

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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Revival at AMHS

Coaldale, Alta. — The Alberta Mennonite High School was blessed with a series of victories, for the Holy Spirit was moving in our midst during a week of evangelistic services, held here by Rev. J. J. Towes from November 22 to 29.

Rev. Toews is instructing at the M. B. Bible College. In his visit to Coaldale he served the Mennonite Brethren Church, the Coaldale Bible School, and the Alberta Mennonite High School.

Topics of messages brought in high school were: "Happiness: Where and where not to find it," "Right and Wrong," "Sin, where it comes from and what to do about it," "Dead to Sin and Alive to God."

The messages were very well received. Several students were saved and others rededicated their lives to Christ. Staff and students praise God for victories won through Him.

J. B. Hubert

Bethany's Blessings and Project

Hepburn, Sask. — Christmas was approaching fast and around the campus busy preparations were made for Christmas festivities. Have we during these past Christmas days also experienced an inner preparation and have we given ourselves over to Him, Who gave Himself so freely for us?

On the twenty-ninth of November the Bible school together with the local church presented a musical service. A variety of groups took part. Trios, quartets, instrumental numbers and choir songs were presented. Mr. C. Braun gave a short talk discussing the theme, "The Christian's Song."

During the last two weeks we have had the missionaries, Rev. Harold Etter from the Leprosy Mission and Mr. and Mrs. Brisbin representing the Japan Evangelical Mission, in our midst. Both emphasized yieldedness to Christ and that we should and could reach our own generation. We were led to consider the challenge of the foreign field. We thank God that some have already recognized the call to go.

Building Program at Bethany



Show of Bibles during the Evangelistic Campaign at the Alberta Mennonite High School

Judgment

It isn't how long you live that counts,
Or the money they say you are worth;
It isn't how handsome or pretty you are,
Or how great is your height or your girth;
It isn't the reputation you have,
Or how good you may feel, or how blue;
The judge of your life is the Lord of the earth—
And the question is, "What did you do?"

Did you love your Creator with all your mind?
Or did you ignore His Word?
Did you keep the commandments of Jesus Christ?
Or neglect to do what you heard?
Did you love your neighbor in words and deeds,
Helping the sick and the poor?
Or must you repent on the day of the Lord
And wish you had done so before?

You can't keep on living forever, you know,
In your temple of water and dust.
And the things you possess are not truly your own
When you leave them to moths and to rust.
The worth of a man is the treasure he has
Of things that he gave away;
For the Lord will reward us for what we have done
On that final Judgment Day.

B. Ovensen

On November 28, a council of 45 members, representing about 18 churches met to consider plans for the expansion of our campus facilities. In order to meet the need of the school an administration building with five class rooms, offices, chapel, library and dining room and a kitchen should be built. The floor space of such a building would be approximately 15,000 square feet. It is felt that with voluntary help the building could be erected for the cost of \$100,000.00. A building committee was elected to further study this problem.

Lois Berg

Evangelistic Meetings At MCI

Gretna, Man. — Evangelistic meetings were held at the Mennonite Collegiate Institute from Nov. 22 to 26. The guest speaker was Rev. J. M. Pauls from Winkler, Man. Various student groups as well as members of the teaching staff also participated in the campaign.

Many students, as well as others, had prayed for these meetings for several weeks prior to the meeting date. Special prayer meetings were also held throughout the week of

the campaign. The presence of the Holy Spirit was evident from the beginning.

The messages rendered by Rev. Pauls proved to be very effective. The keynote of the entire week was struck the first evening when he took us to Calvary with the words, "Behold the man." The series of messages were based on the last words of Christ on the cross. These messages from "the Cross" spoke to all of us. They were truly days of drawing nigh to God. Many students accepted Jesus Christ as their Saviour. Many others determined in their hearts to be better disciples. To God be the praise.

Rosthern College Alumni Meets

Rosthern, Sask. — The annual reunion meeting of the ex-students of Rosthern Junior College was held at the College recently, with about 100 ex-students attending.

Guest speaker for the afternoon was Arnold J. Friesen, principal of the Riverside Collegiate, Prince Albert. Mr. Friesen was a student at the Junior College from 1927 to 1929, and a teacher from 1932 to 1934. At that time the institution was known as the German-English Academy.

In his address Mr. Friesen expressed his pleasure at being back at the institution he had called his home twenty-five years ago. He was amazed at the progress that had taken place since that time and wished everyone connected with the school success and perseverance to complete the ambitious program for the future.

Reminiscing about the past were also two other speakers, Mr. A. Richert of Waldheim, who attended the college in 1916 and Miss Sara Boehr of Langham, who attended the Rosthern Bible School from 1944 to 1948. Several musical items and community singing rounded out the afternoon program.

New experiences do not come when looking backwards, but when looking forward and upward.

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When God is the source of our strength we have sufficient for every need.

EDITORIAL

Inventory - Time

A storekeeper is usually very happy when he can sell many of his goods during the busy Christmas season. But when the rush is over he prepares to take inventory of his stock. It is not only proper for the businessman to proceed in such a way, it is also essential for Christians and non-Christians at this time of the year to take stock of their lives.

The believer may ask himself the question whether he has made progress in his Christian life. It may be that God would want him to see some old dusty shelves that need to be cleaned or some corners which have accumulated some dirt of sin during the course of the year, which needs to be cleared away. Probably the Lord would want us to make better use of the talents which He has entrusted unto us. It may be that the precious time which He gave us was used unprofitably or selfishly and not to the glory of God.

Looking back over the past year's work may bring disappointment because so little has been accomplished for the Lord. Perhaps we have failed by not committing ourselves unto Him in spite of the exhortation as found in Psalm 37:5, where we read, "Commit thy way unto the Lord; trust also in him, and He shall bring it to pass."

Probably the feeling of many of us Christians at this time of the year is expressed in the sentiments of the following poem (Pastoral Letter):

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear Teacher?
I have spoiled this one!"
I took his leaf, all spoiled and blotted,
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better now, my child!"
I went to the throne with trembling heart,
The year was done.
"Have you a New Year for me, dear Master?
I have spoiled this one!"
He took my year, all soiled and blotted
And gave me a new one, all unspotted.
Then, into my tired heart He smiled:
"Do better now, my child!"

G. D. H.

After Christmas

It was a bright, clear night in December, and the good ship "Harrriet," under reefed top-sails, was coming up the channel before a stiff breeze. Every heart on board was glad, for after a long and perilous voyage she was homeward bound. On the quarter-deck, Captain Harrison and Edward Locksley, his first mate, were standing talking together.

"We shall be in dock before Christmas if this wind holds," Locksley said. "It is not well for a sailor to set his mind too much on anything, but I have set mine on being in the dear old home at Christmas this year. It is four years since we all met at home, and father and mother say it hasn't been half a Christmas without me."

Captain Harrison listened to the young sailor's eager words; then laying his hand kindly on his shoulder, said gravely, "I do not wonder at your wish, Edward. It is a great

pleasure to get home, especially to such a happy home as yours is at Christmas time. But there is something I should like you to wish for still more than that. I want you to be sure that when the voyage of life is past, there remaineth for you a rest in the glorious home above—

"There all the ship's company meet, Who sailed with the Saviour below."

Locksley was silent for a moment. At length he turned and grasped the captain's hand in his. "Captain Harrison, you have been a kind friend to me ever since I can remember. If all Christians were like you, I can only say I wish there were more of them. And more than that, what you have so often said to me about Christ has made me think very seriously, and I really intend to serve Him, too, but not just yet."

(Continued on page 9)

DEVOTIONAL

"Open the Window Eastward"

During the Christmas season our hearts have been warmed as we stood in awe at the unveiling of the love of God in the person of Jesus the Christ. We have resolved to love Him more and to serve Him better.

In II Kings 13:14-17, we note a touching incident. A king was in trouble; he sought out the man of God. Obedience to the man of God would assure victory. Today, with God's hand on ours, we can face the new year with hope, and courage.

Open the window eastward—toward a new day in our Christian experience. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Even Paul had not reached the goal in Christian experience, but he said, "I press toward the mark." May that be our purpose as we face the new year. Our path may not always be strewn with roses, but we will press on. We might ask ourselves, Did I do my best? Where did I fail God or my fellow men? Did we soil the pages of the old year? What about the new one, that is before us all clean and white? Where did we meet life last year? Many of the mothers will say, "I met life in the home, trying to be a good wife and mother. I found life a bit trying sometimes with the problems of family life, but God was there and my life has been enriched."

Perhaps the husband will say, "I met life on the farm trying to make an honest living to support the family and to give to the Lord's work as He has prospered."

Someone else will say, "I met life in the business world. Competition is fierce, and it's hard on my nerves, but I must carry on."

Others will say, "For me it is the shop and factory. The atmosphere isn't always conducive to spiritual growth, but it gives me an opportunity to witness for my Lord."

Others will say, "I found life in the schoolroom. Besides teaching the three R's, I have endeavored to build character into the lives of my pupils."

Perhaps I can hear some folks say, "I have found life as a shut-in, on a bed of affliction, but life has been good to me, and now I am waiting to see Him face to face." A brother in his affliction said to me, "I have had enough of this; now I want to see what is on the other side."

Wherever our field of service has been, we have found that life is forged in the school of experience. Someone has said that life is a grindstone—it will grind you down or it will polish you up; it all depends on what kind of stuff you are made of. Character isn't made in a crisis. It is in a crisis that character is demonstrated. What is my

estimate of life? Is life a reality? Does life hold more for me than I am getting out of it? Is there something in my life that keeps me from having a rich Christian experience? The challenge of the "more abundant life" is always before us. If we feel that we are not all God wants us to be, then let us

Open the window eastward—toward a new day in our loyalty to Christ and the church. What do Christ and the church mean to me? Is my life a Christ-centered life? Do I have enough New Testament Christianity to make me happy? Can I say with Paul, "For me to live is Christ?" Can I sing with a heart experience,

"I love Thy kingdom, Lord,
The house of Thine abode—
The church our blest Redeemer saved

With His own precious blood"?

