

Mennonite Observer

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

I Cor. 2:2

★
YOUR CHRISTIAN
FAMILY WEEKLY

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The Story of the Mennonite Brethren Bible Institute

Clearbrook, B.C. — The hand of the Lord has visibly guided the M. B. Bible Institute during the 17 years of its existence. This conviction was expressed by Rev. A. H. Wieler, 14 years a teacher and 4 years the principal of this school,

when presenting a historical resume of the Clearbrook Bible School at the thanksgiving service held in the school auditorium on February 5, 1960. Rev. Wieler, who is presently studying at the Washington State University in Bellingham,

USA, was present at the celebration for the debt liquidation of the building fund.

The work of the Bible Institute was begun in 1943 due to the special initiative of the South Abbotsford M. B. Church, Mr. Wieler reported.

One of the first teachers was the Rev. F. C. Thiessen, well-known minister and music instructor in the M. B. Churches, now deceased. The Clearbrook and Matsqui Churches also assisted in this venture of faith.

In 1944 the residence which had been moved to the church grounds to house the Bible school was enlarged and a high school department was added. Enrollment was increased to 60. Other well-known teachers who began their work in this year were the Rev. H. H. Nikkel, still on the faculty, the Rev. J. F. Redekop, on the faculty till last year and now deceased, and Mr. Isaac Dyck, who worked in the high school department.

The following year the Bible school was moved to a private dwelling, leaving the building for the high school. Rev. A. H. Wieler joined the staff at this time. Bible school students numbered 36. Then in 1946 a new building was constructed for the high school and the Bible school once again became the sole occupant of the building.

Mr. Wieler reported a steady increase in the student body and a stabilizing of the school program after this. Soon the need for a new administration building became imperative and in 1955 this venture of faith was undertaken. An impetus was given to the school by the alumni, which donated \$500.00, designated for the corner-stone of the new building. The administration building, which was soon completed, has four roomy classrooms, an adequate library room, an attractive auditorium in the basement, two recreation rooms, and numerous other facilities.

Through the years of its development a number of serious crises have been overcome by the grace of the Lord, the former principal of the school stated. One of these concerned the debate on the relative importance of the Christian high school and Bible school. This crisis has been overcome and the unique contribution of the Bible school is now recognized. A near fiasco was averted when a fire in the old building was extinguished. A further highlight in the history of the
(Continued on page 15-1)



Top picture: Mr. J. J. Rempel, treasurer, handing our paid up notes to representatives. On the picture from left to right: Rev. H. Voth, Rev. H. H. Nikkel, Rev. H. H. Neufeld, Rev. G. Konrad (principal), Mr. P. Neufeld (chairman), Rev. G. Ratzlaff, Rev. A. J. Friesen, Mr. J. J. Rempel, Mr. C. Unruh.
Picture in centre: The New Administration Building of the Mennonite Brethren Bible Institute
Bottom picture. Faculty of M.B.B. I.: Rev. John G. Epp, Mr. H. P. Neufeldt, Rev. G. G. Konrad (principal), Rev. H. H. Nikkel, Rev. N. Willems.

EDITORIAL

The Question of Paying Income Tax

The time for paying income tax is drawing closer. In view of this, there are many questions that are being asked. One of them is whether income tax should be paid at all, and the other concerns itself with the amount that should be paid. Let us take note of the answer which the Bible has for us on this matter.

Some spies, who pretended to be honest, once came to Jesus with the question, "Is it lawful for us to pay tribute to Caesar?" These men used a good question for the purpose of entrapping Jesus. The problem, which they brought to the attention of the Lord, had bothered many honest people and it would have been proper and right, if these men would have been sincere in their intentions.

The Lord Jesus did not fall into the trap and He wisely answered the question for all men of good will, saying, "Render unto Caesar the things which be Caesar's, and unto God the things which be God's." Neither the Jews nor the Romans could object to this injunction, for no good man would want to claim anything that did not belong to him.

The words of Christ stand firm, that governmental authorities are to receive their rightful dues and that it is the duty of the Christian to pay that which the government has a right to claim. The believer's supreme love and worship, however, are things that belong to God alone, and no earthly government should ever infringe upon them.

Rulers and officials of a country are not always wise and right in their judgments, and sometimes they levy taxes which are unreasonably high. What is our attitude to be in such a case? We must remember that if a government in democratic countries imposes upon its people taxes which are too high, and which in reality work against the interests of the country, that such a government taxes itself out of office.

What then are true Christian believers to do? The Bible has the correct answer for us, for we read, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:1,2,5-7).

Another exhortation of the Bible is as follows: "And above all things let supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1,2).

In view of the fact that Christ Himself paid taxes (Matth. 17:24-27), and in consideration of the contents of the above quoted passages and the general scriptural teaching on this matter, we are to pay income tax, without which it is hard for a government to exist; we are not to apply tricks, but rather be honest in our calculation regarding the amount of income tax to be paid, and we are also to pray for those who are in authority. This is an expression of loyalty and faithfulness to the country in which we are living.

G. D. H.

DEVOTIONAL

The Sin of Irreverence

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless His Name" (Psalm 104:4).

Why do we go to church? Psalm 100:4 suggests that we go to church to express thanksgiving and praise. Jesus says it is a place of prayer. The idea expressed by this verse

would be that we go to church to worship, to meet God, or to fellowship with God. The purpose of church worship is to meet the spiritual needs of our spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth." Thus our church worship service is not to supply a physical but a spiritual need.

I read of an old deaf lady who went to church and, as she sat and worshiped while the minister was speaking, she prayed, "The Lord is in His holy temple and I came to meet the Lord." Once on arriving at church and exchanging a "How are you" greeting, I received this reply, "Still serving the Lord." This type of reply helps the spirit of worship.

The opposite of worship is irreverence shows itself in many forms.

Do we enter the church with praise, thanksgiving, and prayer, or is our entrance with noisy shuffling of feet, loud talking and laughing?

Do we loiter in the cloakroom visiting when we should be helping to sing or pray?

Do we visit with our neighbors who sit beside us and keep them from worship? Sometimes we not only keep our neighbor from worship but also those sitting in front or behind us.

Do we show respect for church property by not defacing it with knife or pencil?

Does the janitor know where you were sitting by the papers or fingernails on the floor? Remember those fingernail clippers make disturbing noises.

When a children's meeting is held in the front of the church, do we laugh at some sincere answer of a little child as if it were a big joke? How many little children have we offended in this way?

Do we lose control of our sense of humor whenever someone does something a bit out of the ordinary, such as a little child hurrying a bit too fast to his parents?

Do we come late and disturb the service? Would we be late to an appointment with the President of the United States? Why then are we willing to be late for an appointment with God?

These outward expressions are an indication that we are not worshipping God in spirit and in truth. We have not made our worship service a place of prayer.

How do we make God's house a den of thieves? We steal from our neighbor the privilege of worship by our irreverence. We steal from God the praise He should receive from the worshipers. Our irreverence may steal from the message-bearer his contact with the Spirit and his message. Our irreverence may steal the message from the ears of other worshipers. Our irreverence may steal the desire of others to attend the service again. Thus our irreverence becomes sin.

Our irreverence hinders us from receiving the blessing the Holy Spirit desires to give to us. Can we not safely conclude that irreverence speaks of a heart condition that is not properly in tune with God?

Whatever draws or keeps us away from sincere worship of God is sin. Irreverence is sin.

W. Diener (Gospel Herald)
W. Dienre (Gospel Herald)

Blessings at Borden

Borden, Sask. — "The Lord hath done great things for us, whereof we are glad" (Psalm 126:3). We've had a very busy winter over here with many activities in the church and community keeping everyone busy.

On January 31, the young people here rendered the regular Christian Endeavor program. The theme, "Our Fruits Will Be What We Are," was brought by Brother John Rempel, stressing that we cannot bear fruit unless we abide in Him (John 15).

After the Christian Endeavor program Brother Sam Willems of Waldheim, chairman of the board of directors of Bethany Bible Institute at Hepburn, showed us the need of a new administrative building for the school. He brought to our attention the good that had come from the Bible school in the form of missionaries, pastors, doctors, nurses, teachers, etc. Its effect has been world-wide, so that we cannot afford to close a school like this. The need for a new school is urgent because the present building is becoming too inconvenient for proper instruction. The present building was a public school about thirty years ago and an old one at that time. More room is needed especially in the kitchen and dining hall. Brother Willems concluded the evening with a challenge to the young people, showing the importance of Bible school training for Christian service.

From February 1-9, Rev. Abe Dyck conducted evangelistic meetings in our church. He is the pastor of the Blaine Lake church. In the evenings he served with messages directed to both Christians and the unsaved. The Lord spoke to us Christians, showing us that we must not take sin lightly. We were pleased to see quite a few unsaved come out, and decisions for Christ were made by Christians and unsaved

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people. During the day visitations were made at the homes of church members.

On February 10, Rev. Dyck had a special meeting for young people. He discussed the different problems that teenagers face. The Lord also answered prayer in that the weather was most favorable.

Rev. Abe Rempel, one of our local ministers, went to Blaine Lake Wednesday to take the place of Rev. Abe Dyck. He ministered to the Bible study group.

February 14 was a busy Sunday. Sunday school began at 10 o'clock and the worship service at 11. The morning message was brought by Rev. I. H. Block, the local church leader. In the evening a group from Bethany Bible Institute of Hepburn presented a fine program. The play, "A Thief in the Night," was dramatized by the group, showing us the awfulness of being left behind if Christ should come.

A chalk talk was illustrated on Wednesday, February 17 by Peter Penner of Winnipegosis, Man. His theme was, "How Big is Your God." Our prayers go with him as he travels to schools, lumber camps and prisons, where his ministry can be very effective.

With all these activities, our prayer as a Christian church is, that we might be better ambassadors for Christ and that we might be a living testimony to the unsaved community.

Albert Block

Practical Hour at the Steinbach Bible Institute

Steinbach, Man. — During the noon recess of every Wednesday, one of the classes of the Steinbach Bible Institute presents a practical hour. This half-hour program is intended to develop or discover talents, as well as give experience in Christian service. The hour always proves a blessing to audience and participants alike.

The practical hour of Wednesday, January 27, took the form of a singspiration. Aside from the attractive poster which appeared on the main bulletin board a few days in advance, the audience received information concerning the practical hour in program bulletins which the group had made. After a warm welcome, Scripture reading and prayer by the chairman of the group, the 16 voice mixed choir launched into the program proper. This consisted of ladies' trios, a men's quartet, and choir numbers centered around the theme "Salvation." The latter were introduced by a fitting Scripture verse and original poem by one of the choir members.

On February 3, the practical hour was presented in dramatic form with "House Visitations" as the central theme. A group of young people and a minister visited a typical Indian home of an elderly Men-

nonite couple. Upon entrance the acting minister introduced the group and stated their mission. A mixed quartet, accompanied by a piano accompanist sang a suitable Gospel hymn for the couples. Then Rev. Plett had a short, friendly discussion with them and led in Scripture reading and prayer. In closing the group rendered another vocal number and departed. Of the three separate visitations portrayed, one had a high school girl as the central figure. Being new in town she longed for friends and companionship. Two teenage girls paid her a friendly visit, arranged future activities with her and then left, having gained another friend.

The need of prayer support for missionaries was vividly portrayed on February 10. A typical day for a missionary nurse in her medical clinic was enacted. Everyone present was moved and pledged himself to greater prayer support for the many needy missionaries. We were also impressed by the need of specific prayer. A well-fitting song was sung by the audience as an opening, and a ladies' trio 'clinched' the program by singing the moving song, "Somebody's Dying Away Out There."

All are agreed that this hour is of utmost value. The constructive criticism at the end of each practical hour is most helpful. The participants realize their weak points and endeavor to improve. Truly, the hour serves its purpose and helps the students of the Steinbach Bible Institute to develop into effective Christian workers.

Rose Thiessen

Highlights at Kronsart

Kronsart, Man. — During the nights of February 1 through February 5 it was the privilege of the Kronsart M. B. Church to have Rev. H. H. Redekop from Winkler in their midst. He brought a series of messages based on the book of Galatians. Truly this was a time of blessing, but also a time of soul-searching for those who attended.

On Feb. 6, the young people of our church spent an enjoyable time tobogganing at the Morden Dam. After they had spent the afternoon there, they came back and gathered at the church for another short time of fellowship around the tables, laden with delicious food to satisfy their hearty appetites. Not only did they receive food for their physical body, but a very timely short message was presented to the young people by Mr. John Redekop.

