

Mennonite Observer

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

I Cor. 2:2

★
YOUR CHRISTIAN
FAMILY WEEKLY

January 22, 1960

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Billy Graham's Letter to "Mennonite Observer"

Our itinerary for Africa begins the middle of January. This will be the most intensive and extensive tour we have ever taken in so short a time.

Yesterday I had lunch with Vice-President Nixon and had a talk with Secretary of State Herter. They both agreed that this was by far the most strategic tour we have ever taken as we are going to some of the more sensitive spots of Africa.

The crusades are being sponsored by all the Christian forces in each area. In fact, all national churches and all but one missionary society in all of Africa are participating. From each country come reports that they are anticipating the largest Christian gatherings in history.

A full-scale two-weeks' crusade will have preceded my arrival in each place. Some of these crusades will be led by our associate evangelists, and others by African evangelists. You will also be interested to know that in each area the committees are led entirely by Nationals. The missionaries are staying in the background and giving leadership to the National church everywhere.

Our greatest need is for prayer interest and prayer support. It occurred to me that somewhere in your magazine you might make mention of this tour and suggest it as a matter of prayerful concern



on the part of Christians everywhere.

With warmest personal regards, I am cordially yours,

Billy Graham

...

BILLY GRAHAM'S ITINERARY FOR AFRICA

January 20-22 — Liberia
January 23-26 — Ghana
January 27-February 10 — Nigeria
February 10-23 — South Rhodesia
February 24-25 — North Rhodesia
February 28 — Tanganyika
March 1 — Kenya
March 2-3 — Ruanda Urundi
March 4-6 — Kenya
March 7-10 — Ethiopia
Meetings in Holy Land

Pray earnestly for Africa, Billy Graham and the team!

languages via powerful transmitters, the largest of which operates on 70,000 watts for short wave programs. Another transmitter for long-wave broadcasts operates on 20,000 watts.

The official name of the mission is the World Radio Missionary Fellowship. In addition to HCJB, this mission sponsors other ministries. One of these is the Rimmer Memorial Hospital, the first evangelical hospital in Ecuador, located just across from the compound of HCJB. It ministers to rich and poor Ecuadorians, including the various Indian tribes, missionaries and other Americans in the country. All the patients, including the ones from the large out-patient and prenatal clinics, have the way of salvation explained to them and many accept the Lord Jesus Christ. They can also hear the gospel on their pre-tuned bedside radio. The Epp Memorial Hospital is situated in Shell Mera, at the gateway to the jungle, and serves the vast area in the Amazon headwaters. Missionary Aviation Fellowship planes bring in the sick from remote jungle villages.

The Radio Circle constructs and distributes electric, battery and transistor sets that are pretuned to HCJB. About 2,500 to 3,000 of these "gospel messengers" bring the precious Word of God into isol-



Sally Schroeder—HCJB missionary in Quito, Ecuador, S. America

ated homes, stores, barracks—areas where missionaries seldom visit.

The WRMF, together with the Latin American Mission also sponsored

(Concluded on page 9-1)

Baptism in M. B. Mission in Brazil

In Curitiba, Brazil, 14 candidates stepped into baptismal waters in testimony that Christ is a real and living Saviour to them. To date this was the largest baptism that the church here has experienced and was a real spiritual step forward.

Rev. Autor Goncalves, a Baptist minister brought a message explaining with impact and clarity what is meant by the "new birth" and becoming a new creature in Christ. The church ladies' chorus brought the special music. After the baptism, a service was held at which the church principles were distinctly explained, and the candidates were welcomed into the fellowship of the church. Communion was served, and afterward, as is the Brazilian custom, Bible verses were offered to the new members.

Among the candidates was a mother and a father of seven children. Another was a blind man who has experimented with other religions, but who finally came out of spiritual darkness. Another lady who has had a great spiritual struggle and many home conflicts has left all in the Lord's hands. A shining testimony is Dona, who does not read or write, but cherishes her Bible. We marvel at her faith and simple trust in God. Each one has his own interesting testimony of God's saving grace.

Zeli is an older girl who has been graduated from high school and is now helping in the office here. For a number of years she has pointed many others to Christ and advised them to take this step of obedience which she herself had not yet taken. So we rejoice with her in this victory.

Victor is another one for whom many prayers have been offered. We'll let him tell his own story:

My father was a fine man, but never gave much thought or importance to heavenly things or the hereafter. My mother was a Christian and belonged to the Methodist church. I highly respected my mother, but she was very sick and died early in life. I was five years old and my sister only four. It was December 23 in the year of 1946. Under the beautiful Christmas tree were presents for my curious sister

(Continued on page 12-3)

Christian World Radio Service

By Sally Schroeder

The World Radio Missionary Fellowship Inc., and Radio Station HCJB in Quito, Ecuador, South America, were founded and grounded on two great promises from the Word of God: Jer. 33:3 "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not" and Zec. 4:6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." HCJB, also known as the "Voice of the Andes," is the pioneer missionary broadcaster. The call letters stand for "Heralding Christ

Jesus' Blessings." The station is located in the heart of the Andes mountains almost 10,000 feet above sea level and just 12 miles south of the equator.

The first broadcast was presented over HCJB on Christmas Day of 1931. Today we broadcast around-the clock, 24 hours a day. Nine hours of the day two broadcasts go forth from the studios simultaneously. The gospel is preached into all the world in the English, Spanish, Russian, German, French, Swedish, Quechua and Portuguese

EDITORIAL

Ethnic Consciousness a Barrier

An ethnic or race consciousness fostered through years of closed community life in Mennonite settlements in Prussia and Russia, and perpetuated in Mennonite communities from Ontario to British Columbia, is proving to be an effective barrier to the fulfillment of our God-given purpose as a church.

It may seem paradoxical, but a church community that has integrated Danes, Dutch, Belgians, Germans, Swiss, Poles and Russians has gradually begun to consider itself an ethnic group. Some members of the group believe that you must know Low German (or at least High German), that you must cook and bake the traditional "Mennonite" dishes and pastries, and that you must be at home in "Mennonite" customs if you are to pass as a "good" church member. They resist any attempts to integrate members of other language groups—unless they stay on the foreign field—and refuse to grant those who marry into the Mennonite community equal status as "native" Mennonites.

Mennonites with such an attitude have constantly applied the brakes when believers with a vision attempted to begin a witness to the community, whether it was in the form of street meetings, Sunday schools, singing in hospitals, or special evangelistic services for the community. A standard argument has been that they do not want to join our church and cannot speak German. This vocal, but gradually decreasing group, has been responsible for mission groups being advised to join other denominations, for maintaining groups as "missions" when they could actually be churches, and for delaying tactics when home mission committees wanted to progress beyond the stage of children's missions.

Socially, Mennonite race consciousness has resulted in contradictory actions and produced disastrous results. The superior attitude of many has alienated neighbors and other members of the community and prevented an effective Christian witness. Parents have forbidden the marriage of their children to fine Christians from other denominations simply because they were not Mennonites, yet approved the marriage of these children to unbelieving Mennonites. The harsh opposition of some parents to the marriage of their unsaved children to non-Mennonites has alienated their children and made a Christian witness to these children totally ineffective.

Yes, it is a paradox that a church growing out of persecution, seeking only to live the Christ-life and win others to Christ, regardless of race and creed, today is only too often concerned with preserving a special kind of "Mennonitism" or winning heathen to Christ on a foreign field (possibly to alleviate a feeling of guilt for the lack of a witness at home). Only a new vision of our purpose in the world will help us to break down the barriers now existing in Mennonite areas and in Mennonite hearts. This is a challenge to us in the centennial year of the General Conference Mennonite Church and the Mennonite Brethren Church.

Guest Editorial by Leslie Stobbe

DEVOTIONAL

Witnessing in One's Vocation

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord. . ." (II Tim. 1:7, 8a)

I believe that Jesus is the Christ the Son of the living God. I know that Satan will never prevail against the redeemed ones, because he has been defeated at the cross. I also believe that the Holy Spirit is my constant companion and that He dwells within my body, which is His temple. With this foundation I am challenged to live a life that

will bring glory to my Saviour and Lord.

The times in which we are living can be very encouraging for the Christian because of all the opportunities of witnessing. God has given us power (the Holy Spirit) and love (Jesus Christ), and a mind that is sound and ready to give an answer to the calmness of soul. We have a message for the frustrated and lost, in Jesus Christ.

I am happy for the privilege of being a salesman, which gives me opportunity of meeting many people. During the early days of my

selling career I learned as a Christian that to be happy one needed to place first things first (Matth. 6: 33). Many have been the times that I have enjoyed witnessing to people and received letters in return, thanking me for taking the time to speak to them about the Lord.

One such experience happened in the past during vacation. This man was in dire need of spiritual help. A month previous to this meeting he buried one of his sons. He became very bitter and despondent. We were able to point him to Christ and a few days later he accepted Him. This man writes: "If you had not pointed me to Christ, I don't know what would have happened to me."

As Christians we have a unique opportunity to live daily for Christ before men. Ours is not only a Sunday religion but a moment by moment privilege to be an ambassador for Christ.

My experience has been made rich by the fact that the Holy Spirit directs my everyday contacts. It seems that people of any particular occupation are best suited to witness to others in a similar vocation. This indeed has been a great challenge to me. When our associates can see in us that Christianity is practical, it then becomes more attractive to them. Living in this manner brings abundant joy and constant victory in Him.

I have found my life growing richer year by year as I by His grace and Spirit allow Him to take over the controls of my life. I would like to encourage all believers to start the day with God. Tell the Holy Spirit you are His and you want Him to direct your life this day for holy living and the saving of souls. God has called us to more than sowing the seed; He expects to see fruit. Don't be satisfied with sowing only, but expect souls to be saved. When witnessing don't do it just to deliver your own soul, but rather that men will be born into the kingdom.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14).

R. H. Minnich
(Gospel Herald)

Studying God's Word

Saskatoon, Sask. — The Mennonite Brethren Church is thankful for the many blessings received during the recent Bible conference. During services on January 8 to 10, Dr. F. C. Peters of Winnipeg undertook to give us an exegesis on a portion of the book of James. Our only regret was that time permitted only the analysis of the first three chapters.

In the introduction, Brother Peters gave us a short character study of the man James, and his background and qualifications as an in-

spired man of God. He was the half brother of Jesus, a servant of God, and a bond slave of Christ. He was recognized by Paul and Peter as a pillar in the church. His writings reflect the first stages of the early church and were intended to clarify some of the practical problems in the church.

There seemed to be great controversy between the merits of faith and works at that time. Throughout the letter James stressed that without visible works, faith must be dead, that one who is dead in works must be dead in spirit as well. One who has a very orthodox witness may not necessarily be a saved person. Just as we cannot see life in any concrete form, so we cannot see a person's faith except through his works. On the other hand we do not gain salvation through works, but through them we show the world that we have a saving faith.

