

# Mennonite Observer

Mennonite Life  
Bethel College  
Ex.

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

I Cor. 2:2

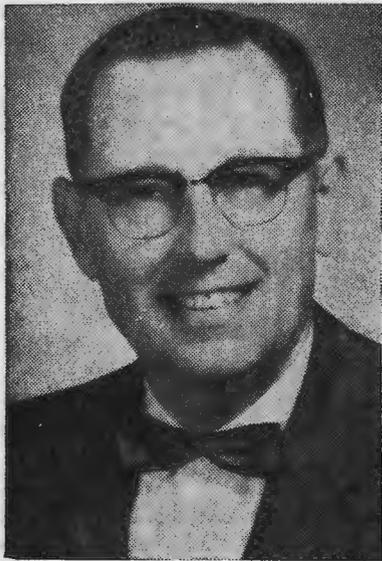
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YOUR CHRISTIAN  
FAMILY WEEKLY

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## M.B. Board of Foreign Missions Appoints Secretary of Finance



Mr. P. J. Funk

**Hillsboro, Kans.** — The Board of Foreign Missions of the Mennonite Brethren Conference announces the call of Brother P. J. Funk, Reedley, Calif., to the position of Secretary of Finance in the administrative office of the Board of Foreign Missions in Hillsboro, Kans.

The treasury responsibility of the foreign missions program has been carried by Brother A. E. Janzen for the past 15 years. Brother Janzen assumed these duties in the spring of 1945 when he succeeded the late Dr. H. W. Lohrenz. In the past the responsibility of the treasury was combined with the office of executive-secretary.

With the reorganization of the administrative structure of the constantly-widening program of foreign missions, the Board has found it necessary to create an Administrative Secretariat consisting of the General Secretary, Associate General Secretary and Secretary of Finance. The responsibilities of field administration, deputation, personnel and finances are to be distributed among the three positions. The office to be assumed by Brother Funk is new in its organizational structure.

Brother and Sister Funk plan to assume their new duties with the office of the Board of Foreign Missions on August 1, 1960. The Funks

are members of the Mennonite Brethren Church at Reedley, Calif.

For the past 15 years Brother A. E. Janzen has served our brotherhood with great devotion and consecration as executive secretary-treasurer of our foreign mission program. A year ago he requested that the Board permit him to transfer some of the difficult responsibilities in order to give himself to ministries not demanding the exhausting degree of administrative details. Since that time, the members of the Board have prayerfully waited before the Lord to supply a brother who would assume this task. The acceptance of this responsibility by Brother Funk is viewed as an answer from the Lord in response to many prayers.

Brother Janzen will continue in full responsibility as treasurer of the Board of Foreign Missions until August. All correspondence related to Board of Foreign Missions treasury should continue to be directed to Brother Janzen until further announcement is made to the churches. Brother Janzen's association with the great program of foreign missions will continue on a part-time basis thus preserve the valuable contribution that his life is making to this cause.

Brother and Sister Funk are entering the missionary program of



Rev. A. E. Janzen

our conference out of many years of missionary interest and business experience. In the Reedley Church they have actively served in various capacities. Brother Funk has served in financial matters of the congregation and as member of the church council and Sunday school teacher. At present he is a member of the Board of Education which operates Tabor College, Mennonite Brethren Biblical Seminary and Pacific Bible Institute. Brother Funk is also active in the ministry of the Christian Business Men's Committee. For more than 20 years he has success-

(Continued on page 4-1)

## Haydn's "The Creation"

To say something about "The Creation", and not mention anything about its composer, would be like talking about "Paradise Lost" and ignoring Milton. Therefore, let me briefly consider this famous musical genius, Franz Joseph Haydn.

Born on April Fool's Day in 1732, Franz Joseph Haydn fooled the world by raising the obscure name of the Haydns into the sunlight of undying fame. He was a humorous, elf-like, mischief-loving little fellow, and there was great need for a sense of humor in the poverty-stricken home of the Haydns, for sorrow and death were frequent visitors at this one-storied peasant's hut in Rohrau, Austria.

As a young choir boy he used to amuse himself by snipping the tails from the wigs of the choristers in front of him—for which he often received a good thrashing. A cheerful heart and an empty stomach were two of his most constant companions in his early youth. However, when he began to work for the Esterhazys, things began to look brighter. All his later life he was connected with the Esterhazy family as their special musical servant.

It has been said of Haydn that  
(Continued on page 9-1)



Students of the 1960 graduating class of the Mennonite Brethren Bible Institute, Clearbrook, B.C. Back row (left to right): David Rempel, Abe Baerg, Peter Pankratz, John Suderman, Nick Fiens, Nell Toews, John Klassen, Martin Penner, Vern Willms. Middle row: George Janzen, Helena Pauls, Martha Wiebe, Lydia Toews, Joan Suderman, Anne Klassen, Elfrieda Reimer, Betty Dyck, Peter Dick. Front row: Clara Thies-sen, Mary Janzen, Esther Klassen, Emily Hamm, Helen Kroeker, Kay Warkentin, Hilda Willms, Mary Klassen

## EDITORIAL

### World Refugee Year "Austerity Week" April 24-30, 1960

*"Take a Refugee With You"*

During the past few months we in Canada have been given a real insight into the plight of hundreds of thousands of refugees, through the press, radio and television. But, for many, the astronomical figures on the number of refugees (at least 15 million) who still exist in our "free" world staggers the imagination. The problem is too often shrugged off with "what can I, as an individual citizen, do about it?"

One concrete answer to this personal dilemma comes from Port Hope, a relatively small town on the shore of Lake Ontario, which has formed a community committee for World Refugee Year. Taking the incorporated name of their town as their cue, Port Hope's aim is to renew the Hope of thousands by suggesting to every Canadian that he should "Take a refugee with you."

Every one of us can "Take a refugee with us" by exercising some personal sacrifice, and turning the saving over to World Refugee Year. We can all do this, most particularly when the Mayor or Reeve has proclaimed Austerity Week as part of a national plan announced by the Canadian Federation of Mayors and Municipalities to help refugees.

April 24-30, you can take a refugee with you, in innumerable ways. It's Monday, and you go into a restaurant for lunch or dinner. *Take your refugee with you* — by setting aside the price of an extra meal, or even a glass of milk.

It's Tuesday, and you take your morning coffee or tea break. *Take your refugee with you* — by treating your refugee to the price of a cup (you might have had a second cup, if your refugee hadn't been with you).

Wednesday, a half-holiday in many communities, and you take the bus or train to visit friends. *Take your refugee with you.* This refugee child or adult has never enjoyed a trip. Be sure to tell your friends about your constant refugee companion during Austerity Week.

Thursday, and perhaps you'll go shopping. *Take your refugee with you,* and set aside the price of some luxury which you buy. Friday, shopping for the weekend. *Take your refugee with you* — by contributing the price of a pound of butter, a tin of soup, a dozen eggs.

Throughout Austerity Week we can all make some personal sacrifice in this way, and send the money we save to your Mayor or Reeve marked: World Refugee Year, P.O. Box 999, Winnipeg, and there are addresses for each province. During Austerity Week we can, each one of us, make some conscious effort to help, no matter how great or small. In Austerity Week we can do something to help, as an individual. We can if we will.

Manitoba's objective is to raise \$140,000 to clear Camp Lohmuehle in West Germany of 227 refugees still living in barrack-camps (95 children many of whom have known no other home). The government of West Germany will contribute \$1.40 (Canadian funds) for every dollar raised in Manitoba as their part in this camp clearing crusade. The refugees will be rehabilitated in West Germany and not brought to Canada.

Guest Editorial, Canadian Committee for World Refugee Year

## DEVOTIONAL

### And He Had Compassion on Him

By Orie O. Miller

Compassion qualified the nameless Samaritan traveler on the Jericho road to serve as Jesus' classic answer to the lawyer's question, "And who is my neighbor?" It was a compassion that prompted and enabled immediate action and relief—overriding agenda, schedule, other plans or conveniences—and to an alien stranger without clan, family, or brotherhood claims. Neither did it terminate with the immediate emergency wound-bind-

ing and care, but continued to stand by. This compassion qualified eyes to see and provided healing oil within the traveler's baggage limitations and the necessary credit standing with the hotel proprietor. This compassion undoubtedly would have served the thieves if found in like circumstance farther along on the road or the priest or the Levite or the police who should have protected the traveler from those who rob and steal and wound.

Jesus' further word to the jurist on what to do to inherit eternal life, "Go, and do thou likewise," is as well the word to any would-be disciple since and to His body, the church.

And how apt the story and its lessons to our more complex scientifically evolving world of today! This is a day of roads and road-building, by land and sea and air. The bulldozer and airplane are rapidly enabling the traveler to reach the last Jericho. Ceaseless, busy travel multiplies. And the world's wounded and robbed and half-dead are right before the eyes of those traveling, who can and would see. War, exploitation, selfishness, neglect, and ignorance are the thieves that wound and hurt and steal today and then pass on. Then come those who profess and see, but who, without the qualification or equipment of this compassion, are not affected to act as a neighbor, and thus pass by. The long-scheduled committee meeting, the study conference for getting at the root cause of and cure for thievery, or the strain of life takes priority over what goes for compassion.

How needed is the reminder of the Good Samaritan's sensitive readiness to emergency needs to each one of us in our Christian walk in the hurly-burly and speed of today! How ashamed we often are in having failed to see, or in unreadiness in response, or even in having failed to stand by! And how rich the blessing, often in a mere cup of cold water "In His Name," when prompted by this compassion.

Our Anabaptist faith heritage has, however, throughout included such compassion as is of the essence of discipleship. As our brotherhood has reawakened to fuller obedience in missions, this Relief and sense of obligation to material sharing has continued as integral within the mission program. Missions and charities do belong together, as in our church board structures. And so the church and brotherhood need to evidence this compassion along and to the end of all today's roads, including the circumstances "of the uttermost parts" and every creature.

Something of this compassion prompted the church and her representatives to be in Holland within a month after the 1945 liberation from war and to help one-tenth of her people in some material way that first difficult winter. By the winters of 1946 and 1947 hundreds of thousands could be similarly reached in Germany. And quickly others could be reached in France, Poland, Austria, Hungary, the Philippines, Japan, and China. Then through other post-World War II circumstances it was Jordan or Korea or the India-Pakistan border, where those stricken were left mangled and torn by our roadside. Later these representatives served in Viet-Nam and its tribes-peoples, in Timor and Hal-mahera Islands of Indonesia, in

Nepal, in Somalia, and still others in Lake Charles, La., or Calling Lake, Alta. Our Samaritan traveler's compassion led him to say, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." And today, too, after the emergency relief, the immigrants need to make a living, and the refugees brought into a community again and helped to a place to worship.