Is our worship service meaningful? Was the power of the Spirit felt among us? The church has a message for the world in these crucial times when world tension is at a high peak. It is a message of peace and goodwill for all nations of the world. Will the church lead the way? Can we support our president in his bid for world peace? Pity the nation that, with the cruel heel of war, will crush out the lifeblood of its fellow men. Someone has said, "The shadow of the sword can only be blotted out by the shadow of the cross." I believe that the world is waiting for the church to make her contribution of spiritual power in this world crisis, such as was demonstrated on the day of Pentecost. Would it be too much for us to pray definitely for an outpouring of the Holy Spirit on the Mennonite Church today? Have we lost something of power in the multiplicity of activ-

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ity? Are we sure the axhead is on the helve? II Kings 6:5. Let us

Open the window eastward—toward a new day in the field of evangelism under the power of the Holy Ghost. Have we failed God here? It is said that in our America only one out of ten attend church regularly, that 40 per cent of our children under twelve years of age are not in Sunday school, that 80 per cent of our college students have no church affiliation, that 90 per cent of our university students sleep in on Sunday morning. Evangelism is the life of any church. We praise God for the revival fires that are burning throughout the church. May it please the Lord to give us a passion for souls in this atomic age. Our time may be short before the coming of the Lord. Let us pray for a great spiritual awakening in our church. The disciples went everywhere preaching the Word. The field of personal evangelism is within reach of every born-again child of God. What about our children? Are they all in the fold? Our unsaved neighbors—have we told them about the redeeming love of our Saviour? Why wait for the next revival? This may bring a revival. Can we meet the challenge of the new year in personal evangelism? Can I have one sheaf to lay at the Master's feet? Just one! May this year be a year of great spiritual power manifest in the church that will be sufficient to combat an evil world when the forces of sin are pressing hard against the forces of righteousness. May we wait upon the Lord for His anointing power before we go out to battle. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

A. C. Good

Revival at Coaldale

Coaldale, Alta. — The Coaldale Mennonite Brethren Church is thankful to God for victories won during a recent evangelistic campaign with Rev. J. J. Toews, instructor at the M. B. Bible College. Many young people were saved, and young and old alike professed renewed dedication to Christ.

Services were held alternately in the English and German languages. Attendance was very good throughout. Singing groups which served were the Gospel Bells Quartet, the M. B. Church Choir, the Male Choir, the Alberta Mennonite High School Choir and the Gospel Bells Radio Choir.

Rev. Toews spoke to the children during the first part of each evening. Messages and stories were received with enthusiasm. The best attendance was about 180 children, ages three to twelve. Boys won the attendance contest.

Everyone was impressed with Rev. Toews' practical concept of Christianity as a power which transforms lives, gives power to humble people, and leads individuals

to set their lives in order. May God add His blessing as His Spirit continues to work.

Farewell for Ben Epps

Vauxhall, Alta. — Friends of the Vauxhall community met in the M. B. church on Sunday night, December 13, for the farewell of Rev. and Mrs. B. Epp and family who have purchased a dairy farm near Chilliwack, B.C. During the program, Rev. H. Unruh delivered a short farewell message based on Rev. 22:21: "The grace of our Lord Jesus Christ be with you all."

Rev. Epp read Eccl. 3:1 and I Peter 5:8-10 as a basis for his parting message. "There is a limited time for everything. Our time for service in Vauxhall has run out and will soon begin in Chilliwack," stated Rev. Epp. He also reminded us that we all have a great adversary, the devil, but a far greater God Who is willing to give us faith and grace for every circumstance of life.

After the choir had sung the closing song, "God Be With You Till We Meet Again," everyone was invited to the basement for a supper which had been prepared by the ladies. During the meal, gifts and well-wishes were given to the departing family.

We must agree with Rev. Unruh, when he mentioned in his message that we will greatly miss the service of the Epps, but wish them God's richest blessing in their new home at Chilliwack.

Abe Reimer

Death of Henry Dyck

Henry Dyck, 58, of 1463 McDermot Ave., Winnipeg, died Thursday in Misericordia Hospital. Surviving are his wife, Helen; six daughters, Mrs. P. Froese, Mrs. H. Giesbrecht, Mrs. J. Wreggitt, Mrs. H. Friesen, Mrs. G. Grant. Clara and 12 grandchildren.

Funeral services were at 2 p.m. Monday in Kerr's Funeral Home, Rev. J. P. Neufeld officiating. Burial took place in Brookside Cemetery.

Still Migrating to British Honduras

Cuauhtemoc, Mexico. — The Mennonite migration from Mexico to British Honduras is not yet over. Numerous public sales have been held here during the past months as families prepared to join the earlier emigrants in the tiny, British-owned colony bordering the Caribbean Sea.

Families leaving were not only from the Cuauhtemoc area but also from Quellen colony in the north and Nuevo Ideal in Durango province. The continuing emigration is due largely to the land shortage for the fast-growing Mennonite popula-

tion in Mexico.

A large tract in the state of Zacatecas offered for sale to the Cuauhtemoc congregations seemed to provide settlement opportunities but was rejected because the price was considered too high.

Land purchases in British Honduras are made with assistance of the Mexico congregations, which helps the settlers get started there. The British Honduras government also has made concessions to the Mennonite colonists.

Million Gospel Campaign In Africa

The British and Foreign Bible Society in Canada is participating in the production of one million Gospels in 69 languages for distribution in Africa in 1960. While Africa is still in a state of transition, this campaign was launched to present the claims of Christ to the millions who have never heard the Gospel.

The Christian Church has a magnificent record of service in Africa over the last 150 years but there are well over 100 million Africans whose religion is still that of their ancestors and who worship old tribal gods. Islam claims 60 million faithful in Africa and there are perhaps 30 million Christians.

The actual work of distributing the million Gospels produced by the Bible Society is being undertaken by the Christian Churches in Africa. The churches are keenly aware of their unfinished evangelistic task and representatives of the churches have hailed the project as both necessary and relevant, and they have pledged their full support.

The campaign will cost the Bible Society \$60,000, and it is hoped the Christian people of Canada will see the Million Gospel Campaign as one positive piece of Christian service which they can support.

A Fast-Growing Town

Morden, Man. — Morden, which is the home of a Mennonite Church and a Mennonite Brethren Church is growing fast. Fifty-six building permits were issued this year in Morden. W. T. Hartry, corporation clerk, announced this week. Value of the permits, for commercial buildings, residences, alterations and one church, exceeded \$406,000.

Eight commercial permits accounted for \$62,720, alterations \$1,600, a church \$26,000, and 44 residences \$315,150. Of the latter, 36 were new homes, eight others underwent extensive changes.

The building not included in the above, said Mr. Hartry, is the new industrial development for Dressler Headwear Ltd.

Still another project was a town-owned property remodelling, the skating rink. Completed under a winter works program, the alterations cost \$45,000.

1,441,600 Yule Cards In a Day

Winnipeg, Man. — A record number of Christmas cards was handled by the Winnipeg post office Thursday, December 17, with a total of 1,441,600 officially tallied.

Post office officials said that even this record could be topped at the rate cards were being mailed. Based on the rate of two cents per card, it would mean Winnipeggers spent nearly \$29,000 for Christmas card postage on one day. If an average price of 10 cents is used for a Christmas card, the cost of the cards would be about \$144,000.

The record number of cards did not include other mail handled locally Thursday including first class mail, newspapers, magazines, and parcels. Post office spokesmen said that despite the deluge of holiday mail, the staff is keeping up with the flow.

Congolese Ultimatum to Belgium

Leopoldville, Belgian Congo. — An African political leader said his party will not recognize Belgian authority in the Congo after the end of this year.

The warning from Joseph Kasayubu's Abako Party came as King Baudouin of the Belgians began a two-week study tour in the Congo. The king arrived in Stanleyville and was met with minor violence by demonstrators calling for independence. Police used tear gas to break up the demonstrations.

Belgium has promised something close to independence for this territory of 14,000,000 as soon as intertribal strife ends. But that promise does not satisfy the Abako Party, which was blamed for riots last January that left dozens of dead in Leopoldville.

Congo residents in all large cities were to vote Sunday for communal councils in what is designated as the first step toward independence. Abako is boycotting the election.

Warning to Tobacco Users

Tobacco users got another warning recently through a report by Dr. Oscar Auerback of East Orange, N.J., who stated that after studying 19,797 slides of lung tissue he is convinced that "cigarette smoking is today a major factor in the causation of lung cancer in men."

Dr. Auerback said that of 402 deaths under study, lung cancer caused 63. All the cancer cases were smokers and 60 smoked cigarettes. Fifty-five non-smokers or light smokers showed almost no indication of pre-cancer cell changes.

Canadian Mennonite Bible College

Winnipeg, Man. — Our college family, as we like to call it, has again been very busy with a well-rounded program of activities.

We, as students, were privileged to audit the meetings of the Young People's Union Council held here on November 27 and 28. It was a pleasure to play host to the delegates representing various points in Canada and the United States, besides getting acquainted with students of various colleges across the border.

On November 29 the Drama Committee sponsored its first drama of the year, "The Return of Chandra." The message it conveyed challenged us to re-evaluate our attitude towards the responsibilities we, as Christians, have to those without Christ.

Former students who were guests in our midst during a weekend were Henry and Helga Dueck, on furlough from Asuncion, Paraguay, and Waldemar and Hildegard Reiger from Bethel College.

Two of our instructors were away for several days again. Rev. Poettcker and Rev. Schroeder. Mr. Harder attended a Council of Boards meeting at Berne, Indiana.

As a prelude to Christmas and the celebrations of the birth of our Saviour, the Choir rendered its annual Christmas Concert on December 5 and 6. Rev. Lohrenz and Rev. Poettcker gave the messages and the A Cappella Choir presented Bach's cantata, "Uns ist ein Kind geboren." The theme, "The Silent Night," was a very fitting back-



Paraguay. — a Buffel grass pasture in Filadelfia, where once there was only bush. (See report on Chaco Experimental Farm page 8)

ground for our annual Christmas banquet. This was followed by a pageant portraying the Christmas story as it happened two thousand years ago, and was carried down through the centuries.