We were further shown that the book of James gives us seven tests of our faith:

1. Our faith is tested by its attitude towards the Word of God (James 1). Are we quick to hear the Word and slow to speak and to wrath? Do we receive the Word in meekness allowing it to judge us, or do we judge the Word? Do we obey the Word by showing practical love and holiness, and by remaining unspotted from the world?

2. Our faith tested by its attitude towards believers (2:1-13). We are not to show partiality in our churches. Christ never showed partiality to a man's outward appearance or position in life. By so doing we break the law of love and we have the warning that those who show no mercy should expect none at the judgment.

3. Our faith tested by works (2: 14-26). Faith is a disposition of the human being towards God and Christ. It is a communion between ourselves and God, and the degree of this communion will become evident in our conduct and works.

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for Mennonites of All Age-groups

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

4. Our faith tested by control of the tongue (3:1-12). James warns of the responsibility of being a teacher. They should be mature individuals, and how else but by their speech can we recognize maturity. The tongue is the greatest instrument of man, yet when uncontrolled can do immeasurable damage.

The final tests of faith are:

5. The attitude towards worldliness.
6. The attitude towards suffering.
7. The attitude towards prayer.

Throughout the services we were faced with the challenge to show a living faith through service to God and our fellow men.

F. V. Klassen

Billy Graham Goes to Africa

God's trumpeter of the 1950's is opening his second decade in the limelight with an African tour which he considers his most ambitious and, in some ways, most difficult campaign.

As Billy Graham boarded an airliner in New York for a 20-hour non-stop flight to West Africa, behind the famous evangelist was a very personal "year of decision." Early in 1959 an eye ailment brought doctors' orders to slow down and a breath of concern swept the evangelical world. But that visual trouble, now cleared up, was only an outward symbol of a quest for new spiritual victory and a fresh sense of direction for his ministry. With the inner struggle came outward signs of God's increased blessings.

Meanwhile, the man with no certain dwelling place for two-thirds of the time was increasingly aware of the price his growing family was paying for his months away from home. Just ahead was a schedule that would tax to the utmost the resources of the seasoned crusader, now deeply conscious that he and his team mates were no longer boys whose mistakes would be overlooked, but men in their early 40's with responsibilities that he said "may be too great."

In restless Africa the tide of independence and self-rule was running strong in most of the nine countries where big mass meetings were scheduled during January, February and March, along with conferences with national leaders, missionaries and student groups.

Everywhere Billy's stabbing finger and ringing voice would point to Christ as the One Who alone makes men truly free. Wherever men would listen he cried aloud that only "a nation under God" can have "government of the people, by the people and for the people."

The message was relevant in Nigeria which stands on the threshold of political freedom. It would strike home with force in Ghana where some observers sense an uncertainty about the direction being taken by leaders who only yesterday tasted the heady draught of power. In the color-conscious Rhodesias a decision was shaping up that some feared as the harbinger of racial war while others saw the portent of a great peaceful amalgam leading to tremendous prosperity.

At every other stop on the tour

the story would have only slight variations, although outward scenes would be enormously varied. All over the "Dark Continent" nations were struggling to be born or were groping toward maturity.

The Graham team's schedule was tight and demanding. Sixteen cities were on the itinerary in Liberia, Ghana, Nigeria, the Rhodesias, Tanganyika, Ruanda-Urundi and Ethiopia. In almost every place an associate evangelist, one of them an American Negro, is holding a week-long meeting in preparation for a one or two-day stand by Billy Graham.

There is a studied effort to make the meetings training grounds for African Christian leaders, in the spirit of the indigenous principle. The immediate goal of seeing thousands come to Christ is overshadowed by the hope that missionaries and nationals, as well as the team, will be swept by a breath of revival power that will kindle perennial fires of evangelism.

At a meeting of his team on the eve of his departure for Africa, Billy Graham said that no one has told adequately the story of the contribution of the early missionaries in the opening up of Africa. "There would be no Christianity at all in Africa but for the Christian explorers and self-sacrificing missionaries," he added.

Often Billy has said that his own reward in heaven will be much less glorious than the crown given some obscure missionary who labored and died in obscurity without seeing much fruit from his labors. It is faithfulness to the Lord's call that counts and all the limelight and the praise of men can be snares, he explains.

It should be said, however, that Billy and his associates are also paying a price as they follow their Lord Whose reward on earth is a cross. One of the costs is loneliness—for themselves and for their families. Billy Graham's little two-year-old son Ned often toddles over to an oversize picture of his father and prattles: "Daddy gone." And the other day Ned's older brother Franklin, not yet eight, asked plaintively, "Daddy, why didn't you come home last night?" When his father replied that he would be home tomorrow night, the lad posed a question that wrenched the heart strings: "Daddy, why do you come

home and then leave so soon?" Song leader Cliff Barrows says his four-year-old talks like that, too.

So the team presses on, like Jeremiah with a burning in their bones, a feeling that the world's need is so immediate that the Gospel message must be heralded abroad by every available means, at whatever sacrifice.

Larry Love, overseas advance man for the Graham team, returned from 200,000 miles of exploratory traveling in Africa last summer with the conviction that the crusades there could affect the course the continent will take decisively. "Billy Graham will get a hearing in Africa such as no one else has ever had," he said. "The world is going to be astounded at what will happen, just as the great meetings in Australia so far exceeded everyone's expectations."

In the light of the need and the challenge and the exciting possibilities of the campaign, all the members of the Graham team have asked Christians everywhere to pray that God will do "great and mighty things"—for His own glory. With the great apostle they report: "A great door and effectual is opened . . . and there are many adversaries." And, with Paul they appeal to all their fellow-believers: "Brethren, pray for us!"

Highlights at Kelowna

Churches Pray Together

Kelowna is blessed with an evangelical ministerial association. The association was arranged for the German-speaking churches to pray together and for the evangelical English-speaking churches to pray together.

The theme for the week of January 4 to 8 was Family Worship. The subjects discussed were: Christian View of Marriage; Christian Nurture in Family Life; Things that Mar or Strengthen Family Life; Prayer in the Home; Character Building in the Home. These meetings were well attended. The Thursday meeting in the M. B. church was crowded to capacity.

The M. B. Church extended her session of prayer for another week. The first week we followed the centennial program as prepared by our conference.

Rev. C. C. Peters Visits Kelowna

For the week after Christmas the M. B. Church of Kelowna decided to invite Rev. C. C. Peters for a Bible conference. There are a number of German-speaking churches in Kelowna which were invited to come and share the blessings.

In the mornings, Rev. Peters gave an exposition of the First Epistle of John. His emphasis was on the concept of sin. In the afternoons, he dealt with topics such as Marriage; Child Training; Church Discipline; The Duties of Womanhood and Youth and God. The evenings were devoted to the exposition of Zachariah. In this study he gave

us a comprehensive view of prophecy. On New Year's Eve he spoke on Prayer. The Lord blessed all of us abundantly.

George Fast

Mothers March for March of Dimes

The Mothers March—dramatic highlight of the March of Dimes—will take place on Monday evening, February 1, from 7 to 8 p.m. During that one hour, thousands of Winnipeg women will make "blitz" calls on city homes in an effort to collect a material amount towards the \$205,000 needed by the Society for Crippled Children and Adults of Manitoba to carry on its program for the rehabilitation of Manitoba's handicapped adults.

Winnipeg women are tackling the job, as in previous years, with eagerness and enthusiasm. However, new recruits are needed to swell the force and anyone—women or men or boys, for anyone can be a "mother" on this particular night—willing to take part in the Mothers' March is asked to contact the March of Dimes office at 592 Notre Dame or telephone WH 3-2535.

Even if February 1 should turn out to be one of our colder nights, the job will not be a too arduous one. The "mothers" are asked to canvass from ten to fifteen houses only so that they can easily complete their calls in an hour or less. There are no return calls. Once the "mother" has finished her list, she turns in her collection and her work is done.

It is expected that the "mothers" will receive the same warm welcome from Winnipeg householders that they have done in former years. Porch lights will be turned on. Radio and TV stations will give the March a special "build up." Newspapers will give special publicity as to the date and time. There will be sound trucks on the streets and other publicity devices.

The public are asked to co-operate in this most worthy cause of helping the handicapped by welcoming the "mother" when she calls and by having their donation ready to hand to her. Anything from a dime to a dollar—or more—will be most gratefully received.

The handicapped of Manitoba cannot thank you individually but you can be sure that their gratitude for your help in their rehabilitation will be warm and sincere.

(Kathleen Strange)

Radio Licence Sought

Abbotsford, B.C. — Jacob Klassen, acting on behalf of a group of Mennonites in the Fraser Valley, has applied to the Board of Broadcast Governors for a licence to operate a 1,000-watt radio station. If the licence is granted the station would be heard at 1370 on the dial and would be built at Abbotsford.

Centennial Sunday at M. B. Churches

Sunday, January 10, was observed as Centennial Sunday in Mennonite Brethren churches of North and South America and in other lands where churches have been established through the church's missionary program.

These services commemorated the founding of the Mennonite Brethren Church in Russia on January 6, 1860. As a result of a revival among the Mennonites in South Russia, 18 men on that day signed a "Document of Secession" from the mother church and declared themselves an independent church.

The early leaders of the movement emphasized a definite experience of regeneration, separation from worldly practices, and a pure church.

The approximate present membership of the Mennonite Brethren stands as follows: Canada—14,000; U.S.A.—11,600; South America—2,100; India—23,000; Africa—5,000; scattered in other countries—3,000. Total number—60,000.

Many churches held special services during the prayer week, culminating in the Centennial Day services on Sunday. Messages were given on the history and accomplishments of the church and its witness today and in the future.

County Line Gospel Chapel

Clearbrook, B.C. — There are about fifteen members in our church. We began the year in the following way. During the New Year weekend the annual Sunday School Teachers' Convention was held at Clearbrook, B.C. Mr. John Willms, our Sunday school superintendent, was happy that 12 of our 13 teachers were able to attend these good sessions. Every Sunday our staff is reinforced by three teachers from the South Abbotsford Church.

On Monday evening between 50 and 60 children come to the children's clubs that are held at the chapel. Amanda Born is directing the eight Clearbrook Bible School students who are teaching these children in clubwork.

Tuesday the Women Workers and the Prayer Group met to worship and to decide the course of work for 1960. Eleven ladies were present to celebrate the first birthday of the group. It was decided to forward old woollens to Vancouver and make a quilt for the April Bazaar and the Missionary Night. Mrs. Miskusky donated the top for this quilt. For our next meeting each member wants to bring an item of clothing and groceries to help two needy families in our community. Missionary letters were read from Daisy Martens and Mr. and Mrs.