Evidenced compassion is integral to "holding forth the Word of Life." Throughout the year, from day to day, do we register our seeing, our ready sensitivity? Have we this compassion within us?

(Gospel Herald)



### Workers Together

In Christ, let's be workers together  
—As you speak I'm praying today  
That you may be God's vehicle  
To carry Good News on life's way.

I pray God will give you compassion,  
The wisdom to help those in need,  
Bread and meat for the spiritually hungry;  
In the Way lost shep may you lead.

I pray for each one a cleansing,  
A dying to self and to sin;  
Each to His will wholly yielding,  
That others to Christ we may win.

Rose Magines

## Mennonite Observer

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for Mennonites of All Age-groups

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

## A Glimpse of History and Missions

**Alexander, Man.** — "For where two or three are gathered in my name there am I in the midst of them." This promise came to my mind while listening to a talk given on February 28 by Rev. F. H. Friesen of Morden, Man. He gave us a glimpse of the background of the M. B. Church, how it was begun in Russia by an insignificant group of eighteen brethren who realized the spiritual bankruptcy of the church to which they belonged. The persecution those early members suffered should be a challenge to us to greater activity for Him.

In I Cor. 3:6 we read, "I have planted, Apollos watered, but God gave the increase." So these brethren have planted, others have watered and God has given the increase, an increase that has spread to many parts of the world. Missionary Ben Klassen testified of such increase when he gave a report on their work in Africa. He pointed out that difficulties seemed insurmountable in that spiritually dark land. But we must look at what the apostle Paul accomplished with God's help in dispelling the spiritual darkness of his day. We were also reminded of our personal role as missionaries wherever we are.

## Preach Second Coming of Christ

**Strawberry Hill, B.C.** — A special time of blessing was experienced here when Rev. N. Willems, local pastor, and Rev. A. Goerz, teacher at the MEI, gave a series of enlightening lectures on the second coming of Christ. These were given on the evenings of April 15, 16, and 17. Some of the topics dealt with were the Second Coming of Christ, the Anti-Christ, and the Resurrection. We were deeply moved by the fact that Christ's Coming is so near at hand and the impact it should have on all human beings.

## Pennsylvania Amish Parents Win Consideration

Adamant non-compliance with school board ultimatums resulted in victory recently for 11 Amish and Mennonite farmers in Pennsylvania. They have refused to send 13 children to a new school because it is "too worldly." Under a compromise arranged by Miss Anne X. Alpern, State Attorney General, prosecution of the fathers of the seventh and eighth grade pupils will be halted pending agreement on a curriculum for a two-room parochial school set up in a farmhouse at Honey Brook, Chester County.

Aaron Beiler, chairman of the Amish Church school program in Pennsylvania, agreed to consider recommendations intended to insure an elementary school education meeting the state's minimum requirements. The State Department

of Public Instruction urged the Amish school committee to "make reasonable effort to meet" public education standards within a three to five-year period beginning next January 1.

Under a previous concession adopted by the Legislature in 1952, Amish children were permitted to leave school after the eighth grade to receive agricultural vocational training at home. Generally, the Amish allow their children to attend public schools through the eighth grade, or until the age of 14. Mr. Beiler said the household duties of 13 and 14-year-old Amish girls included rising at 5 a.m., having a hot breakfast ready by 6 and the table cleared and dishes washed by 7. Boys of that age, he said, are up at the same hour to get an early start on farm chores.

The present controversy started last fall when the fathers refused to send their children to the \$2,000,000 Twin Valley Consolidated junior-senior high school, near Elverson in Berks County, 11 miles from their homes. A third and fourth round of warrants had been issued against the ten Amish men and one Mennonite when Miss Alpern halted prosecution pending an attempt to work out a compromise.

The Amish Church, a conservative branch of the Mennonites, believes the Bible is the sole authority for religious faith. The Amish are distinguished by plainness and peculiarity of dress and other rejections of "worldliness."

## New Teaching School Buildings in Congo to Cost \$100,000

**Newton, Kans.** — New buildings for the "Ecole de Moniteur Christian," or Christian Teacher Training School, are now under construction at the Nyanga Station of the Congo Inland Mission in Africa.

Development of the modern school reflects the drive for higher education now evident in the Congo.

When the \$100,000 facilities are completed there will be six classrooms, two dormitories for 160 students, and a central dining hall and kitchen. Missionary Loyal Schmidt of Abbotsford, B.C., is in charge of construction, which is to be completed for the beginning of the new school year in September.

## Two M. B. Churches in Enid Unite

**Enid, Okla.** — Plans for the erection of a new church building at the north edge of Enid are being made by the newly-formed Mennonite Brethren Church of this city, which combines the former Enid City M. B. Church and the M. B. Church north of Enid.

At a recent business meeting the congregation approved the purchase of a five-acre building site, with construction to begin as soon as possible.

The two congregations were formally united at a special service in the city church on Sunday evening, March 20. Both had approved the step at business meetings held earlier. Speakers at the service were the two pastors, Rev. Wesley Gunther of the city church and Rev. John Block of the north church. Prayers were offered by Rev. P. C. Grunau and Rev. H. J. Enns, senior ministers of the two congregations. The service was concluded by a joint observance of the Lord's Supper.

For the present, Sunday morning services will continue to be held separately, but Sunday evening services and Wednesday night prayer meetings will be held jointly.

The two churches have a combined membership of about 350. The North Church was founded more than 60 years ago at the opening of the Cherokee Strip, and the City Church was formed 35 years ago.

## 1959 Best for Menno Colony

**Asuncion, Paraguay.** — According to figures made public recently, the past year was the best the Menno Colony, oldest in Paraguay, has had since it was established in 1928.

Colony income in 1959 exceeded that of 1958 by 30 per cent. Divided among the 4,608 individuals now living in the colony, this however amounted to only \$120 per person, which is extremely low compared with per capital income in other parts of the world. Lower living costs in Paraguay compensate to some extent for the differential between other countries.

The Menno Colony, like others in the Chaco, is looking forward with much anticipation to completion of the Chaco roadway, which will be of great economic significance to the colonies as well as to the country as a whole.

The first of the Menno immigrants, all from Canada, came to Paraguay in 1926, but settlement at the present location was not begun until 1928. The first years were extremely difficult and many died from privation and disease. Today the colony is well established and among the most prosperous in the Chaco.

## President Eisenhower's Faith in and Concern for Youth

Unshakable faith in the rising generation of Americans was voiced recently by President Eisenhower. He told some 7,000 delegates to the 1960 White House Conference on Youth that even though he did have this confidence, he acknowledged that there is still ground for concern about juvenile crime, which has increased each year for the past 10 years.

The President hopefully suggested that the conference analyze the multiple causes of delinquency and

spotlight the multiple measures needed to combat it. He cited the fact that youth in America is growing up in a world where "rapid and momentous changes" are constantly taking place . . . in which is hard to maintain any sense of permanence and stability. He added that material luxuries surround the average American child, and the child today lives "more comfortably than did medieval royalty."

The adult generation's task, the President concluded, "is to show children how to live in such an environment, without losing sight of the imperishable spiritual values which do not change . . . and which are far more important than any material things."

## 17 Choirs to Participate in 31st Annual Song Festival

**North Newton, Kans.** — Seventeen church choirs are scheduled to participate in the 31st Annual Song Festival to be held May 1 at 2:30 p.m. in Memorial Hall on the Bethel College campus, it was announced by the committee of the Mennonite Song Festival Society.

At this year's festival, public recognition will be given to the winners in the recent Hymn Tune Contest, and the combined choirs will sing the three winning hymns. Winners in the contest, chosen by the Hymn Society of America out of 52 entries, are Ruth Bixel of Hillsboro, Kans., George Unger of Abbotsford, B.C., and Bertha Yoder of West Liberty, Ohio.

In order to integrate the program in a more meaningful way, the outline of the Church Year will be followed. Participating choirs will use selections suitable for the following topics: Christmas, Lent, Easter, Pentecost, Kingdomtide, Praise and Adoration, Prayer, The Church and Missions, The Christian Walk, and Eternal Life.

Scheduled to take part are choirs from the following churches: Alexanderwohl, Lorraine Avenue, Hoffnungsau, Bethel College, First of Hillsboro, Brudertal, First of Pretty Prairie, Eden, First of Newton, First of Buhler, West Zion, Goessel, First of Hutchinson, Hopefield, Faith of Newton, Tabor, and First of Halstead.

Purpose of the Song Festival is to glorify the name of God in song, create opportunities for fellowship between the various Mennonite churches, stimulate interest in church choir work, and to constantly strive to improve the quality of singing in choirs and congregations.

## Missionaries' Son Dies

**Lancaster, Pa.** — Several weeks after Dr. and Mrs. Ivan Leaman of Lancaster county, Pa., arrived in Somalia, Africa, to begin their work as missionaries, their six-month-old son, Peter John Leaman, died from the effects of severe diarrhea. The work in Somalia is under the Eastern Mennonite Board of Missions and Charities.

## Board Appoints Secretary

(Continued from page 1-3)

fully operated an insurance business.

The Funks have two children. A daughter Miriam is in nurses' training at Bethel Deaconess Hospital in Newton, Kans. A son, James, is attending college in California.

The Board requests the intercessory prayers of our churches for Brother and Sister Funk as they prepare to assume this ministry for Christ and our brotherhood.

On behalf of the Board of Foreign Missions,

J. B. Toews, General Secretary

## Winkler Bible School Graduation

Six students graduated from the regular 4-year Bible Course of Pniel on Sunday, April 10. These six were: Miss Marlene Klassen, Winkler; Jacob Falk, Winnipeg; Irwin Penner, Lena; James Nikkel, Newton Siding; Henry Dueck, Bois-sevain; and Neil Funk, Elm Creek.

Rev. David Ewert, instructor in M.B. Bible College gave the graduation address and Mr. John Goossen, principal made the presentation of the diplomas. The other four teachers in the Winkler Bible school are: Rev. H. Lenzmann, Rev. J. H. Quiring, Rev. Jerry Hildebrand and Mr. Rudy Baerg.

A capacity crowd attended the graduation exercises meeting and the Lord blessed those who had come to see and hear of that which God had wrought.

## Teachers Reject Religious Phrase

A committee of the Manitoba Teachers' Society has rejected a suggestion that the teacher be asked to recognize his duty to God in the teachers' code of professional practice.