On December 12 the student body was divided into six groups to share Christmas cheer with those in the Children's Home, Indian Residential School, and various hospitals throughout the city. The groups gathered at the school later for a final evening of fellowship before the exams set in. During this last week of school, the student body has been scattered throughout the College buildings, singly or in groups, trying to learn a few last details that were skipped during the term. Now the exams have also been written and students are packing to leave for two weeks of holidays with their friends and families at home.

It truly has been a wonderful term of rich blessings from above, and already we are looking forward to coming back in January. To all the readers, we, as a college family, wish to extend our heartiest best wishes for a Merry Christmas and a Blessed New Year.

M. Klassen.

Pay Us a Visit at Ecole Belle Vue, Please!

"What time is it?" This question is one which is heard almost every daybreak after the clank of the old iron slab is heard.

"Six-thirty," is faintly heard from a muffled voice still under the warm blankets and whose owner is barely out of dreamland.

The sun has risen, casting her bright rays over the sleepy campus, and is ready for another day's work. To see this luminous heavenly body looking down to the earth through the masses of vapour floating around in the ice-blue heaven is a sight which only the early riser can behold.

Life begins and soon the dorms are astir. Another day has begun and in order to begin the day right, one must begin it with God. This early hour is the most loved time for obtaining new supplies from our heavenly Father.

Time doesn't stand still and neither can we. We roll out of bed, for we know that procrastination is to no avail, and attire ourselves for the day. Those students who have their piano practices at this

early time of the day make a bee-line for the pianos, for would the instructor find them late there might be some chastising. The practitioner labors hard over all those hard pieces, running up and down the scales, the exercises in the grade book, and finally relaxes with a hymn. The half hour slips by quickly and since there is still some spare time before breakfast, the most logical place to find the ambitious striver would be in the school house, fastening down those few last points or checking over a few uncertain mathematical problems in order to obtain a better grade when checked in class.

We soon begin to feel that it might be near breakfast time, and long for that bell to ring. Sure enough, the ring is soon echoing over the grounds and the children are all seen making their way to the great dining hall as a flock of chicks answering the call of the hen who is announcing the results of having found a delicious meal. The line of hungry children files past the food counter where our

head cook dishes out our porridge with a huge long-handled ladle. We take our places at the seven long tables and eagerly devour our breakfast. The conversation which is carried on around these tables varies greatly, all the way from the bodies of the solar system to bugs, and all that goes with that.

The clank of that iron bell is again heard and everyone flocks off to the class rooms. The teachers are soon there and classes are resumed. Many rabbit trails are made and travelled, and yet we are always brought back on the right track, even though with some difficulty. In these periods of study many battles are fought with words and numbers, but the warrior usually comes out with the victor's song. The morning slips by quickly and before long we hear the bell calling all to the dining hall for dinner. Once a week we are favored with a meal which consists of native food. There are a few exceptional ones who turn up their noses and would rather not enter the "saloon," but other food is provided for the ones who do not care for this typical African food.

The sun is at its zenith and it is almost unbearable to be out in its heat. We have an hour siesta which is greatly despised by the smaller ones, but the more advanced and ambitious students gladly accept this time to dig further into books.

The afternoon classes seem to go slower, as though held back by an unseen force, and everyone is glad when four o'clock comes around the corner. "All play and no work makes Jack a dull boy." We, too, have an hour's period of work. A visitor peering in on the campus at that time might see some walking to work with hoes and rakes, others caring for the pets, and still others working in the daily laundry. The faster we work, the sooner we are allowed on our own.

After the work is over, the boys may be seen on the ball diamond playing either baseball or football, which are their favorite pastimes. The girls may be seen walking around arm in arm, talking over the day's events.

The supper bell again calls every hungry one to the dining hall. The meals are enjoyed by all and the dining room is usually heard from a distance. Seemingly, everyone has something important to say and we see the host and hostess trying to keep the racket down to a roar.

There being no twilight, the night sets in fast. Just as the sun drops down, the sky turns a bright pink and one can again stand in awe at the beauty of creation. The huge ravine dropping off at your feet and rolling out as far as the eye can see is a piece of beauty. Night has fallen and with it have come all the night noises. Among these sounds, the old bell is heard once more and we all know what that means—study hall. The students are seen making their way reluctantly to the school building—once more. It has been a long day and everyone is glad when study hall is over.

The part of the day which unites us as a family is when we have our devotions. All gather in our main parlour, some sitting on the easy chairs, others on the davenport, and others scattered on the rugs. Everyone joins in some hearty singing and then all is quiet as we are taught from God's Word. After having told everything to the Lord in prayer, we are dismissed. The younger ones find their way into the dorms and slowly find their rooms. The older ones think it is too early for bed and amuse themselves in some way. Some enjoy playing table games, others prefer listening to the radio, and still others enjoy the lovely fresh air out under the beautiful, bright Congo moon.

The day has come to end. Everything has calmed down, the pianos are no longer tortured, the ball equipment is resting in its place, the diamond is no longer trampled on by a hundred feet, the kitchen is dark and no workers present: everything and everyone is ready for the night. The only thing still on the job is the light plant, but this, too, is stilled shortly after 9:00 p.m.

In glancing into some of the rooms, one might still see one or two studying by lamp light, but before long these too fade and all is quiet and peaceful. The hustle and bustle of the day have finally come to an end.

Before closing off the day, we drop beside our bed and thank God for His Son and what He has done for mankind. With grateful hearts we roll into bed and are soon in dreamland. Edith Baerg

No one has been able to stand up indefinitely under the weight of carrying a grudge.

FOREIGN MISSION NEWS

Nehru Visits M. B. Mission Station

On a Sunday in October Mr. Nehru stopped at Wanaparty, which is one of the centers of the Mennonite Brethren Church Board of Foreign Missions in India. Serving there are Miss Helen Dueck, Coaldale, Alta.; Miss Edna Gerdes, Bingham Lake, Minn.; Miss Margaret Willems, Steinbach, Man.; and Rev. and Mrs. A. A. Unruh, Winkler, Man.

The missionaries had helped the Christians put up an arch across the road opposite the mission center as is customary when Indian officials call. Some of the children held out garlands as Mr. Nehru passed. The official of the Wanaparty district and member of the Indian parliament stopped the car, and Mr. Nehru put out his hand for the garlands.

"This was a great moment for the Christians and gave them much respect in the eyes of the Hindus," Margaret Willems writes. "They agreed that we had a fine arch. On top were the words in large letters: 'God bless our Prime Minister.'"

The Current Political Situation in the Belgian Congo

Since January 6, 1959, there has been a condition of political unrest in the Belgian Congo occasioned by the mob uprising in Leopoldville during the days of January 6 to 15. The violence which occurred at that time was only local, but has affected the national demand for early independence. The prospect given to the nationals by the Belgian government to grant them the desired independence at an early stage has become the occasion for inter-tribal rivalries which, on several occasions, have resulted in local unrest and even inter-tribal warfare. It is these circumstances which have created a degree of tenseness in the situation of the Congo, especially with the approaching of the first national election which is to take place during the time of December 6-20, 1959.

Local disturbances resulting in inter-tribal fighting and threats to the white men have not occurred on the mission field of the M. B. Conference, but rather in geographical areas hundreds of miles away from our mission stations. The attitude of the nationals towards missions in general is favorable especially towards Protestant missions, who are considered the friends of the nationals. The Board of Foreign Missions office has been in contact with official circles for first-hand information on the political situation in the Congo. Dir-

ect communication from Leopoldville, Brussels and Washington, D. C., has kept us informed as to the official evaluation of the circumstances there. Such official authorities anticipate the possibility of local disturbances in the Congo, but do not foresee any general up-rising and civil confusion. Local threats and riots, however, are anticipated.

During these days of tension we

have the assurance of the sovereignty of our Lord Who directs the affairs of men and nations. We trust that developments in the Congo will turn out for the benefit of its people and the missionary program. Let us continue to remember the Congo, its people and the work of missions in a special way in our prayers during this time of transition.

J. B. Toews

Prayer Week Program

For Use in M. B. Churches January 3—9, 1960

(Continued from previous issue, page 8)

Sixth Evening

Our Historic Concept of Mutual Aid and Christian Charity

Introduction: Of the early Apostolic Church, we read that "they had all things common" (Acts 2:44; 4:32) and "neither was there any among them that lacked" (Acts 4:34). During the great religious revivals of the sixteenth century this principle of "mutual aid" was wholeheartedly accepted by the Anabaptists. This practice of sharing material blessings with needy members made a great impact on the masses of common people, and attracted many to Christ and the Church.

Mutual aid was practised by our Brethren from the earliest days of our history. The early oppression because of their faith, the new settlement of Mennonite Brethren in the Kuban, and the emigration of large numbers to America in the 1870's gave opportunities for the exercise of a "faith which worketh by love." Since World War I we have been permitted to give practical expression to this New Testament principle in a special way through the work of our Board of General Welfare and by our participation in the world-wide ministry of the MCC. A large part of our membership would not have survived during the great famine in Russia, nor would many of these have been able to find a home in the New World (in Canada, South America and the US) if it had not been for the helping hand extended by brethren who were constrained by the love of Christ.

Praise and Thanksgiving

1. We want to praise God for giving to our Brotherhood a biblical basis and motivation for mutual aid and Christian charity. The teaching and ministry of Christ, and the example of the Apostolic Church gives unto us the perfect pattern for this ministry to the total needs of man. (Matt. 4:23-5; Mark 10:45; Acts 4:32-25; 11:27-30; II Cor. 8:1-5)

2. We want to praise God for the Scriptural emphasis in our Broth-

erhood on the importance of mutual aid and relief work as an integral part of the church's missionary program and responsibility. (I John 3:16-18; James 2:14-17; Gal. 6:9-10)

3. We want to thank God for the devoted services of many workers, past and present, for those brethren who have given us dedicated leadership in this ministry. Moreover, we are also deeply grateful for the sustained and sacrificed effort of our churches in supporting this work through the years. (Heb. 6:10; Matt. 25:31-40)

Reorientation

1. Do we sufficiently recognize the fact that sharing our material possessions with needy members of the "household of faith" and with a suffering humanity is a vital part of our Christian witness?