W. Sawatsky of the Belgium Congo. After exchanging prayer partner names for 1960, the meeting closed with prayer. Refreshments were served by Mrs. Regier and Mrs. Esau.

On Wednesday the regular prayer meeting was held at the home of our pastor, Rev. John Esau. After prayer there was a rehearsal for singing at the Old Folk's Home.

On this Thursday, as on every Thursday, Mr. and Mrs. Henry Bergen and children, Rev. Esau and daughters went to sing and speak to the elderly residents at the Simpson Rest Home at Fort Langley. At the same time the Christian Endeavor Committee met at the Jacob Born home to plan its outlined program for this year.

Friday evening the newly organized choir practised under the direction of Rev. Esau. The choir members range in age from ten to about forty.

In all these daily doings we seek to serve Christ Who has done all things for us.

Mrs. J. W. Born

Hong Kong Missionary Transfers to Regina

Rev. and Mrs. Paul H. Bartel are leaving Hong Kong on February 10 to be transferred to the Canadian Bible College, Regina, Sask., where Brother Bartel will serve as dean and chairman of the missions department.

Brother Bartel went to China as a missionary in 1930 and Mrs. Bartel in 1924. They are both second-generation missionaries whose parents were missionaries in the China Mennonite Mission Society in North China for many years. Mr. Bartel's father, Rev. H. C. Bartel, who now resides in the Home for the Aged in Hillsboro, Kans., was the founder and director of this mission work for many years.

The Bartels' most recent ministry has been in Hong Kong where Brother Bartel assisted in the founding of the **DENGTA** Magazine and more recently served in the Alliance Press, where he has helped to organize the **Bible Magazine**, one of the oldest Chinese religious periodicals. This is now appearing monthly as of January, 1960.

Other ministries have included preaching, teaching and conference work, both in Hong Kong and other Southeast Asian countries.

The Bartels will assume their new duties as of September 1.

A Day of Special Significance

Vancouver M. B. Church (43rd and Prince Edward). — The week of prayer ended Sunday, January 10, with the commemoration of the Centennial of the Mennonite Brotherhood. The first speaker of the morning acquainted us somewhat

with circumstances of the church as they were 100 years ago, and which prompted 18 men of God to separate themselves and stand firm for their convictions according to Scripture. Several paragraphs of a copy of the document, which these men had drawn up, were read, having been translated into the English language. This gave us a better understanding of the origin of the M. B. Church. It also reminded us that "if we deteriorate, the Lord will remove the lampstand, as at the church of Ephesus."

In the German message the question was stressed, "How can we continue to exist?" The answer is found in Isa. 41:10: "Fear thou not. Compromise and fear of men have no place in the lives of the redeemed. If Christ is the Lord of our life, then separation from the world is self-evident. This can only be accomplished by living in accordance with the standards set for us in God's Word."

A baptismal service concluded this memorable week. Four souls followed the Lord in baptism. Three of these were members of one family. They were Margaret, Rudy, and Walter Enns, and the other baptismal candidate was Lillian Allert.

The "Volunteers" quartet had chosen most fittingly for this occasion the song, "Saviour, Like a Shepherd Lead Us." A message followed with the question, "Is faith in Jesus Christ as the Son of God sufficient for baptism?" According to Acts 8:37 it is required that we believe this with all our heart.

In the closing message of the day the following question was asked, "Why do you delay to be baptized?" Besides being a step of obedience to the Saviour, the act of being baptized strengthens our assurance of having died with Christ, buried with Him and resurrected to a new life in Him. The closing song of the "Volunteers" left us with a challenge: "I Wonder Have I Done My Best for Jesus?" If we as individual members of the church will strive to do our best for Jesus daily, then we will not only stand 100 years, but till Jesus comes. May the latter be our ultimate aim.

Kathryn C. Klein

Special Meetings at South End in Winnipeg

Capacity Crowd as Janz Brothers Serve

Winnipeg, Man. — Approximately 1300 people filled the main auditorium and the basement of the South End M. B. church on Sunday night, January 17. The two brethren, Leo and Hildor Janz, who have labored in Europe during the last 4½ years served in word and in song to the audience, which consisted of many country and city people.

In Europe the Janz Brothers are broadcasting over the powerful Radio Luxembourg, and are thus able to reach with the gospel many

millions of Germans. They have also had a number of large-scale revival campaigns in some of the major cities of Germany and Switzerland. Thousands of people responded to the call of the Lord and accepted Christ as their Saviour.

The presence of God was also felt during the meeting in the South End M. B. church and the listeners were impressed with the power of the gospel which is able to change human lives and make them new creatures in Christ Jesus.

Dr. C. Unruh Reports

On Monday, January 18, Dr. Cornelius Unruh of Winnipeg served in the South End church. He gave a very informative report on the work he and Mrs. Unruh have done in Jordan during the last two years. The Unruhs went out under the auspices of the MCC and have served faithfully, sacrificially and thoroughly in order to alleviate physical suffering and to help spiritually those people who are in dire need of it.

A Special Time of Fellowship

Woodrow, Sask. — Members, adherents and visitors congregated at the Mennonite Brethren church at 9:00 p.m. on December 31. In spite of the stormy weather nearly 130 were present.

Pastor Wally Gripp commenced the service, directing the singspiration in a number of favorite hymns. The responsive reading was taken from Psalm 107:1-32. To this reading was added the theme of his message: "Hitherto hath the Lord helped!" (I Sam. 7:12c) The presence of the Holy Spirit searched the hearts as we took inventory of our lives during the past year, and as we tried to take a glimpse into the unknown future we were assured that, "Henceforth will the Lord help!"

The praise and testimony service which followed was wonderful because many expressions of thankfulness to God for His faithfulness were made. Over and over again Scriptures were referred to for mottoes for the future. Some begged forgiveness, while others asked for prayer on behalf of others as well as for themselves. The moving of the Spirit of God was very evident.

A church highlight ensued as Deacon Reuben Engel accepted the membership transfer of the pastor and his family. Now several others expressed their desire to be received as church members. Mr. and Mrs. McCaslin, Mr. and Mrs. Leonard Williams, Mr. and Mrs. Hunter and Mrs. Glen Engel blessed our hearts with their words of love and interest in the fellowship of the M. B. Church at Woodrow. The meeting voted unanimously in favor of their wish. The pastor read the church covenant, extended the hand

(Continued on page 9-3)

The 15th Anniversary of the Crosstown Credit Union



Credit Union directors are left to right: George Derksen, Frank Isaak, Rudolph Willms, Dr. N. J. Neufeld, president; C. C. Neufeld, Ben Wall, P. P. Hildebrandt, Albert Wohlgenuth and George Schroeder.



Credit Union staff members are left to right: Mr. I. A. Neufeld, manager; Miss Anne Thiessen, ledger keeper; Miss Betty Quiring, teller and Mr. Harry Peters, office manager.



Crosstown Credit Union officers and their wives left to right: Mrs. I. A. Neufeld, Mr. I. A. Neufeld, manager; Mrs. N. J. Neufeld, Dr. N. J. Neufeld, president; Mrs. C. C. Neufeld, Mr. C. C. Neufeld, vice-president.

By George Derksen

Continued progress and prosperity for Winnipeg Crosstown Credit Union Society Ltd., were reflected in the gala atmosphere which prevailed at the organization's annual dinner banquet held recently in Zoratti's restaurant.

In attendance at the dinner were directors, committee members, assistants and staffers headed by president Dr. N. J. Neufeld. The dinner wound up 15 years of hard work and sacrifice made by Mennonites to firmly establish the credit union.

Following the dinner, the directing officials, committee members and staff were introduced by C. C. Neufeld, who paid tribute to their efforts during the past year.

President Neufeld lauded the healthy condition of Crosstown Credit Union Society. He said it now boasts a membership of over 2,100, with assets of \$1,155,000, outstanding loans of \$922,183 and shares of \$853,000. Members represent Mennonites in every profession, ranging from doctors to farmers, contractors, ministers and ordinary laborers.

No losses

President Neufeld explained that due to the extremely good judgement of the credit committee in issuing loans during the past 15 years of operation, only \$500 had been lost through default of payments. "An excellent record for the Mennonite people," he added. "This is a good demonstration that unity made us strong."

Later in the quiet of Dr. Neufeld's home, the ever enthusiastic president gave his story about Crosstown Credit Union Society and what it had done to enhance the personal security of the Mennonite people through mutual group efforts.

How Credit Unions Operate

Dr. Neufeld explained that the Crosstown Credit Union is an association of people, having a common group bond, who agreed to pool their savings and from this pool make low cost loans to each other for useful purposes.

Applications for loans must be approved by the credit committee which uses the borrowers' characters as an important collateral. In addition, continued Dr. Neufeld, the credit union borrower need not worry about his obligations in the event of his death, permanent or total disability. His debt is cancelled in either event. In the case of death, the credit union provides insurance on a member's loans.

A Supervisory Committee of three audits all records monthly and once a year the same is done by government auditors. Dividends are payable from the net income after 20 per cent has been transferred to the Reserve Fund, which is used to offset uncollectable loans. Dividends are distributed in proportion to the number of full shares held by each member.

Each credit union is a closely knit group. Its membership consists of people sharing a common bond, such as the employees of an industry, residents of a rural or city community, members of the teaching profession, congregation of a church, or as in the case of Crosstown, the Mennonite people.

As a member of a credit union, each person is encouraged to save at regular intervals. All savings are credited either to shares or to deposits. To ensure democratic control, the credit union avoids domination by a few large shareholders. Each member has only one vote, irrespective of the amount of money he has in the credit union.

A charter was granted in 1944. The directors and president N. J. Neufeld met with Premier D. L. Campbell in his office in the Leg-

islative Buildings to receive the precious document. The charter specified that Crosstown Credit Union could cater to all Mennonites within a forty-mile radius of Winnipeg.

Crosstown purchased its present quarters on Kennedy St. in 1955 for \$40,000. The building was renovated in 1957, and a new vault installed. The board room was completed in 1959.

With this prosperity it is no wonder that the 15th annual banquet resembled a gala affair with an air of thankfulness permeated with the fruits of success. In conclusion as R. J. Willms, who gave last year's annual directors' report said, "It is indeed a great pleasure that I present to you the directors' report. Last year has turned out to be a very successful year." "That's it," concluded president Neufeld, "and I would add that all this has come to pass because unity has made us strong."

With reference to the functioning of the Crosstown Credit Union Mr. I. A. Neufeld, manager, said, "An Gottes Segen ist alles gelegen."

Highlights of Red Cross Work in Manitoba—1959

35,198 bottles of blood collected from voluntary donors. 26,252 bottles supplied without charge to 14,648 patients. 8,946 bottles were processed into fractions for present and future use.