A revision of the teachers' code of ethics has been completed and the teachers' society convention delegates will be asked to approve the changes next week. The 11-member ideals and practice committee of the teachers' society was split upon voting on one item on the new code: "The teacher recognizes his duty to God." Committee chairman John Bergen cast his vote against inclusion of the item to break the tie.

In a report prepared for presentation at the teachers' convention, Mr. Bergen has given reasons for the decision. Some teachers, he said, believed they should not be called on to pledge such an obligation any more than other members of society. The item was a matter of personal choice. Its inclusion in the code would not cause any teacher not in sympathy with it to be a better teacher, nor would its exclusion cause any teacher in sympathy with the item to be a poorer teacher.

Mr. Bergen reported, he personally would choose to include such an item in the code but recognized the difficulty it would pose to the "intellectual honesty" of some teachers. The new code of professional practice is a 14-point code restricting obligations of teachers.

## Court Orders Amish Young Man to Work in Community Hospital

Millersburg, Ohio. — The U.S. District Court in Cleveland recently ordered a conscientious objector from this community to report for two years of work as an orderly at the Wooster, Ohio, community hospital. Alden A. Miller, 24, a member of the Amish Church, had earlier pleaded guilty to a charge of refusal to report for civilian work and was sentenced to three years in a federal work camp. However, he was permitted to change his plea to innocent and accepted the hospital assignment.

## Argentine Christian Journalists Meet

Church and mission leaders in Argentina are looking forward to improved quality and increased production and distribution of books and magazines as the result of a conference held in Buenos Aires last March 14-18. The gathering, first of its kind for this area, was attended by 40 persons representing 17 different literature ministries in Argentina, Chile and Uruguay.

The Congress put into motion definite plans for the training of writers, sellers and advertising personnel and for a closer co-ordination of activities on both the national and international levels. It recommended the reorganization of the already-existing Camara Argentina 'del Libro Evangelico, book publishers and sellers group, to include other Christian enterprises, such as magazines, advertising agencies and printing establishments, and individuals engaged in similar work, such as writers, photographers, commercial artists and translators.

What is done in Argentina is being looked upon with keen interest in other countries, since evangelical publishers of Argentina turn out more material in Spanish than any other country, and half or more of the total produced in Latin America.

## Church Leaders on Trip to Sicily

Denbigh, Va. — Bishop T. H. Brunk of Denbigh and Lewis S. Martin of Harrisonburg left recently on another trip to Sicily, where the Virginia Mennonite Board of Missions and Charities carries on mission work. The two men planned a two-week teaching mission on Bible doctrine.

## Prisoner Spends 63 Years in Jail

Preachers seeking an illustration to teach the folly of rejecting the pardon God offers to every sinner, were provided with a front-page news story late in March. The item reported the death of Martin Dalton, a 91-year-old prisoner who refused a parole 30 years ago. Having spent a total of 63 years in jail, Dalton died on March 23 of natural causes. His experience is a telling sermon on human fear and sin's true fruit.

In 1930, Dalton had a chance for freedom after having served 33 years for slaying a New York businessman in East Providence, Rhode Island. He left the Cranston prison for a brief glimpse of the world he had left behind. What he saw terrified him. He gaped in awe at automobiles clogging the highways, the new buildings, the changed fashions of men and women—bustles were in fashion, life moved at a slower, easy-going pace, horses still drew

carriages along the main streets of Providence when Dalton had entered the prison. In addition to all the changes, he had no family left, no money, no job, no home. It was too much for him, he refused the pardon and returned to his cell in the Rhode Island Prison.

Up until the day he died—a long 31 years—Dalton had not received a single piece of mail. Prior to that he had not had a single visitor since 1898—an even longer 63 years: His only observed recreation: cigar smoking. His only claim to fame: No convict had ever spent so long in the Rhode Island Prison.

## Religious News

The Israel Baptist Convention last month dedicated a church at the site where, according to tradition, Christ performed his first miracle by transforming water into wine. Kafr Kana (or Cana, as it is known in English), is now an Arab village of 3,000 inhabitants, half are Christian and half Moslem.

## Annual Drama Presentation at MEI



Signing the Emancipation Declaration in the drama, "Love Is Eternal," is President Lincoln (Herman Driediger), while Mrs. Lincoln (Clara Bergen) looks on happily. In the background is a "taxpayer" (Lorette Unger), who came to thank the Lincolns. The drama was presented at the MEI, Clearbrook, B.C., on the evening of April 7, 8, and 9.

(Photo by Leslie Stobbe)

Clearbrook, B.C. — The drama, "Love Is Eternal" was presented by the grade 13 students of the Mennonite Educational Institute April 7, 8 and 9 to a large audience each night.

The drama by Irving Stone has been described as an "excerpt from the life of Abraham Lincoln," but in reality it is a portrayal of the role of his wife in the signing of the proclamation declaring all Negro slaves freed in the U.S. Beginning with Mrs. Lincoln's first inner conflicts about selling Negro slaves at a public auction, the drama led the audience to see how her decision to oppose slavery caused her to turn down several suitors and finally marry Lincoln. Despite the disapproval of her family, members of the aristocratic class in Kentucky,

Mrs. Lincoln was happy with the awkward Abraham Lincoln and had a real part in the events that led to the signing of the Emancipation Declaration.

Miss Clara Bergen played the part of Mrs. Lincoln, Herman Driediger was Mr. Lincoln, John Regehr was Mrs. Lincoln's father, Sir Robert Todd, and Rita Gugegnheimer was Mrs. Todd. Twenty-seven other members of the graduating class played a variety of roles in the play as well.

Mr. Wm. A. Wiebe and Mr. John Ratzlaff directed the play, while Rev. Abram Goertz contributed artistically to the fine settings. An appreciative audience helped to make the class feel that the effort had been worthwhile.

Leslie Stobbe.

## Living in an African Community

We count it a privilege to have the opportunity of getting a close look at the way of life of the Bakongo—the Congolese living in the lower Congo. It is extremely interesting to delve into the various aspects of their life. Since this section of the country has had contact with white people (explorers, traders, missionaries, colonizers) for centuries, it is not surprising that much of their former way of life—that of their Bakongo ancestors—has disappeared. However, there are still many interesting combinations of local and European (Western) ways. Tribes of the interior of Congo have not had this extensive contact with the outside, and thus have not changed to the extent that the Bakongo have.

Since many of the local men have attended a school (usually run by a mission) at some time during their childhood and adolescence, many know French. So we were able to make our initial contacts in this community in French. The people are delighted to hear us speak their language, particularly when we manage to answer them correctly.

It is also a new situation for many of the native people to have white people in the community. Although we are situated on a small plot of ground used by the American Baptist Mission (ABFMS), it has been about 40 years since missionaries have resided here. Native pastors have been doing the church work. The nearest white people live about 10 miles away in the port city of Matadi. Some people have had a hard time understanding why we are here, since we are not doing the type of work that they associate with missionaries. Other missionaries are sent to do pastoral, medical or educational work so we do not fit into the scheme. "We have come to learn your language, so that later we can help with writing books for you to read," we explain, over-simplifying the case for the sake of clarity. Many understand, but others have reservations.

"What other reason could the white people have for living here, but to work in collaboration with the local ndoki-scorcerer," reason some people. At the bottom of this feeling is a deep-rooted belief, prevalent since the first contact with Europeans, that some whites have a business trade with the ndoki-scorcerer, who kills people by black magic and sells their soul to the white man, who in turn sends it off to Mputu, the land across the seas (often meaning Europe, Portugal and Belgium in particular). There are so many "authentic" cases in the community, that even Christians have to believe the existence of this commerce of blacks. Through our continued contact with the people and our closer African friends, this suspicion is subsiding. At any

rate, everyone has been helpful and very friendly to us.

To increase our contact with the people and their language, and to make a positive contribution in the community, we have started some classes. When the people heard that we spoke English, one fellow after the other came asking if I would give English lessons. (English is a very popular foreign language in Congo.) I agreed to do this, not only to satisfy their desire, but also to give me more contact with the people, and to use this occasion to learn more Kikongo—by asking for the Kikongo equivalent of every English sentence I teach them. The women, on the other hand, have been asking for help in learning to sew. Many were thinking of learning to sew by machine. But since most of them will never own one (and since we do not have one either), we feel that it is more realistic to teach them to sew by hand. After preparing the patterns and material, Nancy began the class last week. The women were amazed and delighted with the things that they could make by hand (for example, baby clothes). Twenty-six women gathered last time for the opening Scripture, hymn and prayer, followed by the class instruction.

We are, of course, a curiosity piece for the natives, and they certainly don't hide the fact. Children gather to look through the doors and windows to see what the white man is doing; older people drop in to see what we have in the house; and the local school teacher and pastor make sure they know about every move. It sometimes gets on our nerves, but then, we wouldn't want it otherwise, since this is one means of contact with the people.

We have also put their coming in and out of the house to another advantage: we have set up a shelf of Christian books—Bibles, Bible stories, study books, Christian journals, all in their language. We were pleasantly surprised as children swamped us with requests for the single Gospels and Bible stories which we were selling for two cents each. (The books mean more to them if they have to pay something for them.) Adults, too, have been coming for various books which range up to 10 cents. The Bible, New Testaments and hymn books, however, costing \$1.00, 40c and 70c respectively, seemed to be too expensive for them, so they didn't sell at all. We felt bad when many went away disappointed at not being able to buy them. In order to get the Scriptures out into the homes, we have now reduced the price by half, contributing the rest ourselves. We were gratified to see the people jump at the bargain. May the Sword of the Word cut into their very being and convince them of the claims of Christ on their lives. We

pray that many more will read this literature, and we ask you to join us as we make these contacts and distribute Christian literature.

(The mailing address of Brother and Sister Harold Fehderau is Mission ABFMS, B.P. 468, Matadi, Belgian Congo.)

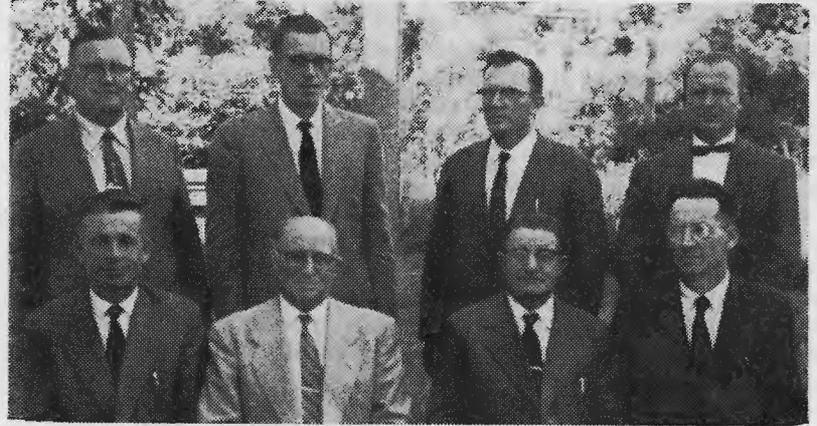
### Missionary Meeting

Corn. Okla. — Women from Mennonite Brethren churches through-

out the Oklahoma area gathered at the M. B. church here April 7 for their annual missionary rally, sponsored by the Women's Missionary Service of the Southern District.