Youth Sunday at our church was observed on February 7, by devoting the morning and evening services to our youth. The theme for the morning was, "What the Church Expects of its Young People." This message was delivered by Rev. H. H. Redekop. In the evening service the theme for the youth fellowship meeting was, "What the Young Peo-

ple Expect of the Church." This was very well portrayed by a play entitled, "The Ideal Church." Truly, it was a day filled with the blessings of God.

On February 14 the ladies of the Sewing Circle had a missionary program which was also very well received. The project was to support native girls on mission stations in the training as Christian homemakers and workers.

I. Peters

Heart-Searching Messages at Aldergrove

East Aldergrove, B.C. — The M. B. Church at East Aldergrove experienced rich spiritual blessings from God Saturday and Sunday, Feb. 13 and 14. The well-known Rev. C. C. Peters was the speaker. He discussed the four letters written to the various churches as found in Revelation 2 and 3.

Saturday, in the forenoon, Rev. Peters spoke on the letter to the churches at Ephesus, stressing the tragedy of a church without its first real love to Christ. Saturday evening he stated that all Christians must be willing to suffer persecution as shown in the message to the church at Smyrna.

Sunday morning Rev. Peters was given the time in the worship service to discuss the true church in the professing church, as shown in the Philadelphian letter. Sunday evening he stressed that sin should not be in the church, as in the case of the church at Pergamos.

We thank God and Rev. Peters for having spoken to us in this way. May God give us grace not only to be hearers but also doers of the Word.

Esther Klassen

Bethany Bible Institute

Hepburn, Sask. — Time is passing by quickly and before we know it, closing exercises will be upon us. Our aim is that in the five weeks that remain, we might really make use of the time we have in order to prepare for what lies ahead.

This year the student body has been divided into four groups, which present programs in various churches in the area. The students have been busily preparing songs, sermons, plays and other items for these programs. Already the groups have visited several near-by churches, and more are scheduled to go out shortly.

Recently we have had the privilege of listening to reports and talks by visiting ministers who have represented various missions and their needs to us. Included in these were Mr. Rice from the Western Tract Mission, Mr. Boschman and Mr. Reimer of the West Coast Children's Mission, B.C., presenting the needs that exist on our own con-

tinents, and Mr. Bill Friesen, missionary to Japan.

Mr. Gunzel of the Evangelical Alliance Mission spent several days with us, when he showed us how we could recognize the call of God and what our response to it should be.

On Friday, February 12, Dr. Witmer of the Accrediting Association of Bible Colleges spent the day with us. He participated in morning chapel, the usual Friday night testimony meeting as well as the evening service. In one of his talks he showed us the purpose, process and product of our study, based on II Tim. 2:15.

These godly men have truly been a challenge to us. Our desire is that we may see God's leading in our lives and be quick to obey it.

Lois Berg

Freeman Junior College

Freeman, S.D. — Is there anything an ordinary individual citizen can do to voice his concern in the conduct of national affairs? Will his representatives in Congress pay any attention if he expressed his opinion or concern in a letter? A member of the Freeman College staff has an answer to such questions.

South Dakota Senator Francis Case recently introduced a letter on the floor of the Senate with the statement, "Mr. President, one of the most earnestly written letters I have received during the opening days of this session comes from Mr. Richard H. Waltner of Freeman, S.D. I commend his letter as evidence that conscientious Americans all over this great land, even in the small towns and hamlets, are concerned with national problems and have a realistic outlook toward them." The letter appears in full in a recent copy of the Congressional Record. Waltner teaches Sociology and has charge of the Public Relations Department at Freeman.

Eastern Mennonite College

Harrisonburg, Va. — With the opening of the second semester on January 28 came a slight change in personnel among both faculty and students at Eastern Mennonite College. Eight full-time students began their studies and an additional 24 registered for part-time study. Two teachers began sabbatical leaves of absence: Mrs. Ruth Hostetter and Miss Esther Lehman.

The Ministers' Week closed Friday noon, February 5, with a total of 113 ordained men having registered. There were representatives from nine conferences and the Church of the Brethren, and from nine states and provinces. Visiting speakers were J. Irvin Lehman, John E. Lapp, Myron Augsburg, John H. Shenk and J. Ward Shank.

Alberta Sunday School Conference

Coaldale, Alta. — A challenging outreach to Sunday school workers and associates presented itself during the three days (February 9, 10 and 11) devoted to the conference. Present were representatives of M. B. churches from all parts of Alberta—Lindbrook, Tofield, Linden, Calgary, Gem, Vauxhall, Grassy Lake and Coaldale. Rev. I. W. Redekopp from Winnipeg proved to be a very capable and inspired speaker and teacher throughout the course of the conference. The Bible School became the fold for all interested in the sessions given during the daytime. This provided an excellent opportunity for the students to partake of the blessed and challenging as well as practical lessons. Evening sessions were of public interest and therefore held in the church. Great interest was also displayed here by the large audiences received every night.

Working together with Rev. Redekopp were Rev. A. P. Regier, the provincial Sunday school leader, and the Bible school teachers were active in leading the workshops. Rev. A. J. Konrad was the master of ceremonies throughout the conference; various singing groups provided variety at the sessions. On Thursday night a panel, consisting of Sunday school superintendents and pastors answered the questions placed in the question box by Sunday school workers.

Demonstration lessons were given by experienced teachers on Thursday morning. These proved not only entertaining, but also highly educational to all observers.

The conference was considered a great challenge, an inspiration and a blessing by all who took part, and all were deeply concerned that all future classes would bear fruitful evidences as a result.

Coaldale Bible School
Louise Schmidt

Blessings from Four Sources

Kitchener, Ont. — On Sunday, January 31, and the following Monday we had the privilege of having Miss Nettie Kroeker from Winnipeg in our midst. She was in charge of the Sunday evening service and we saw a Primary Sunday school class in session. Instructions and questions relating to Sunday school and the new Sunday school material continued on Monday.

Mr. Gordon Bolender, who is at present on furlough and attending Waterloo College, addressed the young people on January 25, with a most informative and challenging talk. Mr. Bolender is a missionary from Nigeria, with the United Missionary Society.

Thursday afternoon, February 3, our Ladies' Aid turn came to visit the mentally ill at the Bethesda

Home at Vineland. This was in agreement with other Ladies' Aid societies of the Ontario churches, who have a program to bring cheer and show kindness to the patients. A group of eight ladies made the visit.

February 14 was Youth Sunday. Our pastor, Rev. William Schmidt, delivered three messages addressing the young people in particular on the following topics: Amusements and Entertainment; Dating, Courtship and Love; and Self-Discipline.

Erica Jantzen

Swift Current Bible Institute

Swift Current, Sask. — Our annual missionary conference (February 14-16) was of paramount interest to the staff, students and local congregation. Rev. and Mrs. Jake Giesbrecht and Miss Anne Quiring (local mission worker) presented the work God is doing in the foreign field and at home. Rev. J. C. Schmidt, Rosthern, acted as student counsellor during these meetings. The film "Makoto," produced by Wm. Zehr, was shown the last evening. The film depicts the problems of a Japanese convert.

Mrs. Jake Giesbrecht took over the cooking duties on Tuesday afternoon and prepared a typical Indian meal for us. The menu consisted of rice, beef curry, curried cabbage, red lentils, cottage cheese and pineapple salad, tomato chutney, and apples for dessert. Our local pastor and his family, staff and students and their children were present. We ate in Indian fashion, seated on the floor, our fingers serving as forks. We all enjoyed the fellowship and the unique experience of eating supper in this manner. The words of Rev. C. Smith of the Mission to Lepers frequently rang in our minds before and during the preparation of the meal, "The first time you eat genuine Indian rice and curry, you'd think you'd never cool off." With slight apprehension we watched Mrs. Giesbrecht use two tins of curry powder, varying amounts of chili powder, turmeric, nutmeg, pepper and onions in almost every dish. Thoughts of quenching the raging inferno occupied our spare moments. To our surprise it was not too spicy after all. However, we were informed that in India they do season their foods much more.

The Conference has enlarged our spiritual vision and reminded us of our responsibility before God. Let us go forward with renewed courage and be found faithful in the task that the Lord has entrusted unto us.

Mrs. O. Epp.

Bethany Visits Aberdeen

Aberdeen, Sask. — What we had been looking forward to for several weeks became a reality on

Sunday, February 21. At 10 o'clock in spite of cold blustery weather, a group of Bethany students with their teacher Rev. G. D. Geddert arrived to worship with us. The Sunday school classes were enjoyed by all and in the worship service the group served with five messages in song, Scripture reading, prayer and the message on the theme, "The Walk of Faith," based on Hebrews 11:7; Gen. 6:1-3,6,7,22. At noon the young people went to the different homes for their dinner.

Supper was served to the students in the church basement. At 7:30 p.m. we all gathered in the church auditorium where the students presented a program with the drama, "A Thief in the Night." The drama presented the challenge to be prepared for the return of our Lord Jesus Christ. The services were well attended and enjoyed by all.

Mrs. Gwen Kruger

Interesting Facts

Canada's TV Owners

Canada's 3,800,000 TV set owners are becoming more "selective," watching programs less, and turning to other pursuits, like newspaper-reading, Frank Rasky reported in Liberty magazine. His national survey showed that Canadians now sit before their TV sets for three hours and seven minutes an evening — 17 minutes less than in 1958. Last year 400,000 new sets were sold. About 14 per cent of Canadian homes with television now have more than one set.

Church-State Relations

Baylor University Press plans to publish a semi-annual Journal of Church and State to be devoted to a study of Church-State relations.

Cancer and S. D. Adventists

Lung cancer is 90 times less likely to occur among Seventh-Day Adventists, who don't smoke, according to a report made public last month by the Sloan-Kettering Institute of Cancer Research. The report also discounts air pollution as a risk factor inasmuch as it came out of a study made mostly of Seventh-Day Adventist men who live in smog-ridden Los Angeles.

3,201 Canadian Road Deaths in '59

Traffic accidents killed 3,201 persons in Canada in 1959, an increase of one per cent compared with 3,118 deaths the previous year, the bureau of statistics said today. Manitoba's toll rose to 141 from 125. Property damage in Canada rose to \$78,546,204 from \$72,825,004 in 1958.

African Coal

Unmined coal reserves in the Union of South Africa were estimated in 1960 at about 75,000,000 tons.

Farm Area

Occupied farm land in Canada is only 7.7 per cent of the total area of 3,851,800 square miles.

MCC Announcements

Several brethren are planning to visit the Soviet Union late in the spring as tourists. David B. Wiens (Vancouver, B.C.), Gerhard Lohrenz (Winnipeg, Man.), H. A. Fast (Newton, Kans.) and Peter J. Dyck (MCC European director) will be part of the tour group which is hoping to arrive in Moscow about June 1. They will take a standard tourist route.

Agape-Verlag, joint publishing operation of MCC and the Mennonite Publishing House (Scottsdale, Pa.) in Basel, Switzerland, is planning to begin production of Italian Summer Bible School material in 1960. The German and French series has been completed.

Plans are underway for a summer children's camp at Gugging near Vienna, Austria, according to Irene Bishop (Perkasie, Pa.). MCC conducted a Hungarian refugee home at Gugging in 1956-57.

Russia to Use Pacific As Rocket Range

Russia has announced that she intends to shoot rockets from somewhere on Soviet territory into the far Pacific for a distance of about 8,000 miles, and has warned ships to stay away from the Marshall Islands area, where the rockets are likely to fall. Moscow said the purpose of the rocket tests is to develop "a more powerful rocket to launch heavy earth satellites and undertake space flights to planets of the solar system." US space scientists have speculated that Russia may be getting ready to send a man to the moon.

Birth Control

The Planned Parenthood Federation of America is organizing a "Clergymen's National Advisory Committee" to promote birth control information. Protestant Episcopal Bishop James A. Pike, who will head the committee, says it will have about 30 members from major Protestant and Jewish groups.

Muslims and Graham

Maulvi Naseem Saifi, head of the Ahmadiyya Muslims in West Africa, wants the Christian Council of Nigeria to arrange a meeting between Muslim leaders and Billy Graham when the U.S. evangelist visits there early in 1960. Told of the overture, Graham commented: "I will be happy to meet with them, or any others to whom I may present the claims of Christ."

Foreign Mission News

The second institute for missionaries serving under our Board of Foreign Missions began in Hillsboro on February 10 and continued until February 17. Approximately 30 missionaries attended the sessions held on the Tabor College campus.