4,482 articles needed during illness at home loaned without charge from the Sick Room Loan Service to 2,830 persons. 515 women received instruction in Home Nursing in 23 points in Manitoba.

1,871 people received assistanse through the Emergency Aid Department. Fire victims in 51 Manitoba communities received aid.

13,780 persons from 283 points in Manitoba received water safety instruction. Red Cross volunteers gave 264 hours weekly to the hydro-therapy program at Princess Elizabeth Hospital.

178,665 light lunches were served by volunteers to hospitalized veterans at Red Cross Lodge. 1,073 next-of-kin used overnight facilities at the Lodge while visiting veteran patients.

91,803 Junior Red Cross members in 3,017 Manitoba class rooms were taught rules of good health, ideals of good citizenship and service to others.

38,263 articles of bedding and clothing for disaster relief at home and abroad, were made by Women's Work volunteers. 454,500 wool swabs and gauze wipes were processed for the free Blood Transfusion Service.

14,500 volunteers actively associated with Red Cross projects.

(The above figures cover period January 1 to October 31, 1959)



THE Young Observers

Let's Visit a Minute

Hi, Boys and Girls,

It is time again for our visit. How are things going with you? Are you giving God a chance to make your life a light for Him and a joy to the ones around you at home and at school? Don't forget, God needs you!

Have you thought of it that the Mennonite Brethren Church is now a hundred years old? Yes, on the tenth of January, 1860, a small group of men stepped out of their old circle of friends and families, for one reason: to obey God closely and to live according to His Word at all costs. They had become concerned about that which the Bible teaches on holy living. They knew that followers of Christ cannot afford to neglect the teachings of Christ in their own lives. And so they stepped out. They were laughed at, ridiculed, hated, and driven away from their own loved ones. But, though they suffered very much deep in their hearts, they kept right on seeking to be right and to keep in their hearts the real joy of Christ!

Many of you are old enough to have decided for Christ. Some of you may even belong to the church already. In some way we are all part of this big Mennonite Brethren Church. My question now is: Are we all like our forefathers?

Those men willingly bore persecution for their loyalty to what they had learned from the Word. How much do you and I study the Bible? In how far are we doing what the Bible teaches us? They knew God demands godly, holy, Christ-like lives, and they were keen on pleasing God in everything. Whom do we seek to please? They knew God demanded separation from the world. How many times do we say, we don't want to be different. We want to be like everybody else. We want to "fit in" even among those of whom we know that they are not Christians. They were called "Brethren" because of their Christian love one to another. Today we must hang our heads in shame at the lovelessness, the bitter striving, and the hot quarrelling in many of our homes, in the schools and with our neighbours. With so many we will not be friends: Well, you know, it just wouldn't look right! We think we are so much better than everybody else. Where is the real warm Christian love?

I am sharing this big burden with you, boys and girls. I am calling on you. We who belong to the M. B. Church and have failed, must stop and turn back to God. No one is too young for that. God will help us, if we, like our forefathers, want to be true to Him. Put away pride. Put away sin. Put away hatred. Put away selfishness. Let's return to God and ask Him to forgive, to heal us, and to bless us anew. Then the 100th anniversary of the M. B. Church will truly be a blessed one.

'Bye for now. And don't forget: We must all repent and turn back to God.

Love, Aunt Anne

A High School Teacher's Tale of the Cigarette

"How do you do, children?" I ventured pleasantly as I looked into two tiny faces smeared with grime and dirt. They looked up quickly, but the greeting elicited no response. "What is your name, my boy?" "Charley Vance, and her name is Mary Vance." "How old are you, Charley?" "I will be thix my next birthday." I saw partly concealed in the hand behind him a half dozen white cigarette stubs.

"What do you do with those things, Charley?" The tiny bit of humanity hung his head.

"Smokes 'em." volunteered the sister.

"Who smokes them?" I inquired

with much concern. "He does," and she nodded knowingly toward the diminutive lad.

I stepped to Charley's side and laid my hand gently on his tousled head. I could hardly find voice to speak.

"Charley, I am your friend. I want you to grow up to be a good man. Won't you throw away the cigarette stubs and promise me that you won't smoke any more? These little things will poison you, child. They will bring you ill health and will keep you from growing into a splendid strong boy."

The chubby fingers relaxed slowly and the stubs fell to the ground.

Charley, however, could not be induced to say another word.

That evening as I sat in my home, my own six-year-old clambered over my lap. I drew him to me with a close embrace, but my heart was very heavy for the little boy with whom I had talked in the alley.

Twelve years have passed and I still reside in the same western city where I am a high school teacher.

"What is your name?" I asked a sallaw-faced boy who last September presented himself for enrollment in the Central High School. He was undersized but had the appearance of being two or three years older than the rest of the boys.

"Charles Vance," he said hesitatingly, and shrank back as if he were an intruder. He was all unnerved, and I respected for the present his evident anxiety to escape further questioning.

"Charles Vance!" I sat for a few moments dumb-founded. A thousand times I had thought of the name. "Charley Vance."

I enrolled him in my class and did all I possibly could to cultivate his acquaintance. I found him obedient and willing to do his best; but he could not get his lessons. I tried to help him and was always on the alert not to subject him to any embarrassment. I asked him the easiest questions, but his staring eyes and trembling, white lips as he attempted to respond, evoked my pity. I was at a loss to know what to do. He had been in school a month when one morning he stepped into my room half an hour before school time.

"Mr. Smith, I have my Latin lesson all right this time. I studied it until eleven last night. Won't you be sure to call on me today?" His face brightened as one in sight of victory. I expressed my pleasure and was glad of the opportunity of adding a word of encouragement.

He came to the recitation with a happy countenance. I waited, to be sure to give him the joy of reciting successfully, as he had anticipated. After asking a number of questions of the various members of the class, I turned to Charles with one which I felt sure he could not miss.

To my surprise he faltered: his look changed to a vacant stare. For a moment he moved uneasily in his seat, and then, quick as a flash, he sprang to his feet, and started toward the door. I shall never forget the demon-like glare of his eyes. They looked like two balls of fire. The dark lines beneath were a striking contrast to the pallor of his cheek. His metallic voice shrieked out an oath, which was followed by a rapid volley of unintelligible syllables and then he bounded from the room. It was his last day of school. He was a wreck both in body and mind.

Three weeks later I glanced over

a morning paper and read under the death notices these pathetic words: "Charles Vance, aged seventeen." I chanced to have some acquaintance with the family physician and mentioned the matter to him. He told me that Charles was a victim of nicotine poisoning and that the parents had given their testimony that awful habit which had ruined his life had its inception when he was a child on the streets five years of age.

H. B. Smith

The Kerry Boy and the Lost Sheep

One evening at the close of a cold February day in Kerry, Ireland, there was a knock at the door. A poor man wished to see me. I had never seen him before, and he introduced himself by asking pardon for coming at such a late hour, but he had one son, and he feared the boy was dying.

I rose immediately, and followed him. The cabin was perched on the mountain-side, and so isolated that I could scarcely feel surprised at not having discovered it before.

We entered the miserable hovel. An old woman rose as I entered, and with the natural courtesy of the Irish poor offered me a low chair. In one corner of the hut, on a heap of straw, lay the boy. He was about seventeen years of age, and in the last stages of consumption.

I told him as quietly as possible why I had come, and put a few simple questions to him as to his hope of salvation and the eternal world to which it was evident he was fast hastening. He appeared totally unconscious of my meaning, but I discovered from the few words he uttered that he had heard something of God and future judgment, but he had never been taught to read.

The Holy Scripture was a sealed book; he was altogether ignorant of the way of salvation, and his mind on this all-important subject was an utter blank. I was struck with dismay, and almost with despair. Here was a soul on the verge of eternity, and in utter darkness. What was I to do? I raised my heart to God for guidance and instruction to put the way of salvation clearly before him, and then I said:

"My poor boy, I fear you are very ill."

"Yes," he replied.

"Have you had this cough long?"

"A long time—nearly a year."

"How did you catch it? A Kerry boy should be used to cold air."

"Ah!" he answered, "so I was till that terrible night nearly a year ago when one of the sheep went astray, and my father sent me to search for it. The snow lay thick upon the ground, and the cold wind pierced me through and through; but I didn't mind it much, as I was anxious to find father's sheep."

(Continued on page 10-4)

Fruit For Tomorrow

FRANCENA H. ARNOLD

(5th Installment)

She could remember even now the helpless hurt of that little girl as she gathered up her blocks to start another castle. That long-ago hurt returned to her and grew into utter heart-sickness as she realized that the early scene had set a pattern for her life.

There was the time when she was eight, and she and Jim had spent the summer on the farm. Allie May lived on that farm with Great Grandfather Martin, and the three children had enjoyed a never-to-be-forgotten time. When they left to return to the city, Aunt Alice had promised that Allie May should spend two weeks with them at Christmastime. That had seemed the most incredibly delightful thing that could possibly happen. Virginia had gone to sleep night after night planning the good times they would have. She had cleaned the playroom and kept it in that condition all fall. She had saved her allowance that Allie May might help her to spend it. She had boasted, until her friends all became tired of hearing her, of the wonderful cousin who was coming. She had begun to count the days and had them down to fifty-seven when the telephone call came which had sent that dream tumbling. Uncle Fred was dead. Then had come word that Allie May didn't answer the letter she laboriously wrote to her. Then Grandpa had died also, and when Daddy came from the funeral he had said that Aunt Alice and Allie May were gone. There would be no more happy summers on the farm.

Another memory that came back to taunt her tonight as she sat in the deck chair on the roof under the August stars was that of her last year in high school. She had longed desperately to distinguish for herself. Jim had won many honors in his school work, and had graduated from high school as valedictorian of his class. She did not hope to achieve that. Her grades were good, but for four years the entire class had known that Clara Reece would win the coveted first place. Virginia had said to herself as a freshman, "It would be my luck to be in the class with a brain like Clara!" But there was one thing she could do: she could play the piano better than anyone else in the class. If she could sit at the grand piano and play while the faculty and class members marched into the assembly hall, she would achieve real distinction. She would much rather do that than speak! For four years she worked toward that goal. But she never achieved it. A new prin-

cipal decreed that all the class members must be in the procession, and a junior was chosen to play. Virginia became just one of the three hundred students who sat through a long and wearying program and marched like wooden men to receive diplomas. "Virginia Martin also graduated," she muttered.