Services were held at 10 a.m. and 1:30 p.m., with a sack lunch at noon. Speakers included Mrs. Frank Boschman of the Africa field, Anne Ediger, on furlough from India, and Rev. Daniel Wirsche, who has served in South Texas and Mexico.

## "Dienst am Evangelium"



Serving the recent meeting of the South American District Conference were these brethren: (seated left to right) Tobias Foth, vice-chairman; Gerhard Balzer, chairman; H. B. Friesen, secretary-treasurer; Peter Friesen, Resolutions Committee member; (standing left to right) Gerhard Giesbrecht and John Wall, Resolutions Committee members; Hans Wiens and Andreas Balzer, assistant secretaries.

(Photograph by A. J. Dick, Sao Paulo, Brazil)

The South American District Conference has published an informative folder to acquaint its churches with the work of the brotherhood as well as the major decisions of the recent conference at Guarituba, Brazil. Total membership of our churches in Brazil, Paraguay and Uruguay is reported as nearly 2,000. With a total membership of 833, the individual churches in Brazil number as follows: Bage 363, Blumenau 37, Bouqueirao 193, Guarituba 80, Vila Guaira 47, Witmarsum 41, Xaxim 72. Churches in Paraguay have a total of 1,002 members and include the following: Filadelfia 519, Friesland 162, Neuland 132, Orloff 120 and Volendam 69. Uruguay has 103 members.

Resolutions and plans of the recent conference include the following: 1. Missionary J. H. Franz is to present the mission work to all of the churches. 2. The theological classes are to be transferred to and established as a school at Curitiba, Brazil. 3. Contact is to be made with the Baptist seminary in Buenos Aires regarding the training of church workers and missionaries from our churches to serve Spanish-speaking people. A similar contact is to be sought in Brazil for the training of workers to serve Portuguese-speaking people. 4. Once a year all churches are to observe an education Sunday on which the Bible training and education efforts are to be emphasized. 5. The Bible schools in Bage, Fernheim and Friesland are to be strengthened and a fourth Bible school is planned

for Curitiba. 6. Youth retreats are to be held again during the summer months. 7. The ministry of music is to be emphasized in special services in the churches.

The following offerings are to be received: for the theological classes, for the ministry of music during the music clinics, for the conference youth work during the youth retreats, and a yearly contribution per member to the North American General Conference.

Officers elected to lead and serve the conference: Gerhard Balzer, Fernheim, chairman; Tobias Foth, ElOmbu, assistant chairman; Andreas Balzer, Fernheim, secretary; H. B. Friesen, Fernheim, treasurer; P. J. Neufeld, Fernheim, statistician.

Committee members are as follows: **Reference and Counsel:** conference officers; H. Goertz, Xaxim; M. August, Orloff. **Education:** P. H. Janzen, Guarituba; P. J. Neufeld, Fernheim; H. Funk, Friesland; J. Janzen, Bage; H. Warkentin, Gargental. **Home Missions:** H. Kasdorf, Blumenau; T. Foth, El Ombu; M. August, Orloff. **Youth:** H. Wiens, Fernheim; E. Eitzen, Fernheim; D. Reimer, Bouqueirao. **Constitution:** A. Balzer, Fernheim; H. Kasdorf, Blumenau; P. Friesen, Xaxim. **Music:** G. Wall, Bage; P. J. Neufeld, Fernheim; P. Penner, Witmarsum. **Sunday school:** P. Rahn, Guarituba; G. Jantzen, Bage; A. Fast, Friesland; D. Unruh, Fernheim; K. Funk, Gargental. **Trustees:** A. Enns, Asuncion; A. Klassen, Vila Guaira; J. Wall, Montevideo.

(Continued on page 9-1)



THE

## Young Observers



### Let's Visit a Minute

Again a Happy Easter greeting to you! Are you all having a grand holiday? It is good to get away from lessons—for a while, I am sure. You will work all the harder later on, right?

It is Easter time, boys and girls, and we want to look at a Bible verse from Hebrews 7:25 to see something very wonderful about our Lord Jesus, now that He has gone to heaven. You know that He went back to heaven and promised to come again to get His own. Well, what do you think He is doing up in heaven now? If you have your Bible there, read the verse with me: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing (now read carefully) He ever liveth to make intercession for them!"

Do you know what this verse means? The Lord here wants to tell us that He is able to help us to win, in our hearts and lives, with the biggest trouble and in the hardest places, because Jesus is up in heaven right now praying to God for us!

How thrilled I am to tell you this today! You young Christians do not have to fail. You do not have to be afraid. I know you often get discouraged. I know you have wanted so often to be truer to the Lord! You wanted to prove to Him that you, too, are willing to live and die for Him. You wanted to help your friends at school to learn to love your Lord! You wanted to grow up to win many to the Saviour. And yet, you failed. . . . Perhaps you are afraid now.

Listen, then, I want to talk quietly to you for a moment. You need not be afraid! You need not fail! The Lord Jesus, this great God of ours, states in His Word that Jesus today is living to pray for us! Let your heart burn anew with rejoicing in the Lord God, who lives to make you win. Right now He is praying for you. He is asking the Father to give you all the power you need to be true, and kind, and brave, and clean, for Him. Now then, need you fear? Need you fail? No, I say. Jesus, the Lord of Easter, can cause you to win to the uttermost because He is living right now to pray for you. So, friends, turn to this Lord and win!

Love, Aunt Anne

## Joy's Surprise Cake

No, I won't need to use the cookbook. I can just see how Mother makes our favorite cake," Joy thought to herself. On the table she put lots of bottles, boxes, cans, and cups of things. "There, I am sure that is everything," she said aloud.

Her brother Johnny heard her talking and yelled from his room, "What?"

Joy did not answer him. He yelled again, "What did you say, Joy?" With that he came out to investigate, only to find Joy's elbow deep in a white creamy mixture in the big baking bowl. "Why, Joy, what are you up to?"

She half grinned and said quietly, "I am helping Mother get ready for our company tonight. I'm baking a cake while she and Daddy are in town."

"What is in that bowl?" Johnny asked as he tried to dip his finger into the batter. "Hey, where is the recipe book?"

"Oh, Johnny, I don't need a recipe. And anyway, don't bother me any more."

Johnny decided he had better quit teasing. As he jumped out of her way, he said, "Boy, will I ever laugh if it is a flop!"

Johnny did not show his face again until he smelled something good. Joy was standing looking at the clock. "Oh, Johnny, it is almost done. Doesn't it smell good? Only one more minute."

The seconds ticked off: 59—49—39—29—20—10—5—4—3—2—1—0. The bell on the timer sounded—the cake was done. Slowly Joy opened the oven door. The warm heat hit her face. She smiled to herself. All of a sudden she shut the oven door. Something was wrong!

Just then the kitchen door opened. Mother popped her head in. "Oh, it smells good in here. What has my little girl been up to?" Without looking at Joy, Mother walked over to the oven, saying, "Let's take it out, dear, before it burns." But Joy could not move.

Then she burst into tears. "Mother, it didn't rise. It is just as flat as a pancake!"

Mrs. Dixon took the little girl in her arms. "Joy, it looks like you forgot the baking powder. Now, now, we knew you meant well and tried to please Mother and Daddy."

"Mother, I should have used the recipe from the cookbook, but I thought I knew how to bake a white

cake." Joy could not stop crying.

After a while Mrs. Dixon said, "Joy, this reminds me of something. Often God teaches us things by mistakes we make. Just as Mother has a cookbook that tells her how to cook, so we have a Book that teaches us how to live. Many boys and girls go about being kind, and good, and obedient, and happy, but they are leaving something out of their lives. If we want our lives to count for something, we must read God's Word and let Jesus rule our lives."

Joy thought for a moment. "Yes, Mother, I can see now that I should have used the cookbook; then my cake would not have been a flop. And I know now that we must read the Bible or else our lives will not turn out right."

Mother was glad Joy had learned this lesson. "Come, Joy, we must get ready for the company that is coming tonight." Joy followed Mother, but as she did, she was secretly thanking God for this new lesson she had learned from her surprise cake.

Audrey Kirk

(From Salvation Army's paper, "The Young Soldier")

## A Young Girl's Reply

A little girl of about eleven or twelve years of age was at one of the large railway stations. Her face was wan and thin, and it required not a searching gaze for any one to tell that she was very ill.

This was the case indeed: she was at this time on her way to the hospital to be treated for the disease which she suffered.

A rough working man who was in the station could not help remarking upon the pinched appearance of the girl, and as she came near to him he said, "It is easy to see that you are not long for this world, so you had better get ready for the next."

To his astonishment she answered: "I am ready now, but it's my father, mother, brothers and sisters whom I am thinking of and anxious about."

The man said half aloud as he moved away: "I wish I were ready."

"They that were ready went in with Him to the marriage: and the door was shut." Matt. 25:10

"Through this Man (Jesus) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things." Acts 13:38,39

## Japanese in Nine Cities See Martin Luther Film

Capacity audiences heard Martin Luther speak fluent Japanese when the motion picture on the leader of the Protestant Reformation was shown recently at a series of premieres in nine major cities of Japan. More than 9,000 persons jammed

## Come, Ye Children

Come, ye children, praise the Saviour,

Sing His boundless power and love, He deserves your sweetest praises, Let them reach His throne above.

Angels praise Him there in heaven, Joining saints to bless His name, All its courts resound with anthems, Setting forth His matchless fame!

Of His love they tell the story, How He left their home on high— How He gave up heaven's bright glory,

And to earth came down to die.

Children, would you join their chorus,

Singing sweetly as they shine, Bearing harps of golden lustre, Strung and tuned to strains divine?

Bring them more than 'Hallelujahs,' due,

Bring your hearts, His right and Say, 'Lord, take our youthful spirits, Seal, and make them to Thee true.'

'Blessed Saviour, take our spirits, Gladly at Thy call we come; Make us heirs of grace and glory, Raise us to Thy heavenly home!'