Miss Mary Esther Martens

Paraguay

Sister Mary Esther Martens was scheduled to depart from Houston, Texas, on February 22 for Asuncion, Paraguay. In that city she is beginning a period of service as a teacher in a school for American missionary children and as a worker in our Spanish mission to Paraguayan nationals led by Brother Albert Enns. Having served in Mexico for several years, Sister Martens has learned the Spanish language and gained experience in Christian service. Since that time she has completed teacher-training at Emporia State Teachers' College in Kansas. Sister Martens was commissioned at a farewell service by her home church of Fairview, Oklahoma, on Sunday, February 14. Her mother is Sister Peter A. Martens of Fairview. May we also include Sister Martens in our intercession as we pray for our missionaries and mission work in Paraguay.

Sister J. H. Franz and one of their children have been ill and hospitalized in Fernheim, Paraguay. Paraguay.

Africa

The Congo Protestant Council was to meet at Kumbya February 21 to 28. Several of our missionaries and a Congolese brother planned to attend. This year's meeting is particularly significant because of the issues confronting missions and churches as the Congo moves toward independence.

There are numerous indications of a stepped-up Soviet program to wield an influence in the development of Africa. The recent announcement of the formation of an African Institute by the Soviet

Academy of Sciences which will prepare textbooks for students of African affairs indicates immediate and long range strategy for Africa. Radio Moscow has doubled its French and English programs beamed to Africa. Radio Peking is also heard clearly in various parts of Africa. The "red carpet" treatment given to African leaders who visit Russia is also an indication that Communism is making a strong bid for influence in Africa. It is encouraging to note that the United States is also awakening to the challenge of Africa. The Library of Congress has established an African section. Some African leaders have been warmly received here, and aid is being extended to the new republics.

A nationalistic religious movement northeast of Matadi in the Belgian Congo is causing great concern to missionaries. The "Ngunza" movement is extremely nationalistic, having vowed to "drive all whites into the ocean." It has within its creed a mixture of spirit worship, materialism, and elements of Christianity.

Ecuador

Our workers in the HCJB radio station German department, Quito, Ecuador, report 2,401 letters received from listeners in 50 different countries in 1959. Of the 2,401 letters, 900 came from Germany (186 of these from East Germany); 500 from Brazil; 200 from Paraguay and 20 from Russia. Based only on letters received, Brother Hugo Jantz estimates that they minister each day to a congregation of unsaved persons numbering about 1,500. Eighteen half-hour releases are presented per week. Twelve are beamed to Europe; the other six to North and South America. "We praise God for the ministry of imparting the living Word of God to German-speaking people scattered around the world, many of whom would have no other possibility of hearing and receiving spiritual truth," Brother Jantz reports. A young man from Hamburg, Germany, writes: "I send you this letter in the joy that is mine at having found Jesus Christ. The Voice of the Andes is the best station in the world for me, for through it Jesus Christ speaks to me in a personal way. I have discovered that in Him, and Him alone, there is joy. That is why I am writing to you, so that you may know how happy you are making me with the Voice of the Andes."

Europe

Our church in Europe is taking steps to assume responsibilities for taking the Gospel to their own people. A home mission board of the Mennonite Brethren Churches of Europe has been formed. It consists of two brethren each from the

Neuwied and Linz churches, one brother each from the Steyr and Neustadt groups and two of our conference workers. Brethren G. H. Jantzen and A. J. Neufeld were selected and Brother Jantzen was asked to serve as chairman. Another encouraging church development is the formation of a European Mennonite Brethren Conference known as "M. B. Pfingst-Konferenz" scheduled to meet in Neuwied, Germany, June 4 to 6.

Union evangelistic services in Neuwied, Germany, February 10 to 21 were to be held in our church. The evangelist was the assistant of Anton Schulte—a well-known evangelist in Germany today. Plans are that Brother Schulte and his team will conduct a three-week tent campaign in Neuwied in July. May we remember these services in our intercession.

India

Brother Ted Fast, now stationed at Narayanpet in India, writes that the field association met in the village of Vonkasombram. The dedication of the new church building in that village made the meeting a special occasion. From December 27 to 29 youth meetings were conducted at Narayanpet. Many of the leading young men employed in various places including government jobs were at home and had a definite part in the fellowship. The young people have decided to operate one reading room for Chris-

tian literature, to support two children in school and to pay the salary of one village preacher.

Brother Fast also reports that the blankets and Bibles contributed by the British Columbia Women's Missionary Service proved to be a great blessing. The money for these blankets and Bibles was turned over to the field association who then obtained the gifts and distributed them to the national preachers and their families.

On our India mission field are six hospitals. Considered as the central mission hospital is the one at Jadcherla where the two doctors, Brethren Jake Friesen and G. J. Froese, serve. The mission was fortunate in obtaining a national doctor so that the work for Dr. Froese would not be too heavy during Dr. Friesen's furlough. According to the annual report for 1959, Jadcherla central hospital had 17,218 consultations and 170 surgeries. Of greater import, however, are the number of these people coming for medical aid during the year who also find Jesus Christ as personal Savior.

The work at the hospital begins at 7:45 in the morning with staff devotions. While the out-patients are waiting in the waiting room or outside to be registered and examined, the native evangelist or the Bible woman proclaims the Word of God to them. These national work-

(Continued on page 17-4)



A representative of the Narayanpet field association and missionary Ted Fast (right) give bundles of blankets to two national preachers.



THE Young Observers



Let's Visit a Minute

Hi, Boys and Girls,

How are you keeping? Are you really busy again with lessons now that Valentine's Day is past? Many of you will spend a lot of time reading again; am I right? What a wonderful time the winter days are for all the grand things you like to do, and reading is a favorite with so many of you. I can just see you racing through the many lovely books available to you in your school, public and church libraries! How good it is to know that in all your eagerness there will be very careful choosing of the best from the better among the books!

What have you been gaining lately from your Bible study? Are you getting time for it regularly by now? How much have you learned "by heart"? Remember though that knowing "by heart" does not necessarily mean knowing in the heart!

Jimmy found that out! He had been memorizing the verse, "Obey the voice of the Lord!" at the family Bible study that morning, and had watched proudly while Daddy put up a check-mark for the verse. Daddy was getting ready to leave for work, and his Mom would be starting the dishes in a moment.

"Jimmy, let's go biking!" called his friend Billy.

"Coming!" answered Jimmy, and turned to the door.

"Who's helping Mother?" Daddy looked at him with big eyes, but said no more. But Jimmy was already down the steps. Daddy slowly went back to erase the check-mark of that morning! Jimmy was not there to see. Nor was he there to see that Mummy's eyes were not happy as they followed him down the road.

Jimmy started after Billy, but there was no thrill in biking that morning. He just was NOT HAPPY. "Obey the voice of the Lord! Obey the voice of the Lord!" rang over and over in his heart. Jimmy knew that that meant to obey the voice of his mother, too. — He would slip back into the house, for after all, he did want to obey His Lord God.

Quietly he slipped into the kitchen by the back door. He would stack the dishes neatly and wash the table, like always. He would obey the voice of the Lord, and of his mother!

In a jiffy he was finished and—say, what had happened to his check mark from that morning? It was erased. He felt ashamed. But he had come back, he had obeyed. Yes, he could put on the check again. Suddenly he put on two! "I have learned that verse," he said to himself, "once 'by heart' and once 'in my heart'." With a happy and light heart Jimmy joined Billy at biking.

Well, boys and girls, shall we, too, "obey the voice of the Lord as we read His Word"?

Love, Aunt Anne

Little Frank

A good many years ago there lived a lady and gentleman who had one little boy, Frank.

He was a great treasure to them, and everything that they thought could make him happy was given him; yet the only thing which could have made the little fellow really happy they kept entirely from him. They did not themselves love or believe in God, or in the Lord Jesus Christ, and had made up their minds that if possible they would never let him hear the name of God.

One morning, when Frank was about six years old, he was having breakfast with his parents, when he caught sight of a poor and feeble old woman coming up to the house.

In a minute the servant came into the room, saying that a poor

woman was at the door begging.

"Oh, send her away," said Frank's father, "we cannot have beggars coming here," or words to that effect.

But Frank's tender little heart had been touched by the sight of the poor woman, and he exclaimed, "Oh! no, father; she is hungry; let me go and give her something."

So to please the child, his father let him take what he liked off the table, and he ran out with the servant and gave it to the old beggar-woman.

She was evidently touched with the kindness of the little boy, and said, "Thank you very much." Then, putting her hand upon the child's head, she said, "God bless you, little gentleman."

Frank went quietly back to his breakfast, but presently asked, "Who is God? The poor woman said, 'God bless you.' Who is He?"

His father and mother looked at each other, saying, "How unfortunate!" They then tried to put the child off, but his attention had been arrested and he still enquired, "But who is God; and why did she say, 'God bless you' like that?"

Then they tried to make him think it was no one that he need trouble to know about; for the old woman it might be different.

Still the little fellow was not satisfied. He often asked them questions which they found difficult to answer, and at last they began to think it would be better for him to mix more with other children.

Their great object still was to prevent his thinking any more about God, but they little knew the means which God would use to bring their child to a knowledge of Himself.

After making some inquiries they heard of a very select school, kept by a lady. At their request she duly called to see them, and everything seemed most satisfactory on both sides, until they told her that they did not wish him to have any religious instruction nor be spoken to about God or Jesus Christ.

Miss Wood (as I will call her) was an earnest Christian, and she at once said she could not receive Frank upon such conditions. His parents, however, had been so pleased with her and all the arrangements of her school, that they would not take her refusal, but begged her to go home and think the matter over, telling her that it could be so easily arranged for the little boy to be excused from the hour of religious instruction.

Rather reluctantly, Miss Wood consented to this wish, and upon reaching her home made it a matter of earnest prayer, desiring to know God's will in the matter. As she prayed, there gradually came to her the conviction that she was to take Frank, trusting in God to open a way for him to hear about the Lord Jesus.

Soon after this Frank became one of her scholars, and a very interesting little pupil he was. But before long he found that the other children went to school much earlier than he did, and he naturally wanted to know the reason. "Why may I not go with the others?" he would ask, and he persisted in his questioning.

Being an only child, Frank had had his own way a good deal. So also in this matter his mother and father finally said, "It will be better to let him go at the same time as the other children, and we can let Miss Wood have some toys for him to play with either in the garden, or in a room, should it be a wet morning." So this arrangement was made, and Frank started off to school with the other children.



Miss Wood often prayed for him and was very interested in her pupil Frank, but she strictly kept the promise which she had made to his parents. Still, I am sure this must have been a great test to her faith, and I am sure she must have felt at times that she might have been mistaken in thinking that God would have her take him in this painful way.

One warm, sunny morning Miss Wood thought that the nice air would do all the children good, so she told them to run out into the garden, and have some games. After the others had gone she saw Frank lingering behind and he asked, "May I stay with you instead?"

"Would you not like to go out and play with the others?" she asked. "It is so fine this morning."

"No," he answered, "I want to stay with you."

Seeing that he really wished it, she drew him to her, asking if he wished to tell her something. "I want to know why I may not come in with you when the others do," he answered.

"Because your parents do not wish it, dear," she said.

"But why?" said the child. "And who is it that they sing about and you talk to them about, called Jesus? I have listened outside the door, and I would like to sing too, and I want to know about Jesus. Who is He? Do tell me."

(In the next issue on page 7 you will read more about little Frank. Be sure not to miss reading it.)

Jesus Loves You

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark. 10:14.

Little children, Jesus loves you, He loves you—yes, indeed; Why, He came from heaven on high He came to meet your need.

Think! He laid aside His glory, To come to earth below, To save our souls from misery, And everlasting woe.

Jesus died for you, dear children, To put your sins away, And fit you for your home in heaven In everlasting day.

