

Mennonite Observer

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

I Cor. 2:2

★
YOUR CHRISTIAN
FAMILY WEEKLY

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Congo Missionary Refugees Arrive

According to information from Montreal (CP) seventeen Mennonite missionaries, all refugees from the Congo, were due to arrive on July 28 aboard the Canadian Pacific liner Empress of France.

They escaped to Accra, Ghana, and were flown to England by the Royal Air Force. The group includes 14 Canadians and three Americans. The liner sailed Thursday from Liverpool.

Members of the party are: Mr. and Mrs. R. Martens, Galt, Ont., and their three children; Amanda Reimer, Steinbach; Daisy Martens and Katie Penner, Swift Current, Sask.; Susie Schmidt, Abbotsford, B.C.; Mr. and Mrs. Dyck of Mission City, B.C., and their three children; and Mr. and Mrs. Loyal Schmidt, Jamestown, N.D., and their child.

On July 22, Rev. J. P. Neufeld, member of the M. B. Foreign Mission Board, welcomed a number of Congo M. B. missionaries at the Winnipeg air port, namely: Margaret Dyck, Winkler and Susie Brucks, Sardis, B. C. The

two Sisters Nettie Berg and Katherine Wiens, both of Coaldale, had boarded an airplane in Toronto which was to fly to Lethbridge.

Brother Neufeld also met at the airport the following missionaries of the Mennonite Congo Inland Mission: Dr. and Mrs. Hildebrandt with their two children, Niverville; Mr. and Mrs. Barkmann with two children, Steinbach; Mary Epp, Hanley, Sask., and Mary Hiebert, B. C.

The M. B. missionaries of the Congo had fled to the Portuguese Angola on July 11. No one of them had been molested in the Congo, but they had to leave all and take refuge to a place of safety. Neither were they allowed to take any money out of the banks.

The Congo Inland Mission, operated by several Mennonite Conferences, had 82 missionaries, their children and Voluntary Service workers at 8 stations of the Congo. Of 4 stations, all missionaries had been brought to safety. No final information had yet been received from the other 4 stations.



Missionaries Brother and Sister Dan Petker and their three children. The Petkers will go to Mexico in the near future. (See page 5-2 Foreign Mission News).

42 Chulupies Baptized in Paraguay

By Mrs. J. H. Franz

JUNE 19 was another special day on our mission station here at Filadelfia, Paraguay. After a week and a half of rain and cold weather which caused us to postpone the baptism for a week, the Lord gave us a beautiful day.

For two evenings and part of Saturday we had the privilege to listen to the testimonies of 42 of our dear Chulupies. Saturday evening some 550 Indians were gathered in our chapel to hear God's Word.

It was exactly 14 years ago on June 19 that we first saw Filadelfia. What at times seemed impossible to us, as we saw them live in sin, fear and ignorance, was possible with God. How it humbles us when we think how great He is.

Early Sunday morning our station was alive with expectancy and guests. The dam that was put up several years ago, leading across the water camp from our station to Filadelfia, was under water nearly all the way. The

guests who walked had to come by way of the airport which is on the other side of our Chulupie village.

At 9 o'clock we gathered in the chapel for the service. The place was packed with some of our white friends and many Chulupie and Lengua Indians. Looking in at the 24 open windows were many more. Brother Gerhard Hein led in opening remarks, Scripture reading and prayer. Then Brother H. B. Friesen, assistant leader of the Fernheim Church, brought his message in the low German language. He read Ezekiel 36:26, 27. He took us all back many years to his village where he with some Lengua Indians was putting grass on a roof. That day for the first time he had seen 50 to 60 Chulupies stop at his gate. The Lenguas were afraid and wanted to run away, but he told them to stay. Then he went to the newcomers. In an interesting way he related his experience with them. They had no language in common, but he soon knew they were hungry. He had two large cans of peanuts; one had to be kept for seed; the other he gave to them. He went on to say that today everything is different. The Lengua Indians do not fear you as they used to; you have food and clothes and houses to live in; you live differently. But that is not enough. You would all still be lost if your

heart had not been changed. The Lord washed you in His blood and gave you a new heart as we read in Ezekiel. That is the necessary change in your lives as well as in the lives of our people. It was a joy to see in their expressions and nodding how they understood and agreed. A song followed by the congregation in both languages.

Next two men gave their touching testimonies. How well we remember when the first one, Wasil, a strong big man, came to our house one night years ago. How he told us of the evil spirit which came to their camp each night. They could not sleep and asked us if we could not help. We told him we would pray to the good Spirit. We remember after that there was no more shooting in the camp. The other man to give a testimony was one of our teachers who is a fine gifted man. But how hard it was for him to come out and make an open confession at first.

Gregoria, one of our Christians then brought the message on baptism. After that we all walked to the water and witnessed the baptizing of 42 Chulupies—23 women and 19 men. What a privilege to be able to witness the working of the Spirit and the Word of God. After the message and reception of these new members into the church, our morning service closed.

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The 42 Chulupie baptismal candidates in front of the Chulupie chapel at the Filadelfia station.

EDITORIAL

The Lesson of the Fat Years

By D. D. Duerksen, Winnipeg

Prosperity and progress characterize the decades preceding and including the year of the Mennonite Brethren Centennial. In the material realm, businesses are booming, teachers' salaries have increased about eight-fold since the depression; and, although some farmers are complaining, the cars they drive, the houses they own, and the modern conveniences they can afford are hardly indications of a recession. In the spiritual realm too, we live in times of plenty. Many of our churches have full-time pastors well-qualified to lead and preach; young people have greater opportunities to obtain a religious education in Bible Schools and Bible Colleges; the opportunities for hearing the Word of God through the medium of radio have increased tremendously in recent years. In view of this outward material and spiritual progress, the question arises: What about the reading on the spiritual barometer of our inner lives? Is it inversely proportional to the plenteous times? History seems to prove that this is usually so. Indeed, God often sends hard times to draw people closer to Him. But the fat years shall teach us a lesson too. It seems to me that when God sent the seven plenteous years to Egypt, He wanted to teach the people of the times at least a three-fold lesson. Although this lesson would apply to all Christians today, it should be heeded in particular by the members of the Mennonite Brethren Church in the year of their centennial.

In the first place, the fat years ought to teach us to look up. In the interpretation of Pharaoh's dream, Joseph emphasizes that it is God who will bring the prophecy of the dream to pass. In times of prosperity it is often so easy to forget God. Material wealth can so easily foster pride. Have you ever seen a successful businessman with an inferiority complex? The possession of money tends to give man a sense of security and self-confidence that can so easily culminate in pride. Also, a great spiritual heritage may unfortunately lead to a spiritual pride and a pharisaism that refuses to recognize the brother and Christ in another denomination. Could this attitude sometimes be evident in our M. B. Church? Material wealth may lead to a spirit of independence of fellow man, of the Church, and of God. A pastor who visited Paraguay recently, maintains that Christians there are more spiritual that we are because they are utterly dependent upon God for their livelihood. Yet, the plenteous years urge us to look up to God in thankfulness, humility, and dependence. How quickly can times change and prosperity be replaced by poverty, spiritual abundance by spiritual dearth! Would we learn the first lesson of the plenteous years, and would the goodness of God lead us to repentance where necessary.

Secondly, the plenteous years teach us to look around with concern for our fellow man. At first the Egyptians profited from the years of plenty; later they shared the grain with the needy countries surrounding them. The principle of sharing was evident in the Apostolic Church. It should receive special attention during the plenteous years. This sharing should begin at home. It is hardly right that our missionaries, pastors, Bible school and Bible College teachers, and in some cases Christian high school teachers be offered salaries far below the salaries of comparable professions. Certainly, they will have their reward in heaven, but ours might be a little greater too if in some cases we would share a little more equally. The needy in communities and countries beyond our own should also be considered. In plenteous years it is relatively easy for young people to give at least one of their years to voluntary service. The MCC provides opportunities for such service in numerous fields. The second lesson of the plenteous years is well summarized in the words of the apostle Paul: "As we have therefore opportunity, let us do good unto all men, especially unto those of the household of faith."

Thirdly, the plenteous years should teach us to look ahead. In Egypt granaries were built and food was stored. The time of material prosperity is a time for a vision for the future. Now we should build our churches for the future; now we should build our schools for the future. In recent years a number of M. B. churches have undertaken building projects. Our conferences have undertaken and supported other projects. These are healthy signs. The buildings that have thus arisen

are not edifices for our own glory, but monuments to the grace of God working a spirit of unity and sacrifice in His believers. The next ten years, however, will call for a much greater church-extension program particularly in urban areas. The building projects of the future will require a greater vision, a greater unity, and a greater sacrifice.