"Then we'll sing sweet Hallelujahs For Thy love so kind and free, And with angel hosts before Thee Spend a long eternity!"

public halls and auditoriums to view a new Japanese soundtrack version of "Martin Luther."

After numerous futile attempts to arrange a commercial distribution of the film, the Lutheran Literature Society was finally licensed by the Japanese government to acquire a maximum of ten copies of the picture in 16mm width for non-theatrical exhibition. Only a few films qualify each year for theatrical release under the quota system imposed by the Japanese government.

In an audience termed "largely non-Christian," a survey was conducted to find out the extent to which an oriental audience would understand the story of 16th century European history. Out of three possible answers suggested to the question, "What is the most important thing Martin Luther did?", 87 per cent chose the one that stated, "Luther preached that a person is saved by faith alone," in preference to alternative replies stating "Luther tried to begin a new sect" and "Luther complained about Catholicism."

Among comments on the film was one which stated bluntly, "It was dull for those of us who are religionless." The opposite viewpoint was expressed by a viewer who said, "I feel drawn toward Christianity. I have known about Martin Luther before from the study of history but my knowledge was not precise. I could really know him through this film."

## Fruit For Tomorrow

FRANCENA H. ARNOLD

(18th Installment)

### CHAPTER XII

Steve pushed his chair back from the table and bowed to Virginia.

"Thank you for a bountiful meal—of toast and coffee—my lovely hostess. The snow has almost ceased to fall, and if I had some snowshoes I'd go out and bring back some fresh meat—if I could find a bear or a fine young deer."

"I'll take you up on that that," cried Sherry, who was in high spirits this morning. "I'll provide the snowshoes, or skis, and I dare you to go hunting."

"What do you mean?"

"Come down cellar and I'll show you."

Steve lit the lantern that hung in the stairway, and together they descended into the cellar below, from which soon issued crashing and hammering mixed with laughter and an occasional cry of pain. Sherry made two trips up to the lumber room off the kitchen, but she would not let Kit see what it was that she carried back under her sweater.

It was almost an hour before they came up to display triumphantly two pairs of homemade skis. They were constructed from barrel staves, and although they were not handsome, they were substantial. It took another half-hour to clear enough snow from the back door to permit the hardy couple to crawl out, then more time to fasten the skis. But at last Steve and Sherry were ready to start, and after a preliminary turn around the machine shed, they headed across the pasture. Kit climbed onto the kitchen table and peered out above the drifts, watching the pair as they made their way clumsily along the fence.

"I'm glad Sherry wore her red jacket. I can see it better than Steve's gray one. Do you think they'll really go hunting?"

"They have no gun. They'll probably have a snowball fight, and perhaps a race on their new skis, and then come back."

"Well, they aren't racing now. They're just standing by the fence talking and resting, I guess. They look like they're mad. Steve put his hands on Sherry's shoulder and shook her. She jerked away and walked on. Now Steve's going after her. Why does he get so mad at her? I think she's one of my nicest people."

"I don't know. Don't let it worry you, Kitkin. Let them settle their difficulties alone. Are they coming back?"

"No, they're going on. I can't see very well because the snow is get-

ting thick again. Oh, I want to go out, too. I do, Ginny!"

"I know it, Dolly. But it can't be done. Just be patient, and next year you'll be using a pair of skis of your own. I'll buy them for you."

"Honest? Oh, I'll try. Did you hear her, Aunt Molly? That's really and truly a promise, Ginny. I am getting better. I've been using a cane for a week now. And I haven't cried for two days. If you'd let me try, I could walk without even the cane."

"But you mustn't, dear. When Jim called up last night to see if we were buried under a snowdrift, he said that he is going to bring Dr. Sawyer with him the next time he comes down, and he'll give you a thorough examination. I think he'll tell you to throw the cane away. If he says we may, we'll have a celebration and pitch it 'over the fence and out'! But let's not cheat, Kit."

"O.K. I'll be good. But I could walk easy." Kit turned to the window again. "They're gone! I can't see a thing. Maybe they're really hunting. What could they hunt, Aunt Molly? What things for hunting are there in these woods?"

"Not a thing in this deep snow. They'll be back 'fore long willin' to eat baked potatoes and cornbread and be thankful."

But they did not come soon, and Kit became weary of watching over the drift that banked the window. Her restlessness returned and she wandered from the kitchen where Virginia was washing dishes to the parlor where Aunt Molly was making up Steve's bed on the davenport.

"I like this room. If I had two good legs, I could play that funny organ. I'd like to stay in here."

"You'd better get back by the fire. When Steve comes back, maybe Virginny will let him build a fire in here. Then it will be all right for you to come in. Your grampaw loved that organ. He gave it to your grammaw once on their weddin' anniversary. Come on out now. Let's work on the quilt."

But quilts did not interest Kit, and she went back to the window to watch. The snow was falling fast again, and she could not see past the machine shed. She turned desolately and started for her scrapbooks, but a noise at the back door made her hasten in that direction. The hunters were back, and the day's catch had been rewarding. Throwing the snow high on either side, Steve was shoveling a way through the drift by the door. Sherry was untying the ropes that bound a huge bundle to a hand sled. They loosened their skis and came tramping in with arms full.

"Who says we can't hunt? What do you call this, Aunt Molly?"

"I call it a ham, and it come out of my smokehouse. An, that's my sled? How did you get over there?"

"On our skis, and wasn't it fun!" exclaimed Sherry, setting a tin bucket on the table. "I hope none of these eggs are broken. I almost fell once. Steve robbed your hen's nests. He's a good robber."

While Virginia and Kit stood about and exclaimed, they unloaded eggs, cabbages, turnips (at which Kit turned up her nose), several loaves of bread and a big can of cookies. "For a lady that lives alone, you keep a well-stocked pantry, Aunt Molly," said Steve putting down a great can of milk. "I was sorry we couldn't bring more. But I was afraid the jars of fruit would not ride so well. The milk and eggs were enough of a problem."

"I never like to get caught short of food," answered the old lady apologetically. "Nate's and Rosy's grand-younguns might come unexpected, an' that Steve Barrett is always raidin' my pantry."

"Oh! So that's why you knew your way around so well! You'd been there before."

"It has been my favorite eating place for nearly thirty years. I cut my teeth on the edge of Aunt Molly's pantry shelves."

Virginia looked in embarrassed amazement at the supplies that covered the kitchen table. She felt that she must offer to pay for at least part of them, but did not want to offend her guests. She had a suspicion that Aunt Molly would be reimbursed from Steve's pocket. But Aunt Molly apparently did not consider payment, for she spoke in a tone of gratitude to the two who were now taking off their wraps.

"I'm mighty obliged to you for gettin' these. If I've got to stay here for two or three days, I want to do my share. Did Ed milk yet this mornin'?"

"Yes, and he was watering the animals when we got there."

"He's a good neighbor. Is he snowed in, too?"

"It's not quite as bad there as here. The hill protected him a bit. But you can't go back for awhile, Aunt Molly. A limb from the box elder fell across your kitchen roof. The chimney is down and one corner of the roof is caved in. You can't live in it until it is fixed."

"But I'll have to get home!" she cried in distress. "The weather will get in, an' there's things in the pantry that'll freeze. I can ride them barrel staves as well as Sherry can!"

"Oh, no, you don't. You'd never make it. Sherry is built for drifts and you aren't. Anyway, we fixed things up. We carried everything to the cellar that might freeze, and moved things away from that corner. Ed and I put a tarpaulin over the roof and tied and weighted it down and it'll be all right. I'll go down tomorrow and get more stuff,

and as soon as a team can get through, Ed will come up and get you and you can see for yourself."

The snow continued to fall. In the afternoon Steve tried to go into the village, but gave it up before he reached the highway. The radio, which was a valued connection with the great world outside, told of stalled trains, closed schools, disrupted communications. It was the heaviest snowfall in the history of the state, and the cold weather gave no promise of a thaw. Steve fretted at being away from his office and longed for his mail, but the drifts piled higher and all business was at a standstill in the little community.

"I could make it into town," confided Steve to Sherry, "but I could not come back every evening. There aren't enough hours in the day to permit a round trip. And I'm not leaving you women here alone."

"Go ahead! I can carry out ashes and shovel coal as well as you can, and Virginia's no slouch. We'll get along fine."

"Nothing doing. You're tough as an Indian, but Virginia isn't used to this, and—"

"And you'd rather stay here, anyway. For a seasoned old bachelor who loves to tell other folks how to run their lives, your sentiments do you credit. You're developing some regular adolescent complexes. Couldn't be in love by any chance, could you?"

Steve's face turned red and he busied himself with the fire as Virginia came into the room.

"Doesn't this room smell nice?" said Kit settling herself in the platform rocker. "And isn't this a classy chair? Fringe on the arms, and the loveliest squeak!"

"It looks like a museum piece," said Virginia. "But I like it. It reminds me of Grandpa. He used to sit here on Sunday afternoons and read the Bible—that great big one on the table—and rock and rock. The chair squeaked then, too."

"Wow! What a lapful the Book must have made!"

Between the Old and New Testaments were several pages for family record, and Virginia read aloud the things about her grandfather's life that she had never known—his birth more than one hundred years ago, his marriage to Lyda Ann Sutton, the births of five children.

"I didn't know that!" she said with a break in her voice. "I thought my grandfather was his only child."

"He was the only one that grewed up," said Aunt Molly. "I guess that's why he set so much store by him."

"Grandpa used this Bible for a file of his treasures," Virginia said tenderly, with a catch in her voice. These things were bringing back with them pictures of the old man who had been a very important part of her childhood and who had been almost forgotten in the busy years since he left them.

(To be continued)



### News Briefs

**The United Nations and the Refugees**, a 38-frame black and white filmstrip picturing the current refugee plight, is now available. Church groups interested in utilizing this visual aid as part of the World Refugee Year emphasis may schedule it through MCC Information Service. Prints are also available from the Board of Christian Service, Newton, Kans., Board of General Welfare, Hillsboro, Kans., and Mennonite Relief and Service Committee, Elkhart, Ind. The 1960 winter issue of MCC's interpretive quarterly, **Report**, also featuring World Refugee Year, has been mailed to church leaders. Copies for congregational distribution are available upon request from the same offices.

\* \* \*

**Pax Palestine Pilgrimage IV** is now history and Paxmen throughout Europe are getting back to their jobs with memories of Greece, Egypt, Damascus, Jerusalem, the Sea of Galilee and Bethlehem. Sixty-five pilgrims—42 Paxmen, 11 relief workers and 10 interested friends—were on the Palestine trip in March. Including Germany and Austria, ten countries were visited. The specific purpose of the Pilgrimage was to visit places of Biblical significance, thus much of the time was spent in Jordan and Israel. European Pax Director Robert Good (Kouts, Ind.) served as tour leader and Pax Pastor Clarence Hiebert (Enid, Okla.) as tour pastor.