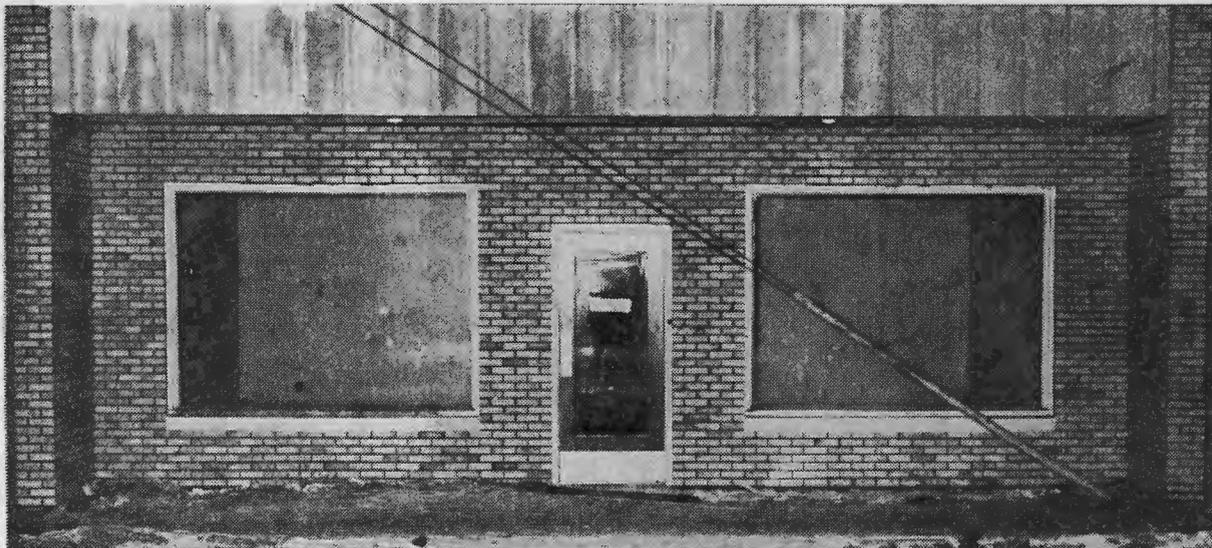
Yes, Jesus died on Calvary, Upon that cross of shame, That you might ever happy be— O, blessed be His name!

O, come to Jesus, trust in Him, He waits to meet you now; His precious blood cleanses from sin, And washes white as snow.

THE GOSPEL LIGHT HOUR

188 Kelvin St., Winnipeg 5, Manitoba, Canada.

Radiomission of Mennonite Brethren Churches of Manitoba.



The Gospel Light Hour Building, 38' x 84' — 188 Kelvin St., Winnipeg 5, Manitoba.

"It Is the Lord"

In retrospect to the inauguration and the unbroken continuation of the radio ministry of the Gospel Light Hour we cannot but join the astonished but happy disciples and exclaim, "It is the Lord." It was the Lord who first gave the initial vision, the embryonic idea, to the Brethren Brucks and Poetker, which led and stimulated them to venture out in faith to begin this radio broadcast over 13 years ago. With adoration and gratitude we acknowledge that this work is a gracious gift of God, and pause to praise and worship Him for His benevolent blessings. That the hand of God is upon this ministry is evidenced by the ensuing fruit, and the fact that the Lord has most wonderfully supplied its diversified needs. Ours is the experience of the Psalmist reflected in the words: "The Lord gave the word; great was the company of those that publish it." Over the past years, the Lord has "added daily" to the number of faithful "prayer partners" and active supporters until, today, this mission has a "great company" who are directly and indirectly engaged in publishing the gospel by radio.

Next to God, the success of this work must be ascribed to those of our listening audience who have prayed and given unselfishly for its support. We are most thankful for every one who shares the burdens and the blessings of this worthy cause. Our heavenly Father will one day reward you with eternal currency (Matt. 16:27). It is our sincere prayer that this work will

always be carried on in a way that deserves and merits support. For effective spiritual work, the matter of consecrated personnel is of prime importance. During the years of operation, the Lord has called and separated able and willing men and women who have dedicated themselves to serve on the seven different programs of the Gospel Light Hour. We marvel how God

through the leading of the Holy Spirit has provided the right persons at the right time. There were times when the work was in acute need of specially trained and talented as well as devoted workers. God always guided and answered in his own wonderful way. Our faith and conviction in the unmistakable guidance of the Holy Spirit has been confirmed and greatly forti-

History of the Gospel Light Hour

Pictures and Story

By George Derksen

"Faith," said Martin Luther, "is a leap into the dark, trusting that somehow, somewhere out of the blackness, the arms of God are stretching out—reaching—reaching forth to take hold and hold on."

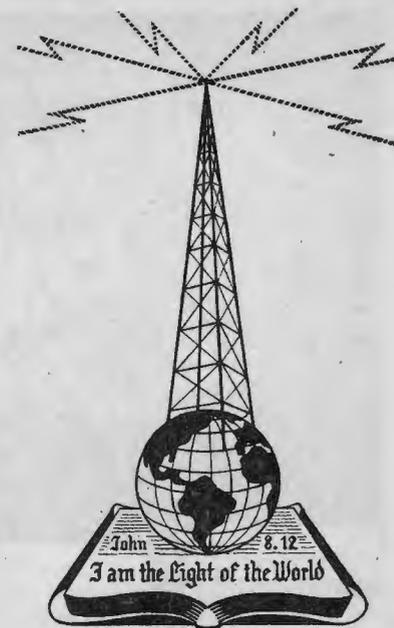
This description of faith, so dynamically given by Martin Luther more than 400 years ago, has echoed and re-echoed through the ages from century to century, until in the past 14 years it applied to the very essence of the birth and growth of the Gospel Light Hour.

These words rang anew with a clear, loud tone as Rev. John Schmidt, director of the Hour, declared that, truly, the Gospel Light Hour at its beginning was a "leap into the dark." Its founders launched out in great faith, not knowing what the unknown future would hold. God stretched out His mighty hand out of this blackness, took hold of the work and prospered it.

The year was 1946. The dark

clouds of World War II had rolled into the east and a rainbow of peace arched over the heavens of the world. The greatest human conflict in the history of nations had just concluded. In the war's aftermath there was a strife-torn, soul-wrenched humanity. Gone were 40 million loved ones, swept into eternity. Gone were the once proud governments of the Axis powers. The democracies and Communist Russia were left reeling under the impact of the war.

Canada was also in a state of turmoil. Soldiers who had returned from the European and Pacific war theatres had just poured into the country. They were flooding universities, cities and farms. Mennonite C.O. boys (conscientious objectors) were also caught in this great social shuffle which was shaking the land. Many, after spending four years of spiritually-deprived lives in C.O. camps, went to colleges and Bible schools for the "re-charging of their spiritual batteries."



fied in witnessing the unseen divine hand of our Creator govern and supervise His work and workers. We are thankful for each singer, each pianist, for each choir and quartet director, for each one of our technicians and speakers, for our public relations manager, and for our secretary, who altogether make up a grand family of over 80 workers. It is by God's grace that a spirit of Christian love, unity and co-operation prevails in the radio family, for which we are most grateful.

Honorable mention must also be made of the two committees that are responsible for the administration and the operation of the Gospel Light Hour. First, we are very thankful for the Home Missions Committee of our Manitoba M. B. Conference who have the responsib-

(Continued on page 13-4)

It was in such a world and national setting that the Gospel Light Hour was born.

The Birthplace of the Gospel Light Hour

The scene of the birth of the Gospel Light Hour was the M. B. Bible College, 77 Kelvin St., in Winnipeg. A number of college students, their hearts burdened for the lost in the city of Winnipeg, were discussing ways and means of spreading the gospel in the metropolis. Christ's command, "Go ye into all the world and preach the gospel to every creature," loomed realistically before them.

It was after this meeting that the Lord placed the burden for an evangelical gospel radio broadcast upon the hearts of Henry Brucks, now a missionary in Africa, and Henry Poetker, missionary in India. Both of the men had come to get further missionary preparation at College and realized that this work would occupy much of their time. Then, also, they knew that they were inadequately equipped for such a task, having little experience in broadcasting.



Rev. John Schmidt, Director, speaker on the "Gospel Light Hour" and "Evening Devotions".

After much prayer, during which the men asked God for guidance, they came upon the Scripture in Exodus, chapter 14, verse 15, where the Lord said, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." "With much trembling," said Henry Brucks, "we based ourselves on His Word, 'For God hath chosen the foolish,' and thus we went forward."

The next step was to bring the project before the student body and teaching staff. The idea of a gospel radio program received much sympathy at College, but there arose the old question of finances.

This problem did not daunt Henry Brucks and Henry Poetker, for the two men possessed a great faith, the type necessary to take 'the big leap into the dark,' knowing that God would lead them.

The Trial of Faith

Inquiries were made at the three major Winnipeg radio stations as to time available and the cost. It was found that CKRC had 30 minutes available for the broadcast on Sunday mornings and the cost would be approximately \$3,000.00 annually.

The cost staggered the men, for between them they had the grand total of \$1.98. Besides, they were working their way through college, which was already a step of faith. To underwrite this sum could be disastrous.

The matter proved urgent, as the radio station had given them

only three days to make up their minds. February 18, 1947, was a day of prayer and fasting at College. On this day, the brethren concerned with the undertaking of the radio broadcast prayed to God and did some very serious soul-searching. Henry Brucks, full of faith and conviction that this was God's leading, declared to the College president, "If this call to radio broadcasting is not of the Lord, then my conversion isn't either."

Satisfied that God had given them the assurance to undertake the project, Henry Brucks signed the contract.

The Organization of the Gospel Light Hour

The great task of organization began. The Hour was first started as an inter-denominational work. Henry Brucks was the Hour's first speaker, Henry Poetker the announcer, and Henry Schroeder

choir leader. (Rev. Schroeder is now pastor of the Alliance Tabernacle in Swift Current.) Wilbert Loewen was business manager and Margaret Schultz the pianist.

Thus the first broadcast of the Gospel Light Hour was heard in metropolitan Winnipeg over radio station CKRC on Sunday morning, February 23, 1947. The people of Winnipeg were not the only ones to hear the broadcast, as God heard it, too. He was pleased and He expressed His pleasure in prospering the work. Response to the broadcast was favorable, and every liability the college students had undertaken was met.

By December, the same year, the work was already in a stage where it could be expanded. With the motto, "Reach the unreached," the Gospel Light personnel undertook to re-broadcast the program over CFRA, Flin Flon.

Changes of Leadership of the Gospel Light Hour

Gospel Light work for Henry Brucks and Henry Poetker was almost finished. God had called them for service to the foreign field. Both left shortly for the field in which they were serving.

With the departure of these two men early in 1948, God saw fit to lead Rev. P. R. Toews, present pastor of the Frasersview M. B. Church, to take charge of the Hour. Rev. Toews, who possessed a virulent passion for lost souls, led the work through trying times, as it often suffered through lack of finances. He was, however, not daunted in his efforts in spite of the hardships, and during his services, which lasted one year, the work became more established.

During the directorship of Henry Born, now working in Paraguay,



The Gospel Light Hour Quartet, from left to right are: John Klassen, first tenor, Len Schroeder, second tenor, Frank Funk, baritone, George Olfert, bass.



Rev. H. Regehr, speaker "Licht des Evangeliums" and "Morgenandacht"

the Gospel Light Hour changed stations from CKRC to CKY, the latter offering better time at a more reasonable price.

At this time, the Gospel Light Hour was being served by one of its most dynamic quartets, The King's Four. This quartet had what one calls "presence." Whenever they sang, a hush fell over the assembly with the strains of "'Tis a true and faithful saying."

The quartet, comprised of Ted Epp, first tenor; Abe Neufeld, second tenor, Henry Born, baritone; and Herb Janzen, bass, was deeply consecrated to God, which was manifest in their singing.

While the Gospel Light Hour was 'struggling to get on its feet' during its preliminary years of service, God had bigger and better things in store for the work. The frequent

changing of the directorship was detrimental and it was deemed expedient and most urgent that a man take over the work permanently.

The Preparation and Call of Rev. J. M. Schmidt

Throughout the previous two decades, God was preparing the servant who should take over the work. From early childhood, the young John Schmidt was different. Shy and aggressive by turns, he would accept at school only those lessons which he deemed appropriate. Upon accepting Christ as personal Saviour, his imagination was fired and he prayed that some day he would do great things for God. God heard John's prayer and showed him that he must suffer great things for His Name's sake.

During the war, he received rigorous training in the Canadian

Army Medical Corps. Although he did not have to serve overseas, he put up with much hardship and spiritual privation. He learned from experience that Martin Luther's type of faith is extinct in the world that is disposed to look on faith as a nicely wrapped package labelled "personal security."

Following dismemberment of Canada's armed forces in 1945, Rev. Schmidt thought he wanted a test to see if he was really meant for God's work. He accepted a position as a teacher among the Sioux Indians at Little Rapids, Man., which is situated on the Ontario-Manitoba border. The work, sponsored by the Mission Board of the United Church of Canada, proved to be both a challenge and a blessing to Mr. and Mrs. Schmidt.