While we are building our houses of worship and our educational institutions, we should not neglect to build up our inner spiritual resources. The time of spiritual plenty is not the time for a spiritual holiday. This is no time for a spiritual "laissez faire." The spiritual "sweet-toothism" of our day will inevitably lead to a spiritual obesity which has a deteriorating effect upon the organ that is to be the seat of spiritual power—the heart. To avoid this spiritual weakening we might well heed the challenge of Hebrews 4:16 in times of spiritual plenty. "Let us therefore approach the throne of grace with fullest confidence, that we may receive mercy for our failures, and grace to help us in our hour of need." (Phillips).

May God grant that we would learn the lesson of the fat years: to look up in humility; to look around in compassion; to look ahead with a right vision for the future. What the "seven years of plenty" will fail to teach us, the "seven years of famine" might, but with greater pain.

DEVOTIONAL

God's Goodness and its Misuse

Rev. John M. Schmidt

(Rom. 2:4-6)

No abuse is so pagan and so sinful as the misuse and abuse of God's goodness and love to man. Nothing demonstrates and proves man's need of regeneration, more forcibly, than the misappropriation of His Creator's goodness. The great objective of the apostle Paul in the opening chapters of Romans, is to show man's need of a Saviour on the basis of this fact. In the first chapter he shows the fallen and lost condition of the heathen. He points out that they are inexcusable, because God has amply manifested Himself in nature. Then he turns the spotlight on the selfrighteous Jews as if to say, "It is quite true that the heathen are inexcusable, but so are you. It is quite true that they have not lived up to the light received, but neither have you. Have you not come short of the Law of Moses, just as much as they have come short of the law of nature? The Gentile is guilty, and the Jew is guilty. Both need repentance. Having underlined this basic truth, he goes on and draws their attention to the goodness of God which is meant and intended to lead them to this necessary repentance; human nature is still unchanged and in as great a need for repentance, in need of a new heart and nature as then. Therefore let us consider the expression, the purpose, and the abuse of God's goodness.

I. First of all then,—the Expression of God's Goodness.

The fact of God's goodness is older than the rainbow or the sunshine; God has always been good. So strong, and deep is the conviction of the human heart about the goodness of the Supreme Being, that when the Anglo-Saxon forefathers sought for words to express and describe the Almighty,

they chose the word "God", which simply means "The Good" or "The Good One." As always, so today, God is the personification of goodness. While His goodness is evidenced all about us, the text brings to the foreground two ways in which the goodness of God is especially manifest to man.

It must, however, be noted that the Apostle Paul takes for granted, that his listeners are acquainted with the fact, that God gave His "supreme gift of love in Christ," in order to redeem man. With this in mind, we note that our text first brings out the "forebearance of God," as an expression of His goodness. Forebearance is that, which, when man has offended, God withholds the punishment that is due to him. In other words it is His "sparing grace." To make this practical, (and I am addressing unsaved listeners in a partic-

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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.

Dr. and Mrs. Arthur Klassen Serve in Paraguay



Mr. Arthur Klassen, M.D., and Mrs. Klassen, Winnipeg, went to Carville, Louisiana, U.S.A., on July 13, eight days later to Panama and from there to Paraguay, where Dr. Klassen substitutes for Dr. John Schmidt, and will serve there for about two years.

(Photo from "Winnipeg Free Press")

The Mennonite Central Committee is the relief and service agency for Mennonites of North America. As volunteers, more than 500 men and women of all ages are serving "In the name of Christ" in the U.S., in Canada and in 27 countries abroad, assisting in numerous areas of human need.

They are serving under four sections of MCC's organization: with Foreign Relief and Services—millions of persons in 26 countries have been clothed and fed since MCC's organization in 1920; with Voluntary Service—138 persons, mostly young people, are serving in children's work as teachers, nurses, in research as normal control patients, in community development projects in the United States, Canada, Haiti and Newfoundland; with Mennonite Mental Health Services in three MCC-sponsored mental hospitals—in Newton, Kan., Reedley, Calif., Hagerstown, Md., and a fourth one is being planned in Elkhart, Indiana; and with the Peace Section—emphasizing and interpreting the role of the nonresistant Christian in areas of war, peace and militarism and race.

Dr. and Mrs. Arthur C. Klassen have recently joined the service organization of the Mennonite Central Committee. They are members of the Elmwood Mennonite Brethren Church. Mr. Klassen studied at the Mennonite Brethren

Collegiate Institute and graduated from the University of Manitoba Medical College. Mrs. Klassen graduated from Winkler High School, attended Misericordia Hospital School of Nursing and the University of Manitoba. Dr. Klassen has done general practice of medicine for two years at Brandon, Manitoba, and Mrs. Klassen has been a student nurse instructor. The parents of Dr. Klassen are Mr. and Mrs. H. F. Klassen, 54 Noble Ave., Winnipeg. Mr. and Mrs. J. H. K. Dyck of Winkler, are the parents of Mrs. Klassen.

The Klassens arrived in South America on July 26th, for a two-year term of medical service in Paraguay under the Mennonite Central Committee. Dr. Klassen will be in charge of the medical program at the Leprosy Station operated jointly by MCC and the Paraguayan Mennonites and Mrs. Klassen will assist as a nurse there. Their service address is: Mennonite Central Committee, Casilla de Correo 166, Asuncion, Paraguay.

Congo Tries to Keep Missionaries

Leopoldville (AP) — Congolese tribesmen are trying to stop American missionaries from leaving their posts in the interior of the Congo.

Messages received in Leopoldville by the American mission radio centre said crowds prevented the landing of United States evacuation planes in several parts of Leopoldville and Kasai provinces.

The messages stressed the crowds were not hostile but simply wanted to head off the departure of men who served as doctors and teachers.

Almost everywhere missions messaged there was no danger from "our own people" but that marauding bands of mutinous Congolese soldiers were reported to "attacking any white in their path."

Rev. D. B. Wiens Back in Home Church

Vancouver M. B. Church, 43rd and Pr. Edward.—The Lord has again manifested His power through the intercessory prayers of His children in granting a safe return to the four brethren from their tour to Russia. God be praised for it. The church was filled to capacity in the evening heat of July 10, as our pastor, Rev. D. B. Wiens reported on their trip, followed up with a few slides. We were brought face to face with the need for prayer for God's children there, and also for the benighted souls who feel no need for the Bible and God. Will we, who are feeding lavishly on God's Word daily, take up this challenge?

Furthermore we were grateful to see our beloved pastor back in the pulpit Sunday morning July 17, after a five-week absence. And even more so to hear his message born from the soul's cry to God that believers must work the works of God while it is yet day. A brief summary of this challenging message based on John 9:1-7, was as follows: "The driving power of this **must**, must of necessity be love. When love is absent, God's work becomes mere man's work. Obedience is the inseparable **must** to love, for effective Christian work. Had our Saviour not been prompted by the **must** of love and obedience for the completion of our redemption, He would not have gone all the way to the cross. Can any person then, who calls himself a Christian sit idly by? If so, then it is questionable whether you are a Christian. If you are, then all is not well with your soul. The attitude of our heart eventually comes to an open display. We therefore must prove our works, whether small or great, in the light of God's Word, that they be genuinely spiritual. Let us bear in mind that they are all a preparation for that chief task which God has appointed unto us. Truly the night cometh when no man can work. Depression and persecution is not the **night** but rather a **means to temper the gold**. But "the night cometh when no man can work."

... During this week Rev. Wiens plans to visit several churches in Alberta, expecting to be back again for the following Sunday.

Workers Who Recently Joined the MCC

Mr. and Mrs. John G. Klassen of the North Kildonan M. B. Church have recently volunteered to serve under the MCC. Mr. Klassen graduated from Mennonite Brethren Collegiate Institute and attended the Mennonite Brethren Bible College of Winnipeg. Mrs. Klassen worked as secretary prior to the assigned MCC service term and Mr. Klassen was farming. The parents of Mr. Klassen are Mr. and Mrs. G. Klassen, R.R. 5, Winnipeg, Man. Mr. and Mrs. Henry Loewen, 344 Cheriton Avenue, Winnipeg 5, Man., are the parents of Mrs. Klassen.



Mr. and Mrs. John G. Klassen, Winnipeg, Manitoba.

Mr. Klassen has volunteered for a one-year term of service at Boys' Village, Smithville, Ohio, a home for delinquent and dependent boys. Mrs. Klassen will be serving as secretary there.