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### 28 Conclude Orientation, Enter Service

**Akron, Pa. (MCC)** — One of the largest orientation schools for those entering MCC service completed its two weeks schedule March 30 with 28 people being assigned to domestic and overseas service projects. Voluntary service personnel, relief workers and Paxmen attended the preparatory service school planned by the Personnel Office.

The 28 have been assigned to 10 projects. Canadian participants are: Katherine Allert (Vancouver, B.C.), serving at Wiltwyck School for Boys in Esopus, N.Y., a home for delinquents and children from broken homes; Anna Mae Bast (Kitchener, Ont.), assigned to Akron as a staff secretary; Helen Loewen (Chilliwack, B.C.), Boys' Village, Smithville, Ohio; and Mary Friesen (Vancouver, B.C.), matron for the Hartland forestry service unit in California.

Two have entered MCC projects in Canada—Erna Rempel (Winnipeg,

Man.) has been assigned to Ailsa Craig Boys Farm and Tina Derksen, R.N. (St. Catharines, Ont.) will be a nurse in Newfoundland.

Gerhard Janz (Rosthern, Sask.) is to receive an assignment for Europe. Roy Bauman (Waterloo, Ont.) will help at the Mennonite Vocational Boys School in Taegu, Korea. Dorothy Hoover, R.N. (Nanticoke, Ont.) will serve at the Pusan Children's Charity Hospital in Pusan, Korea.

\* \* \*

### Largest Trainee Group to Arrive in August

**Akron, Pa. (MCC)** — In August the eleventh group of international trainees will arrive in New York City. Forty-seven young people, not including the South American trainees who have not yet been selected, will be coming to America to live and work with Mennonite families for one year. This group of 47 under MCC sponsorship is the largest in trainee program history. In addition to being in US Mennonite homes, perhaps six of the young people will live with Canadian families for a six month period (the trainee year is broken into two six-month periods so a change in living and working experience can be made possible).

The trainee arrangement is a valuable program to strengthen better understanding and a closer relationship between people of other countries and America. These international youth gain knowledge and skill in various vocational fields. Of particular interest to the trainee is the opportunity they have of observing and being involved in American Mennonite life.

Two sponsors become six-month parents for each trainee—one from August through February and another from February through August. Sponsors, too, find themselves in worthwhile learning experience. With the group of 47 coming this fall, 47 new sponsors are needed. A particular need, says trainee administrator Emma Schlichting, is that there be sponsors who can work with the trainees in their immediate interests: in addition to farm sponsors, sponsors are needed who can work with men who are carpenters, electricians, welders, machinists, office workers and cheese makers, and with women who are nurses, teachers, domestic aides, greenhouse workers and office workers.

If interested in becoming a sponsor for one of the 30 trainees from Germany, for one of the 12 from Netherlands, of the 2 from Switzerland or of the 1 from each of Greece, Paraguay and Formosa, write to the trainee counselor in your area for application forms or to Trainee Program, Mennonite Central Committee, Akron, Pa. Sponsor applications should be made by May 15.

## Dear Doctor

(This article was written by a female schizophrenic patient. It is reprinted by permission in condensed form from **Mental Hospitals**, the Hospital Journal of the American Psychiatric Association. The article was sent in by the MCC and is made available to encourage understanding support of persons with emotional problems.)

I'm sorry to bother you again, but I really would like to know about going to the nursing home, as I told you. I know you're tired of notes, but if I ask again, I should run over my reasons again for wanting to go there. It's easier to do that on paper (a person can make it clearer) and it takes less of your time.

To begin with, there's no place that can take the place of a good home for a person to be in. But I also found out a long time ago, before I ever came up here, that even a poor home is better than no home at all. So I'd still like to try going with my folks for a month or six weeks, if that could be arranged, as my first choice of a way of getting out of here.

My folks have shown that they don't understand insanity or mental illness, but if an authority on the subject (you, a doctor) explained to them, I believe they would understand well enough to give me some help—for a short time at least. I have tried explaining to them, but after a person once is known as mentally ill, or at least after you once get into an institution, you usually get the "crazy treatment" from people outside of here—that is, they don't pay much attention to what you say.

My mother, for example, a while back expressed great amazement at seeing half a dozen or so patients sitting outside. She said she thought it was simply wonderful that those patients could be outside like that. I tried to explain to her that it wasn't remarkable, and that probably most of the patients could go outside, but that they were so in the habit of sitting inside that they just kept on doing it. Many people still have the very false idea that insanity or mental illness causes a person to be continually falling into fits or foaming at the mouth like a mad dog, or if not that bad, at least they think that insanity or mental illness causes a person to be "a total zero," "a human vegetable," or "a complete blank." A stock joke among the attendants, if they're doing some paper work and one of them asks for some blanks, to be told by other attendants that they don't need any because they have enough already.

I also tried to explain to my mother that there are many people living outside of institutions who are mentally ill. She works for a family which has an important business. Both the man and his wife

have money from their folks, besides. Both are alcoholics. The woman lies in bed drunk often, and her husband has to be restrained sometimes when he gets to drinking, even taken to jail sometimes. It's all kept out of the papers, though. He has money and friends so people don't think too much about it, and are even somewhat amused at his cutting up. I told my mother that if these people she works for didn't have money or friends they would be right up here as patients and would be considered as some of the worst. But it doesn't seem to bother my mother any, even though, working for them, she sometimes is alone in the house with the man.

The way things are now, whether a patient gets out of a mental institution or not depends more on other people than on the person committed. Patients in poor condition can leave if some of their folks will take them, but patients whose folks won't help them really have to struggle to get out of here. I don't know what you think of this idea, but when I first saw my folks didn't understand, I began to think that in order to doctor a mentally ill person successfully, you need to doctor several people who are going to help the mentally ill person, also.

People seem to be able to understand mental illness very well when it's kept at a distance; but when they are forced to come face to face with it, it's a different story. My experience has shown that they begin to squirm and feel uneasy, with the result that they remove mental illness as far as possible from them (put the person in an institution) and then remove themselves as far as possible from the mental illness (neglect to visit or help the person in an institution). There's an old saying that any one can be brave when there's nothing to be brave about. That's very true. A little boy may boast about what a big man he is until you ask him to go on an errand outside in the dark when he may very quickly become just a frightened boy again.

My second choice of a way of going out of here is to go to the nursing home. If you don't have family or friends that you can go to when you leave here, then I think the next best thing is to go to the place where you'd get the best help. It would really be nice to be in a more home-like atmosphere, as in someone's home; but I think I'd get the best help in a nursing home. I should have confidence in the place I'm going to, and I wouldn't feel too much confidence in going into someone's home when I have seen, as I told you, a great deal of ignorance and misunderstanding among ordinary people about insanity or mental illness. Then, too,

(Continued on page 10-1)

**"Dienst am Evangelium"**

(Continued from page 5-4)

With a centennial emphasis, the folder includes among others the following historical events in the Mennonite Brethren Church: February, 1930—the first Mennonite Brethren Church in South America at Witmarsum (Kraul), Brazil, and February 4, 1948—the first conference of Mennonite Brethren Churches in South America held in Friesland. Also brought to the attention of the churches via this brochure are our conference mission fields and stations in South America.

The South American District Conference has decided that our churches in Brazil, Paraguay and Uruguay should also organize as separate conferences. Representatives of our churches in Brazil plan to meet at Blumenau on April 24 to organize the Brazil conference of Mennonite Brethren Churches.

Brother John Wall writes that the Bible school at Bage, Brazil, is continuing with three teachers and 32 students in four classes and that the Lord is adding His blessing to the work. After the school work is completed, Brother and Sister Wall will return to Montevideo to serve our folks in Uruguay. At that time Brother and Sister Frank Peters will transfer to Bage.

Brother Hans Kasdorf, Blumenau, Brazil, conducted two weeks of evangelistic meetings in our churches in Uruguay the last week in February and the first week in March. The Lord honored the proclamation of His Word, and a number of children and young people in Gartental and El Ombu were saved.

**Haydn's "The Creation"**

(Continued from page 1-4)

every morning (in his later years) before he sat down to work, he prayed to God to give him talent for that day. If his work went well, he believed God had listened to his prayer, if not, he smilingly remarked that God had punished him for his sins. It was during his later life, about six years after his patron, Count Esterhazy, had died, that he composed his masterpiece, "The Creation." Prior to this period he had been a prolific composer of symphonic music, in fact he is known to be the father of the Symphony.

On Haydn's seventy-sixth birthday his friends arranged for him the pleasure of a final triumph. They took him in a wheel chair to a special performance of his "Creation." Beethoven, his famous pupil, was also present. As Haydn entered the hall the entire audience rose to their feet. When the chorus reached that radiant passage, "Und es ward Licht," the multitude burst into deafening applause. Haydn, overcome, rose to his feet and exclaimed: "Not I, but a Power from above created that!"

It was in 1796 when Haydn began the composition of the famous and ever-wonderful musical work, "The Creation." The title itself is indicative of the contents of this great oratorio, the message of which we shall likely never fully grasp. It was completed in 1798 and performed that same year in Vienna. Since then it has been performed in practically all parts of the world. And as it spoke to the hearts of the many listeners of the past, so it spoke to our hearts and certainly to all lovers of sacred music in its best and most lofty form, here in our own midst last spring, when this great work was given its premiere performance in Southern Manitoba. Most people who heard it will still remember it, and surely those who participated in it will never forget it.

From the opening bars of the throbbing slow-moving strains of the string basses in the orchestra, vividly portraying the existing chaos to the last triumphant chords, praising the Almighty God for His wonderful works—the creation of the heavens and the earth and all that is in it—one is kept spellbound by the grandeur of the orchestral score and vocal sections pouring out this age-old message in one of its most vivid and descriptive portrayals.

In his masterpiece, Haydn has taken extra-ordinary care to culminate each day's work of God's creation with a mighty chorus (representative of multitudes of angels) of praise and adoration to the Great Creator. The orchestral music is very descriptive and picturesque, conjuring up in our minds the slow-moving crawling creatures of this earth, the birds with their melodious songs, the cooing doves, the majestic and graceful lions and tigers, and the skipping, sprightly deer. All receive their fair share of Haydn's musical pen.