After some two years of service among the Indians, Rev. Schmidt went to British Columbia, where he labored for the Lord as a "Mitarbeiter" in the M. B. Church at Aldergrove, B.C.

Throughout these post-war years, Rev. Schmidt did some serious thinking as to whether or not he should prepare himself for the work in God's kingdom. God laid it on his heart to go to college in Winnipeg. At first, Rev. Schmidt's mind was not fully made up, but when he received a letter from J. A. Toews, present principal of the school, urging him to further his studies, he accepted the challenge and came to school. Going to college, in itself was a step of faith for Rev. Schmidt. He had a family and was penniless, yet he made the venture and God gave grace.

In 1950, Rev. Schmidt was approached, to take the helm of the Gospel Light Hour. He had never done this type of work before and

he felt very incompetent for such responsible work. Faith without risk for Rev. Schmidt at this time seemed like no faith at all. He saw the risk and accepted it, in trust to God.

The Incorporation of the Gospel Light Hour

The great philosopher, Socrates, once said, "I am no doubt regarded as the wisest Athenian because I know that I do not know everything." Christ, however, didn't say that. He said, "I am the way, the truth and the life. No man cometh to the Father but by me." Rev. Schmidt's trust in Christ for this statement showed up in the prosperity of the Gospel Light Hour during the early 50's. During this



Mr. George Olfert, music director.



Back row left to right: Albert Karlinzig, Ernie Pauls, Mrs. Agatha Olfert, Mrs. Irene Enns, Betty Guenther, Mrs. Mary Regehr, Paul Wiebe, John Koslowsky, Len Schroeder. Second row from left to right: Jake Froese, Frank Funk, Helen Boldt, Elfrieda Schroeder, Lorraine Regehr, Nettie Wiebe, John Klassen.



Rev. D. B. Wiens, Vancouver, B.C. Speaker on "Russian G. L. Hour".

time it was being broadcast over only one station, but response was good, therefore it was extended to HCJB, a powerful short-wave transmitter in Quito, Ecuador.

Perhaps one of the greatest milestones in the history of the Hour was passed in 1953. During that year, leading brethren in the M. B. conference approached officials of the Hour to see if they wanted to incorporate the broadcast into Conference mission work. Gospel Light officials said they would agree to its incorporation providing the work retained these principles:

- 1) That the hour continue to be broadcast in the English language so that it remain a mission work among the surrounding non-Mennonite constituency.
- 2) That it retain its name, "The Gospel Light Hour."
- 3) That the work continue to operate by the same principles.
- 4) That its aims (evangelization) remain the same as in the past.
- 5) That the work continue to operate under a committee of five brethren: the director, three active co-workers and one advisor from the Conference Mission Board.

The Mennonite Brethren Conference accepted the work under the above conditions at the 1954 summer Canadian conference.

Radio Ministry Expanded

As the Hour was now well established and also had the backing of the Conference, it was felt by Rev. Schmidt and his assistants that the time had come to expand the work. Recorded broadcasts were sent to CFCO, Chatham, Ont., for one year, after which the work was terminated for lack of response.

Then, also, Gospel Light workers thought that a German program was necessary to reach unsaved German-speaking people in southern Manitoba. A 15-minute program was produced with Rev. William Falk as speaker. This program was broadcast over three radio stations: KFNW, Fargo, N.D.; CFQC, Saskatoon, and a station in California. This work was carried on through 1955 and terminated at the end of 1956. In its place, a half-hour German broadcast, "Licht des Evangeliums," with Rev. Henry Regehr as speaker, was initiated and aired over HCJB, Quito, Ecuador.

The founding of radio station CFAM at Altona, Man., was a significant event for the Hour. The CBC board of governors' decision to let the Mennonite people build a radio station was the answer to many a prayer. At last they had a station where they could broadcast the Gospel with great freedom. Premier D. L. Campbell officially opened the station in February, 1957. Over the years, the station has proved to be a God-send to the Hour, which has become one of its best customers.

New Programs Inaugurated

Broadcasting the Hour started in earnest as soon as the station opened. Three appropriate programs were inaugurated to reach all the different classes of people within the station's range. The



Mrs. Anne Penner — Office Secretary

German program, "Morgen Andacht," a daily devotional program featuring Dr. Abraham Unruh as speaker, and an English daily devotional program, "Evening Devotion," with Rev. John Schmidt as speaker, were the two daily broadcasts over CFAM. Later, a children's Gospel Light Hour with Toby Voth as director was started. It featured a children's choir with Frieda Duerksen as choir director and Bertha Klassen, who was already playing on the regular Gospel Light Hour and "Licht des Evangeliums" program.

It has often been said that music is the gateway to the soul. Even the hearts of the most hardened men yield to the convincing strains of the Gospel message in song. This

has been proven time and again by letters written to the Hour telling how sinful hearts have yielded because of the program's soul-stirring music. One of God's greatest gifts to the program has been the excellent musical talent. From its inception, the Hour has always had young men and women who were very musically talented and who consecrated their services to the work.

When the broadcast began to be "aired" from CFAM, it had a very able quartet comprised of John Klassen, first tenor; Leonard Schroeder, second tenor; Frank Funk, baritone; and George Olfert, bass. A choir under the direction of Cornie Balzer was serving at this time. He was later superseded by Georeg Olfert. Both musical groups served the English and German broadcasts.

Radio Work in Russian

Two hundred million Russian people behind the Iron Curtain have always been a burden to the Mennonite people, many of whom have lived in that country at some time or other. In 1957, Gospel Light Hour planners were formulating a scheme whereby they could reach these multitudes with the gospel. It was decided to start a Russian program and broadcast it behind the Iron Curtain by using the powerful radio station, HCJB, Quito, Ecuador. Because of the powerful, high wattage of this station, the Communists were practically unable to jam its waves.

Finding the right and God-chosen speaker and songs for the broadcast was a difficult task. However, during the post-war years new Canadians arrived from Europe, many of whom could still speak the Rus-



Back row left to right: Rev. C. C. Penner, Announcer, Isaak Koop, Peter Reimer, Frank Sawatzky, Peter Dueck, Mrs. Katie Loewen, Miss Annie Janzen, Mrs. Agnes Roesler, Miss Maria Kasper, Miss Katie Peters, Mrs. Katie Kliever. Conductor David Durksen. Not shown Miss Nellie Dyck, pianist, Miss Elizabeth Dueck, Abe Hildebrandt, Hans Derksen.

sian language. A choir was formed using this talent. Cornie Balzer was its first director. A very competent and able speaker was found in Rev. D. B. Wiens of the Fraserview M. B. Church, Vancouver. Upon being approached to speak on the broadcast, Rev. Wiens exclaimed, "Now I know why the Lord had me serve among the Doukhobor people in Saskatchewan for so long a time." He had acquired a very fluent Russian while working there.

A unique arrangement was devised as far as the Russian broadcast was concerned. Recording of the message was done in Vancouver, then forwarded to Winnipeg, where the musical part of the program was added. It was then sent to HCJB and, later, HLKX, Korea, for broadcasting.

Devotional Programs Initiated

Early in the spring of 1957, the Morning and Evening Devotional programs over CFAM were taken over by Rev. Bill Schmidt, now pastor of the Kitchener, Ont., M. B. Church. Rev. John Schmdit still had charge of the regular Gospel Light Broadcast over CKY and had additional duties at the M. B. Gospel Light Mission on Logan Ave. This arrangement was continued until 1959.

With all the newly-inaugurated broadcasts and programs, a great deal of recording work had to be done. This was done in the Logan Mission Church, which was beginning to create a problem. The young church was growing also, so that activities and recording sessions were beginning to conflict. Another great problem had arisen. During the many years of operation the Gospel Light Hour had acquired a maze of recording as well as other broadcasting equipment. Competent recording of modern tapes be-

came impractical under the crowded conditions at the church.

A Studio for more Efficient Service

It was felt that a studio for the work was an absolute necessity. Gospel Light officials realized that if a studio wasn't built in the near future, curtailment of certain broadcasts could be the result. There was also a great desire to house the recording facilities and offices (then located in the Christian Press Building) under one roof. This would bring about greater efficiency of operations, it was felt.

In 1958, a committee made up of Gospel Light personnel approached the Manitoba M. B. Conference to see what could be done about the situation. The project was received with "a very sympathetic ear." However, the project was held in abeyance until it was fully confirmed at the summer conference of 1959.

In the meantime, an active Gospel Light Hour was at work collecting money for a lot. It was found and purchased close to the Elmwood Post Office and not too far distant from the M. B. Bible College and the Christian Press. It was believed that this situation was ideal because of the central location. The purchase price of the lot was \$4,500.

Original plans for the new studio building called for dimensions of 30 feet wide and 76 feet long. These were accepted by the Conference but were later revised by architects. The building is now completed, 30 feet wide and 84 feet long. Cost is estimated at \$38,000.00.

Work was organized by a building committee headed by Victor Wilms. Assistants were Walter Voth, manager and owner of Fort Garry Construction, and Jake Krahn, president of Krahn Contruc-



Neil Klassen, Consultant Engineer.



Mr. Toby Voth, speaker on the "Children's Gospel Light Hour".



"Children's Gospel Light Hour" choir. Toby Voth, speaker, Frieda Duerksen, conductor, Margaret Thiessen, pianist, Kay Wiens, narrator (not shown), and the beloved little singers.



Rev. J. J. Neufeld, Winnipeg, Speaker on "Low German Gospel Light Hour."

tion. John Konrad, electrical engineer, was placed in charge of the intricate electrical wiring of the building. His assistants were Jake Enns, Neil Klassen, Abe Reimer and Herb Klassen. Much assistance was given to the project by various church groups and individuals too numerous to mention in this report. Credit goes to all.

In the fall of 1959, the latest and last edition up to report time was made in the form of a Low German broadcast under the direction of J. J. Neufeld, bringing the outreach of the program to four different languages: German, Low German, English and Russian.

The "Hour" is heard in seven different programs weekly, of which two are daily. Three programs are heard internationally in English, German and Russian.

When Rev. Bill Schmidt left to take over the pastorate of the Kitchener Church in 1959, Rev. John Schmidt took over the responsibility of the Evening Devotional program and Rev. H. Regehr the morning program.

"The conclusion of the Gospel Light studios is the fulfillment of the faith expressed by Henry Brucks and Henry Poetker 14 years ago in the the College dormitory," said Rev. Schmidt. "A work started by two has grown into a complex broadcasting system involving some 80 people. The studio, the choir the quartet and various speakers have all been God-given. This is all proof that Henry Brucks' salvation was real."

In conclusion, Rev. Schmidt reiterated what Henry Brucks said 14 years ago: "Our aim in this work is not to entertain people, but rather to utilize each minute in spreading the Gospel of Christ and beseeching men everywhere to be saved. We are thankful that God has been pleased to use this broadcast to point lost souls to Christ.

Many have testified to the fact that they have been blessed by this broadcast."

The Gospel Light at its Threshold

By George Derksen

The "Gospel Light Hour" stands on the threshold of another decade

—poised, ready to reach out into this turbulent world with the Gospel of Jesus Christ. Its tentacles are the potentialities of the modern radio. Through this means, efforts are made to search out lost souls in the uttermost parts of the earth.

Broadcasting over five radio stations, both short and long wave,

and in four different languages, the Gospel Light Hour has a greater responsibility to mankind than ever before.

The broadcast was born into a world filled with talk of peace, and yet this same world stumbles along blindly, groping from crisis to crisis. World leaders fear that some



Jake Enns, Chief Technician.



Mr. Peter Koslowsky, soloist, Mrs. Bertha Klassen, pianist.



day the nations will clash with their super-weapons—then salvation for men's souls will be too late.

Our Responsibility in View of the Present World Situation

Let us take a look at the world picture and then realize the momentous responsibility of the 'Hour' in this modern age.

For De Gaulle in France, there was a sudden threat of civil war. French army officers in the field said they would not fire on French people in Algeria, thus defying their leader.

There was trouble, too, for the United States in Cuba. There a Castro dictatorship, dominated by Communists, appeared about ready to seize hundreds of millions of dollars in U.S. property.

In Africa, developing turmoil threatened the new native states and those remaining colonies soon to be states. Natives expecting the millennium are not satisfied with the freedom they have been given.