Miss Helga Bartel of the Vancouver Mennonite Brethren Church has recently decided to help in the great program of the MCC. Miss Bartel graduated from the Mennonite Educational Institute of Clearbrook, B. C. Her parents are Mr. and Mrs. Cornelius Bartel, 1047 East 38th Avenue, Vancouver. She has worked at the Fraser Valley Regional Library and the Canada Bank of Commerce in Abbotsford and Vancouver, B.C.

In July Miss Bartel began her one-year term as a volunteer worker at the Kings View Hospital, Reedley, Calif., one of the three MCC-sponsored mental hospitals. She is serving on a non-earning basis.

Job Shortage in B. C.

Victoria, B.C. — Labor Minister Wicks warned unemployed workers in other provinces to stay out of British Columbia at present.

"Job opportunities here are just as restricted as in other parts of Canada just now—including Saskatchewan—and this applies particularly to unskilled workers," Mr. Wicks said in an interview.

"Jugendverein" Service at North Kildonan

The theme of last Sunday's youth program at the North Kildonan M. B. church was, "The Correct Way of Worshipping God."

Mr. David Falk, the choir director, talked briefly about the importance of music and singing in the life of a Christian. Music can be used in worship as long as it evolves around Christ as the focal point. When the choir sings, we should not merely listen, but also respond by opening up our minds and hearts. There is a great danger in criticising the quality of the singing and thus not applying the message.

When we sing as a congregation, we must not equate hearty singing with worship. Singing should be a constant affirmation and re-affirmation of the basic tenets of our faith. While we sing, we have unity in Christ; all disunity should be resisted and overcome.

This talk was followed by a message on worship by Rev. D. Ewert. The text for the sermon was Revelation 5.

There is a twofold background of our worship of God: 1) When we see the limitations of man in view of God's greatness, man cannot help but worship. 2) This contrast would lead us to despair if we did not know about the way of salvation which Christ wrought for us.

The expression of this worship

takes the form of prayer and music according to this passage. We must fall before God in prayer; this is not merely a physical form, but the humble attitude of the heart. Music is included because wherever God's Spirit rules, songs of joy and praise will be heard. We must be persuaded inwardly about the songs which we sing.

The rich content of this worship:

1) There should be a confession of the high position of Christ. This should be a spontaneous utterance of the heart.

2) Worship should also include an acknowledgement of our salvation. We see the depth of this salvation in its cost, namely, Christ's blood. We now belong to God as He has purchased us. The breadth of this salvation is shown by the fact that it is universal in scope. Human and national boundaries vanish before God and we are all equal in our sinfulness before God. The height of this worship is seen in that God has made us to be kings and priests.

In view of this we can see why worship should be the most important part of our service. It should be spontaneous just as Paul's outbursts in his letters were. Worship is necessary not only because man must worship something but also because it renews and invigorates man's inward being.

Miss V. DeFehr.

Cherry Party at Bethesda Home

Vineland, Ont. — "Those were the best cherries I've ever eaten," remarked one of the patients after a large tree had been combed clean of its fruit. Several weeks ago the Thiessen's offered Bethesda one cherry tree under the condition that the cherries would not be picked into baskets. So plans were made for us to have a "cherry party."

At five o'clock, on July the 18th, six cars, the station wagon, and the truck wound their way through the scenic drive of the Jordan Valley to the Abe Thiessen farm at Jordan Station. Upon arrival at the farm we learned that a large picnic area had been prepared especially for this occasion.

After everyone had enjoyed a good fill of luscious cherries, the threatening rain was unable to dampen the spirits of the picnickers. By the time we had finished our wiener roast, the rain was gone and everything was dry. During game time more spills and thrills were enjoyed than we had seen in a long while. Then, to top it all off, several ladies of the Thiessen family treated the whole party to some ice-cream. With the patients, house parents and nursing staff participating, the party was a real success.

After the party Mr. Thiessen said, "We wanted to do something for the patients at Bethesda." I was reminded of what Paul says to Timothy, "Be thou an example unto the believers—in charity." There are numerous ways in which our communities can be a tremendous help to the patients. The patient's contact with the community is a vital part in this treatment program. As a cup of cold water given to a child will not be left unrewarded, so also will every deed of love which we have done to our fellow man be rewarded.

Isaac Block.

"Thou That Judgest"

Lindbrook, Alberta. — "Thou That Judgest," a half hour morning drama was presented at the Lindbrook Mennonite Brethren church on May 29 and at the James Gibbons school in Edmonton on July 10 by various members of the Lindbrook M. B. Church.

The leading role was played by Mr. Peter Dueck, who acted the part of a stubborn elder who judged a repentant member of the church, after the latter had fallen into sin. The other actors were: George Quiring, Mrs. Paul Poetcker, Mr. and Mrs. Corny Schierling, Helmut Dueck, Corny Warkentin, Dick Thiessen, Ike Witten-

berg, Mr. and Mrs. Pete Thiessen, Mr. Abe Goertz, Elizabeth Hamm, Sara Siemens and Elvera Siemens. At the presentation at Edmonton Frieda Warkentin and Martin Hamm substituted for Sara Siemens and Ike Wittenberg, due to the absence of the latter two. The narrators were Paul Poetcker and Corny Petcker while the music was presented by Loretta Baerg.

The drama contained humor and entertainment but at the same time brought home its stern message very effectively. God had to lead the elder through a heart breaking experience. This was followed by an agonizing scene in which the proud elder battled with God. Victory came at last and the elder was transformed into a humble and loving man, who immediately went to make things right with the victims of his judgement. Anyone who witnessed the play definitely learned that one Christian cannot judge another without escaping God's righteous judgement.

—Elvera Siemens.

Sod-Turning for Senior Citizens Home

Clearbrook, B. C. — "He who fears the Lord will also honor the hoary head," declared Rev. Wm. Neufeld, pastor of the South Abbotford M. B. Church, at the sod-turning ceremony for the new 40-bed Tabor Senior Citizens Home. Held July 18 at the site of the new home near Clearbrook's shopping district, the service attracted over 150 residents of the area. Rev. Neufeld used Lev. 19:32 as the basis for his brief message in the English language.

Rev. Herman Voth delivered the German message, speaking on Psalm 127:1-2 and I Chron. 28:20. He asserted that the blessing of the Lord is needed because He alone can provide the means and He must protect the workers during construction. His blessing will come if we trust Him fully, listen to His voice, and let His Spirit guide and direct. God's blessing will be in that many weary aged will find a place of rest and some will find the Lord there.

The Senior Citizens Home is being erected by a society whose members belong to the Mennonite Brethren Church. The provincial government is providing financial assistance for the construction of the home.

Reeve H. A. McDonald of the Matsqui Municipality also addressed the gathering, saying that he was proud of the contribution the Mennonites were making to the community in the field of education and the care of the aged.

Mr. J. J. Klassen, president of the society, and chairman at the ceremony, turned the first sod. Thereupon Rev. Wm. Neufeld led in a prayer of dedication.

Hub Construction has been awarded the contract for the construction of the home.

—Leslie H. Stobbe.

Janz-Team in Auditorium

Winnipeg, Man. — On their way to Europe, Leo and Hildor Janz stopped in Winnipeg and held a well attended meeting mostly for believers in the Winnipeg city auditorium on Tuesday night, July 26. Mr. Leo Janz used Mark 16: 14, 15 as the text for his message.

The Janz Brothers went to Europe five years ago. During their three months stay in Canada they have had three campaigns, namely, in the Frazer Valley, B. C., where about 400 persons decided for Christ; in Saskatoon, Sask., about 300, and in Southern Manitoba (Plum Coulee area) approximately 400.

Mr. Leo Janz made a number of informative statements. Here are some of them: There are 50,000 to 60,000 German speaking individuals in Winnipeg; 9% of the world's population speaks English; 90% of all the preaching is done in English; 90% of all the evangelical missionaries come from the United States and Canada; the southern countries of Europe have less true Christians than Brazil; the people do not need Theology for their heads, but rather the Gospel for their hearts; Austria has a population of 9 million and only about 5,000 true Christians; in proportion to its population Switzerland has the largest number of divorces in the world; Calgary has an average of one suicide per month; Basel has a population about equal to that of Calgary and it has an average of one suicide per day.

The Janz Brothers have six German radio programs each week over the powerful Radio Station Luxemburg. Their messages reach approximately 20 million persons and they receive up to 2 thousand letters per day.

Baptism at Lindal Mission

A baptismal service was held at the M. B. Mission at Lindal, Manitoba, on July 3, when three members were added to the church by baptism and another one by transfer from a Baptist Church.

Rev. Joe Wiebe, minister at the Mission, was in charge of the proceedings. Guest speaker was Rev. Pete Martens of Horndean. The members added to the church were Mr. Elmo Balaun, Mrs. Edith Balaun, Lois Wiebe, and Phillip Wiebe.