2. Do we really give in proper proportion to our income? Or do I give unto God "of that which costs me nothing." (II Sam. 24:24) without any true sacrifice?"

3. Do we really see the great potential of such "labor of love" as a means of opening hearts and doors for the Gospel message?

Rededication

1. In examining our own lives, and in reviewing the history of our church, we must admit that we have often expressed our love for our fellowmen in "word" and in "tongue," and not "in deed and truth." In many instances, when confronted with human need, we have "passed by on the other side." We humbly repent of our sins of omission, and ask God's gracious forgiveness.

2. We want to present ourselves and our possessions anew on the altar of service and sacrifice. As true disciples of Christ, let us follow in His steps of whom his enemies testified: "He saved others" (Matt. 27:42).

Seventh Evening

Our Historic Concept of Evangelism

Introduction: As already noted above, the early Mennonite Brethren possessed "an almost unbelievable zeal for witnessing to the Gospel in home and foreign missions."

Every unbeliever, whether at home or abroad, constituted a mission field. "The difference between laity and preachers almost disappeared" (Krahn, C., op. cit.), and every member became a converter (James 5:20). Governmental restrictions could not prevent witnessing of the brethren, and the baptism by them of their Russian neighbors. Persecutions, imprisonment, and even death did not deter them from the sacred responsibility of carrying forth the Gospel. To them to be saved meant to save others.

Praise and Thanksgiving

In this centennial prayer week we want to thank the Lord for the privilege of being "laborers together with God" (I Cor. 3:9).

1. Let us thank God for the great confidence which He has placed in us in committing to us the "ministry of reconciliation." The progress of the cause for which He had paid the infinite price of His own blood, Christ placed into the hands of His followers. (Matt. 28:18-20; Acts 1:8; John 21:15-17; Luke 14:16-23; II Kings 7:9)

2. Let us thank God for divine endowment to carry out the task of evangelism. With the assignment of the task comes divine enablement. The resource of the early Mennonite Brethren were not material but spiritual. Some of them suffered great loss materially and physically but proved mighty in the task committed to them. God gave personal endowment. (Acts 1:8; I Tim. 1:12; Eph. 1:19-21; Acts 4:33; Isa. 41:10; Dan. 11:32b; I Cor. 1:27) God gave a message with power. (Romans 1:16; Jer. 5:14; Jer. 23:29; Eph. 6:17; Heb. 4:12)

3. Let us thank God for the many opportunities He gives for the spreading of the Word and the reaching of the lost. (Matt. 9:37-38; John 4:35; Acts 16:9; Isa. 6:6-8)

Reorientation

In reflecting upon the marvelous way in which He has led us, we ask:

1. Have we retained the consciousness of our responsibility to God in establishing His Kingdom (Psalm 78:9), and bringing the message to lost souls? (Ezekiel 33:8)

2. Have we retained the intimate relationship with Him in Whom is all our source of strength? (John 15:4-8)

3. Do our eyes see the ripe harvest fields of our Lord, or have we fixed our view on other objectives? Is the burden of a lost world upon us? (Psalm 126:5-6)

Rededication

As we think of the future, what shall our watchword be?

1. A rededication to the charge given us. (Acts 20:24)

2. A rededication to constant reliance upon divine resources. (Isa. 40:31)

3. A rededication to the supreme task of winning others for Him. (I Cor. 9:19-22)



THE Young Observers

Let's Visit a Minute

Hello, Boys and Girls,

Well, now, this time I AM curious! How is your Christmas turning out? Is it a happy time for you and yours? Tell me another thing. Did you find opportunity to bring joy to someone other than your own? Perhaps the surprise is yet to come, is it? I wonder who will be the ones YOU have chosen to make happy this year. Ask the Lord to bless whatever you have planned, will you? God alone can make our efforts give the best possible joy to the people, and the greatest glory to Him. How I wish I could peek in on all your grand times together! But I am glad to know that there are boys and girls all over the land who are seriously seeking to please God in giving cheer and joy to His people.

Tonight another thought is on my mind. With the coming of Christmas another year comes to a close. When a school year finishes we take our examinations. We want to check on what and how much we have learned in the past term. Everybody is just waiting to see what the report will show up.

Our year is over. Is it fitting that we stop to take an examination too? Perhaps we should answer some of the following questions:

Are we more obedient this year?

Are we kinder to such as are weaker, poorer, and smaller than we?

Is it easier for people to like us at home, at school, at play?

Do we spend more time reading our Bibles and praying for ourselves and others we call friends?

Do we spend more time for others, or is it still all for self?

Do we share more willingly with the ones around us?

Are we happier, stronger in doing right?

You could think of a lot of other questions that would be important at a time of examination, I am sure. Think for yourself. Have you grown? Have you grown enough for all that the Lord God has given you this past year? Don't forget, God checks. He sent the gardener to cut down the tree that did not bring fruit. Will that, all of a sudden, be His decision over your life and mine? God help us to check, and to honestly, humbly seek His grace to make our lives to grow, to bear fruit, and to bring MUCH honour to His wonderful Name! God bless you, boys and girls!

Love, Aunt Anne.

The Girl the Queen Prayed For

None of you boys and girls remember personally Queen Victoria. But you have studied about her at school. Many of our parents still remember this wonderful Queen who was called Victoria the good.

Queen Victoria was much loved by her people, and she loved them too. Often she would go and visit the old people on her great estate. Some of them had been in her employ, and now they had grown old. A pension or a certain sum of money was allowed them, and they lived in little cottages, quietly and simply.

One such aged pensioner, during the holiday season, had her niece come from another town to visit. I do not know the girl's name, but suppose we call her Jean. During her visit one day, as the aunt and Jean sat at tea, the Queen walked in to visit her old friend. She sat down and had some tea with the two, and they talked together hap-

pily; then the Queen remained chatting and knitting.

After a little, when time came for Her Majesty to leave, the Queen took out her Bible and said, "Now we will read a few verses together." She read from the 14th chapter of John's Gospel. Then closing her Bible she looked kindly at Jean and said:

"I wonder whether you are a Christian, my dear?"

"Oh yes, indeed, Your Majesty," replied Jean.

"How do you know you are?" was the next question the Queen asked.

"Because I have been christened and confirmed."

The Queen made no answer to this, but instead she said, "Let us have a few words of prayer together. You, Jean, can kneel down, but we old ladies will bow our heads, as our rheumatism will not allow us to kneel."

Then this great Queen prayed a very simple prayer. This is what she said: "Lord, open the eyes of this dear young girl, and show her that without a change of heart she can never be a true Christian. Show her that no outward observances such as christening and confirmation can in any wise save her soul, and this I ask in the Name of the Lord Jesus Christ."

The Queen then took her leave, but the memory of that prayer never left Jean. Her eyes were indeed opened. She thought a great deal about the words of the gracious Queen, and in about a year's time the Queen's prayer was abundantly answered.

Jean found out that she could not save herself by anything she did, or any ceremony performed for her. Titus 3:5 told her that, "Not by works of righteousness which we have done, but according to His mercy, He saved us." Then she found out that the Lord Jesus Christ had provided her to see this: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." In the

third place Jean learned what her part in salvation was. Romans 10: 9-10: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved." Jean did this, and in after years she was much used to bring others to put their trust in Christ.

Jean said: "I have many times sung 'God Save the Queen,' but I never dreamt that I should hear the Queen pray to God to save me."

Both, the good Queen Victoria and Jean are now with the Lord, not because of their goodness, but because the Lord Jesus on the cross bore their sins and they opened their hearts and let Him come in as their Saviour.

Whether you are rich and influential like the Queen, or poor and humble like Jean, whether you are old like her Gracious Majesty was at the time of this story, or young like Jean, there is only one way to come to the Saviour, and that is to take your place as the sinner for whom Christ died, and accept Him as your Saviour.

Mama's Gone to Heaven

It was late in the afternoon, the hour when business men and belated shoppers, as well as the crowd of toilers seek their homes. The suburban car was filled to its utmost capacity. Sitting side by side in one corner were a robust, matronly-looking woman and a very good boy. The woman had so often endeavored to obey the harrassed conductor's adjuration to "sit close" that her clothes quite overspread the child's little legs and feet leaving visible but a small, patient face set around by a fringe of cropped yellow curls, lighted by a pair of large, serious, blue eyes. One could but wonder that the woman seemed to give him no attention. He must have been tired from the long noisy ride. Why could she not cushion his head upon her ample shoulders?

Singly or in groups the passengers began to leave the car at the various street crossings, until there was left, besides the woman and the little child only a young lady in black, with a beautiful but sad face. At length, the portly woman pressed the signal button, and the car came to a stop. Half way to the door, she heard the conductor calling her:

"Lady, you've forgotten your boy."

"My boy! What do you mean? I have no boy!"

"Whose is he then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never saw the boy before in my life!"

Still incredulous, the conductor addressed the child.

"Isn't she your mother?"

"Oh, no, sir!" and the clear little voice added sweetly, "Mama's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then, with a queer catch in his throat:

"I'm sorry, Sonny, but heaven is not on this line."

There was a rustle of garments, a soft breathless rush, and the lady in black had the child in her arms.

"Tell me all about it, darling. What is your name, and where do you live?" she asked anxiously.

"My name used to be Dickie, but it's Fifty-Seven now, and I live in the 'sylum. A man took me there after my mama went away. There are lots of little boys and girls but no mamas there. Nobody kisses me good-night, or hears me say" my prayers. Have you ever been to heaven, and is it far away?"

"I have never been there myself, but I have a dear little boy who went there. And it is very far off. I know you could never find it alone."

"But your little boy—did he get lost?"

"No, for Jesus led him all the way."

"Won't Jesus take me, too?"

"Some time, darling, but not now. One must wait patiently."