Another dream during her high school days was that of going to Clearwater College with Sara Cunningham as roommate. Mother had gone to Clearwater for two happy years, and Virginia had heard again and again of the joys of life at Clearwater, until there had developed around the very name an aura of splendour. She and Sara had planned it in detail—their wardrobes, their room furnishings, their courses of study. Even the disappointment over the commencement exercises had faded into the background as preparations for college went on apace. That was the summer Kit was ill, and Dad's firm had that awful explosion and fire. When time came to enroll there was no money for Clearwater, and Virginia had to go to City College, while Betty Harriman took her place as Sara's roommate.

She had never been able to talk to others of her disappointments. Perhaps if she had not cared so deeply it would have been easier to speak of them. But when things meant a great deal to her she could not discuss them. She seemed to freeze up inside, and a great cold lump would come where her heart should have been. If Jim were frustrated or disappointed he would do something about it—either fight for what he considered his rights or find some other plan and put it over with zest. But Virginia could only hide her hurt, pick up her blocks and try again.

This time she felt that she lacked the will to go on, for the dream that she must relinquish was, she was sure, the dearest and brightest one she had ever had. Even the thought of achieving such a position at some future, far-distant date had been a star to guide and inspire her on many a dull and weary day. Now to have come so close as almost to grasp it and then to have it fade like a mirage was worse than not to have dreamed at all. When, for the first time in her life, she was becoming interested in a man who seemed to return that interest, it made the blow doubly hard. She had always had boy friends and had enjoyed them as she did Jim, but she had never "gone steady" with any boy, even in her college days. Since she had been

teaching she had been too busy and satisfied with her work to think of any special friendships with the young men she met at church or an occasional social affair. But Howard Willis' attentions had awakened her to new desires and an appreciation of his comradeship. She realized, as she sat alone in the dark, how dearly she had prized that friendship. If she went to the farm even for a few weeks—and it would probably be months rather than weeks—it would certainly be damaging to all the plans she had built around her life as a teacher. In other words, it would be just another block house!

Then—she never knew why—into her mind came the thought of the sermon she had heard the night before. The preacher had spoken of a trip he had made through the stockyards. He had seen lambs being led to slaughter and noted their meek submissiveness. Then he had told of being on a farm the year before when some young cattle were to be killed, and he had seen their struggle.

"How like those cattle we are!" he said. "The Lamb of God went to the altar of sacrifice for us. He died that we might live. He did it voluntarily, meekly submissive to the will of God that He must die to save a lost world. He did not fight against the sacrifice nor draw back from the Cross. He bore the suffering to the last agonizing pain. And He did it as the Lamb of God, in quiescent obedience to His Father. But we Christians—"dumb, driven cattle," as one poet calls us—go to our smaller sacrifices pulling back, reluctant, rebellious and sometimes defiant. We are not willing to give ourselves for service to Him who gave Himself for our salvation. He poured out His life completely for us. We shrink from one small sacrifice for Him. The life of a Christian should be one glad and continual sacrifice for the Beloved."

He had pleaded with his young people to surrender their lives and wills to the Master's call, to stand ready for any service that He might require of them, to go or stay at His command, to stand valiantly in the battle, whether at the front or in the unappreciated tasks at the rear. Jim and Kurt and Virginia had stood with many others to pledge themselves to such obedience, and Virginia had gone home wondering what the first call would be. Well, here it was, and she did not want to submit to all. She wanted to pull back and rebel, like the frightened cattle, against her lot. Why did it have to be this? And why did she, instead of Jim or Kurt, have to be the one to give up her plans? It seemed it had always been so. Jim hadn't cared to go away to college. City College had satisfied him. Jim had just walked away with scholastic honors all his life. And now

Jim would get to stay on his job, and would be near Dot Blackwell, around whom his life seemed to revolve these days, while she, Virginia, would have to go away from everything she loved and stagnate in a farmhouse that had neither plumbing nor electricity and was heated by a coal stove in the middle of the living room. Oh, how she hated it all! It had to be done, and she would do it. But she wouldn't like it. She wouldn't even try to like it!

A noise from the room where Kit lay startled her. She hurried inside feeling guilty as she saw the clock on the dresser. She had been on the roof almost two hours! The bedroom was hot after the pleasant coolness outside, and Kit's tumbled pillows showed that she had been restless. As Virginia stooped over to smooth the pillow she noticed that the little girl's cheeks were unnaturally red and the eyelids swollen.

"Kit, have you been crying? What is it, dear? Does your leg hurt?"

"It always hurts," came a shaky voice. "But I don't cry over it. I'm not a baby! The nurses at the hospital say I'm brave."

"You are. You're a little soldier. But why are you crying, honey? Can't you tell Ginny?"

"I've just been thinking,—and—oh, thinking's so sad."

"Why, you poor chickie! What sad thoughts are troubling you? Come on, tell your pal."

Virginia smoothed back the tangled curls and Kit drew a quick breath.

"It's so awful, the things I think about. About Mother being away—and Daddy never knowing us again—and about a-a little girl who had to have her leg cut off!" Her voice broke completely and she clung to Virginia in a paroxysm of sobs. Virginia gathered her close and said soothingly, "You poor lamb! I should have been in here with you. Now we're going to change those thoughts. In the first place, whatever made you think about a leg that was cut off? That's nonsense!"

"Well, the doctor said he might operate. When they operated on Kurt they cut out his appendix!"

"That's entirely different. His appendix was no good at all. But your leg is. If the doctor operates, he will just put in a new piece of bone in place of a bad bit. But we don't think he will have to operate at all. He says that if you will just get well and strong your leg will heal by itself. So you and I are going out to Grandpa's farm and live there a while. It's a fine place for little girls. I'm sure that if we live there, and you try real hard to grow strong, the doctor won't have to do anything."

"Really, Ginny? The farm where you and Jim used to play with Allie May?"

(To be continued)



Alternative—Become Refugee or Victim of Communist Dogma

By David Janzen

Statistics indicate that the Soviet Zone and East Berlin lost almost three million residents from 1949 to 1958 and received about one quarter million. The loss represents about 13 per cent of its population, according to Eastern statistics. Eastern figures, however, are as pretentious as the West's are. The West unofficially seemingly grants that 8 to 10 per cent of the refugees return to the East Zone. Some of them come back again; we have had a number of those in Hammersteinstrasse.

A few more than one million people have emigrated from West Germany since 1945. Even though West Germany's population is about three times that of the East Zone, there are fewer people registered as unemployed than there are jobs available. Thus it looks as if refugees have contributed to the economic miracle of prosperity. A paper recently reported that Berlin would keep more refugees in order to fill its vacancies. Many of the refugees, which we do not read about are unstable, unsociable people whom nobody wants, not just doctors, intellectuals and youth.

Many of those who come from the East or the West are not refugees in the true sense of the word. I have reports prepared by the examining committee, of each of the refugees entering our home; often there is no evidence that the individual's life was in danger.

Refugee Stream

At the Second Party Congress July 12, 1952, the Communist Socialist Unity Party (SEP) decided to build up socialism in the East Zone. This pressure led to an astounding stream of refugees in the middle of 1953. Several incidents brought a check on the Congress' powers and decisions. It was only after Moscow sharpened its course in 1957, that the Ulbricht faction in East Berlin recovered from its weakness. With the Fifth Party Congress in July, 1958, the new policy of the victorious completion of the socialization program was proclaimed. It is to be achieved by 1965; by 1961 the German Democratic Republic is to overtake West Germany in the per capita consumption of all important consumer goods.

This mounting pressure to increase production, the socialization program, the ideological campaign, stronger measures against churches, imprisonments for attempted flight and for those who promoted flight

as well as loss of hope for reunification all tended to step up the stream of refugees. Contrary measures such as a sharp reduction in interzone traffic, sharper controls at boundaries and railroad stations, limited the refugee movement.

New Principles and Ceremonies

The totalitarian state's assumption of an exclusive lordship over the life of its citizens has become a continual cause of concern. Hitler set the pattern by establishing institutions parallel to the church. Communists followed the pattern; and as Germans they pride themselves on doing it more thoroughly than it is done in any other country.

Pseudo-sacred state functions in the Soviet Zone are designed to replace church functions. Infant baptism is replaced by a name-giving consecration. Besides that you are called to join the young pioneers on entering school.

Youth consecration had its beginning in 1955; it is still the most significant institution representing the Communist Party Confession. Between 1955 and 1957 the party confirmed that it had nothing against confirmation before or after youth consecration. Yet, at that time the church tended to emphasize the either/or. Now the position is reversed. The church has weakened for fear that it will lose its youth without a chance for recovery; and as the party bristles with its newfound strength it emphasizes the direct contradiction between the two.

Man, the Creator

At the center of a 24-hour instruction, prior to consecration, stand Ulbricht's ten commandments. The youth are taught, "That life on earth did not arise by means of supernatural powers and that therefore the essence of the world is materially perceived." They must understand that the function of the godhead have been taken over by the party.

Instead of a Bible verse they are inspired by quotations from Marx, Pieck, Ulbricht and Grotewohl: "The highest aim in life is the creative act." "Grow out of yourself as you grow into the society of men." "Employ your whole might for the great and noble task of socialism."

Children, from earliest childhood, are trained to become zealously conscious socialist men. The director of the industry presents the "baptismal documents", the savings bank book and a bouquet of fragrant lilies of the valley. The socialist name-giving ceremony states that "with the acceptance of the name-giving you stand in one line with the fighters for freedom, socialism and progress."

"Communist baptism" takes place in a specially arranged room with a desk in place of the altar. It is decorated with flowers, candles, and

the bust of Pieck draped in a flag. The rite is opened with Largo: Since then music has not yet been fully developed, music such as Handel's, for instance, is found quite useful.

The socialist marriage vows affirm that marriage is the result of mutual love and that the marriage bond is for life. But also, with the vows man and woman pledge to do all in their power to increase social accomplishments, to strengthen laborers and farmers, and to further professional and cultural developments.

With pretentious programs of music and song, talks and recitations, man worships himself: "Man who has renewed the world has lifted himself on his own power. That Creator let us praise!"

The socialist Sunday is best spent as an "Ehrenarbeitstag." Workers have a chance to prove their loyalty to the state by stepping up production; they work gratis on this day. A poem which satirically pokes at a Christian Sunday says:

I asked a Communist,
"Are you still going to church?"
He replied, "Ah, do you think
That I go praying on Sundays?
Then I would really be a nice Communist!"

The poem goes on to show that his name must come off the church register. Another poem mocks Christianity:

Man,
Who is influenced by many things
Which he has been singing for the
last 2,000 years,
Who hears about Ascension
And thinks of holidays—
Well, very good.
Now, what has happened?
Sputnik Three flew to heaven,
Its beep, beep
Drowns out the peel of the heavenly
bells.
Man laughs—Ascension, yes,
But with a socialistic art.

The people must decide. Will they flee and become refugees or will they become enthusiastic victims of Communist dogma?