However, the whole oratorio would be incomplete without man making his appearance, created in the image of God. What is more appealing than the tender conjugal relationship of Adam and Eve in all its purity and sweetness of innocence in the Garden of Eden, which God had created especially for them. Here the orchestra, soloists and chorus combine to give us this most charming and holy scene in the Garden, the epitome of God's plan for man on earth—but for sin. The oratorio ends on a tremendous crescendo of soloists, chorus and orchestra, praising God for all He has done for man.

Albert Schmidt, president  
Altona Community Choir

**Canadian M. B. Conductor's Conference**

Approximately 50 choir conductors from Ontario, B. Columbia, Alberta, Saskatchewan and Manitoba were taking part in the well-arranged Conference.

Rev. C. D. Toews, Clearbrook, B.C. served as chairman. Dr. Paul W. Wohlgenuth, Biola College, California served with four special lectures, Brother Peter Klassen, Pilot Mound, Manitoba with two and Brother Henry Voth, Herbert Sask. with another two lectures.

Other brethren who were making valuable contributions in the program were: Rev. Peter Dick, St. Catharines, Ontario; Brother Victor Martens, Winnipeg, Man., and Brother William Reimer, Vancouver, B.C.

Special highlights during these conference days were the presentation of "Jesus Nazareus" sung on Tuesday night by the North

Kildonan M.B. Church Choir under the leadership of Brother Dave Falk, and "The Seven Last Words of Christ" sung by the Elmwood M.B. Church Choir under the direction of Brother Victor Martens. On Wednesday Brother Bill Reimer served with a Lecture Recital and on Thursday the Oratorio Choir of the M.B. Bible College under Brother Victor Martens' direction presented the "St. John's Passion."

**English Penny**

The English penny is so named because originally 240 pence, which makes 1 Pound, were equivalent to one pennyweight of silver.

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## Dear Doctor

(Continued from page 8-4)

the fact that I tried to commit suicide might begin to bother people more easily than something else I might have done. The result would be that I might easily find myself back here, eventhough I got along all right, because it had begun to bother the people in whose home I was to have a former mental patient around them. Of course, they wouldn't say that; they'd do as so many people do in difficult situations, make up some excuses.

What I'd like to do now is to go ahead and go to a nursing home as a regular paying patient and make plans to go to school in January. If I didn't get along all right, the plans to go to school could be canceled. If the nursing home doesn't hire any patients to work part-time, do you suppose the social worker might find some job outside of the nursing home where I

could work to earn enough to pay for half of my expenses at the nursing home? I'd be willing to do housework in somebody's home. The only reason I don't want to go to stay in someone's home is that, as I said, having a mental patient for twenty-four hours a day might begin to bother some people.

But I think I would get along all right so that I could go ahead and go to school in January. Just being out of here, I'm sure, would help me to improve a great deal because it's so different outside of here that a person would have a lot more to look forward to each day than just waiting for the day to end, as you do in here. If patients in poor condition like R.B., who spent quite a lot of time each day in bed, and M.S., who talked quite a lot of nonsense, can leave with their folks, it seems as if patients whose folks don't take them should be allowed to leave if they're in reasonably good condition.

## Two Meetings of the Association of Mennonite University Students

By F. Klassen (secretary)

**Toronto, Ont.** — The main feature of the January meeting of the Toronto AMUS was a debate: Resolved that the Mennonites should choose a new church name. There has been some discussion among those doing mission work in the city as to whether the popular conception, or misconception, of what Mennonites represent is a hindrance in the work of city missions and in generally promoting Christianity. If it is, what can be done about it? Would a change in our church name be of any value?

To take part in the debate, AMUS called upon three pastors and a lawyer. The affirmative, Pastors Herbert Swartz and Emerson McDowell, defined the topic: Since the church is no human institution and its function is of a spiritual nature, traditional and cultural values are outside the scope of this debate, only what represents the true nature of the church and enhances its function is considered important. They then went on to make the following points: The function of the church is to give the gospel to all men and to develop the inner life. The cultural customs of the Mennonites tend to give an indirect approach to the gospel. The name "Mennonite" is responsible for "church foreignness in nationalistically inclined states." It is significant that in relief work the slogan "In the name of Christ" is given precedence over the name "Mennonite." The name "Mennonite" is limited and not extended, pointing to a false juncture and person—the Anabaptist period and Menno Simons, and not the true point of definition, the Apostolic period and the person of Jesus Christ. Paul admonished the Corinthians that they should be united and should not follow after and call

themselves by a certain leader. In the same manner the name Mennonite violates Scriptural teaching which states that none is great enough, we are Christ's. "Mennonite" perpetuates the modern tragedy of a divided church. Splits, competitive attitudes, hamper the witness of the truly Christian church. No effort should be spared if it will tend toward unity.

Pastor John Hess and lawyer Jim Braden for the negative countered in the rebuttal that Mennonites are not putting emphasis on the man in stead of Christ when they use the denominational name "Mennonite" as a derivative of Menno Simons. Although the disciples were worried that some people called themselves followers, Jesus did not chide them. In their constructive arguments they stressed that the Mennonite Church has made Christianity central and specific, and has not swerved from basic theology. The Mennonite Church believes in the visibility of the church through voluntary service and relief programs. It believes in depicting Christ in service. Obedience and discipleship are the backbone of the Mennonite Church. If the name were changed we would lose connection with those who think of the original Mennonite Church. A change of names results in splits within the Church and bitterness which should certainly be avoided. The problems attending the formation of the United Church of Canada were cited as an example of what difficulties are involved in changing a church name.

A change of name suggests that there is a problem. Will changing the name of the Church solve this problem? A change of attitude would seem more vital. The emphasis must be placed on each

member having a vital relationship to Christ, church membership playing a secondary role.

The panel of judges, Dr. John Sawatsky, Rev. I. I. Friesen, and Dr. A. Sherk, declared the affirmative side the winners. They explained that although the negative edged the affirmative in regard to points, the affirmative received the decision because of their superior style and delivery.

In the discussion that followed the opinion was expressed by all present that changing the name would at best be of doubtful value. But concern was expressed in regard to the inaccurate and sometimes even ludicrous conception held as to what Mennonites really do believe and stand for. It was felt that: first, Mennonites themselves should crystallize their thinking as to what the tenets of their faith really are, and secondly, every opportunity should be taken to witness to non-Mennonites. Each member should take part in an intelligent, comprehensive, and well-planned program designed to inform other church groups as well as non-Christians concerning the basic doctrines of our church. As Mennonites, if we really believe that our faith closely follows the teachings of Christ, we should make an all-out effort to share it with others.

The topic under discussion at the Toronto AMUS meeting held March 3, 1960, was, Aims and Purposes of the Association. It proved very worthwhile as some very positive ideas and recommendations were brought out.

Two noteworthy conclusions were reached: the association should be a strong source of encouragement and help the young people in the home constituencies who have the ability to further their education and, members should think seriously and express their opinions on higher education for Mennonites in Canada.

Already a sizable start has been made in the line of encouraging high school students to further their education. Last year as well as this year AMUS was host to a group of high school students. A day's tour concluded by a banquet, speeches and discussions was well received by all participants. It was agreed that this was a good project and should be continued in the future, however, we should not confine ourselves to a once-a-year effort. It should be the responsibility of the Association to stay in touch with all the Conference leaders and home churches regarding any significant changes in education that would be of use to them. These would include information as to courses offered at universities, bursaries and scholarships available to students, etc. It was also pointed out that we should be willing to go out to any groups who felt there was a need for information about colleges among their young people.

The second topic concerned action

in the realm of expressing student views on higher education among Mennonites. The group felt that they should be more active in this area by keeping up with happenings in the field of college building, etc. and being willing to express their opinions. The general concern among all present was that the various Mennonite conferences should actively co-operate at the college level. Much can be learned from other similar associations, and this cooperation is the only practical solution when one considers staff, buildings and finances. An on-campus, inter-Mennonite college was considered to be the most desirable solution to the presently much debated issue of providing for a liberal arts education.

## OBITUARIES

### Mrs. Jakob Goertzen

Two cars collided on April 5, at Sandpoint, Idaho, USA, which cost two lives and wounded three persons. Dead are Mrs. J. Goertzen, 54, Lorette, mother of 12 children, and Gregory Sandberg, 4, Vancouver, who together with his father, was in the other car. Mr. Goertzen was injured and is in a hospital in Spokane.

### Mrs. Johann Driedger

Mrs. Agathe Driedger, 85, wife of the late Rev. Johann Driedger, Marquette, died in the Bethany home on April 6. Funeral service was held from the Schoenfelder Mennonite church, Pigeon Lake, Man., on April 9.

### Mr. Peter Barga

Mr. Peter P. Barga, 74, of Winnipeg, died in the Bethany home on April 7. A number of strokes had paralyzed Brother Barga and he was longing to go home. Funeral service was held from the Elmwood M. B. church on April 12. Mr. Barga left to mourn his wife, three daughters, three sons, with their families and many relatives and friends.

### Mrs. Heinrich Dyck

Mrs. Heinrich Dyck (nee Maria Kaethler), 62, Saskatoon, Sask., died suddenly in her home on March 29. Funeral service took place in the M. B. church of Saskatoon. Mrs. Dyck leaves to mourn four daughters and four sons.

## Future Subscribers

Born to Mr. and Mrs. Arthur Klassen, Fortier, Man., on March 1, 1960, a son, Carl Henry, a brother for Lorrie and Bobby.

Born to Mr. and Mrs. Leslie Stobbe, Box 211, Clearbrook, B.C., a son, Gerald Lane, on April 14—a brother for Carol June

## M. B. Bible College

### Instructors at Bible Conferences

President J. A. Toews and Rev. David Ewert served as speakers at the annual Easter Bible Conference sponsored by the St. Catharines Mennonite Brethren Church. The first letter of Paul to the Thesalonians was studied during the three days, April 15, 16 and 17. Both speakers have served the Conference in this capacity for several years. Rev. Henry Penner is the pastor of the church.

President Toews proceeded from St. Catharines to Kitchener for a week of meetings at the Kitchener Mennonite Brethren Church where Rev. William Schmidt is the pastor. On the way home, Rev. Toews will attend the meetings of the National Association of Evangelicals where he will read a paper to the Commission on Social Action.

Rev. J. J. Toews will conduct a week of revival meetings in the Steinbach Mennonite Brethren Church, April 24 to May 1.

Dean Henry Baerg and Rev. David Ewert will serve as speakers at the Annual Canadian Sunday School Teachers' Convention meeting in Winnipeg. Mr. Victor Martens and Mr. Peter Klassen will speak at the Biannual Conductors' Conference meeting on the MBBC campus during the Easter vacation.