People who say yes quickly are seldom faithful.

FOREIGN MISSION NEWS

The brethren of the Board of Foreign Missions are scheduled to meet for their summer session in Hillsboro beginning on August 24. This is the meeting at which finances and personnel for the coming year are considered. Members of the KMB Foreign Mission Board have been invited to attend this meeting in preparation for merger of the foreign mission interests of the two conferences.

The current challenge of foreign missions was presented to the Canadian Conference during the Monday evening service and to the women's missionary societies in a Monday afternoon meeting. Sisters Anne L. Ediger (Winnipeg) and Viola Janz (Herbert, Sask.) attended the conference enroute to India. They were scheduled to sail from New York on July 15 together with the Henry Poetkers, (Hepburn, Sask.) Other foreign missions personnel at the conference were: Peter J. Block, (Saskatoon, Sask.); A. J. Esaus, (Yarrow, B. C.); John Esaus, (Kitchener, Ont.); G. J. Froese, (Winnipeg); G. B. Giesbrecht, (Paraguay); Hugo Jantz, (Virgil, Ont.); A. E. Janzen, (treasurer); Ben Klassen, (Morden, Man.); Ann Klassen, (Marquette, Man.); Elsie Kroeker, (Niagara-on-the-Lake, Ont.); Harold Krugers, (Saskatoon, Sask.); Katie Siemens, (Gem, Alberta); J. B. Toews, (General Secretary), and Lawrence Warkentins, (Brandon, Man.).

Because of the unsettled conditions in the Congo, the departure of the five missionary sisters for the Congo on August 16 is uncertain at this time. These sisters are Arlene Gerdes and Martha Janzen, (both Mountain Lake, Minnesota); Darlene Reimer, (Reedley, Calif.); Mary Toews, (Clearbrook, B. C.), and Kathryn Willems, (Corn, Oklahoma). Plans for their departure will be made as the situation in the Congo becomes clear.

Brother and Sister Ferdinand Pauls, (Winnipeg), medical missionaries under appointment to the Congo, are scheduled to sail from Montreal on July 27 for a period of required studies in Belgium.

Missionaries recently returning from the Congo for furlough include: Ivan Elrichs, (Bakersfield, Calif.); A. J. Esaus, (Yarrow, B. C.); John Esaus, (Kitchener, Ont.); Irvin L. Friesens, (Dinuba, Calif.); Harold Krugers, (Saskatoon, Sask.) and Arthur Wiebes, (Ingalls, Kansas).

The following missionary appointees are scheduled to leave the third week in August for San Jose, Costa Rica, for a period of Spanish language study beginning August 29: Herman Bullers, (Fresno, Calif.), appointed to Colombia;

Eugene Janzens, (Fairview, Oklahoma), Mexico; Ann Klassen, (Marquette, Man.), Paraguay; and Elsie Kroeker, (Niagara-on-the-Lake, Ont.), Ecuador.

Brother and Sister Walter Pastre and son Stephen have safely arrived at Curitiba, Brazil. The Pastres, who have been in Costa Rica since last fall, have been assigned to the mission field in Brazil by the Board of Foreign Missions. Considerable time was necessary for them to acquire the needed documentation to enable them to go to Brazil and become citizens of that country. Both of the Pastres command the Spanish language which will help them in acquiring Portuguese which is the Brazilian national language. After a brief language study at Campinas Brother and Sister Pastre are to be located at Palmas where there is a small group of believers and from where a large program of extension evangelism can be undertaken. May the Lord greatly bless that ministry.

Colombia missionaries Ernest Friesens, (Dinuba, California), and Martha Kroeker, (Marion, South Dakota) arrived in Hillsboro on July 15 to begin a period of furlough in the homeland.

Paraguay missionary G. B. Giesbrecht attended the Canadian Conference after which he returned to Hillsboro from where he is visiting churches in Kansas and Oklahoma. Towards the end of July he will be going north together with Brother J. B. Toews to visit churches in Minnesota, North Dakota and Canada. After the Canadian deputation he will then proceed to the West Coast and then attend the Centennial Conference in Reedley in November.

A church building is under construction at San Miguel, Mexico. At present this group consists of 13 believers. The group is providing a share of the costs and is receiving assistance through the Board of Foreign Missions. Pray that the erection of this church building will strengthen the Gospel witness in the area around San Miguel which is across the river from Los Ebanos in southern Texas.

Brother Dan Petker left Hillsboro on July 12 for Mexico City to secure visas for his family, (Corn, Oklahoma), the Eugene Janzens, (Fairview, Oklahoma) and Maria Schulz, (Greenfarm, Sask.). As soon as the necessary papers have been received for entrance into Mexico, the Petker family will enter Mexico where they will serve in the church program. Let us pray for the Lord's guidance and provision as arrangements are made for our workers to assume responsibilities in the needy land of Mexico. (See photo on page 1).

Although religious freedom is "on the books" in the majority of Latin American republics, this ideal is not always realized. In

many countries, missionaries and national Christians alike are frequently challenged by local authorities as to their right to preach the Gospel freely. Occasionally there is the unauthorized closing of a church, the illegal arrest of a national pastor, a disturbance while a church service is in progress. Here and there a believer is called upon to endure physical torture or even to lay down his life. Thank God for the faithfulness of Latin American believers. Pray that they may be continually upheld by God so that they are ready not only to die for Christ's sake if need be, but also to live consistently for Him day by day.

—Missionary Mandate.

Minneapolis, Minnesota. — Brother and Sister Paul Hiebert, who were in the Nilgiri Hills during the hottest season, have now returned to the plains where they will continue the study of the Telegu language and slowly enter into church work on the India field. Brother and Sister Hiebert are looking forward to this ministry with joy. The Hieberts will be stationed at Shamshabad where Brother Hiebert will serve on the staff of the Bethany Bible Institute. Intercession in behalf of their services will be appreciated.

In Japan July and August are months of evangelistic campaigns and Bible camps for our churches and missions. Let us pray that the Lord will do a great work through the services scheduled as follows: July 11-17, Amagasaki evangelistic campaign, Philip Tsuchiya, speaker; July 18-24, Nagase evangelistic campaign, Tsuchiya; July 17-24, Hirano evangelistic campaign, Kitano; July 17-23, Kuwana, Japan Christian College team; July 24-31, Mintao evangelistic campaign, Kitano; August 1-7, Ishibashi evangelistic campaign, Kitano; August 8-12, junior camp, Tsuchiya; August 14-18, Bible camp for all ages, Joseph Carroll; August 21-25, Kasugade evangelistic campaign, Tsuchiya; August 26-31, Ishibashi evangelistic campaign, Tsuchiya.

A report from Brother H. H. Janzen, (Winnipeg) indicates a continuing program of challenging services. It is most encouraging to note the open doors and responses to the Gospel in Europe. Brother Janzen's program has included the following services: May 1, meeting of former students of the European Mennonite Bible School at the Bienenberg in Switzerland; May 8 to 22, evangelistic meetings in Neustadt, Germany; May 26 to 29, Bible conference in the Sonnenberg Mennonite Church in Switzerland; June 4 to 6, conference at Neuwied, Germany; June 19 to 22, Bible conference in Pulfersheim in France; June 13 to 17, Bible conference at the European Mennonite Bible School; June 22, meeting of the teachers of the European Mennonite School where Brother Janzen will teach

during the coming school year from November 14 to February 24; June 24 to 26, evangelistic meetings in the Mennonite Church at Regensburg, Bavaria, Germany; June 27 to July 3, evangelistic meetings in the Eichstock Mennonite Church, Bavaria, Germany. Brother Janzen also continues his radio ministry on the weekly Mennonite Gospel program over the Luxembourg station. On June 30 he requested a letter response from listeners and received many letters and cards. This month Brother Janzen planned to check with Luxembourg radio station about the possibility of time for our own conference radio program. Pray that the Lord may direct in these matters. Other prayer concerns shared by Brother Janzen are the revival of liberalism on the European continent and the apathy of the people to Communism.

Brother and Sister Abe J. Neufeld and family, (Steinbach, Man.), have settled in Bern, Switzerland, and experienced the Lord's help in finding a suitable home and location. Schooling has been arranged for Gary, but satisfactory school arrangements have not yet been found for Thomas and Charles. May we also pray for Brother Neufeld as he spends some time in Austria during the coming weeks.

A car, a Volkswagen, has been contributed to the work in Europe by a couple from British Columbia, who has been in Europe for a brief stay. This gift for the Lord's work in Europe is hereby publicly acknowledged and is much appreciated.