(Continued on page 7-1)

Fruit For Tomorrow

FRANCENA H. ARNOLD

(1st Installment)

CHAPTER I

The morning mail was late and Virginia sat on the step waiting for it. She could see the old postman in the next block, so it did not seem worth her while to go into the house and start the ironing she had promised Mrs. Malone she would do before lunch. It was pleasant sitting here on the cool terrace with the shade of the elm tree by the walk protecting her from the heat of the August sun.

Kurt had cut the lawn this morning and the scent of the mown grass brought a hazy memory of childhood days on Grandpa's farm where the perfume of newly-mown hay had hung over the field where she and Jim and Allie May had romped. The soft gurgle of the water trickling from the hose that Kurt had left lying by the young tree which needed care, changed to the music of creek water trickling over stones. The clatter of the lawn mower in the back yard where Kurt was now working became the noise of the big mower in Grandpa's meadow.

The heat of the day was intense, and as Virginia waited she closed her eyes against the glare of the sun on the cars that were scuttling past on the boulevard. The sights and sounds about her faded away, and she heard only the clack of the mower in the big hayfield and the shrill laughter of three children as they tumbled on the haycocks.

A passing car gave a raucous blast of its horn, and she sat up with a start, surprised to find herself here on the terrace of her

"That's what my mama said—to wait. But I'm so tired, too, waiting."

"Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady, and the curly head sank upon the breast.

The conductor drew his sleeve across his eyes.

"I mistook," he murmured under his breath. "Heaven ain't named on our books, but it's sure on the line, after all."

Jesus said, "I am the way, the truth and the life" (John 14:6). "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:6).

home on Monerey Boulevard, rather than on the farm.

"Whatever made me dream of that?" she asked herself in astonishment. "Why, I haven't thought of the farm or Grandpa or Allie Mae for years!"

The postman was across the street now, but he would probably sit down on the Ashby's porch and do some sorting while Mr. Ashby got a cool drink for him, so Virginia would have to wait as patiently as she could for the letter from Mexico that she hoped was in his bag. Perhaps she should have started that ironing instead of sitting here dreaming of days and people that were gone out of her life forever. At that thought her brow clouded. Even now, after all the years, it was hard to think that she would never see Grandpa or Allie May again. Of course she would see them in heaven, but today heaven seemed too far away and unreal to be comforting. It was now that she wanted to see them.

How strange that anyone so alive and vigorous as Grandpa had been, even during that last summer, should suddenly be gone, and how cruel that the world should go on as if he had never lived. No—not as if he had never lived, for there was Daddy, and Jim, herself, Kurt and Kit. And somewhere—she wished she knew where—Allie May was carrying on, too. Wherever she was, Allie May would have in her more of the life and character of Grandpa than any of them, for she had been with him every day of the first ten years of her life. It had been a family joke that she even tried to walk like him. Virginia remembered hearing a neighbor laugh at the tall man and the tiny girl, saying, "Joe Martin'll never die as long as that youngun lives!"

But Grandpa was gone and no one knew where Allie May was. Even the place where they had lived had been almost forgotten by those who should have remembered. It was a solemn thought that a man could live and labor for almost ninety years, as Grandpa had, and then pass from the earth and leave nothing behind except the few people who bore his name but were so busy with their own lives that they had no time even for memories of him. Would that be the way with all of them who were so full of vigor now? Would the time come when there would be nothing left on earth to show that Virginia Martin had lived? She didn't want it to be that way. She wanted to live in such a way that after she had gone there would be something left to go on living in her stead—something fine

and noble that would remain in the hearts and lives of those whom she had touched on her journey.

The postman's step on the walk roused her, and she ran to meet him. The first letter on the stack he handed her was from Mother, and she went around the house to the back yard to read it with Kurt before taking it upstairs to Kit. After Kit got hold of one of Mother's letters no one else had much chance at it. Even Jim, when he came home at night, was allowed to keep it only long enough to read it once.

"O. K., Kittikin, here's your letter," he would say, tossing it back on the bed. "Hold it tight and don't let the goblins get it!"

Kit would make a face at him. "Go ahead and tease! I don't care. It's a letter from my mother!" She would hold the precious missive in her hot, nervous little hands as if by hugging it she could get closer to the mother who had written it.

Virginia and Kurt read this one together, Kurt leaning over her shoulder as she scanned the pages.

"Same old story," he grunted. "Dad's a little better and she's getting along fine. She's a brick, isn't she, Ginny? Never a gripe in the whole time she's been gone. I'll bet it's no fun at all sitting there by Dad's bed when he doesn't even know her. You'd think he'd be coming out of it by this time, wouldn't you?"

His boyish voice was anxious and Virginia hastened to reassure him.

"Mr. Hudson said, the doctor said he was doing fine. It takes a long time after such a severe shock. Probably he's lots better even now. This was written over a week ago. It takes so long for mail to get down to the railroad, and even longer for it to reach an airfield, that we can't expect to keep up to date."

"Yep. That's one thing I keep thinking. If he's improving at all, he's always lots better than we hear in these week-old letters. Wouldn't it be super if they got home by the time school starts?"

"Yes—but I don't think they will. Mr. Hudson says Dad will have to gain a lot of strength before he can stand the trip down that mountain. It was just a miracle that they could get him to that little missionary hospital. I'm going to send some of my missionary money down there from now on. No, Kurt, I don't think he'll be able to come before October. Let's hope for his birthday—that's the tenth."

Virginia gathered up the rest of the letters and went back into the house. As she started up the stairs, Kit heard her coming and called,

"Has the mail come, Ginny? Is there a letter from Mother?"

"Yes, indeed! And it's a big fat one! Here, catch!"

As she came in the door she tossed the letter to the eager hands and said, "You're a big girl, Kitty. You read your letter and I'll read mine."

She sat down in Mother's little

rocker by the window and began to sort the other pieces of mail the postman had left. None of it had looked interesting at her first hasty glance—several magazines, some advertisements of lawn seed and house paint, an insurance notice for Jim and a flat, uninteresting envelope for herself. Probably a beauty-parlor ad, or a plea for aid from some organization of which she had never heard. She unfolded it and read the few short lines it contained, her eyes opening in astonishment and her cheeks flushing with excitement. She read it again, and felt herself go weak with the realization of its meaning. It just couldn't be!

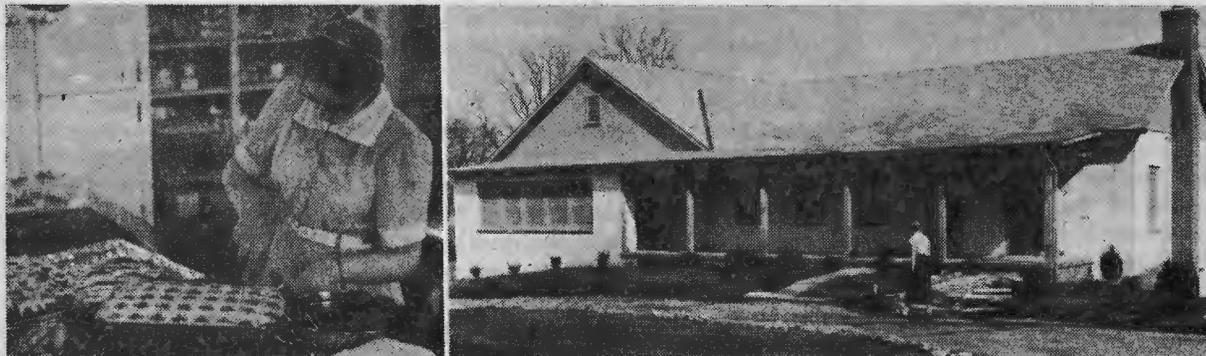
Virginia glanced at Kit who was laboring over Mother's letter and had not noticed her agitation. Dumping the rest of the mail into the rocker, she sped down the hall to her own room with the letter that had caused so much agitation. There, with the door closed against any intrusion, she read and reread the missive until the words were photographed in her mind and her brain accepted the wonderful fact disclosed there. Miss Curtis had resigned, and she—Virginia Martin—had been chosen to fill the position vacated. That bare statement did not sound so world-shaking as it really was to the young woman whom it concerned. For her it was cataclysmic. After she had read it again, for perhaps the tenth time, she flung herself across the bed and lay with her head buried in her arms, trying to still her nervous trembling.

It was almost too good to be believed! She had hoped that some day, some distant day, she could secure such a position, but with two older women in the department she had not dreamed of an early promotion. How she wished her mother and father were here to share her happiness! She had wanted all her life to bring to them some achievement, some honor she had earned, that she might make them as proud of her as they had often been of Jim. Now she had a trophy to lay at their feet, for it was no small honor to have been appointed head of the English department of Claremont High School with its thousands of students and its reputation for having the best English department of any school in the suburbs that clustered around the great city. Such an appointment was a special honor to one who had taught only three years.

She lay with the letter in her hand and thought of the various possibilities that might stem from this position. Increased salary, of course, opportunity to inaugurate some of her own methods, the right to try out new ideas as head of the department. She would get a leave of absence occasionally to take a course at some university. There would be contacts with other department heads of other schools.

(Continued on page 9-1)

Brook Lane Farm Completes First Decade of Service



Left: A busy staff member in the kitchen of Brook Lane Farm. Right: Brook Lane Farm, Hagerstown, Maryland, dining room.

This year Brook Lane Farm, the first mental hospital sponsored by the Mennonite Central Committee, completed its first decade of operation. Brook Lane's 10 years of Christian ministry healing mentally ill shows, simultaneously, a record of successful service and a challenge for the future of its work in treating the emotionally disturbed.

Statistics illustrate the enlarged outreach of Brook Lane's services. Beginning with personnel and facility limitations, Brook Lane, located in Hagerstown, Md., has since its 1949 opening expanded its 23-bed institution to 38 beds in 1954. The patients are served by a staff which has increased to 41, allowing at least one staff member for every patient.

On January 21, 1949, the first patient was admitted to the hospital; since the first admission, 2,742 more patients have sought help within the hospital's clinical rehabilitation program. Many others have received aid through Brook Lane's outpatient services.

