible Institute of Abotsford (enrollment 42 and a staff of 4); we have heard of India and seen portions of it from the viewpoint of Dr. J. Friesen, M.D., of Jadcherla, India; we have gained insight into the work of a missionary nurse in Columbia through an interesting account given by sister Doris Harder, and we have been challenged anew through the messages from God's Word as presented by Mr. John Boldt of Chilliwack and by Pastor Ernst Krupka of Germany. Future plans include visits from the Clearbrook Bible School and the Chilliwack ISCF as well as from representative Christians engaged in various occupations.

The library committee has raised approximately \$30 through the Curtis Magazine Subscription Sales.

The drama club is also busy preparing for a Christmas drama on the night of Dec. 17.

* * *

Colleges Share \$30,000 Grant

McPherson, Kans. — Receipt of a \$30,000 aid-to-education grant from the Santa Fe Foundation, Inc., to Kansas church-related colleges has been announced by Dr. D. W. Bitteringer, president of the Kansas Foundation for Private Colleges.

The contribution will be divided among the 19 member colleges of the Foundation. Among them are three Mennonite schools, Bethel College at North Newton, Hesston College at Hesston and Tabor College at Hillsboro.

L. M. Olsen, general manager of the Santa Fe at Topeka, said the gift was made without any restrictions as to how the colleges should use it.

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