A book of Bible stories and studies in the Spanish language has been prepared by the Board of Foreign Missions office for use in our Latin American mission fields. Entitled *Historias Biblicas* (Bible History), the book is somewhat like a children's Bible story book and seeks to acquaint the reader with major stories and happenings in the Bible. Each story and happening is presented by the Biblical text which is followed by questions and applications. The book contains 70 stories from the Old Testament and 61 from the New Testament. It is to be used wherever possible to promote Bible reading and study. Its use in Latin America is anticipated in Bible schools, summer Bible schools, day schools, in correspondence courses and in homes. It has been written for children and young people but will also serve adults well. Measuring 5¼ by 7½ by 1¼ inches, the book contains 555 pages and 66 illustrations. The paper cover edition sells for 50 cents and the cloth cover for 80 cents. The compiling of the Scripture texts and translation of the questions and applications were done by Sisters Irma Jizarro of Mexico and Annie Dyck of Colombia. The book was printed in Mexico.



Dear Girls and Boys,

Last Sunday we had a special meeting at our church. I wish I could have taken you all with me. We had a missionary dedication service. Doctor and Mrs. Ferdinand Pauls were ordained as medical missionaries to go to the hot jungles of Africa.

The Pauls are a young couple. He had just finished his medical studies and could have a good office and hospital to work in at home in Canada. However, we have many doctors here, and he wants to go where he is needed most. He wants to serve the natives, the heathen, who are in spiritual as well as physical need. The verse in Luke 9:2 helped him in his decision. "And He sent them to preach the Kingdom of God, and to heal the sick." So they want to go to dark Africa to help the sick and to tell them of our wonderful Saviour.

Can you give me several reasons why it would be much easier for them to stay here in Canada? They would earn more here. Some of you will realize that they will have to learn a new language. It would be so easy for him to work at home where he already understands everyone who would come to see him. Thirdly, they have to leave their parents and friends. Or don't you think that a grown-up doctor and his wife can be lonely for mother and dad, sisters and brothers? Furthermore, they will not have good roads to travel on when going into the villages. Often they will only have by-ways and pathways to go on. Will the hospital be nice and clean like ours are? Likely, they will be short of beds and equipment and instruments. No doubt he will have to work much harder during intense heat. The patients will often be hungry and dirty. I am sure you can think of more reasons to show that they are doing a difficult work. But when God spoke to them they gladly said, "Here am I, send me."

This doctor had two choices that lay before him—the one leading to a life of comfort and prosperity, the other to a life of hardship and self-denial. But God will supply their needs wherever he sends them.

Love, Aunt Helen.

Grandma's Parable

"Brother, I have dropped a stitch!" exclaimed Margaret from the armchair. "Gran, will you pick it up, please?"

"Yes, dear, bring it here," replied Gran, putting down her own knitting.

After a moment or two, during which Gran was very busy with her needle, Margaret received her knitting back; right once more.

"You never drop stitches do you, Gran? I've watched you and you just knit away, looking everywhere, talking, listening to the radio or answering my questions and yet you never drop a stitch. I wish I could knit all those fancy patterns like you do. Look at this silly old thing. You never would guess that this is supposed to be a jumper for my doll. Just look at the size for a start. The pattern says twenty-one rows and I've done fifteen and it's miles too big now. The pattern must be wrong. I started with twenty-seven stitches and now I have, let me see, thirty—thirty-one. Oh, dear, I'll never learn!"

"You are in a state," said Gran. "Let me see your knitting again and that 'wrong' pattern too."

Margaret picked up all her bits

and pieces and put them on the table at Gran's elbow.

The Wrong Needles

"For a start, Miss" said Gran with a smile, "it does say use No. 12 needles but, unless my old eyes are very bad, it says No. 10 on these you are using."

"Well, two doesn't make a lot of difference," replied Margaret pettishly.

"My dear, it makes all the difference in the world. However, if you look here, and there, and there again, you will see that you have made extra stitches, and that has thrown the pattern out a lot. There is only one thing for it, you must pull it all out and start again."

"Surely you can put it right; just take a line or two out and then I'll start using the proper needles. Dolly must have her new jumper for tomorrow, it is very important."

Gran smiled again, a very wise smile, then said: "Margaret, let me tell you a parable, or something like one."

"Do you mean about the sower and the seeds?" asked Margaret, sitting down on a little stool near to Gran.

"No, not about seed but about knitting." Gran settled herself comfortably in the chair and started to tell the story.

"A certain woman wanted to knit a garment, so she took the first pair of knitting pins to hand and a ball of wool and started to knit. After a while she found the pattern tedious to follow so she started to make up her own. She was very careful at first but soon became careless, dropping loops, making extra ones, letting her wool get tangled, and all the while hoping that the next row would be better.

"When at last the garment was finished it was so bad that she was ashamed to show it to her friends and wore it only indoors. One day her friend popped in unexpectedly and she said to her, "My dear, that is a very badly knitted garment. Let me have it—we will pull it out and start all over again."

"This time the proper size needles were used and the pattern followed in very detail. It was a lovely garment."

"What a funny parable, Gran. Can you explain it like the Bible sometimes does?" asked Margaret excitedly.

"Well, I will try," said Gran, then she started the explanation. "We all knit a garment of life. God has given us a pattern to follow. When we do wrong it is like dropping stitches, or when we tell lies, like adding them. Anyway, it means we are not following the pattern."

"Many people think they can manage very well without a pattern but sooner or later they make mistakes and have no way of putting things right and so get into a worse tangle. Jesus set us a true pattern when He was on earth and if we follow that as closely as we can we shall know how to avoid the many mistakes we would otherwise make."

"That's a good parable, Gran," said Margaret. "I am going now to hunt for a pair of No. 12 needles, then I shall begin my knitting all over again."

From Salvation Army's paper,

"The Young Soldier."

By Capt. Gordon Cox

The Tell-Tale Garden

Janet was a little girl who liked to have her own way. No matter what anyone else wanted to do, Janet would insist on doing the thing she wanted to do. If she could not do what she wished, she was very unhappy.

One day Janet's daddy was making a garden. He spaded up the nice dark earth and raked it down until it was all smooth and clean on top.

When Janet wanted a garden,

too, right beside his own garden, Janet's daddy spaded up a little square for Janet. He raked it until it was all smooth.

In his large garden Janet's daddy planted many things like peas and lettuce and carrots and onions, but Janet's garden was too small for so many things. Her daddy gave her only a packet of lettuce seeds.

Janet wanted more than lettuce seeds. She wanted radishes and peas and carrots and onions, too. She wanted everything that was in the large garden.

She poured all the lettuce seeds into her apron pocket, and she wouldn't plant them all. The corners of her mouth were way, way down, and she wouldn't smile. She wanted to plant all the kinds of seeds that were in the large garden, and she didn't care if her garden wasn't big enough to hold them.

Of course, her daddy wouldn't let her do that. It would have been a very foolish thing for anyone to plant so many seeds in such a small space. None of the seeds would have had room to grow. So Janet continued to pout.

She stood around watching her daddy plant his garden, and her finger in her apron pocket kept poking at the lettuce seeds that were her own. Without realizing it she poked a hole right through the pocket.

After a while her daddy went into the house, and Janet stood looking at the garden her daddy had planted. She felt very sorry for herself with only lettuce seeds to plant. She felt very angry, too. She was so angry that she walked right across her daddy's new garden and didn't ever care if she stepped on the newly made rows. She walked across it again and again.

She forgot all about the lettuce seeds that were in her pocket. She forgot them, and they all spilled through the hole in her apron pocket.

The days went by. The sun came out, and the wind blew softly, and it rained. One fine day her daddy came excitedly into the house. His garden, he said was coming up! There were little green rows everywhere!

Everybody ran out to look. Even Janet was excited.

Sure enough there were the little green rows. Janet's mother and father laughed about them. Janet's father said there must be some weeds coming, too. Queer weeds, in funny little rows across the garden.

Queer weeds—in rows! Across the garden! Suddenly Janet remembered that night when she had walked across her daddy's garden with the lettuce seeds in her apron pocket and the pocket with the hole in it! Why, those weren't weeds growing, they were lettuce plants!

Janet looked at them and felt so ashamed. Soon, she knew,
(Continued on page 8-4)

Fruit For Tomorrow

FRANCENA H. ARNOLD

(32nd Instalment)

Chapter Twenty-Four

It was late that night. Don and Sherry had retired that they might be ready for an early start next day. Aunt Molly was asleep also, and Virginia had just succeeded in getting Kit to stop talking and relax. As she came into the parlor, Steve rose from the chair where he had been waiting and said, "I think its time I left, too. Don't you want to go for a ride? I have an errand in Sparta. The man I want to see won't get in until eleven, so we would have just about time to make it. What say? Will you come along?"