Thailand—Doctor to Transfer to Prae

MCC Vietnam Director Glenn Stoltzfus and James Steiner, M.D., completed a survey tour of Thailand in January. Steiner reports, "We found a desperate situation. The government may require the Prae hospital to decrease its bed capacity. The government requires a first class licensed doctor in attendance at all surgery, which the hospital does not have. A first class doctor is necessary now.

"We talked with the Minister of Health for the Prae district and he has agreed to leave the hospital operating at its present capacity if I am there and take the next examination given." In his position there Steiner will be medical director of

the hospital and will be directly responsible to the medical committee of the Church of Christ in Thailand.

Prae is a town of 50,000 people and the hospital offers services to an area of 300,000. In a fertile valley surrounded by mountains, Prae is primarily an agricultural society. On the hospital grounds are houses for its workers and a Christian school for 960 pupils. Near the site is a church with over 500 members.

The hospital has a new surgery unit, an out-patient department as well as laboratory and administrative offices. A new building containing six private rooms is in the process of being constructed. The remainder of the 35-bed unit is located in Thai-type wooden buildings. In 1958 there were 5,400 out-patients and 1,560 in-patients. At present, medical services are carried on by the Thai Christian doctor who practices with only a second class certificate.

With a population of 22,000,000, in 1958 there were 3,128 doctors and 4,387 nurses working in Thailand. Seventy-five per cent of the doctors and 57 per cent of the hospital beds are located in Bangkok. There is one doctor for every 600 persons in Bangkok and only one doctor for approximately 25,000 to 30,000 persons in the provinces.

Jordan—Government Licenses Doctor for Bedouins

Dr. John Krahn and family (Abbotsford, B.C.) are expected to arrive in Jordan in mid-February to begin a term of medical service to the Bedouins in southeastern Jordan. Dr. Krahn, to be stationed at Hebron, is the first MCC doctor to receive a government license to practice in Jordan.

Krahn's experience includes practicing in Manitoba following his studies at the University of British Columbia Medical School and a year of studies at New York Biblical Seminary.

The extent of the need which Dr. Krahn must work with is evident from the report by former Jordan MCC worker Merlin E. Swartz: "Without doubt the greatest need of the Azazmeh, a tribe of about 9,000, in addition to immediate relief, is medical assistance. Many are undergoing intense suffering from malaria and tuberculosis, among other diseases, and many are dying. I visited many tents where one or more persons was on the brink of death. Although there is a condition of epidemic malaria in Ghor, the largest single concentration of Azazmeh, much could be done by a doctor to relieve their physical misery. At present there is only one clinic in the Ghor with no doctor attending regularly. If clinics could be set up with a doctor attending weekly, a very real need could be met."

Dikes Burst

Amsterdam, Netherlands. — A dike burst during a blizzard, forcing the evacuation of all 15,000 citizens of an Amsterdam suburb.

Every available navy and civilian vessel raced into the flooded Tuindorp Oostzaan district and snatched men, women and children from the top floors of their almost-submerged homes. The area is reclaimed land lying several feet below a canal leading to the North Sea.

By the afternoon the breach had widened to 75 yards. In the flooded

Christian World Radio Service

(Continued from page 1-3)

sors Radio Station HOXO, "The Voice of the Isthmus" at Panama.

The Bible Institute of the Air provides Bible Correspondence courses to 30,000 students in 30 countries on five continents. We thank the Lord that the largest number of students are in Spain! The lessons are aired over HCJB, are also complete as correspondence courses, serving those who have no radio and are available on tapes for use on long wave or local stations. Thus the BIA offers Bible training for thousands who cannot attend Bible institutes or seminaries.

The workers in the German Department are supported by the Mennonite Brethren Conference. We broadcast three times a day, six days a week, in German. The earliest program goes out at 12:30 a.m. EST and reaches Europeans at the favorable time of 6:30 MEZ. This program can be heard on 19, 25, 31 and 49 meters. The other two broadcasts at 4:00 and 6:00 p.m. can be heard on 16 and 19 meters. On Sundays we have a special broadcast, "Gottesdienst im Rundfunk" from 10:00 to 11:00 a.m. EST on 16 and 19 meters. Monday is our day of rest. About half of the German listener mail comes from Germany. However, there are people from almost every part of the world writing us that they receive blessings from the Word of God as it is preached from our station. We are especially thankful that people behind the Iron Curtain are able to hear the Word. The following are excerpts taken from letters received in November:

Austria: I would like to know more about the Christianity that you preach.

Brazil: Like rain on dry land are your programs for my soul. I thank God daily for you.

West Germany: I will not soon forget your message of last Saturday. I am seeking the way to God. Perhaps you can help me.

20th century civilization has made it possible that a radio missionary can reach more people with the gospel in 30 minutes than the apostle Paul contacted in his entire life-

time. Please PRAY that many people who hear the gospel this way might come to accept the Lord Jesus Christ!

streets only the tops of trapped buses and automobiles were visible. A small armada of boats worked feverishly to evacuate all the marooned victims by nightfall. Rescue workers struggled against a swift current to save soaked, shivering women carrying crying babies.

TV Coming In?

Television, the nation's newest means of communication, is the centre of much attention in Manitoba this week. While a U.S. station is proceeding with plans to erect a powerful station on the U.S. boundary, the Board of Broadcast Governors is holding its first Canadian hearings for private TV stations in Winnipeg.

Three groups have presented their supplementary briefs for permission to erect stations that would telecast on Channel 7. One is headed by R. S. Misener and Associates and includes the heads of CKY, CFOB Fort Frances, CKSB St. Boniface, and CFAM Altona. The last is represented by Walter E. Kroeker, of Winnipeg.

The Misener application proposes a television transmitter 16 miles south on Highway 75, providing a signal stronger in the southern part of the province to provide competition with the expected U.S. station at Pembina.

Social Credit Candidate

Saskatoon, Sask. — Rev. G. T. Froese of Rosthern Monday became the first candidate to declare publicly that he will seek the leadership of the Saskatchewan Social Credit party.

Study Wolf Control

A 10,000-sq.-mile area northwest of Port Arthur between Sioux Lookout and Lake Nipigon, is the target of a long-range plan of the Ontario lands and forests department to devise a method of wolf control and determine its effect on reproduction.

The plan, starting in January and lasting possibly three years, involves playing tape-recorded howls of captive wolves through amplifiers, enabling them to be heard for three miles under favorable conditions.

When the wild wolves answer the canned howls, they disclose their own location. Although development of this technique is still incomplete it has already proven valuable in locating dens. It is used in live capture and tagging program under way in Algonquin Park in northern Ontario.

The department proposes to use strychnine to determine how reproduction rates are affected by intensive control measures.

The department hopes to obtain detailed information on population densities, sex and age ratios and composition of packs.

A Special Time of Fellowship

(Continued from page 4-4)

of fellowship and with the assistance of two brethren administered the Lord's Supper.

After a delightful fellowship, lunch was served in the lower auditorium by the ladies, we reconvened to enter the New Year with a time of prayer. At 12:30 a.m. the pastor closed by pronouncing the benediction and wishing everyone a happy New Year.

Murray Wilson

Ten new members were added to the church on New Year's Eve. Mark and Rose Gripp, returned missionaries, held meetings here January 3-8.

Mrs. Gripp spoke at the Ladies' Sewing Circle meeting on January 6. Twenty-six ladies were present. Speaking on John chapter 9, she stressed the following thoughts: "I am the light of the world," "Ye are the light of the world," and "Let your light so shine." We ought to live so that others will accept Christ through our walk. Mrs. Rose Gripp and Mrs. Melita Gripp sang a lovely duet.

Lunch was served by Mrs. Vivian Lautermilch and Mrs. Annie Engel.

Mrs. E. P. Sutter

On the Horizon

February 7-11. — The Annual Conference of Prophecy and Business Meeting of the Jewish Mission in the Elmwood M. B. church.

February 8-17. — Annual Minister's Course at the M. B. Bible College.

February 18-21. Annual Missionary Conference at the M. B. Bible College.

January 24 to June 26. — German Radio program of the Manitoba Mennonite schools under the direction of Rev. D. K. Duerksen every Sunday from 6:30 to 7:00 p.m. over CFAM, Altona.

FUTURE SUBSCRIBERS

Mr. and Mrs. A. E. Schmidt of Terrace, B. C., are happy to announce that on January 8, 1960 a daughter was born unto them. They named her Ruth Elaine.

Mr. and Mrs. Raymond Ruske of

Woodrow, Sask., were blessed with a son on December 28, 1959. They named him Robert Allen.

Born to Mr. and Mrs. Abe C. Klassen of Winkler, Man., on January 13, a son, Arnold Timothy.

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Books That Help and Give Information

The Psychology of Christian Conversion. — Robert O. Ferm. 226 pages \$4.00

The Recovery of the Anabaptist Vision. — Guy F. Hershberger. 360 pages. \$4.50

A Galaxy of Saints. — Herbert F. Stevenson. 150 pages. .. \$2.50

A Harmony of the Gospels. — A. T. Robertson. 305 pp. \$3.00

Victorious Christian Service. — Alan Redpath. 190 pages. \$3.00

The Secret of the Universe. — Nathan R. Wood. 220 pages \$2.50

This Way, Please! — Roy O. McClain. 217 pages. \$3.00

The Heavens Declare. — Maurice Thaddeus Brackhill. \$2.75

The Challenge of Christian Stewardship. — Milo Kauffman. 180 pages. \$2.50

The Bridge is Love. — Hans a De Boer. 256 pages. \$4.50

Into the Light of Christianity. William J. Schnell. 211 pages. \$2.95

The Christian and His Bible. — Douglas Johnson. 144 pp. \$2.00

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OBITUARIES

Spiritual Leader of Hutterites Dies

Bishop John Wurz, the strict, shy leader of the "Darius-Lent" Hutterites in Alberta and South Dakota, was buried Sunday, January 17, in his home at the Wilson Siding Hutterite colony, 20 miles south of Lethbridge. Bishop Wurz was 81 when he died Friday, January 15. His health had been failing for several months.

Preachers and congregations elected him spiritual leader in April, 1944. A meeting of Hutterite preachers will be called soon to elect a successor, Rev. John Wurz, Jr., son of the late bishop, said. Mr. Wurz, assistant to his father for many years, will act as interim leader.

Bishop Wurz, his flowing grey beard and untrimmed white hair giving him the appearance of an Old Testament prophet, held the religious-social sect to the rigorous ways its founders imposed 400 years ago. "We would rather be burned at the stake than go out and live the kind of life now being lived in the world," he once said. "We are the only true communists in the world," he said. "We have the spiritual idea in our organization. The Bolsheviks are tyrants who want the whole world for themselves."