Brook Lane's services have not been confined to Mennonites. In fact, only about 13 per cent of its patients have been Mennonite. During its 10-year history, 87 per cent of the services have been for individuals of differing races, ancestries, churches and religions.

Program Birth

Motivation for a Mennonite operated hospital grew during World War II when many young men performed their alternative service in state mental hospitals. At that time most of the overcrowded mental hospitals were sparsely staffed and could offer only limited treatment to those who really wanted help. Mennonite workers found an amazing, critical shortage of therapy, of patience, of love and of individual care. After their service, these men encouraged church leaders to establish church-owned mental hospitals which would operate on a maximum of Christian love and understanding as well as psychiatric skill.

Recognizing that its services are offspring of Christ's command to preach and heal, Brook Lane has pursued its program for those who

live lives of uncertainty, insecurity and loneliness and in a Christian way hope to give them a new outlook on life through hospitalization.

The history of Brook Lane's treatment program stresses the individual worth of each patient. Personal freedom is a significant part of the healing process. Companionship between staff members and patients to carry out the one-family idea is practiced to show patients that faith in Christ calls us to help one another.

Program Expansion

Though Brook Lane's physical structure has expanded and been immensely improved since the first years of operation, its idyllic pastoral setting has been maintained. The cooling, rural Blue Ridge Mountain setting of trees, shrubs, flowers, streams, hills and pasture-

land is recognized as a timely stimulant of the Farm's therapeutic program.

Brook Lane's first buildings included a brick house—over a century old—for kitchen and dining room and staff lounge purposes; the barracks, once used by the Civilian Public Service men for dormitory and chapel facilities; and a 23-bed, one-story hospital building, which became an enlarged 38-bed building four years later. In 1956 when the new dining hall, kitchen, laundry house was completed, the "Old Brick House" became, on one floor, a center for the crafts activities, and on the second floor, the staff lounge.

The Barn, which in the beginning housed chickens, was renovated in 1952 to make a rustic modern recreation hall and a library, reading room and lounge for patients and

guests. At present, the second floor of the barn is being modelled into an auditorium and into a place where crafts, which has become an integral part of the treatment program, can be carried on more effectively than in the "Old House." Over the years three new staff houses have been constructed. Now, of the total 41 staff members, only a few workers live off the grounds.

Other improvements of the 150-acre hospital grounds, marking its 10-year history, are construction of a large pool at the bend of the brook below the Barn, building five rustic bridges which cross the brook and a large athletic field. The athletic field across the brook from the Farm provides adequate recreation area for staff and patients for soft ball, volley ball, tennis and other leisure activities. This fall a maintenance shop, garage and carport was completed.

Administrator D. C. Kauffman, in a report of Mennonite Mental Health Services, affirms the hopes of Brook Lane Farm: "It is our prayerful desire that Brook Lane Farm is not maintained as just another mental hospital but that we continue to strive to offer a unique service to the many mentally ill by providing a Christian program of sympathy, understanding, love and the sincere welfare of mind, body and soul of the patients who come to us for healing. Added to this we wish to provide the best possible psychiatric care which a competent professional staff can give."

Chaco Experimental Farm Pioneers Agricultural Developments

Since 1947 an experimental farm has operated in the Chaco of Paraguay. Begun by MCC under the direction of Menno Klassen (Gretna, Man.), the 250-acre farm has for 12 years attempted to develop and promote new methods, new crops and effective practices to help ease the agricultural life of Chaco residents.

Fernheim Colony, one of the eight Mennonite colonies in Paraguay, and MCC share project costs. The farm manager is provided by MCC and the four local employees from the colonies fill the remainder of the work areas. Robert Unruh (Bloomfield, Mont.), present manager of the farm, prepared the following report of the farm's purposes and activity.

Located in the Paraguayan Chaco, near Filadelfia and about 250 miles west of Asuncion, the MCC experimental farm cultivates about 65 of its 250 acres. The farm maintains a fruit tree nursery and produces several thousand citrus trees, plus shade trees and ornamental shrubs, for the colonists each year. Only a few years ago it was commonly believed that roses could

not be grown in the Chaco. Through the use of a strong wild rose for root stock and budding, however, we have been able to introduce over 20 varieties of roses. Now roses are becoming a familiar sight in the colonists' gardens.

Major introductions in field crops have been a variety of peanuts which is more drought resistant than others thus far developed, and a variety of sorghum which matures much earlier than those presently grown. Crop rotation experiments, to determine the best rotation method, is also a part of the farm program. Commercial fertilizers are being tried to see whether they will pay off. This is the first year that fertilizer is available in Paraguay; it is very expensive because it is imported from Germany. The increase in yield, however, may more than pay for the fertilizer the first year.

The superior variety of sweet sorghum which has been introduced is used as a silage crop. Silos are not yet commonly used, but interest is increasing because of the need for feed to keep up milk production during the dry winter months.

The introduction of a pasture grass has been one of the significant contributions of the farm to Chaco agriculture. This grass is widely used. Because it is drought resistant it produces a tremendous amount of forage with a small amount of rainfall. It is, in fact, almost the only pasture grass planted by the colonists. The grasses we have on test came from experimental stations in Texas and Oklahoma a little over a year ago. It is too early to evaluate them, except to say that some show a lot of promise.

Animal husbandry has played a minor role in the farm program. It will probably assume a more important role in the next few years. Dairy product prices have been very stable. With the acquisition of bulldozers through the million dollar loan, more land will be cleared for pasture, encouraging an increase in the dairy population.

Chickens are beginning to receive more attention from the colonists. Egg prices in Asuncion have been constantly good, and dressed chickens also command a good price. Very few dressed chickens have been marketed in Asuncion. With the completion of the Trans-Chaco roadway it is hoped that within a few years there will be an

(Continued on page 10-2)

Aron F. Janzen †

My beloved husband and father of our children, Aron F. Janzen, was born in Memrik, Russia, on February 23, 1886. There he also spent the years of his early childhood and elementary training. Later on he attended the Orloff "Zentralschule," after which he served as book-keeper.

In his youth he was baptized and received as a member in the M. B. Church at Memrik.

On January 16, 1911, he married Agatha Rogalsky. Six children were born within ten years of their wedded life. Five of these, however, died at an early age and death also knocked at the door of the first Mrs. Janzen.

On August 20, 1922, Mr. Janzen and I entered the holy matrimony. God gave us six healthy children, all of whom are here, except one daughter, who is in Switzerland.

In 1924 we came to Canada. Here we first resided at Winkler, then at Osborne, still later at Arnaud and finally in Winnipeg. We have had many hours of joy which shall never be forgotten.

Since 1945 we have lived in Winnipeg, where the Lord gave us a lovely home and a little more time for rest. My husband was active in the cause of education. Much of his energy was applied to the sup-

port and development of the Mennonite Brethren Collegiate Institute in Winnipeg. His physical strength, however, dwindled, because he suffered from hardening of the arteries, diabetes and a severe heart ailment.

During the last months of his life he, in his love toward us, felt a great responsibility toward his family. This responsibility weighed rather heavily upon him.

Early in the morning on Saturday, December 19, death occurred unexpectedly. We now feel how intimately we were united and for this reason his departure is hard for us to understand.

He is survived by me, his bereaved wife, 4 daughters, 3 sons, 3 daughters-in-law, 2 sons-in-law, 16 grandchildren and many relatives and friends.

Even though we are bereaved and sad, yet we know that God's matchless grace is sufficient for us, for we read in II Cor. 12:9, "My grace is sufficient for thee: for my strength is made perfect in weakness."

The funeral was held from the Elmwood M. B. Church on Wednesday, December 23. Rev. I. W. Redekopp led the meeting and the two brethren, H. P. Toews and D. K. Duerksen, served with messages.

The bereaved
Mrs. Janzen and family

After Christmas

(Continued from page 2-2)

"And why not now, Locksley?" asked his friend.

"I am afraid you will think me cowardly if I tell you, Captain. The truth is that our people always give a ball at Christmas, and it would be a terrible disappointment to them all if I were to hold aloof. They would say I had turned Puritan and lost all my spirits, and I don't know what else; and it would seem hard to give them pain just on first going home. So I have made up my mind to keep on as usual till after that. Besides," he added, with the frankness of a true British sailor, "I expect it will be a right down jolly time, and I'm not inclined to give it up on my own account. But after Christmas, Captain, I will turn over a new leaf—see if I don't."

The Captain feared that human pleading would have little power to overturn the young man's purpose. Standing with uncovered head on the heaving deck, he prayed earnestly though silently to his Father in heaven, who could convince his young friend that now was the only certain 'day of salvation.' Locksley understood and felt the unspoken prayer, the words of which he could not hear. His head was bowed, too, and his spirit deeply moved; but the tempter was at hand with the deadly suggestion that it was quite as safe, and far better, to wait awhile. As Captain Harrison bade him

"good night," before turning in, he said, gaily, "Now, don't get anxious about me, Captain. Christmas will soon be here, and you have my promise after that."

The Captain went below and left the brave young fellow on deck bright and mirthful, and ready to quench every feeling of misgiving that the Captain's prayer had caused by lively anticipations of his return home.

Not ten minutes had passed when the captain heard hurried footsteps on the deck; then the sharp, clear cry, "Man overboard!" and in another instant he had dashed up the companion ladder and looking round, he scarcely needed to ask, "Who is it?" for had it not been Locksley, he would have seen him at once, foremost among the gallant fellows who were lowering the boats, ready to peril their own lives to rescue the man in danger. Yes, it was Locksley! Reaching over the quarter to clear an entangled log-line, he lost his foothold and fell overboard, and the ship went on her rapid way without him. Everything was done which stout arms and brave hearts could do. But all was in vain. The men strained at the oars only to see him throw up his arms and sink.

Christmas, with its mirth and festivity, came to others, but not to him; and as he went down in the cold waters, leaving hope and life behind him forever, it would add

a terrible keenness to his agony to remember that not many minutes before, eternal life had been offered to him through Jesus, and he had refused it.