"I'll be glad for a spin in the fresh air. It has been such an exciting day that I don't feel I can sleep."

They drove past Aunt Molly's little house under the hill. In another week the workmen would be done and Aunt Molly could go home.

"Just in time, too. She'll begin to put in her garden soon."

On they went, down the road that lay like a ribbon before them in the moonlight. The wind, carrying a promise of spring, came through the window and lifted Virginia's hair.

"Cold?"

"No. I like it. It unties the knots in my nerves."

"It's been a fast twenty-four hours, hasn't it?"

"Yes. This time last night Sherry had not yet found the Lord. First she found Him; then she was reconciled to her family; then Jim and Kurt came with their good news; and then we found the money and Allie May. What a day!"

"A full day and a satisfying one. Before she went to bed Sherry came and apologized again for all the trouble she had caused me. That in itself is a sign that she is changed. I doubt if she ever apologized to anyone in all her life."

"She came to me, too, and told me about burning that note Kit left. She recognized the name as that of an acquaintance who knew of her marriage to Don, so she burned it to keep me from calling him. Then she was so sorry that she was almost sick when I felt so badly. Yet she wasn't willing, even then, to tell us who she was. It was only when Christ came in that her pride and stubborn willfulness went out."

"I wonder why she didn't tell us last night that she was Allie May."

"She told me that, too. It's perfectly logical. To her, the big problem of her life was getting

hold of Don. She didn't want to get into the Allie May complications until she had Don at her side to help her face whatever was coming. She was just getting ready to tell us when Jim and Kurt came. Then there was so much confusion that she had not opportunity until Jim recognized her."

"I believe she's happier tonight than in all the years since her father died."

"Probably happier than ever before, for the happiness of childhood is an untried thing that can be shattered by circumstances. The happiness that is on her face now is that which comes after triumph over circumstances. I hope you understand what I mean. I'm not saying it very well."

"I think you said it perfectly. Now tell me something else. What about Virginia Martin? What about her happiness? I know you're full of joy over Sherry, but you have your own problems, too, that deserve consideration."

"What—what do you mean?"

"Well, the Virginia who came here last fall was a very brave and unselfish but a very unhappy girl. Has that situation changed? The winter has been a pretty profitable one for most of us, but what about Ginny?"

She waited so long to answer that he said, "Don't tell if you don't want to. I've no right to ask."

"I'd like to talk about it. I believe you'll understand better than anyone else because you've seemed to sense the struggles when the others didn't. I was just hesitating a bit to evaluate the gains—and loss if any."

"Are the gains greater than the losses, then?"

"Much in every way. But it was a long time before I found that out. Until I did it was very hard."

"I know. I watched you fight—and win. Even though I didn't know all that was troubling you, I could sympathize and pray."

"You're the biggest thing I gained this winter—a friend who can watch and pray."

Steve's hand gripped the wheel and he started as if to speak, but Virginia went on.

"I'd like to tell it all to you now. It doesn't hurt any more, and if you'd care to listen, I'd like you to know it all. You helped so much in the fight that you ought to know what the enemies were."

She told him the whole story of the tumbled blocks of a frustrated four-year-old, of the plans and disappointments of the succeeding years, of the most ambitious plan and the greatest disappointment. This was the first time she had

put so much into words. Even to Jim she had not bared her hurt as she was doing now. As she spoke, she realized, with a fullness of comprehension, that there was no longer pain or heartache. Even when she spoke of her work she did it with a complete absence of regret.

"Will you believe me, Steve, when I say I don't care a bit about any of it now? I don't know what God has ahead for me, but this winter has taught me to trust Him. I guess that's about the greatest thing I gained—even greater than a dependable and understanding earthly friend. Those two things alone make it a very profitable time."

"Thank you for telling me so much. I know that you will never be disappointed in your Best Friend. And I hope the other one will be faithful also."

"I'm not worried. He has already stood by so many times when I needed him that I can't doubt him."

"Tell me about the other gains. Are they deep, dark secrets?"

"Well, there's Sherry. I still can't think of her as Allie May. The little cousin whom I cherished was a little sparkplug that kept the whole family pepped up and full of joy. The Sherry that lay on my heart so heavily all winter was such an unhappy person. Yet, as I look back, I can see that there were lots of flashes of our Banty. She never could have become so dear to me under easier circumstances, so I feel that she is one of this winter's rich gains. I can't help thinking of Daddy. I hope Mother doesn't tell him about her until he gets home. I want to see the joy in his face when we tell him."

"Then there's Aunt Molly. There isn't any way to evaluate her. I can't think of life without her. She has taught me lessons in Christian living that will be remembered as long as I live. And the little sermons she preaches to us when we have our Bible readings each morning are better than the finest ones I've heard from any pulpit. I don't mean that they are well organized or—or—homiletically correct. (I believe that's the word I want.) The things she's said have stayed with me and become a part of me and will make me a better Christian."

"I'm glad to have you appreciate Aunt Molly. From the time my mother died when I was a little fellow she has meant more to me than anyone else—even my father. I always spent my summers at her house, and my morals and manners are a direct result of her teaching," Steve said gently.

"I think it was she who taught me the big lesson that stands out above all the others that I have learned this winter. It was not quilting or bread-baking or even how to keep cheerful under such

adverse circumstances as smoking lamps and cranky pumps, though those things are valuable and will make me an easier person to live with. It was something unspeakably bigger. As I told you, I've always wanted to do something that would remain after I had passed on. I couldn't bear to live and die and leave behind me nothing of permanent value. That was why I was so depressed about the loss of my job. It was the loss of my great opportunity."

"Then I met Aunt Molly. And I saw her, day by day, living in a way that would leave a permanent impression even on eternity. I've put together things that she said, and things that you and Mr. Harnish and the minister and the storekeepers and others said, and I've learned that from the proceeds of her farm she has kept her nephew and his family in Africa, and has sent several other nieces and nephews into Christian service. She has taught in the Sunday school for over fifty years, and the minister told me that he had never known a person to stay in her class six months without becoming a Christian. She gave wonderful comfort by the stories she told us of Grandpa's life. She showed me how, in spite of his weakness and the mistakes that we know he made, he stood out as a man of God."

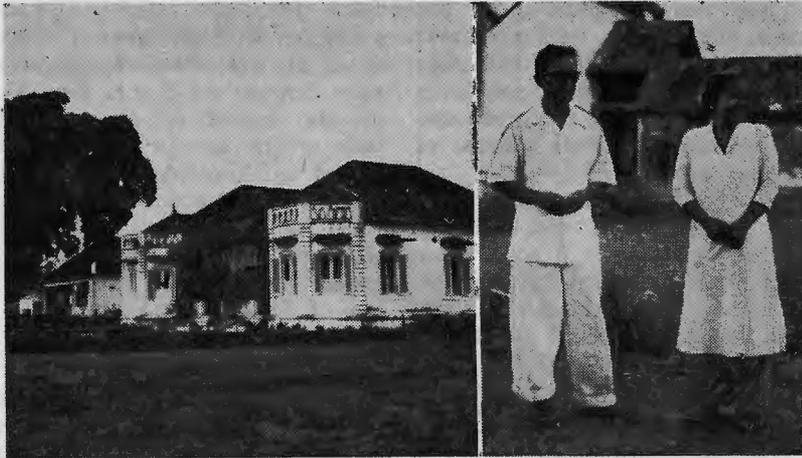
"That is the way God has answered all the prayers I have sent up for His blessing on my plans and purposes. He made me discard the plans and change the purposes, and He showed me that the best, the only way to bear lasting fruit for the years to come is to live completely for Christ and witness for Him to others."

They were coming into Sparta, and soon were at the hotel where Steve had his appointment. While he was inside, Virginia sat in the car and thought about the events of the day and the promise of the days ahead. Sherry's problems were solved. Kit was well. Dad and Mother would soon be home. She did not know what lay ahead of her. Would she go back to Claremont, or would some other place of service open? Would they sell the farm and so close all doors on this dear place where she had lived and suffered and fought and triumphed? Was the pain in her heart only from the realization that she must leave the farm in a few months, or was it from the fact that this friend to whom she could pour out her heart as to no other person would be left behind when she went back to the city? She did not know. But even with the pain there, she felt peace. It could all be left safely with the Lord.

(To be concluded)

It matters a great deal, whether we merely bear our life contentedly or master it actively.