The sect sprang from the Anabaptist movement of the 16th century. Founder Jacob Huter was burned at the stake at Innsbruck in the Austrian Tyrol in 1536 for his religious beliefs.

Most Hutterites now live in the Prairie provinces — about half of them in Alberta — but there are colonies in North and South Dakota and Montana. They came to North America from Russia.

The colonies have thrived under a communal farming system described as one of the best large-scale farming operations in the world. But the Bible is still their guide and they live in small communities, well-isolated from the life around them. As did Bishop Wurz, they wear simple black garb and speak a German dialect as well as English. They are described by the United States population reference bureau as among the most prolific people on earth. Bishop Wurz left four sons, six daughters, 104 grandchildren and 75 great-grandchildren. Born at Freeman, S.D., he came to Canada in 1918. He was predeceased by his wife and two infant sons.

Ben Reimer

Herbert, Sask. — Ben Reimer, 20, died December 25. He lived at Main Centre with his parents until August 1958, when he joined the Saskatchewan Wheat Pool Con-

struction crew and had been building elevators in Northern Saskatchewan. He returned home on November 7 in ill health and after tests both at Herbert and University Hospital, Saskatoon, he was admitted to St. Paul's for surgery for the removal of a kidney on December 14. This appeared to be successful but on December 20 he became ill and his condition grew steadily worse. He died at 1:30 on December 25.

The funeral, held on December 29, was one of the largest ever held from the M. B. church at Herbert, as sorrowing friends and relatives paid last respects to one taken so young. Rev. John Goertzen gave the message.

He leaves to mourn his father and mother, Mr. and Mrs. John Reimer, now living in Herbert; three sisters, Anne, Mrs. Wes Engel of Calgary; Olga, Mrs. Len Harder of Main Centre, and Elvena, Herbert; four brothers, his twin Ed, Henry and Abe all of Herbert, and John of Calgary.

Bennie Arthur Buhler

Morden, Man. — The death of Bennie Arthur Buhler, 22, took place in the Morden general hospital Wednesday, January 13, following an illness that began last August.

The funeral service was held at 2:00 p.m. Saturday from the Mennonite Bergthaler Church in Morden, with interment in Southside cemetery.

Surviving are his parents, Mr. and Mrs. Frank Buhler; one sister, Mrs. W. A. Brown (Lena) of Hythe, Alta.; and three brothers: Frank of Hanna, Alta., and John and Jake of Morden.

Mrs. Edna Guderian

Morden, Man. — Mrs. Edna Guderian, 40, of the Lindal district, died in the Morden General Hospital on January 9, 1960.

Mrs. Guderian was born on November 22, 1919, in the Brown district of Manitoba to Mr. and Mrs. Adolf Hildebrand. She grew up and got her education in the Elk Creek school district. At the age of 20 she married Harry Guderian. They settled in the Lindal district on the farm, where they shared much happiness until the time of her death.

She received Christ as her Saviour in 1946 and was baptized and attended the Lindal Church (Mission). Her very faithful support of this church both practical and through prayer will long linger in the minds of those associated with the work at Lindal.

Stricken with illness for a period of 18 months, she bore her afflictions courageously until the time of her death. We know our sister is with the Lord and we are happy in the knowledge, that some day, we do not know when, we shall see

her again. There will be no more pain, no parting and no tears. Those who have been associated with the work at Lindal will ever remember her for her unflinching and unwavering faith in her Saviour, her ever-ready testimony and her readiness to be of service in God's kingdom.

She is survived by her husband and four children: Ronald, Doris, Gloria and Joanne; her parents; six brothers: Sam, Fred, Charlie and Billy who farm in the One-Six district, Lawrence of Winnipeg, and Arnold, with the RCMP in Calgary, Alta.; two sisters: Mrs. Nyard Spangelo of Morden and Mrs. Ragnar Gillis of Towner, N.D. A sister Louise predeceased her in 1946.

The funeral was held January 12 from the Mennonite Brethren church, Morden, with services being conducted by the Rev. J. Wiebe and the Rev. F. H. Friesen. Interment took place in Southside cemetery.

F. Friesen

Mrs. Henry Reimer

Altona, Man. — On Wednesday, January 6, final tribute was paid to Mrs. Henry Reimer, 93, one of Altona's oldest and well-beloved pioneers, whose death occurred in the Salem Home in Winkler on Friday, January 1, after a two-month illness.

Funeral services were conducted from the Altona Bergthaler Mennonite church with Bishop David Schulz of Altona officiating, assisted by the Rev. David Hildebrand of Winkler.

Mrs. Reimer was born in Russia, the daughter of Mr. and Mrs. Jacob Unger, in 1866, and with them migrated to America, settling at Fargo, N.D., in 1875, and three years later near Gretna, where she was united in marriage with Henry Reimer in 1885.

Shortly after their marriage they settled near Emerson, where they farmed until 1919 when they retired and took up residence in Altona. Here Mr. Reimer died in 1927. Of the 11 children born to Mrs. Reimer, three daughters and one son also predeceased her.

Assistant Worker in Brandon

Brandon, Man. — Miss Martha Stobbe, graduate of the Brier Crest Bible Institute, has joined the Brandon group to assist Rev. L. D. Warkentin in the children's work.

For some time now Rev. Warkentin has felt the need for another worker in the east end of this town. When Miss Stobbe offered her assistance, the group felt that this was an answer to prayer. Miss Stobbe will work together with Rev. Warkentin and when the East End Church is completed she will take charge of the children there.

The Manitoba M. B. Conference has furnished the financial means of erecting this building in the east

end and the young people of Brandon and surrounding area have provided the labour as the opportunities provided. The main structure is up and it is hoped that by the end of January Sunday school classes will be held in the building.

Because the transportation of children is a problem, the East End Church will eliminate the transporting of students from one end of town to the other and will provide a church for the youngsters who come to the hobby clubs.

Martha Stobbe is a member of the M. B. Church of North Kildonan. She received her high school education in the MBCI in Winnipeg and graduated from the Briar Crest Bible Institute, Saskatchewan. She has done practical work among the Indians of northern Manitoba and only last summer served as teacher in the Summer Vacation Bible school here in Brandon and also as counsellor in the children's camp at Clear Lake.

Miss Stobbe is an enthusiastic worker and is willing to launch out in faith for support. The young people of Brandon have declared their willingness to assist her financially in the work among the children. The opportunity for work is there, let us pray that we may be found faithful in supporting it.

The Kerry Boy and the Lost Sheep

(Continued from page 6-4)

"And did you find it?" I asked with increasing interest.

"Oh yes! I never stopped till I did."

"And how did you get it home?"

"I just laid it on my shoulders and carried it home."

"And were they not all rejoiced to see you?"

"Sure enough, and that they were — father, mother, the neighbors and all."

Wonderful! I thought. Here is the whole gospel story. The sheep is lost. The father sends his son to seek it. The son goes, seeks, finds, lays the lost sheep on his shoulders, brings it home, and rejoices over it with friends and neighbors.

I opened my Bible and read to the dying lad four verses in the fifteenth chapter of Luke. He at once saw the likeness, and followed me with deep interest while I explained to him the meaning of the parable.

The Lord graciously opened his heart to receive the things spoken: he understood, he believed, and he accepted Christ as his Saviour. I never saw a clearer proof of the power of the divine Spirit to apply the Word of God.

He lived but a few days, and died peacefully, with the words, "Jesus, my Saviour and my Shepherd," on his lips.

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

COLLEGES AND SCHOOLS

Our Bible Schools

At a special meeting of the representatives of the M. B. Bible Schools in Canada with the executive of the Canadian M. B. Education Committee, the future of our Bible schools came under discussion. There are five M. B. Bible schools in Canada with a total enrolment of 274 students.

Representing the different schools were the following brethren: Rev. W. Kornelson, Ontario Bible School; Mr. J. Goossen, Pniel Bible School, Winkler; M. G. Geddert, Bethany Bible School, Hepburn; Rev. A. Konrad, Coaldale Bible School, and Rev. G. Konrad, M. B. Bible Institute, Clearbrook. The members of the Education Committee present were Rev. J. J. Toews, chairman, presently instructor at the M. B. Bible College, Mr. C. C. Warrentin, and Mr. A. W. Schellenberg.

This meeting, the second of its kind, was called under the sponsorship of the Canadian Conference, for the purpose of discussing current Bible school problems and for seeking ways and means to sponsor and promote the Bible school cause. There was no lack of work during the four sessions of this conference. Papers which were presented included the following: "A Constitution for an Association of Bible Schools," by W. Kornelson, "The Promotion of the Bible Schools on the Canadian Conference Level," by J. Goossen, and "The Future of the Bible Schools," by G. Konrad. Other topics under discussion concerned a unified curriculum, co-ordination of the Bible school program with Christian high schools and the Bible College, textbooks used in the schools, and a system of student records.

Definite plans for the promotion of the cause of the Bible schools are being made. It was felt that a unified front on the part of all of our schools, public education concerning the purpose and significance of these Bible schools, and a general drive for more publicity would help to increase Bible school attendance.

A report on the status of all the schools indicates that the enrolment of this year with 274 students is a slight increase from last year. The average age of these students is about 20 with some 75% of them

having completed their high school training.

In view of the distinctive function of the Bible schools to supply Christian training for the layman as well as preparatory training for Christian workers, it was felt that the Bible schools had a right to their continued and to their enlarged existence.

George G. Konrad

Bethel College

Newton, Kans. — Dr. J. Winfield Fretz served as a visiting lecturer in the Danforth Lecture Series at Knox college in Galesburg, Ill., Tuesday, January 5. The lecture series brought representation from different religious groups to the approximately 800 students enrolled at Knox college. Dr. Fretz spoke on the sociology of the Mennonites. The morning lecture was presented at a student convocation and the afternoon discussion series was held with students and faculty.

Corn Bible Academy

Corn, Okla. — The 13th annual Bible Emphasis Week at the Corn Bible Academy was held Jan. 10 to 15, with messages by Dr. J. A. Loewen, professor of modern languages, anthropology, and missions at Tabor College, Hillsboro, Kans.

Besides speaking at the academy in the forenoon and afternoon, Dr. Loewen gave messages each evening at the Corn Mennonite Brethren church.

Canadian Mennonite Bible College

Winnipeg, Man. — The college campus once again is alive with many hurrying feet, ringing voices, and studious minds as from the east, west, north, and south have come those whose desire it is to "Study to show (themselves) approved unto God . . . rightly dividing the word of truth." Eight new students have registered and six of the first term students did not return, thus our enrolment for this quarter stands at 94.

Alfred Neufeldt, a student here before Christmas, expects to leave shortly for the Belgian Congo as a Pax worker under the MCC.