And Edward Locksley's is far from a solitary case. Have you not often been invited to accept salvation through the earnest words of a Christian, or it may be by the lips of a praying mother? Oh, in how many ways does a loving God beseech man to be reconciled! Are you saved? If not, then accept Christ, and if you are, then invite others to accept Him!

Still Unsaved?

Still unsaved?

After all the Spirit's pleading,
After all God's tender leading,
After all of Calvary's Cross
To redeem your soul from loss:
While His grace and love abound,
Can it be that you are found
Still unsaved? Still unsaved?

Still unsaved?

Will you still refuse His pardon?
Still in sin your conscience harden?
Still reject till death o'ertake you?
Then when every hope forsakes you,
Dare you face your God at last,
When your every chance is past,
Still unsaved? Still unsaved?

Still unsaved?

Sinner, stop, and look before you,
See the storm-clouds gathering o'er
you;

Ere they burst in judgment on you
And in endless woe o'erwhelm you,
To the Cross of Jesus fly,
Lest for ever you will cry —

Still unsaved! Still unsaved!

"Behold, now is the accepted
time, behold, now is the day of sal-
vation." (II Cor. 6:2)

Tracing Service Continued

Frankfurt, Germany. — "There are perhaps 40,000 to 50,000 Mennonites in Russia today," the Frankfurt MCC East-West Office estimated in a recent report. Of this number, the Office has traced 12,000 which are alphabetically listed along with addresses and other pertinent information obtained from relatives in the West.

Fifty-eight Mennonite church leaders or ministers have been recorded. Information has been secured about the religious life and activity in at least 32 provinces (Oblastjs).

The East-West Office, established in 1953, seeks to compile and interpret information affecting Mennonite people in the Soviet Union; to record names and locations of relatives—those in exile, deportation and internment; and to publicize information concerning the Mennonites in Russia, reporting movement of people, resettlement and church life in general. Limited

co-operation is maintained with other tracing agencies such as the German Red Cross and the "Heimatortskartei für Ostumsiedler."

The tracing service for missing relatives continues and even now, 14 years after the war has ended, the Office is still occasionally able to locate "missing persons" and to get specific word concerning them. In spite of the Russian Red Cross declaring itself in agreement with the principle of family reunion, reported the Office, it has been virtually impossible to bring together immediate family members separated during the war.

"This job requires the highest degree of faith," stated European MCC director Peter Dyck. "Doreen Harms (Whitewater, Kans.) continues day after day typing and classifying cards with the hope that one day this act of faith will be rewarded in a way which no one can predict now."

Yet the tracing work does not proceed with only future hope. It has immediate results: within a recent 10-day period the relatives of four people were found and brought into contact with family members who had had no contact with each other since the war.



Pniel Bible School

Winkler, Man. — Before Christmas, Pniel was also caught in the busy whirl of the season's activities.

On Sunday night, December 13, the school rendered its annual Christmas program in the Morden M. B. church. Rev. Jerry Hildebrand brought the Christmas message, basing it on II Cor. 8:9. Besides the regular school studies, recitals, various programs and Good Cheer work make the days at Bible school busier than ever, but also more rewarding.

The past days have also been times of soul-searching and blessing. Of special blessing have been the morning chapel services. In November the school was privileged in having the Mark Gripps serve in chapel for three successive mornings. They also visited some of the classes during the day. Our hearts were challenged by their testimony in word and song.

Now, on behalf of the teachers and students I wish to extend to all readers best wishes for a time of God's bountiful blessings.

Lydia Nikkel

Raising the Spiritual Standard of Our Private Schools

By Jake Isaac

(Continued from previous issue)

A further possibility for the raising of spiritual standards was considered. To what extent can we expect our students to participate in missionary efforts? What activities are they competent of? Singing in hospitals, teaching in extension Sunday schools, distribution of gifts among the needy at Christmas? Certainly, some of our students exhibit the necessary abilities and maturity for such work. Could we find similar activities suited to all students? The question was given considerable attention because of the many advantages ensuing from the actual participation in spiritual work and because of the dangers and difficulties involved. It was felt to be wholesome for young people to be introduced gradually to the seamier side of life so that they might begin to appreciate the many benefits and privileges which they have in their Christian homes, churches, and communities. They could gain spiritually through a recognition of and response to the needs of their fellowmen. Some would possibly embark upon further spiritual work once the initial inertia had been overcome. In directing such activities, much wisdom would be needed to create an inner desire for such work rather than to impose an outward force toward that activity. That is, the student should not be participating because of a sense of duty but because the love of Christ constrains him.

Finally, the group agreed that there must be conscious and consistent effort toward the application of Christian principles in school life. Christianity must be practical in the classroom, in the halls, on the playing field, and on the street. The teacher must assist the student in the application of theory to practice. This applies not only to the teacher of Bible subjects. Of course, Bible subjects must be made practical for young people. All teachers, however, have the possibility and the duty of encouraging the students to live according to their confession and their principles. This may mean a stressing of conscientiousness in doing assignments promptly and well. It may imply an emphasis upon sportsmanship in Physical Education classes. It may also be an encouragement to show forth the Christian virtues—love, meekness, humility, kindness, etc. It is never too early, never too late, and never out of place to make our Christianity practical. Mark Hatfield, governor of Oregon and a possible candidate for Republican vice-president in 1960 (now 37 years old), has said:

"To me, Christianity is the prac-

tical approach to life. If I did not feel it to be practical, I would consider my time too valuable to devote any effort toward it, or within it.

"In today's world we have to emphasize the practicality of everything that we do and the practicality of everything that we believe. If our faith is not practical enough to apply to everyday life, let us forget it, because we may do more damage by half-hearted practice than we would if we made no profession of faith at all. The casual Christian may cause greater damage to the kingdom of God than the atheist.

"Our faith must be more than a shell game. It must be more than illusion, more than a formal order of worship, more than a mere pattern of getting up at a certain time and being within a certain edifice of a certain architectural style that is known as a church.

"I am often asked, 'Do you mean to say that you are a Christian, and you are in politics?' If I felt that my faith were not practical in the field of government, it would not be worthy of my time. But it is!

Christ walked with all groups of people; He walked with the elite, with the downtrodden, with the professionals, and He taught the truths that were applicable in each of their lives."

In reviewing this question, it behooves us as Christians to be idealistic, but at the same time to be realistic. We desire the salvation and the normal spiritual growth of all our students. We must, however, expect to fall short of these objectives. In the final analysis, we have to reckon with the free will of man. We can only lead souls, we cannot compel any against their will. Let us remember that spiritual faith and growth are primarily the grace of God operative in the lives of individuals and the response of man to that grace. Let us thank God for the bounteous outpouring of His grace! And let us allow this grace to operate in us and through us! So shall we be faithful stewards of the Most High.

Experimental Farm

(Continued from page 8-4)

inexpensive method of transportation to get such items to market.

One of the significant projects of the farm during the winter months is the production of vegetables and vegetable transplants for the colonists. For quite some time nobody believed that vegetables could be grown in the Chaco. Through testing of several varieties, plus proper ground prepar-

ation, we have proved that various kinds of vegetables can be produced successfully. The importance of the adapted varieties stood out sharply this past winter. In spite of a very dry winter we were able to market almost three tons of tomatoes from less than half an acre, through the use of a variety recently developed in the southwestern US.

Until two years ago farming was done almost exclusively by horsepower and small implements. Under the million dollar loan program tractors are coming in. The trend is definitely toward mechanized farming. Perhaps within another 10 or 15 years mechanization will have been completed.

Mechanization begins a new era for the Chaco. Land will be easier to clear and to get into production with machines, more land can be farmed with the same amount of labor. We are thankful for the Schowalter grant which permitted the purchase of a new tractor with

a complete line of implements. With these machines experiments can be performed which enable us to determine the feasibility of mechanized farming in the Chaco.

Extension work is the weakest part of the farm program. We do not have enough trained help or funds. Many farmers ask for help or for seeds of different crops. To handle an extension program there need to be men working in each colony, giving advice on problems such as insect and disease control. The job is getting too big for one or two men to handle.

It is difficult to finally evaluate how much good the farm is really doing for Paraguay. It is clear that the farm is helping to raise the production in the colonies and this indirectly helps the economy of the country too. The MCC experimental farm is the only one of its kind in the Chaco and it does concern itself with a need which requires attention.

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COLLEGES AND SCHOOLS

Steinbach Bible Institute

Steinbach, Man. — The students of the Steinbach Bible Institute presented an inspiring Christmas program in the Evangelical Mennonite church on Friday night, December 18. The church was filled to capacity with the many friends and relatives of the students who had congregated from far and near to hear anew the wonderful Christmas message.

The program consisted largely of vocal and instrumental music. The theme centered around the origin of Christmas carols. It was certainly enlightening to hear how our well-known carols originated. The messages, both in word and song, stirred our hearts to a fuller surrender to our Lord and Saviour Jesus Christ and created a deeper meaning of Christmas within us. The entire program proved a blessing to young and old.

Following the service, the faculty, students, and parents of the students assembled in the basement for a short time of fellowship. Light refreshments were served.

After the program most of the students left for their respective homes to spend the holiday season with family and friends.

Practical Work

During the past month, many of the students have had the opportunity to participate in the practical work of the school. Programs have been given at Stuartburn, the Union Gospel Mission (North Main, Wpg.), Spencer North, and Roseau River. These meetings have been a great blessing to those who attended as well as to those participating. Decisions for Christ have been made.

Special Speakers

Among the missionaries and other active Christian workers who have visited the school during the past month, were Dr. Harold S. Bender and Mr. and Mrs. Mark Gripp. As the dean of Goshen College Biblical Seminary, Dr. Bender is a former teacher of many of our Bible instructors. During the periods he was with us, he lectured on Anabaptist history. These lectures were attended by all students.

Mr. and Mrs. Mark Gripp, well-known recording artists and returned missionaries to French West Africa, were also able to be with us. Among their vocal numbers was a new song written by Mrs. G. Christian Weiss, "Lord, Give Me a Burden." Most of their time, however, was spent in laying before us the field of French West Africa.