The Pakis Hospital in Indonesia



Picture to left: The Pakis Hospital sponsored by the Javanese Mennonite Church with a 35-bed capacity. The medical board employs 65 persons including four foreign staff (two from European Mennonite Mission Board and two MM). (Photo by Wilbert Shenk.)

Picture to right: Javanese Mennonite husband and wife nursing team. He is an experienced male nurse and she is a mid-wife. They are senior workers on the Pakis Hospital staff. Their son John is attending Goshen College, Goshen, Indiana. (Photo by Norman Wingert).

Ruth Hartzler, R.N., MCC

The hospital in Pakis is one of the very few church-sponsored hospitals in Indonesia. The Muria church has realized the unique opportunity a Christian-staffed hospital has to bring the gospel to the people it serves. Because the Christians are such a small minority here, the majority of the patients at this two-year-old hospital are non-Christians. They come from as far as 35 miles. This distance seems much greater here than it would in America because of poorer roads, uncomfortable means of transportation and the fact that this is one of the most densely populated areas in the world.

The hospital will very soon have to cease operation here in Pakis because the sugar factory which owns the hospital buildings plans to reopen before long. The location of these buildings in relation to the factory is such that when the factory is in operation most of the dust and dirt will be blown toward the hospital. Trying to operate a hospital under such conditions would be comparable to having a hospital across the street from a dirty, noisy factory. But here we don't have devices such as air purifiers, filters and conditioners which help to keep our modern American hospitals clean. So it is imperative that the hospital be relocated soon and it will probably be transferred to Taju.

In some ways Taju will be a more advantageous location than Pakis. The chief reason is that Taju is considerably larger than Pakis; Taju is a "town" whereas Pakis is only a small village. A hospital in Taju will be nearer the center of community activities. Because it has train service, transportation will be a smaller problem for the patients and our employees. A large market place and many stores will make grocery and other purchasing quicker and easier. Being almost next door to the

area post office will cut out some time-consuming trips between it and Pakis.

Continue to remember this work in your prayers. There is still much planning to be done; it is quite a responsibility to plan an institution that will be useful for future generations.

God's Goodness

(Continued from page 2-4)

ular way), has God not often endured your offences and insults to the point where you have yourself marveled at His patient endurance? Have you not provoked and increased His anger and wrath unnumbered times, with your needless cursing, with your wilful sinning? Have you not often wanted only disobeyed His pleadings and warnings, though they came from your conscience, from His Holy Spirit or His inspired Word?

I know of rash and quick tempered individuals, who only need the slightest provocation, and hard words and quick blows come fast and furious. But oh the forbearance, the patience of God when He is provoked by ungodly man; men who hear His Word, who know the truth and yet refuse and reject it; men who slight and misuse His love, and yet against their better knowledge persevere in it. Justice lays its hand on the sword, but mercy and forbearance hold it down in the scabbard. Justice says, "Cut it down, for why cumbereth it the ground," but mercy says, "Wait, spare it, until I will dig about it and fertilize the tree, perhaps it will yet bear forth fruit!" Dear friend, are you one who has in the past despised the riches of His goodness, and the forbearance of God? Then know that it is only His love, His mercy which has kept the axe of judgment from executing you. Harden not your heart any longer, but let His love lead you to repentance and to eternal life. Furthermore,

God's goodness is also expressed in His longsuffering, as our text reveals. There is a distinction, a difference between forbearance and longsuffering. Forbearance has to do with the magnitude or greatness of sin, and longsuffering with the continuation or the multiplicity of sin. While man has sinned most grievously, his greatest sin is that he has dared to repeat it over and over again. On the other hand, and in contrast to man's evil attitude, God's goodness is revealed in His patience and longsuffering. Forty long years was He grieved with the disobedient generation, whose carcass fell in the wilderness. But I dare say some of you have lived on the longsuffering of God 40 - 50 - 60 years and yet He has not put an end to you. Oh, continue not to despise the riches of His goodness and the forbearance and longsuffering of God. Dream not, that just because judgment is not carried out immediately and quickly, therefore, it will be deferred or even never be executed. Notice v. 6, "Who will render to every man according to his deeds." "Again it is appointed unto man once to die—after — judgement."

II. But we must go on, and briefly consider the Purpose of God's Goodness.

Let it be very clear, that God never bestows any talents, any mercy or goodness upon man without a purpose. None of God's gifts are without intent or meaning. In verse 4, we have this purpose clearly declared, "The goodness of God leadeth thee to repentance." Since all have sinned and come short of the glory of God, it is necessary that each one be brought to repent and turn from his old life, and come to Christ for forgiveness, and reconciliation. Jesus once said, "Except ye repent ye shall all likewise perish." His goodness is intended to bring us to that repentance. And what more potent influence could He use, than the influence of mercy and love. What influence is so likely to make us repent of a wrong we have done to any person, than the kindness of that person toward us. If you have injured a neighbor by word or deed, and he meets you with angry words, it only tends to make you the more stubborn and hostile. But if you see him bear your wrong with patience, or even love, will it not make you sorry for the wrong you have done? God with His goodness heaps "coals of fire" on our heads; He wishes to melt down our icy coldness, our hardness, and break us down to repentance. What has His goodness in the material realm, in the physical realm, and in the spiritual achieved in your life? Has God's purpose been attained?, or have you frustrated the grace of God?

III. Now in conclusion take note of **The Abuse of God's Goodness.**

Here is the charge which is laid

against every unrepentant sinner, "Despise thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" The Lord's goodness and mercy ought to be admired, it ought to be the object of our adoration, but dost thou despise it? In other words, "Would you be cold, callous and careless to undeserved goodness? Instead of wondering and marveling at His patience and mercy with you, are you thoughtless and unmindful of His grace? Have you forgotten God in spite of His abundant goodness? You would not keep a dog if it never followed at your heel, but instead of wagging its tail in gratitude, it snarled and growled at you, for every piece of meat you gave it. You would soon do away with the ungrateful wretch! Has God not gone the second mile in sparing you? But what will you do about it? Will you continue despising and rejecting His invitations and extended mercy? Will you, as a moth, fly back into the flame again and again until you perish from your self inflicted miseries? Behold all the baricades of goodness, that God has put in your way. Shall they all be in vain? Will you go on to have your way and go to hell? These are plain words, but they are words of truth and love, words to call you to repentance. I beg you to forget about bread and broadcloth, about your work and pleasure long enough to give serious thought about your soul. Do not play or trifle between the jaws of death and hell; the goodness of God calls thee to repentance today. Do not treasure up unto thyself wrath unto the day of wrath by refusing it again. "Behold therefore the goodness and severity of God; on them which fell severity, but toward thee, goodness, if thou continue in His goodness, otherwise thou also shalt be cut off." Repent or perish is the only alternative. May God's goodness lead you to repent.

Tell-Tale Garden

(Continued from page 6-4)

everybody would know they were lettuce plants. They would wonder how the lettuce got there, and then they would remember Janet's packet of lettuce seeds. They would know that Janet had walked across the garden.

So Janet had to tell her daddy. With tears in her eyes and such a feeling of shame, she told him. Her daddy listened soberly. "Nobody ever does a wrong thing without in some way being found out," he said. "The Bible tells us, 'Be sure your sins will find you out.' You must remember this lesson." And she did.

From Salvation Army's paper,
"The Young Soldier"
By Nellie M. Stewart.

WEDDINGS

Wiens — Martens

Miss Ruth Esther Wiens, daughter of Mr. and Mrs. William Wiens and Mr. Frank Martens, son of Mr. and Mrs. P. W. Martens of Arnold, B. C., were married in the Clearbrook M. B. church on July 8. Rev. John Klassen officiated, assisted by Rev. Abe Wieler. Temporarily the young couple resides at Arnold. In September Mr. F. Martens will resume his work as teacher.

Reimer — Janzen

Miss Evelyn Esther Janzen, daughter of Mr. and Mrs. Sam H. Janzen, Morden, Man., and Mr. Albert Reimer, son of Mr. and Mrs. D. J. Reimer, also of Morden, were married in the Morden M. B. church on July 17. Rev. F. H. Friesen officiated, assisted by Rev. C. W. Loewen and Rev. D. D. Derksen.

Mr. John Pauls served with two numbers in song. Mrs. Olga Friesen was the organist.

After a wedding trip to British Columbia, Mr. and Mrs. Reimer will reside at Morden, where both of them have joined the teaching staff.

Enns — Wiebe

Miss Ruth Wiebe, daughter of Rev. and Mrs. Joe Wiebe of Steinbach, Manitoba, and Mr. Waldo Enns, son of Mrs. George Enns, also of Steinbach, were married in the Steinbach M. B. church on July 9.