This troubled world at the same time found leaders of the United States and fellow NATO partners embroiled in argument, as to whether or not the organization could defend itself against Communism. They want security—but there is no security.

Hard-boiled Soviet Russia is giving nothing. Instead, she is keeping a firm grip on what she has, and at the same time, acting as a friend and guide to those who receive gifts from others.

Communist and Nationalist China are cautiously 'eyeing each other' across the Formosa straits, ready to start a fight at a moment's notice.

In Latin America, where the national liberation strategy is aimed at influencing Non-Communists, Liberals and Nationalists, Communist front activity and subversion have been increasingly emphasized.

Meanwhile between Israel and Syria, gunfire echoes across the border. Israel charges that Syrian soldiers camouflaged as farmers are infiltrating the demilitarized zone between the two countries.

Another danger is the over-population of the world. This brings with it starvation, and lowering of living standards—an invitation to war.

And to top it all off, Jewish synagogues throughout the world are being defaced with Nazi swastikas, that old symbol of hate and subversion.

Back in Canada, the situation is

not much better. Crime, murder, rape and violence are rampant in the nation. Gone are the morals and virtues of the important institution of the country—the family.

J. Edgar Hoover, director of the United States Federal Bureau of Investigation, has described the various decades of the 20th century as the roaring 20s, the dirty 30s, the fighting 40s, the filthy 50s and the sexy 60s.

It is such a decade that presents a challenge to the Gospel Light Hour. From among the seething, wriggling humanity comes the Macedonian call: "Come over and help us!"

The Gospel Light Hour is truly endeavouring to help as much as possible. From HCJB, Voice of the Andes, and HLKG in Korea, the Gospel message is beaming forth in the Russian language, literally prying beyond the Iron curtain, to rescue some of the lost in a godless nation.

Response from Our Listeners

From far and near comes the cry of the lost, in the form of letters to the Gospel Light Hour studios. Some people ask for spiritual help while others tell of how they have been blessed by the broadcast. The some three and one half thousand letters which the 'Hour' receives annually, are indicative of the desperate spiritual need in the world. Particularly encouraging have been letters from all parts of the world in which people report that they have received spiritual edification through the Gospel Light Hour. This has stimulated those concerned to continue their efforts. Here are excerpts taken from letters written by people in various countries around the world:

Czechoslovakia. — "For quite some time now we have been listening to your German broadcast over Radio Station HCJB, Quito, Ecuador. I am thrilled to hear God's Word. Your messages bring me such joy and comfort to my soul. I sincerely thank you for the messages in song."

Puno, Perux, S.A. — "May I say that it warms our hearts in these days of difficulty and many false doctrines to hear God's Word being put across straight and clear to the people."

Uruguay. — "I am a missionary and it is a great joy for me after 'giving out the gospel message all day' to lie back and receive spiritual blessings from your broadcast."

Lionel Town, Jamaica. — "I am listening to every sermon preached over your broadcast. I can't forget your two sermons on Jonah in his backslidden condition. If I could get these sermons in print, so that I could 'feast on them,' I would be ever so happy."

Manchester, England. — "I heard your broadcast over HCJB; it came in clear as a bell with no static. Oh, how I enjoy the services, they

are such a blessing to my soul."

West Germany. — "I have been a Christian for 40 years and your broadcast has been a tremendous spiritual blessing to me in my old age. We pray that the broadcast may continue and that many will listen to it."

Siberia. — "We are praying for your broadcast. We believe that many people in Siberia are hearing your broadcast, but are not writing for fear of repercussions from the state. However, many people are interceding to God for you." (Editor's note: Many letters have been received from behind the Iron Curtain.)

Australia. — "We thank God for His everlasting Word. We are also thankful that God is permitting you to send your broadcast over the radio waves."

These are a few sample letters which we have in the Gospel Light Hour office in 1959. In most cases, these people have heard the broadcast over HCJB, Quito. However, the work is not devoted to foreign countries only. Here are a few letters written to the Children's Gospel Light Hour.

Steinbach, Man.: (French girl) "I get a real blessing from your broadcast. The choir sings 'very nice' and I especially like the special numbers on your program."

Altona, Man. — A little girl writes, "I enjoy your programs very much and wait for it every Saturday evening. If the Lord is willing, keep up the good work and remember that I am praying for your broadcast."

Kane, Man. — "The whole program has been a real blessing. God bless you and keep your program on the air."

The real virtues of the broadcast are portrayed in the letters of those who have accepted Christ through them. Here is a person who has written after she was indirectly saved through the broadcast.

"I found no peace in not having accepted Christ as my Saviour, so I wrote the Gospel Light Hour for help. After I had counted the days it would take for the letter to travel to the 'Hour's' studios and back, I received no answer, so I gave up hope.

Then one Sunday, Rev. and Mrs. John Schmidt and Margaret Voth drove onto the yard. Through well-chosen Scripture verses, Rev. Schmidt showed me the way to the Lord.

John 5:24 especially spoke to me. It reads: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life." (Editor's note: Numerous others have been converted in similar ways.)

After I realized that I didn't have to do anything, just believe, peace filled my heart."

Letters like these thrill the hearts of the Gospel Light personnel and cause great rejoicing in heaven. It is because of them that all efforts of putting on the broadcasts, building an expensive studio and praying for the work, are worthwhile.

God said: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it (Isa. 55: 11). God's Word has not returned void.

It Is the Lord

(Continued from page 7-4)

ility of supervising and guiding the work. This committee is blessed with brethren who have both insight and foresight. They are as follows: Rev. J. H. Quiring, Winkler, chairman; Rev. Wm. Falk, Winnipeg, secretary; Mr. C. C. DeFehr, treasurer; Rev. J. P. Neufeld, Winnipeg (past chairman); Rev. D. A. Dyck, Newton Siding; Rev. A. A. Hyde, Krongart; Rev. H. A. Regehr, Steinbach; Rev. J. P. Epp, Steinbach; Rev. A. J. Froese, Bois-svain.

The second committee is the radio committee which is responsible for the practical and technical operation of the entire radio work: Rev. J. P. Neufeld, advisor; Rev. Wm. Falk, advisor; Rev. H. Regehr, speaker on "Licht des Evangeliums" and "Morgen Andacht"; Rev. C. C. Penner, announcer on Russian Gospel Light Hour, who represents Rev. D. B. Wiens, speaker on the Russian program; Rev. J. J. Neufeld, speaker on the Low German program; Br. Toby Voth, speaker on the Children's Gospel Light Hour, Br. George Olfert, music director, Br. John Klassen, leader of the quartet; Br. Jake Enns, chief technician; Mrs. Anne Penner, office secretary; Rev. J. M. Schmidt, speaker of original Gospel Light Hour and Evening Devotions, director and chairman.

At this time we are especially grateful for the new roomy recording studio and office, which have become a reality after much prayer, planning and work. It is a monument of God's faithfulness and a witness to His saving grace. May God bless it as a radio mission base from which His Word shall sound forth into all the world.

The building committee which supervised its construction were the Brethren Victor Willms, Walter Voth and Jake Krahn, all contractors in Winnipeg.

In respect of assistance and co-operation received from the various radio stations, CFAM and its staff merits special mention. We only wish there were more such stations which take a vital interest in propagating the Gospel.

The principles, aims and basis of the Gospel Light Hour have not changed since its inception. It is

still as much a work of faith as when it began. We still look to the Lord to touch the hearts of individual listeners to send in the needed funds via the mailbox.

The primary aim is to reach the unsaved with the Gospel of the Lord Jesus Christ, to bring spiritual food, strength and comfort to the many believers, especially those who are in isolated areas, or are confined to beds, homes and hospitals because of adverse circumstances.

Many have been brought to the saving knowledge of the Lord Jesus Christ as a result of this work. These converts are not only found in North America, but in other lands as well. Several would-be suicides were also averted. Uncounted numbers of believers have written of the inspiration and help received. By God's grace we want to dedicate ourselves afresh and pledge to serve our Lord and Master with all our souls, all our hearts and all our bodies. Should the Lord continue to open doors, we shall in faith follow his directives. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations, spare not, lengthen they cords, and strengthen they stakes" (Isa. 54:2).

Rev. John Schmidt,
Director

Music of the Gospel Light Hour

"O sing unto the Lord a new song, for He hath done marvelous things" (Psalm 98:1a).

The music used on the Gospel Light Hour is purposed to bring conviction, comfort and inspiration to as many people as God gives us grace to reach through our radio programs. Since the proclamation of salvation through Christ to all who hear and believe is our chief concern, we feel that the carrying out of this great commission can be well aided by the medium of song.

The messages of the songs chosen, therefore, must be simple and clear enough to be understood by the listener even with only one rendering. Although the spiritual content of the text is considered of first importance, the music is also essential in that it must support the message. With this in mind, the singers and conductors of our various programs endeavour to serve their Master, and our success, we knew, is assured only when God blesses and Christians pray.

George Olfert,
Music Director

True eloquence consists in saying all that is necessary, and nothing but what is necessary.

— Rochefoucauld

Fruit For Tomorrow

FRANCENA H. ARNOLD

(10th Installment)

"It might not have been anyone with harmful purpose. Maybe that girl was hitchhiking across the country, or something like that. She didn't look bad. She was startled like myself. She probably thought this was an empty house. Maybe it was nothing that could harm us, but I know it was something. I wouldn't dream up hot lamp chimneys and unwashed bowls. And my imagination wouldn't drink milk!"

Sherry laughed. "Well, hardly. Whoever it was is probably ashamed and sorry now, and I'm not afraid, are you?"

"No, not at all with you here. But I confess I'm very glad that you are here. If you don't want to sleep upstairs alone, you can have the sofa, as Kit suggested."

"Phoo! I'm really not afraid."

Later in bed, Virginia lay relaxed and restful, calmed by the assurance that there was another young woman in the house. She even gave pitying thought to the strange girl of the hall mirror, hoping that wherever she might be tonight she might feel as secure and protected as Virginia did at this minute. Surely the coming of Sherry Carlson was a token of God's loving care for them. By the time she would have to leave them they would be at home in the old farmhouse and its corners would hold no fears.

At the breakfast table next morning Kit suggested that Sherry eat all her meals with them, and Virginia quickly seconded such an idea. In these days of loneliness to have such a lively companion as Sherry would be a blessing indeed.

"It's kind of you to want me," she said, "after the unceremonious way I was dropped in your lap. Cousin Steve is kindness itself, but no one ever accused him of knowing anything about the fine art of—of finesse. Is that redundant, teacher?"

"How did you know that I'm a teacher?"

"A bird told me—a six-foot bird who is inclined to stutter in the presence of beautiful ladies."

"Oh, you mean Mr. Barrett," said Kit. "I wouldn't call him a bird. He doesn't look like a bird. He'd be top solid to ever fly."

"Howso'er that be, Miss Kit-kat, I'll be glad to share meals with you for a few days. I can pay my way, I'm not a half bad cook, and as a scrub lady I'm unexcelled. I'll try not to shirk my share of the work."

She kept her promise and attacked vigorously any task that needed attention. She stayed with Kit while Virginia shopped or took long ex-

ploratory walks through the village or over the country roads. She read aloud during the evenings while Kit cut and pasted and Virginia knitted. On such evenings Mr. Barrett was apt to drop in to consult Sherry about some business that appeared to be troubling them and over which they held long and, often, heated discussions in the parlor with the door closed. Often he would remain to share the evening's fun. After a few visits he became 'Steve' to Virginia and Kit, and it was hard to realize that a very short time ago he had been an utter stranger to them. Now he seemed like a brother—one on whom they could rely if life became difficult.

After a week had gone, Virginia began to wonder how long the 'several days' would last, and to dread the time when Sherry's business might be finished. Kit, too, worried about such an eventuality, and one night when the pain in her leg had been unusually severe and Sherry had been rubbing it, she broached the subject.

"Sherry, why can't you stay with us always? I mean, as long as Ginny and I live here. We really need you."

Sherry laughed as she answered. "Thanks, ladybird, for the invitation and the inference that I'm helpful. But I'd be ashamed to stay. I haven't any excuse for being here as long as I have now."

"You don't need an excuse for staying. You need one for going. You don't really truly have to go, do you?" Kit's voice was anxious. "Oh, Kit!" reproached Virginia. "Perhaps her folks want her to come home. We have no right to demand that she stay, just because we are enjoying her so much. After all, she only came on a visit, and may have other plans."

"It isn't that," said Sherry in embarrassment. "There isn't anyone who wants me. Steve is the only person I would consider. I don't think he cares where I stay, but I promised him I wouldn't go without letting him know about it."