During the Christmas intermission Rev. G. Lohrenz, one of our instructors, was hospitalized for surgery and will be absent from classes for several days.

be mastered in one fall season by a choir to most of whose members the work is new. Any college is of necessity an institution of learning: for that reason the choir members themselves will have received the greatest benefit from the performance. I consider the performance, then, mainly from this point of view, representing an enjoyable activity participated in by the students and including the public only in a more casual sense as "auditors" not enrolled for the course.

The enthusiasm displayed by the singers is probably one of the outstanding features of this choir. The work as such was fairly secure, though there were moments of technical weaknesses in various sections. The singing possessed virility and definiteness. The singers were inclined to "play it safe" rather than allow themselves to be carried away. Since the choir did not have time to assimilate the music sufficiently in the short time for rehearsals, it was necessary for the conductor to take the singers by the easiest route through the difficulties presented by the music. If the same choir were to sing this oratorio next year, I am sure that we should be surprised at the improvement. This is always the case once the music itself no longer represents any difficulty, and one can concentrate on subtleties of interpretation.

To my way of thinking, a slight increase in the tempo of the more dramatic sections would have created a better effect. The frenzy of the Baal choruses, for example, was somewhat minimized by the somewhat reserved tempo. The "whirlwind" episodes would also have acquired added colour by an increase in the tempo.

Most of the audience was probably unaware of the fine support the choir and the conductor received from the accompanists. Since the accompaniment was designed for orchestra, one can appreciate the difficulties that had to be overcome. Only those instrumentalists who have tried their hands at these "orchestral" accompaniments can appreciate the fine performances of Mr. Hubble and Miss Joyce Redekop. The synchronization in the faster sections was indeed remarkable.

The soloists as such were not particularly outstanding. I thought the men gave a somewhat better account of themselves than the ladies. The main weakness was a lack of sufficient body in the tone. I am sure the soloists found the experience enriching and enjoyed singing their roles.

The *Elijah* has become one of the favorite oratorios in the western world. It is usually considered to be second only to the *Messiah*, and is in turn followed closely by the *Creation*. It is unquestionably more dramatic in conception than any of the others; what it lacks is the universality of theme and the epic

grandeur of the *Messiah*. One needs to think only of the incidental music to Shakespear's *Midsummer Night's Dream* to see that the dramatic possibilities in the story of the prophet *Elijah* would appeal strongly to Mendelssohn. He had a certain flair for the dramatic, evidenced early in his youth by some humorous plays written for the amusement of his many friends. In spite of this definite dramatic bent, he nevertheless avoids giving free rein to his emotions (contrary to many of his contemporaries in the Romantic Period) because his musical expression is always guided by the classic outlook and the innate love for order and clarity at all costs.

The performance of a large musical work such as an oratorio requires more mental participation from the listener than when he is listening to simpler religious music. The oratorio must be assimilated in its entirety to be fully appreciated. It must also be seen in its dramatic aspects, else much of the spiritual impact will be lost. The addition of music to the biblical text adds to the impression produced by the words themselves. The Christian church has gained something valuable in its fine Christian oratorios.

The oratorio belongs to the larger forms in music. Its length is due to its narrative, dramatic content. The opera is the direct secular counterpart, since both forms consist of recitatives, arias, smaller vocal ensembles, and choruses. Since the oratorio does not make use of a stage presentation, a narrator is usually introduced and performs a significant role, carrying the story forward in recitatives. The soloists represent the various characters in the drama, and the chorus represents the public or larger groups of people such as the Israelites, the disciples, or the Christians. The narrative may pause frequently for reflective arias or appropriate responses from the body of believers contemplating what is being presented. This is the main reason for making use of chorales in the oratorios. By this means the audience becomes involved directly in the spectacle, and the individual members are encouraged to make an appropriate response.

Writing oratorios is not popular with most of the famous composers of today. The obvious reason is that most composers are worldly in outlook whereas the oratorio is used in a sacred context. Such composers prefer to remain with the opera. I believe the oratorio as a form has many possibilities that may yet be exploited. It is possible that some future oratorio could be called "Menno Simons" or the like, even though the theme would not be strictly biblical. Let us hope that listening to such oratorios as the *Elijah* may stimulate some Christians today to express their religious convictions in this suitable form.

Concerning Oratorios and the Elijah

By Peter Klassen (Former music faculty member at MBBC)

For some weeks we had been looking forward to the performance of the *Elijah* by the College Oratorio Choir for two main reasons: to hear a good choir and a fine oratorio. We were not sorry to make

the trip from Pilot Mound to Winnipeg for this purpose.

I did not expect to hear an overwhelmingly beautiful performance, yet I did expect a creditable one. A work of such magnitude cannot

Mission Dedication

Grande Prairie, Alta. — God willing, the mission station on 96th St. and Hillcrest Drive, Grande Prairie, will be dedicated to the Lord on January 31, 1960. At this time we would like to extend a warm "welcome" to all. Come, pray and praise! Please remember Rev. H. H. Penner and Rev. D. P. Neufeld, who will be carrying the greatest load for this special occasion.

John and Katie Friesen
Grande Prairie, Alta.

**A Reminder to all
M. B. Choir Leaders**

A number of resolutions drawn up at Hepburn during the annual Canadian M. B. Conference have already been carried out, but there are some which must still be taken care of. Two of these have reference to the work of the choir directors; they are the following:

1. Recommendation number 4, conference book of 1959, page 10. According to this recommendation our choir leaders are to prepare and send me up to six of their best songs. This is to be done for the

purpose of exchanging songs in our choirs.

2. The second recommendation provides a possibility for our choir directors to participate in a course at the M. B. Bible College, Winnipeg, which is to take place during Easter vacation time. The expenses involved in the taking of the course are covered by the conference. Travelling and other expenses are to be taken care of by the local churches. Our plea is that the churches would make it possible for their choir leaders to participate in this course.

On behalf of the committee,
C. D. Toews,
R.R. 5, Abbotsford, B.C.

New Church Leader

Since I have not been able to recuperate from my illness satisfactorily, I have asked the church to relieve me of my responsibility as church leader and to appoint Rev. John P. Krahn for this position. My request was granted. All church correspondence is therefore to be directed to Rev. John P. Krahn, Box 225, Niverville, Man.

Announcement

All correspondence directed to the Edmonton M. B. Missions Group is to be mailed to the office of the secretary, Mr. W. G. Schmidt, 16034-95 Ave., Edmonton, Alta.

Invitation

The dedication of the newly constructed Auditorium and Gymnasium of the Mennonite Brethren Collegiate Institute, 173 Talbot Ave., Winnipeg 5, Man., is to take place on Sunday, February 14, at 3:00 p.m.

On the same day at 7:00 p.m. the high school and its ex-students will present a program.

**Community Choir
Resumes Work**

Altona Community Choir practices are scheduled to begin on January 21, at 7:30 p.m. in the Altona collegiate auditorium, rehearsals of Haydn's "Creation" to be presented during the Easter season at two performances, one locally and one in Winnipeg.

There are also tentative plans underway for a final concert later in the spring, which will wind up practices for this season. Mr. Ben Horch of Winnipeg is the conductor of this choir.

**Baptism in M. B. Mission
in Brazil**

(Continued from page 1-4)

and myself. At 9:30 that same night our mother went to be with the Lord.

When she lived, we loved to hear the Bible stories she told so well. With mother gone, father placed us in a Salvation Army home and came to visit us every Sunday. Here we were able to attend Sunday school and church services. I've always liked to sing and hear the Word of God. We stayed in this home for 10 months and then went to Lar Das Crianças here at Curitiba.

During my first year in high school two things happened that changed a part of my life. One was my father's death, and the other my sister's baptism. I had already thought myself a Christian, but did not yet have the true experience of conversion. I attended all church meetings and Sunday school, took part in religious programs and sang in the church choir. In Bible competitions I won first place and received medals and trophies.

At times I read the Bible and arranged the verses, to find disagreement with the teachings of the church. But since I was unable to find such verses, I laid the Bible aside. I also prayed almost every night and thought that when a person did all of these things he was 100 per cent Christian. This sort of thinking was purely erroneous. Still the fact remained—I had not



Erven A. Thiessen baptizes Zell—one of 14 believers recently baptized and received into church fellowship at Curitiba, Brazil.

yet met Christ. Being captain of the football team in high school, I enjoyed creating disorder at most of the games so I would be able to participate in a good fight. I partook of the lowest of sin and yet thought myself a Christian.

But one day I repented of my sins and left all at the feet of Jesus. In faith I asked for pardon. That day made me more happy than any other day of my life. I was able to imagine the angels singing in heaven. My conversion was given to me in November, 1959.

On December 6, 1959, I was baptized. The following Sunday I made my first missionary journey. With God-given liberty I preached the gospel of Christ. We distributed tracts, evangelized, made visits, and praised God by singing and playing violin and trumpet in church services. I was invited together with a friend to speak in a little Methodist church in the little city of Palmas. When the church service began, there wasn't one person who really cared. But we weren't discouraged. We first prayed and then stood at the door of the church and began to play our instruments. The people were attracted by the music and gathered around. We invited them to come in. That morning we preached about the supreme gift of God, and God blessed our message.

In closing I would like to say: God is in me, and I in Him. I love Him, and He loves me. I want always to praise Him, and He will always be my friend. My ways are left in His hands, and He will guide me. I am happy that God has seen fit to direct my life in these ways. Blessed be the name of the Lord in the highest.

Victor H. S. Filho

Change of Address

Mr. and Mrs. Harold Fehderau

Former address:
Mission Protestante A.B.F.M.S.,
Palabala, Gare, Mposo
Belgian Congo, Africa

Present address:
Mission A.B.F.M.S., B.P. 468,
Matadi, Belgian Congo, Africa.

**Ministers' Course and Missionary Conference
at the
MENNONITE BRETHREN BIBLE COLLEGE**

THE ANNUAL MINISTERS' COURSE of the College will be held February 8-17. The MISSIONARY CONFERENCE is scheduled for February 18-21. Ministers and Christian workers are cordially invited to attend the Ministers' Course and also stay for the Missionary Conference. We would kindly request, that you send in your applications as soon as possible, in order to facilitate arrangements. Please state whether or not you wish the college to make arrangements for board and lodging. Lectures will be given on the following subjects:

- 1. Pastoral Theology J. J. Toews
- 2. Epistle to the Hebrews F. C. Peters
- 3. Christian Education H. R. Baerg
- 4. The Life of the Church in the Light of Scripture C. Wall
- 5. A Study of Theological Concepts D. Ewert
- 6. The Minister's Library H. Giesbrecht
- 7. Systematic Theology J. A. Toews

Approximately one half of the lectures will be given in the German language.

Applications should be addressed to:

THE MENNONITE BRETHREN BIBLE COLLEGE
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The College Administration

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