### Commencement Speaker Announced

Rev. J. H. Epp, principal of the Bethany Bible Institute has been announced by the President's office as the speaker for May graduation exercises. An educator of many years' experience, Mr. Epp served as instructor at the Bethany Bible Institute and the Yarrow Bible School before becoming principal of the Bethany Bible Institute of Hepburn, Sask. He graduated from Prairie Bible Institute, Three Hills, Alta., and attended Seattle Pacific College.

President J. A. Toews will deliver the Baccalaureate address.

### Seminary President Addresses Student Body

Dr. Erland Waltner, President of the Mennonite Biblical Seminary of Elkhart, Indiana, and moderator of the General Conference Mennonite Churches of America, spoke to the student body on Monday, April 11. He challenged the students to follow Christ in discipleship regardless of the consequences. Dr. Waltner came to Manitoba to speak at the joint Peace Conference of the Mennonite Brethren and General Conference Mennonite Churches of Manitoba.

### St. John's Passion to be Presented by Oratorio Choir

The College Oratorio Choir under the direction of Victor Martens will present the St. John Passion by Bach April 21 in the Elmwood Mennonite Brethren Church. Accom-

panying the choir will be the Mennonite Symphony Orchestra of Winnipeg with Professor Peggy Sampson of the Manitoba University as guest cello soloist.

College students are participating as soloists. Miss Breata Krahn of Saskatoon and Marina Dick of Kitchener will sing the soprano solos. The alto soloists are Margaret Pauls of Coaldale and Elsie Boese of St. Catharines. Bill Baerg is the bass soloist.

Two former College students will be featured as guest soloists: Peter Koslowsky of Niverville, tenor, and William Reimer of Yarrow, bass.

Special guests for the evening will be the choir conductors attending the special Music Conference and the delegates to the Canadian Sunday School Convention.

### Choir Tour Planned for May

President Toews announced that the annual choir tour would include the churches of Northern Saskatchewan. The 30-voice A Cappella Choir under the direction of Victor Martens will be accompanied by Rev. David Ewert, registrar of the College. The schedule of visits will be as follows: Watrous, May 6; Glenbush, May 7; Hepburn, May 8 forenoon; Dalmeny, May 8 afternoon; Saskatoon, May 8 evening. Thiessen Bus Lines of Winnipeg will supply the transportation.

## Bethel Choir in Fine Performance of "The Creation" at Abbotsford, B.C.

By Ben Nicholson

(Reprinted from the A.S. & M. News)

An almost capacity audience heard Joseph Haydn's melodious music to The Creation by the Bethel Choir and the Valley String Symphony orchestra under the direction of Menno Neufeld Sunday afternoon in the junior high school auditorium. Visitors included many from Vancouver, and others from Chilliwack, Yarrow, Washington and four from Alberta.

Singing the solo parts were Holda Reimer, soprano, John Thiessen, tenor, and William Reimer, bass.

The oratorio was sung in English.

Balance and tone of the famous choir has never been heard to better advantage as in the Haydn work. And although the orchestra which accompanied the choir was small, it gave the effect of one much larger and was rich in tone.

Soloists were in good voice, and Miss Reimer, although obviously suffering from a cold, had a clear, pure voice reminiscent at times of a boy soprano. Her diction was outstanding as was that of the tenor and bass. William Reimer's voice at times had not the power we have heard on other occasions, but this was probably the fault of the auditorium. Other soloists also suffered from this defect, a marked

change was noticeable with the change in position on the stage. When the soloist stood in front of the choir almost at the edge of the stage, there was an increase in volume. This may or may not have been noticed in the bleachers.

The quality of the choir was particularly striking in the chorus with soloists which begins "The heavens are telling the glory of God," and again in the exquisite trio with chorus, "The Lord is great and great His might."

William Reimer is not the only member of the Reimer family of Yarrow who is gifted. Two others play in the orchestra and Miss Holda Reimer, soprano, is his sister. William devotes one day a week to teaching voice in the district, his sister is one of his pupils. The gifted bass has been much in demand in Vancouver of late, singing in oratorio, opera and with the Vancouver Symphony Orchestra. He will also sing at the Vancouver Festival this summer.

John Thiessen has been with the Bethel Choir three years and is rapidly acquiring a large repertoire. Tenors are not as common as baritones, and the Bethel Choir is fortunate in having a soloist of Mr. Thiessen's calibre. This was only his second appearance as soloist. He is also a pupil of William Reimer.

Holda Reimer, although a comparative newcomer in the solo field, is showing good quality of voice. It was a unique experience to hear brother and sister sing the duo parts in the Haydn work.

## Dedication Service of Goshen College Church-Chapel

Goshen, Ind. — The newly completed church-chapel building which was constructed jointly by Goshen College and the College Mennonite Church was dedicated Sunday, April 3. Three services were held during the day and an open house was held from 3:45 to 6:00 p.m. The entire community was invited to participate in any or all of these activities, and large audiences attended the services of the day.

### Round Sanctuary

The architecturally unique structure features a round sanctuary seating 1,200 persons. The building itself is square, with classroom facilities located around the edge of the square.

Paul Erb of Scottdale, Pa., executive secretary of the Mennonite General Conference and editor of the "Gospel Herald," delivered the dedication message at the 9:45 a.m. service. The prayer of dedication was offered by Dr. Sanford C. Yoder, President Emeritus of Goshen College.

President Paul Mininger of Goshen College spoke in the 2:30 p.m. service on "The Role of the Christian College in the Community," and

John Mosemann, pastor of the College Mennonite Church, spoke on "The Role of the Church in the Community."

At the 7:00 p.m. service Dr. Mary Royer of the Goshen College faculty spoke on "The Sunday School in the Teaching Ministry of the Church," and Paul Erb spoke on "The Mission of a College Church."

Special choral music was presented at the various services by the Church Chorus, Motet Singers, A Cappella Chorus, and Trefoil Chorus.

## Tabor College

### Wiens to Leave Dean's Post at Tabor College

The president's office at Tabor College, Hillsboro, Kans., on March 28 announced the resignation of Dr. Ben J. Wiens as academic dean of the college. The resignation becomes effective July 31 of this year.

Dr. Wiens first began his services at Tabor in 1949 as head of the education department. After holding that post for four years, he left to complete the degree Doctor of Education, which he received from Colorado State College, Greeley, in 1956.

He returned to Tabor in 1956 as chairman of the education department, registrar, and admissions officer, assuming the post of dean in 1958. His tenure saw important advances in the teacher education program, major curriculum revisions, and improvement of the academic record system of the college. He worked closely with faculty committees and the administration in the recent institutional self-study leading toward state accreditation.

In accepting the resignation, President Leonard J. Franz expressed sincere appreciation for the services which Dr. Wiens has given to Tabor College. The naming of a successor to fill the vacancy in the dean's office is expected in the near future.

### Tabor Summer Session Schedule Released

The bulletin of the Tabor College 1960 Summer Session has been released and is now available by writing to the director of the summer session at the college.

This year's summer school at Tabor is organized on the basis of the intensive study plan, with three 3-week study periods beginning May 30, June 20 and July 11. A student may earn a total of nine semester hours of credit during the sessions.

The summer program is designed for high school graduates and college students who wish to accelerate their course of study, and is especially geared to accommodate teachers who wish to earn credits toward the liberal arts degree and renew certificates. Tabor is fully accredited by the Kansas State Department of Public Instruction for work toward the elementary and secondary teaching certificate.

### Assemblies of God Now Recognized in Italy

After twelve years of diplomatic and judicial effort, the government of Italy has finally published a decree recognizing the Italian Assemblies of God as a legal entity entitled to hold property. This announcement, released through the Washington office of the National Association of Evangelicals, climaxes efforts begun in 1948 to incorporate the Assemblies of God. When the Minister of the Interior failed to act upon the initial application, the matter was taken to the courts and finally reached the

Council of State (Italian Supreme Court) in 1954.

Although this body ordered the Minister of the Interior to provide such a legal entity, it was two years before such a decree was drafted. It was placed on the desk of the President of the Council of Ministers for his signature in 1956. Apparently clerical pressure was applied again and it was not until the American government intervened on behalf of the considerable amount of United States funds invested in property that should have been held by this corporation that the Italian government finally acted.

The Washington office of the National Association of Evangelicals officially requested the intervention of the US State Department, in accord with US treaties with Italy, to endeavor to secure action. After a number of approaches, the decree was finally signed at the end of 1959. The last legal step—that of publishing the decree in the official Gazette—has been taken recently.

Pentecostal work was begun in Italy around 1908. However, lack of

official recognition of the Protestant organization has hampered rapid growth. Currently the Assemblies of God in Italy had approximately 500 churches and a membership of around 100,000, said to be the largest of any Protestant group. In 1947, most of the independent Pentecostal groups united, and affiliated with the Assemblies of God of the US. The group has remained autonomous in its operation, however. The churches of Italy have been supported by the US Assemblies of God and by the Christian Churches of North America, an Italian Pentecostal body. During recent months, the Assemblies of God has raised funds for a new Bible school in Rome, replacing smaller facilities. The new building will take care of some 100 students.

### Population Gain

The population of Ohio increased by 400 per cent between 1800 and 1810.

### Eskimo Total

Canadian Eskimos — totalling about 11,000 in the 1956 census—are scattered over an area of about 900,000 square miles.

## ON THE HORIZON

April 22—24. — Canadian M. B. Sunday School Convention in the North Kildonan M. B. church, Winnipeg.

April 24 to May 1. — Evangelistic meetings to be held in Panzi via Kenge, Belgian Congo. Rev. H. D. Derksen (Boissevain) is to be the evangelist. Brother Derksen is asking for intercessory prayer of our home churches.

May 14. — Haydn's "Creation" to be presented in the M. B. Collegiate Institute auditorium, 173 Talbot Ave., Winnipeg, by the Altona Community Choir.

May 8-22. — Evangelistic meetings to be conducted in Neustadt, Germany. The speaker is to be Rev. H. H. Janzen and the gospel singer, Mr. and Mrs. C. L. Balzer. Special prayer is requested of the home churches.

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.

July 2 to 6. — The annual Canadian M. B. Conference at Virgil, Ont.

### Canada-Soviet Trade Pact

Ottawa, Ont. — Trade Minister Churchill was in Moscow to sign a new trade agreement between Canada and Russia. Prime Minister Diefenbaker announced that negotiations with the Russians in Moscow had reached a stage where an agreement could be established. A three-year trade agreement under which the Russians are to purchase up to 25,000,000 worth of Canadian wheat and goods if Canada buys 12,500,000 worth of goods from the USSR, was signed in Moscow on April 16.

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