Goshen College

Goshen College students are constantly urged to consider the various fields of Christian service as

possibilities for a life vocation. During the past month six outstanding speakers challenged the entire College community to a clearer vision of the resources of Christ in view of the world's needs. Four separate meetings were held during the month.

Missions

Nelson Litwiller, president of the Mennonite Biblical Seminary in Montevideo, Uruguay, challenged the students to consider foreign missions as a possible vocational field when he spoke to them during the Annual Missions Conference, November 1-4.

Several times he asked, "I could use a dozen young men on the South American field right now—the point is, they're not coming. Why?"

The students were encouraged to become acquainted with missionaries at a tea Sunday evening, November 1, to which all former missionaries and missionaries on furlough, who live in this area, were invited.

Rural Service

I. W. Moomaw, of Agricultural Missions, Inc., New York, served as a resource person at the Rural Life Conference on November 13 and 14. The theme of the conference was "The Challenge of Christian Overseas Rural Service." The Christian college was confronted with ways in which it can relate to the needs of Christian Overseas Rural Service.

The Rural Life Conference is sponsored by the Rural Life Association whose major support comes from groups and individuals associated with the Historic Peace Churches.

Peace

Peace Emphasis Week was November 18-20. Two outstanding pacifists spoke at these meetings, challenging the students to their pacifist beliefs.

Dr. Henry Hitt Crane, a Methodist Pastor from Detroit and a well-known peace leader in American Christendom, and Andre Trocme, minister in the French Reformed Church and leading figure of the peace movement in France, spoke to the students in morning chapel and evening services on Wednesday and Thursday.

On Friday, Dr. John Yoder, administrative assistant in Foreign Missions of the Mennonite Board of Missions and Charities spoke on "The Peace Mission of the Church Today." Dr. Yoder is a past director of the European Peace Mission of the Mennonite Central Committee.

The Peace Oratorical Contest with six students presenting their thinking on peace, brought the Peace Emphasis Week to a close.

Revival

During the first week of December, George R. Brunk of Denbigh, Virginia, presented a series of eight challenging revival messages to the student body. Five of them were during chapel periods

and three were evening services. His messages were on subjects of fundamental spiritual importance, such as, "What God Wants With Your Life."

Mennonite Brethren Bible College

College Board of Directors to Meet

The Board of Directors will meet this year in January instead of at the usual time in February. This change has been occasioned by the necessity of discussing certain policies which are to be reviewed later by the Committee of Reference and Counsel of the Canadian Conference. One of the main questions to be discussed involves the expansion of the present theological curriculum.

The members of the Board of Directors are Rev. D. H. Neumann, Ontario; Rev. H. P. Toews and C. A. DeFehr, Manitoba; Rev. Henry Baerg and Rev. E. J. Lautermilch, Saskatchewan; Rev. Alex Neumann, Alberta; and Rev. Herman Voth, British Columbia.

Students Participate in Christmas Giving

A worthwhile tradition has been established among the students of the College with respect to Christmas giving. Each year an offering is designated for local relief, and needy families are visited for the purpose of imparting spiritual and material blessings. The offering this year amounted to \$198.00.

Oratorio Choir Presents Elijah

A choir of 110 voices under the direction of Victor Martens presented the Elijah on December 12, at the Elmwood Mennonite Brethren church. Filmer Hubble, renowned Winnipeg organist, and Joyce Redekopp of St. Catharines, Ont., accompanied the choir. Soprano soloists were Breaa Krahn, Saskatoon; Marina Dick, Kitchener; and Helen Fast, Greendale, B.C. Elsie Boese of St. Catharines, Ont., sang the alto solos and John C. Klassen of Winnipeg the tenor solos. Bill Baerg of Coaldale, Alta., and David Falk of Winnipeg were featured as bass soloists.

Canadian Youth Bursaries Awarded

Two College students were named by the Canadian Youth Committee as the 1959 recipients of the Youth Bursaries. Each year two bursaries of \$250 each are awarded to worthy applicants. The selection is based on such factors as need, academic promise, and future service. The applications are made to the Youth leaders of the provinces and the final selection is made by the Selection Committee of the College.

Nick Kaethler, a first year student, is the son of Mrs. Frieda Kaethler of Kitchener, Ont. The father, who was missed after the Second World War, is now in Russia and corresponds regularly with his family. Mrs. Kaethler came to Canada in 1948 with her three sons.

Nick is a graduate of Rockway Mennonite School in Kitchener.

Ernie Isaac, a third year student of Theology, comes from Winnipeg, Man. A former student of the Mennonite Brethren Collegiate Institute, he worked for the Manitoba Telephone Co. before coming to College. Mrs. Isaac is the former Esther Konrad. They have one daughter.

Former College Secretary in Europe

Miss Lotti Janzen has recently accepted a position with the Swiss Air Express and is stationed at Basel, Switzerland. She left for Europe in August and spent several months working for the MCC and Rev. H. H. Janzen. Miss Janzen expects to remain in Europe for one year and then return to the College.

New Consolidated School

Kronsthal, Man. — The new \$65,000 school in the consolidated school district of Kronsthal was officially opened Thursday night. The large district is the result of the amalgamation of three former school districts—Kronsthal, Aesop and Exeter. The ribbon was cut by the oldest pioneer resident in the district, D. D. Janzen of Rosenort village.

After the ribbon-cutting ceremony, the 250 people in attendance moved into the auditorium to hear the speakers give their talks and the students sing several songs.

D. C. Siemens, chairman of the five-man school board, welcomed the people in attendance. The school, he said, was the direct result of the co-operation and effort of the taxpayers and trustees. This new school would now and in the future provide the children in the district with a worthwhile education, he said. He also mentioned that the board with which he worked was very co-operative and had done their best. The board consists of D. C. Siemens, F. Kehler, P. Wiebe, A. Janzen and F. Dyck.

The guest speaker, R. W. Dalton, of the department of education and former school inspector in the area, outlined the importance of education to young people. The school, he said, is most important in a child's education. A one-room country school was fine, and the education students got there was good, but with better and more modern facilities and buildings, both teachers and students can do better work. This would improve the student's marks, something we all look for in education.

"This is the first consolidated school in the area and it shows that the people in the district are willing to sacrifice for the betterment of their children. A consolidated district also shows that the people in the district can and wish to co-operate for the betterment of their children," he said.

Swift Current Bible Institute

Swift Current, Sask. — The entire student body recently presented two programs on the theme of Music Appreciation. Rev. W. Zacharias spoke on the purpose of Christian music. The first of the programs was presented in our local church when Elliot Canonge (Wycliffe Bible Translators) was in our school. He briefly related the problems encountered in translating hymns into the Commanche language. The same program was presented later in the Schoenfeld church.

On December 6, the octet accom-

panied by Mr. John Bergen and Miss Kay Martens presented two services at Eyebrow. Smaller groups have been serving at Carmichael, Blumenort, Pioneer Lodge (the local Old Folks Home) and at Rush Lake. We are especially thankful for the opening at Rush Lake. Miss Anne Quiring and several of the students teach Sunday school and render a few musical numbers on Wednesday evenings. The response has been beyond expectation—even the adults are showing increased interest.

December 13 marked the date of our annual Christmas program. The choir was in charge of the greater part of the evening. Fitting remarks were made by Mr. Bergen when he reminded all not to neglect preparations for Christ's return. The church was filled to capacity.

The students were out caroling on their last evening at Bible School before the Christmas recess began. Later on that evening the entire Bible school family gathered for a rather informal social evening. The main emphasis was on the proper preparation for the true Christmas experience. Musical selections were rendered by different groups which were followed by a testimony and prayer session and final thoughts by Mr. Letkeman, based on Luke 24:29, "Abide with us." For the first time in many years the Christmas box system was abandoned and in its place we contributed to the support of a Congolese Bible school student.

Mrs. Elwin Epp

Every production of genius must be the production of enthusiasm.
—Disraeli

Mile of Mountain Road Costs Over \$2,000,000

Victoria, B.C. — One of the most expensive contracts ever awarded for Trans-Canada Highway construction—involving more than \$2,000,000 a mile—has been awarded by the British Columbia highways department.

Department officials said Wednesday the contract for \$2,242,723 for construction of 1.18 miles of highway through China Bar Bluffs, in the Fraser Canyon, has been awarded jointly to Emil Anderson Construction Co. and Highway Construction Co. of Vancouver.

The cost will be split 50-50 between the provincial and federal governments.

The China Bar Bluffs is through sheer mountainous terrain overhanging the turbulent Fraser River. The work involves conversion of two small tunnels into one large modern tunnel and a large amount of expensive rock-cut work.

World Stock of Wheat

Ottawa (CP) — A big increase in Australian wheat stocks and a slight increase in those in the United States offset declines in Canada and Argentina at the beginning of November, the Bureau of Statistics reported Monday.

Wheat stocks held by the four major exporters rose two per cent to 2,493,900,000 bushels from 2,433,600,000 bushels a year earlier.

Wheat stocks held by the four major exporters with comparable figures for last year in brackets: United States 1,630,800,000 bushels (1,579,200,000); Canada 723,600,000 (767,300,000); Argentina 61,100,000 (65,800,000); Australia 78,400,000 (21,300,000).

Exports in the first three months of the current crop year which ends next July 31 were higher for Canada and Australia but declines in exports from United States and Argentina pushed the four-country total down to 210,500,000 bushels from 219,600,000.

Exports by countries with figures for the comparable period last year in brackets: United States 94,400,000 bushels (108,200,000); Canada 76,400,000 (73,800,000); Argentina (14,700,000 (16,200,000).

FUTURE SUBSCRIBERS

Born to Rev. and Mrs. Alvin Penner of Lucky Lake, Sask., on December 12, 1959, a daughter, Mar-dell Fern.

On the Horizon

December 27-29. — Annual Bible Conference in the Elmwood M.B. church. Speakers: H. H. Janzen, J. A. Toews, F. C. Peters, and David Ewert.

January 10. — Centennial Sunday of the Mennonite Brethren Church.

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