"Haven't you any family?" asked Kit, aghast at such disclosures. "Doesn't anybody live with you?"

"Steve is the only person who cares what happens to me. He is a pain in the neck sometimes, but he's a grand chap and I intend to keep my word to him."

Virginia spoke hesitantly, but very earnestly. "I'm sorry, Sherry. Forgive Kit's inquisitive questions. If you would stay with us we'd be very happy. You've been so jolly and helpful that we'd miss you terribly. I don't see how we'd get

along without you. So if you could stay, and want to, we—"

"Do you honestly mean that?"

"Of course I do. This house is so big that we need you to help fill it. Kit and I would rattle around in it if we were all alone. You have carried more than your share of the work and expense. We don't want to overpersuade you, but—"

"We just want you awfully," cried Kit. "I want you so badly that I know I'll have a dreadful fever if you go."

"I don't know what Steve will think of it. He's been in a stew about imposing on you by sending me here. He's trying to make some other plans for me, but I like this better than any other place. I've begun to feel as if I have a couple of sisters, and I'd hate to leave you when I just found you."

"I'll talk to Steve about it," said Kit importantly. "He does as I tell him."

This statement proved true. Kit's charm had won Steve's heart, and he was her willing and often overworked slave. He seemed relieved to have Sherry settled with them for a few weeks, though uncertain whether her presence was an advantage and joy to Virginia.

"I'm very glad for Sherry," he said to Virginia one day when he met her in the village and insisted on taking her and her load of groceries home in his car. "And in a way, I'm glad for you. I had a letter from your brother yesterday and he was a bit concerned about your isolation. The presence of Sherry will relieve him. But I can't feel that she can be much of an inspiration or bringer-of-joy in the home. Her disposition is so—so—well, to put it kindly, uncertain. There have been times in the last week when I have wondered how anyone could live with her. I don't blame—" He shrugged his shoulders, looked embarrassed as if he had said too much, then changed the subject and spoke of another matter that Jim had written about.

"Your brother has conceived the idea that we should institute a more vigorous search for your cousin, Allie May. He knows that your father was worried about it and believes that if we could find her it would do much to relieve his mind, so I'm going over all the papers thoroughly again to see if there is a starting place for investigation; then I'll get to work with renewed effort."

"That's a grand idea! If we could find even a trace of her, just enough to encourage Dad to feel that she would be found some day, it would be a tonic for him; that is," she added sadly, "if he ever wakes up and knows what is happening." Her chin quivered as she spoke, for the news from Mother had not been encouraging lately, and there had been dark hours during the nights when she lay awake at Kit's side.

(To be continued)

The Story of the M.B.B.I.

(Continued from page 1-4)

school was the beginning of the radio broadcast. It was finally made possible when Rev. H. Voth, then also on the faculty, promised to see that the financial needs would be met, and Rev. Wieler promised to provide the programs. This work has continued without any interruptions and is presently broadcast weekly over two stations.

The attendance reached an all-time high with 92 students. After this a regression seemed to set in until a new low of 56 was reached. This presented another serious crisis and it seemed that the school was rapidly moving toward an early demise. However, in response to an urgent request for definite prayer support at a summer Bible school rally, a large number of friends dedicated 10 minutes time daily to intercessory prayer for the Bible Institute. The next year the enrolment stood at 67 in answer to the prayers of God's people. Attendance has continued to climb since then with a present enrolment of 81 students.

The present faculty consists of Rev. Konrad, principal, Rev. H. H. Nikkel, Rev. H. P. Neufeldt, Rev. N. Willems, and Rev. J. B. Epp. The work of the school has proven to be a genuine blessing for the churches, for a multitude of individuals, and for the mission outreach of the church of Jesus Christ. We are looking forward to an enlarged ministry with even greater results, Rev. Wieler stated.

* * *

Thanksgiving at the Mennonite Brethren Bible Institute

The new administration building of the Mennonite Brethren Bible School at Clearbrook, B.C., stands as a monument to the grace of God and to the faithfulness of His children. A special thanksgiving celebration was held in the school auditorium on February 5, 1960, for the liquidation of the building debt. Present at this special meeting were the board members, faculty members, and the pastors of the six supporting churches, together with their wives.

The new administration building, which has been in use for the past five years, was constructed in 1955. The total building cost was over \$27,000.00. The major part of all construction was done by voluntary labor. All funds for the building have come in voluntarily as well.

The highlight of the evening came when Mr. Paul Neufeld, board chairman, called the church representatives forward and asked Mr. J. J. Rempel, treasurer, to return to each church the bank notes they had signed when construction was undertaken. The following brethren represented the six member churches of the Bible school society: Rev.

H. Voth, Aldergrove, pastor; Rev. G. Ratzlaff, Arnold, pastor; Rev. H. H. Neufeld, Matsqui, pastor; Rev. H. H. Nikkel, Abbotsford, pastor; Rev. A. J. Friesen, Clearbrook (in the absence of Rev. A. Konrad); Mr. C. Unruh, South Abbotsford, board member (in the absence of Rev. W. Neufeld).

"Jesus Taught In Their Schools" was the challenging theme of a message brought by the well-known Rev. C. C. Peters, also board member. Rev. Peters pointed out that we need a believing church in order that Jesus may be able to teach in our schools. The churches must take the initiative in planning for Christian education. We also need a believing school board to execute the wishes of the church. Believing teachers are needed because their influence will make an indelible impression on the mind and life of the students.

A group of students from the Bible Institute served with special numbers in song. This group also pleasantly served the "share-it" lunch which had been brought by the visitors.

The theme and spirit of the whole evening was well expressed in the introductory words of Mr. Paul Neufeld when he read Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

* * *

A Look into the Future.

The future of the Bible school was the special subject of discussion at the thanksgiving celebration for the liquidation of the building debt of the MBBI, Clearbrook, on February 5, 1960. Rev. Nick Willems, new member on the faculty, delivered this timely topic. Rev. Willems was formerly pastor of the Woodrow M. B. Church, Sask., for 4 years, and prior to that a member on the faculty of the Hepburn Bible Institute for 4 years.

"At a time when we are reviewing the blessings of the past," Mr. Willems stated, "we should also gain new confidence and assurance for the future." The many blessings which we have received from the hand of God in the work of the Bible school places new responsibilities upon us.

"The contributions of the Bible school will be one of the main determining factors for its future," Rev. Willems asserted. The Bible schools have given us trained laymen in our churches who will help the pastor in his manifold duties and will constitute the spiritual backbone of the churches. At a time of transition in matters of language, urbanization, and education we need Spirit-filled and guided individuals so that this transition can be made with a minimum of tension.

Other contributions are to be found in the areas of personal spir-

itual growth, practical training for Christian service, and social development in an ever-widening circle of Christian friendships. Mr. Willems maintained that every individual Christian should become thoroughly acquainted with the Word of God. This knowledge will give the Holy Spirit an opportunity to speak to him and will help him in the daily challenges of life. "Bible school graduates are different because they have made room for God in their life."

In visualizing the future Mr. Willems anticipated the time when the Clearbrook Bible School would enjoy the active support of the whole provincial Conference. He also predicted that the standard of training would constantly be raised with a commensurate strengthening of the faculty in numbers as well as in training.

A vital part of the future school program would include an increased

emphasis on public relations. Our churches, the parents, and the young people should become more aware of the basic need for a Bible school training for every Christian.

Another local need which was emphasized by the Rev. Willems was that of a dormitory. He pointed out that the stability of a school is partially dependent on a school or campus spirit. This will be greatly facilitated by an actual on-campus dormitory. Such provisions would also give the students more opportunity for concentrated study of actual subject material as well as practical application through an expanded practical work program.

All those present at this special thanksgiving celebration were challenged to rethink and re-evaluate the place and importance of the Bible school. They also determined, with the help of the Lord, to continue to expand the program of the Bible Institute.

MDS Annual Meeting

Chicago, Ill. (MCC) — Civil defence is intended for the same basic purpose that military defense is, even though it may be presented to the public for other reasons, said Elmer Neufeld in "Defense: Civilian, Military or Spiritual" to the Annual Mennonite Disaster Service meeting in Chicago, February 11-12. Neufeld's detailed study of civil defense and the discussion which followed was the highlight of the meeting. A group appointed by the MDS Coordinating Committee and the Peace Section, of which Neufeld is Executive Secretary, have been designated to further clarify the statement regarding civil defense which was accepted by the Peace Section and MDS at a joint meeting in 1956.

Other events of the sessions, attended by 55 persons, included the first showing of a new Mennonite Disaster filmstrip, election of officers and the fellowship dinner at which E. J. Swalm (Duntroon, Ont.), Brethren in Christ bishop, spoke on "The Holiness of Helpfulness."

Civil Defence

In "Defense: Civilian, Military or Spiritual" Neufeld affirmed that "civil defense, after you strip away all the sugar-coating and superficialities, is basically concerned with preparation for modern war—preparation for possible atomic, hydrogen, biological or chemical war. Preparation for natural disaster is but a secondary occupation and is sometimes used to make the whole package seem more innocent and acceptable.

"Ultimately our point of view for evaluating civil defense is not that of the military strategist seeking national security, nor even that of the citizen of a nation state. Identification with civil defense stamps our efforts with the mark of our

nation and all that this means in the terrible struggle with the communist world. 'In the Name of Christ' is replaced by the more nationalistic motto, 'In the name of the US.'

"We should renew our efforts in those forms of relief and disaster service that can be clearly given in the name of Christ. In this respect, Mennonite Disaster Service with its motivation and direction within the church, is a great challenge for a positive emphasis—to multiply the kind of aid already given to victims of flood, fire and tornado. We should be especially sensitive to the needs of those groups who are neglected or despised in the power struggles of our day.

"At the same time, we must be cautious about any form of identification with the present programs of civil defense—membership, drills, or training—that would constitute approval of their motivation and endeavors and that would compromise the witness to which we have been called in this day of the Cold War."

On the Horizon

February 28. — Dedication of the Gospel Light studio at 2:30 p.m. in the Elmwood M. B. church.

March 25-27. — Annual Mennonite youth conference at Swift Current, Sask.

March 27—April 3. — Evangelistic services in the South End M. B. church, corner of William and Juno, Winnipeg. Rev. J. J. Toews will conduct the meetings.

May 22. — Centennial services of the Manitoba M. B. churches to be held in the Winnipeg Civic Auditorium at 10:00 a.m., 3:00 p.m. and 7:00 p.m.



MEDA partners in the Sinfín industry. (See beginning of report, "Economic Developments in Paraguay," in previous issue, page 8.)

Economic Developments in Paraguay

(Continued from previous issue)

We Mennonites in North America are so accustomed to capitalism that we fail to understand how unique it is. We have always known this as our economic system, so we cannot very well realize what it would be like to be without it. In Paraguay one can see a culture without developed capitalism.

From our study of economics we know that any economic system is made up of three basic factors: land, labor, and capital. When the Mennonites came to Paraguay, they found only land. What they contributed was labor, and the result was capital. That is, labor applied to land resulted in the production of foods and vegetables and crops. Those crops in excess of what they consumed were sold for cash. This cash was used to buy machinery, or saved to the point where additional equipment could be bought. With this, ever-increasing amounts of capital were purchased. This has resulted in the creation of elementary industries which are now greatly needed. In order to develop industry more rapidly, outside capital has to be introduced because it takes too long for the individual farmer to save enough money to develop an industry. This is true even in North America where in-

dustry is highly developed. Very few industries have been developed without borrowing money. This is what the North American MEDA businessmen have provided in the few instances already described. They have provided both money and machinery to enable Mennonites to increase production and to process the various raw materials which need to be used.

A North American Mennonite observes many things which he should like to see done. So do our Paraguayan brethren, but they are asking us for help. In a recent trip which Erie Sauder made to Paraguay he brought back a number of requests for help on specific projects. Here are a few of them which MEDA considered but was not able to help in every case.

In Colony Fernheim a farmer is interested in starting a sisal factory. This is a product which grows naturally and does not need much rainfall. The sisal would be used for the manufacture of burlap bags and large sheets of burlap in which cotton bales are wrapped. The total estimated cost of setting up such a factory would be about \$12,000. At the present time Paraguay imports a good deal of burlap. If sisal would be manufactured in the

Chaco, it could find a market in Paraguay.

Another Mennonite is interested in making soft drinks which he is now producing in a small way. He would need approximately \$1500 to establish his business. Since it is very hot and water is not always pure, a cool carbonated drink would be a very much demanded product in this hot climate.

Another young man is interested in undertaking the production of vegetables. He has spent some time in the United States and worked in various agricultural areas and feels that the production of vegetables could be a paying proposition. He would need a small pump and a small tractor with cultivators to work his land. Again, he thinks he knows how to do it, but does not have the capital with which to start.

A young man, 32 years of age has a new tin shop and plenty of work for the six men who are employed. He is interested in forming a partnership with a North American group and would be willing to give the North American partner a share in the ownership in exchange for capital. He needs more equipment such as a press and an additional room for equipment and the storage of raw materials. This energetic young man has just completed one small building but needs still more space. He is a production-minded individual and seems to have a market for what he produces. His shop is manufacturing all types of tin work such as baby carriages, sprinkling cans, milk pails and water pails. Profits for this tin shop are presently averaging around 25 per cent.

There is great need for exploring the possibilities in other areas, such as the fruit or citrus industry. Paraguay has an abundance of citrus fruits but has no good way of extracting juice and preserving and marketing it. With the warm climate that Paraguay has, men who have experimented feel that it is an excellent country in which also to produce dates. While they could be sold in the market in Asuncion, this market still needs to be developed. This, too, is something which can often be done best by an outsider rather than by the Mennonite farmers who need to devote all their time to production.

These and many other needs suggest the reason why MEDA is expanding its operations and inviting more North American Mennonites to invest in common and preferred shares with the Mennonite Economic Development Associates' organization. Those who are interested in discussing this should consult any of the officers or members of the MEDA corporation. The MEDA directors meet twice a year to transact their business and usually meet in Chicago. Ed Peters, a potato and cotton grower of Wasco, Calif.,

is president; Erie Sauder of Archbold, Ohio, furniture manufacturer, is secretary; and Ed Snyder, a manufacturer in Waterloo, Ont., is vice-president.

Belgian Congo Promised Independence This Year

February 1. — The past two weeks have brought very rapid developments on the Congo scene, culminating in plans for independence by June 30, 1960. On January 30, Brussels became the center of interest in the Congolese problem as 44 delegates (and more than an equal number of aides) from all parts of the Congo gathered for a round-table conference with Belgian officials. The Congolese delegates came to the conference determined to maintain a united front on the objective of "immediate independence in national unity." The solid front was somewhat shaken as Mr. August de Schryver, minister of the Congo, asked the representatives for specific recommendations concerning what new institutions must be established, what type of government they visualized, and what type of elections they wanted.

In an attempt to answer these questions the Congolese conferred among themselves and found they held widely varying views. With the exception of Joseph Kasavubu, president of the Association of the Lower Congo (Abako), the delegates agreed that the work of the present conference was to outline the steps toward independence and set the schedule. Because he could not persuade the conference to try to set up an independent government during this meeting, Mr. Kasavubu walked out on the meetings.

The rest of the conferees, including the other delegates from Abako, continued the discussions and agreed to a fast-moving timetable for the march to independence: February 15—Recommendations by conference on the structure of the new state and its electoral system; February 17—Government appraisal of the recommendations; March 8—Introduction of the necessary bills in Parliament; March 24—Vote on the bills in Parliament; April 5—Filing of lists of candidates in the Congo for provincial elections and for the national Chamber of deputies; April 15—Start election campaign; May 16—Election of the provincial and national Chambers of Deputies; June 15—Election of the national Senate; June 20—Constitution of the Government; June 30—Meeting of Parliament and the proclamation of independence.

While this timetable was accepted in principle by the delegates, on January 28 they demanded that a provisional government in the Congo be set up to plan the elections and conduct the affairs leading up to independence.



Sarona Dairy, a MEDA project in Paraguay. Henry Evans holding the bull. (See report, "Economic Developments" in previous issue, p. 8.)

Christian Love—An Answer for Emotionally Disturbed Boys

By Myron Schrag

(VSer from Norwich, Kans.)

Work with Ailsa Craig boys is frequently discouraging and tedious. It often means extra hours and lack of leisure time. It means living with the boys twenty-four hours a day, day in and day out. But for every discouragement and tedious task there is work which is tremendously challenging and satisfying. VSers can show Christian love and understanding at a time when the future course of young lives is being determined.

Many of us take the love, kindness and understanding which was shown to us as children for granted. Little did we realize then that we could have been unfortunate victims of society by having parents who rejected or neglected us. Our fortune, however, is not universal; a good many of today's youngsters become inflicted with the sorespots of society's shortcomings from early childhood.

Some of these unfortunate children grow into adulthood bitter at society for not having had the right breaks. They rebel by becoming criminals or withdrawing from society entirely, not willing to build a constructive place for themselves in the world.

Many children of this type are placed under the wardship of Children's Aid Societies or in child welfare organizations. They are sentfully prepared to deal with people

to institutions where they can be treated for their disturbances—Ailsa Craig Boys Farm in Ontario is such an institution.

One Who Is Disturbed

The boys at Ailsa Craig Boys Farm are classified as emotionally disturbed and pre-delinquent. They are boys with behaviour, personality or character disorders. They are rebellious, hostile and suspicious. Slightest impulses are translated into action. Anti-social behavior, fighting, truancy, stealing, fire-setting, sexual perversions, self-depreciation and even self-destruction are evident in these boys. And most of these conditions are the result of an unhappy relationship between the child and an adult.

Because of their problems many boys of this type are placed in various foster homes with the hope that they might be able to adjust to a normal home situation. Failing there they are placed in an institution. Some boys who come to Boys Farm have been in as many as ten foster homes. A boy with such experiences feels that all of society is against him—and he is against it. Once an adult accepts him as he is, however, the boy may realize that not all are against him. He is, after all, safe in liking him and identifies himself with the adult.

How Should One Serve Them?

How does a person in Voluntary Service react to working with boys such as these? No one, no matter how extensive his education and interest may be or how much concern he may have in this work, is ever

of this type. One must be careful never to lose sight of the initial ideals which dominate one's hopes when beginning work. Losing sight of high ideals and being content to merely "go through the motions" will not accomplish anything, nor will the boys receive any benefit. It is easy to get discouraged; immediate results are not always evident and are only slowly built up.

This is not the type of work in which basic rudiments can be learned in a month or two. Indeed, one can never reach a point where one is fully prepared to cope with every situation that arises; no two boys are alike, no matter how similar disturbances may be. Much that is taken for granted in normal child's behavior or learning is out of reach for these boys.

Tony is told to measure 20 inches on a board. He gets a puzzled expression on his face, and you realize that he hasn't the slightest idea how to begin. Once he gets started, after several explanations, he needs help for every new step involved in the process. Most boys are of normal intelligence; their normal mental growth, however, has been hampered by inner emotional disturbances.

Sometimes the boys release their hostility, and you as a companion-helper are on the receiving end. A great deal of understanding must be shown. You may be subjected to name-calling and abusive language. But, later, when the boy has regained a hold of self, he frequently feels sorry for his actions and apologizes. Hostility must be expected

and, unpleasant as it may be, it is good that a young lad's feelings come to the surface. Symptoms of his real problem may appear and it will be possible to approach him with fuller understanding.

Overt expression of emotions are not usually directed to anyone personally, but are the result of a lifetime of being unwanted and uncared for. The boy himself cannot explain why he acted as he did.

A boy may be slow to respond, but when he does, it gives a satisfaction which goes far deeper than words can convey. In each boy I work with, I hope to sow seed which will eventually blossom—in later life one of these young fellows may become a man who is worthy of society and one who is willing to abide, not only by society's laws, but also by Christian principles.

Foreign Missions News

(Continued from page 5-4)

ers also go through the wards speaking to the patients individually regarding their spiritual welfare. As is the custom in India, there are usually more of the relatives present on the hospital compound than there are patients because the family usually comes along when a sick person is brought for hospitalization. This extra audience offers a special opportunity for evangelism. Of special help to the evangelistic ministry is the reading room with Christian literature and Bibles. Occasionally religious records are played on the phonograph for the spiritual benefit of persons at the hospitals. When touring evangelists come into the villages, the patients who have been helped in the mission hospitals have usually prepared the ground in the villages. Therefore the evangelists whenever they come into their midst.

Raise Marriage Age

The days when a 16-year-old boy could marry a 14-year-old girl are over in Kentucky. Governor Bert Combs signed a bill Monday raising the minimum marriage age for men from 16 to 18 and women from 14 to 16.

Baptist Group Wants Death Penalty Retained

Members of Parliament were urged Monday to retain capital punishment as "an effective deterrent to murder" by the executive council of the Fellowship of Evangelical Baptist Churches in Canada. The council said in a resolution that abolition of the death penalty would "erase a law from the statute books which our forefathers accepted as the direct law of God."

Huge Mine

The world's biggest open-pit copper mine near Antofagasta in Chile is almost two miles long and 1,000 feet deep.



AILS CRAIG. Top picture: The Ailsa Craig Boys Farm seventh and eighth grades are taught by Evelyn Zimmerly (Wooster, Ohio). VSers sow seed which will eventually blossom—in later life—in one of these young fellows to become a man worthy of society and abiding by Christian principles.

Picture to your right: Popular gym activities include boxing, wrestling, basketball, ping pong and building pyramids. Guided recreation is one step in helping a boy regain his hold on self.

Lower Picture: During the winter months full use is made of the Boys Farm ice rink. This is a typical scene of a hockey game, the most popular winter sport. Myron Schrag (Norwich, Kans.), recreation director, is game referee.

Missionary Conference

The annual missionary conference of the Winkler Bible School will be conducted from the evening of March 5 to the afternoon of March 8. Rev. Abram Neufeld of Linz, Austria, and Rev. David Nachtigal of HCJB, Quito, Ecuador, are expected to serve us on the above days.

Morning and afternoon sessions will start at 10:00 a.m. and 2:00

p.m. respectively and will be held in the Bible school auditorium. The evening sessions begin at 7:30 p.m. and will be held in the Winkler M. B. church.

With this announcement we cordially invite all who are interested to attend.

On behalf of the
Winkler Bible School
John H. Goossen

Evangelistic Services

to be held in the Domain M. B. church at 8 p.m. Friday to Sunday, February 26, 27 and 28, and again Friday to Sunday, March 4, 5 and 6.

Services during the first weekend will be in the German language and in English during the second weekend. The speaker is Rev. J. J. Toews.

Special Announcement

The M. B. Churches of Northern Saskatchewan wish to announce their Annual Bible Conference to

be held in the M. B. church at Dalmeny on March 2, 3 and 4, 1960. Services to start at 10:00 a.m., 1:30 p.m. and 7:30 p.m. Morning and evening services will be in the English language.

The Brethren D. B. Wiens and H. G. Classen of Vancouver will be the speakers. Interesting and timely topics have been chosen for these services.

This is your invitation to come and enjoy the blessings of the Lord.
The Committee

Interesting Facts

Arabs Organize League

Representatives of eight Arab states met in Cairo, Egypt, last week for the purpose of organizing a "resistance league" against Israel.

In Jerusalem, Israeli Premier David Ben Gurion also called his cabinet together to discuss his country's running battle with the United Arab Republic.

Numerous border clashes between Arabs and Jews have occurred in the demilitarized zone south of the Sea of Galilee since the latter part of January. Farmers on both sides of the border left their fields lie idle because of the danger of being shot at while at work. The United Arab Republic has complained to the UN in New York that Israel is planning aggression against her Arab neighbors.

De Gaulle's Emergency Powers

The French government has given President Charles de Gaulle emergency powers to deal with the critical situation in Algeria. Last week's rebellion by French Algerian settlers collapsed when de Gaulle sent a regiment of paratroopers to the scene. Barricades in the city of Algiers were torn down and normal business conditions restored. Joseph Ortiz, the insurgent leader, went into hiding.

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Volcano Keeps Acting Up In Hawaii

Kilauea volcano in Hawaii seems unable to settle down as it continues to shoot fiery jets into the sky and pour out rivers of molten lava. Lava rivers as much as 200 feet wide have moved down toward a nearby village, so that it had to be evacuated. Cracks 10 to 12 inches wide opened in village streets and one 18-inch crack extended across the center of the village.

Erich Sauer Books

In the Arena of Faith.

By Erich Sauer. 188 pp.

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

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

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

The Dawn of World Redemption.

By Erich Sauer. 200 pp.

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

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

The Triumph of the Crucified.

By Erich Sauer. 200 pp.

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

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