Rev. Joe Wiebe, father of the bride, officiated. The young couple resides in Winnipeg.

Belgian Complaint

The Belgian government charged Congo Information Minister Anicet Kashamura with incitement to murder.

Premier Gaston Eyskens announced Belgium will file a complaint with the United Nations over

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a speech Kashamura made Tuesday night on the Leopoldville radio.

Kashamura was quoted as telling native audiences that during the 80 years the Belgians had been in the Congo they exterminated 15,000,000 Africans.

Crop Destroyers

Rome (AP).—Rats, insects and fungi destroy 10 per cent of the total world cereal grain production annually, the Food and Agriculture Organization reports. The UN agency estimates the lost crops, about 75,000,000 tons, would feed 225,000,000 people for a year.

B. C. Private Hospital Dedicated

Large crowds attended Sunday's dedication of the new private hospital of Mennonite Benevolent Society on Marshall road, adjacent to the Menno home for the aged. The new hospital has a capacity of 52 beds.

The hospital will care "for those who need help more than others" Rev. George Peters, president of the society, told the large crowd in reporting on the society's work. It opened the home for the aged in 1954, and in 1956 constructed an addition which increased the capacity to 45.

The Society has expended \$105,000 in providing the new hospital building, and is still carrying a loan of approximately \$75,000 on it.

The hospital will be open for "everyone, regardless of church or race," he declared.

Dedication was by Rev. Aron

Janzen, secretary of the society. H. Hildebrandt is treasurer.

Warm congratulations were voiced by Reeve H. A. McDonald of Matsqui. Contributions of the Mennonite churches of the district to educational facilities and care for the sick and aged have been outstanding, Reeve McDonald declared.

"Frankly," the reeve told the large crowd, "I do not know how

you do it. It is an honor to be your reeve."

Congratulations of the provincial department of health and welfare were voiced by Thos. Anderson.

The crowd sat under the shade trees between the private hospital and the home for the aged during the dedication service, and following the turning of the key of the main door by Director Nick Braun, the building was thrown open for inspection.



Accepted into the Canadian Conference of Mennonites at a special ceremony were three new churches. Representing the churches were Edgar Epp, who has served the Regina Mennonite Church for the past year, Ben Fast, pastor of the Pleasant Hill, Saskatoon church and Menno Ediger, pastor of the Copper Cliff, Ontario, Mennonite Church. Rev. J. M. Pauls, moderator of the Conference is seen extending the hand of welcome on behalf of the Conference.



Pictured are some of the members of the Board of Education and Publication, l. to r.: H. H. Neufeld, Chilliwack, B. C.; H. T. Klassen, St. Vital, Man.; Peter Dirks, Virgil, Ontario; J. J. Sawatzky, Calgary; W. W. Dick, Toronto; David Schroeder, Edward Enns, Rosthern, and Abe Neufeld, Swift Current. — Rev. Schroeder is the chairman of the Board and Rev. H. T. Klassen led the service in which the Living Faith Graded Sunday School series was dedicated for use in Canada at the Canadian Mennonite Conference held in Steinbach on July 5.

Some Aspects of Change Among Mennonites

Harry Loewen, Winnipeg, Man.

(Continued from last issue)

Progress in Education

In the field of education the Mennonites have experienced a minor revolution. The contrast between the early beginnings of education in Russia and the present status is beyond all compare. At that time anyone who could reasonably well read and write was accepted as teacher, provided he could accomplish the task of teaching on the side line. The curriculum consisted of the four R's — reading, 'riting, 'rithmetic and religion. The primary aim of this elementary education was to perpetuate the German language and to indoctrinate the younger generation in the "faith of the fathers." With Johannes Cornies as leader and Tobias Voth as teacher, the educational system improved considerably. Attendance became compulsory and only trained teachers were hired. Yet many Mennonites began to voice their opinion against "much learning" and the pietism of Tobias Voth. As a result this able teacher was forced to leave (P. M. Friesen).

When the Russian Tsar sought to russianize the foreign elements in his country, many Mennonites migrated to the New World. Wherever they settled, schools sprang up like mushrooms. Today church sponsored high schools and colleges dot the map of countries where Mennonites dwell. The need for church workers also called the Bible Schools into existence. Although the Mennonite Brethren have not distinguished themselves in the past as educators, they led the way in this venture. The Winkler Bible School and others in Canada, were probably based on the Bible School of Tschangrow, Russia. It is regrettable that these most important institutions tend to give way to the more secular schools. Secularism like materialism seems to take the predominance in our brotherhood. Yet an attempt is being made to offer a good secular training in a Christian environment. The purpose of all these schools is to preserve and to promote our Mennonite Christian heritage.

Change in Language.

Closely related to education is the language problem. Most of the immigrants who came to North America were German-speaking. It was natural therefore to establish their worship services in that language. However, this was soon to change in an English-speaking environment. World War I forced the change in many parts of the United States to its ultimate, because of the severe stigma placed upon the German language. Many congrega-

tions shifted hastily to the English language in their main worship service.

Although the Mennonites in Canada have been slower in this respect, the forces that push for change are evident there as well. The fear of loss of the German, has led to the organization of an inter-group Mennonite organization in Manitoba for the retention of this language. This may be a sign that the forces working for a change are more powerful than appears on the surface. The alienation of some young people from our brotherhood, the cultural and spiritual impoverishment of those who have no adequate knowledge of the German language, the exclusive use of the Low German dialect in the home, the restricted outreach because of language barriers, and the feeling of inferiority on the part of some young people, may be among some of the forces that push for a change in language (cf. Menn. Encyclop. II, 221-22).

Changes Affect Church Life.

All of these cultural and religious changes (and there are many more) have left deep imprints on Mennonite church life. A change in form not necessarily has to bring about a change in essence. It is even possible, as some Mennonite groups have demonstrated, to retain the shell and lose the content. Yet it is also true, sad to say, that external and internal changes often go hand in hand. The Anabaptists and several Mennonite groups till recent times avoided all outward show and pomp; the emphasis was on deep spirituality and nonconformity. If outward imitation and conformity are indications of the inner life, we should deeply be concerned about many of our Mennonite members. That there is a tendency among some of the Mennonites to adapt themselves to the world, no one would want to deny.

For the early Mennonites religion was inseparable from their everyday life; today there is a tendency to separate religion from ones occupation; a so-called "business ethic" is increasingly invading the Mennonite ranks. The Anabaptists placed all their emphasis on a personal experience of faith; today tradition, legalism and dead religiosity often replace their lofty ideal. The old foundation and the first confession are still there, but our spiritual life has undergone impoverishment. The Anabaptists did not rely on ministers to fulfill the great task of missions; all of them were accused by their enemies of preaching and testifying on street corners, in fields and in houses. Today our mission work is done through "proper channels,"

and most members are satisfied when they have contributed a dollar to this "worthy cause." The fact that Mennonite ministers and workers are diligently kept on a subsistence level while most of the members live in abundance, is proof enough that our sense of sacrifice is vanishing.

But there is also a more optimistic note concerning the changes in Mennonitism. Our adaptation to the culture of a country, and the change from the German to the English language—although this closes some doors to certain minority groups—are opening new fields of missionary endeavor. The movement to the cities with its changing occupation, brings the Mennonites in contact with other people on whom they can exert their influence. Our intensive educational programme and the general drive for education among the Mennonites, are giving our brotherhood men and women who are able to assume leadership in our conference and in the world at large.

(Conclusion)

Manitoba's 90th Birthday

It was 90 years ago—on July 15, 1870—that a minute territory in the centre of the continent was incorporated as the fifth province

of the three-year-old Dominion of Canada. Manitoba had entered Confederation.

At Louis Riel's suggestion the name of the province was to be Manitoba—the "spirit strait" of the Crees, the "lake of the prairies" of the Assiniboines. In the House of Commons at Ottawa one speaker said the name meant "the God that speaks."

Besides being minute in size, Manitoba was also small in population. There were 11,405 persons in the area in 1870 — whites, French-speaking people of mixed blood and English-speaking people of mixed blood. Today the area has grown to 251,000 square miles and 892,000 people live here.

Winnipeg on July 15, 1870 was a village near the fork of the Red and Assiniboine Rivers. Its population was 215.

Since those early days of settlement hundreds of thousands have come from practically every country in Europe.

It would seem a fair statement to say the province has come a long way from that day in 1612 when Sir Thomas Button explored the coast of Hudson Bay, thereby becoming the first white man to set foot in Manitoba.

—By Pat Clayton
from "Winnipeg Free Press."

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| Big Brother. Raymond H. Belton. 58 pages. 60¢ | Coals of Fire. Elizabeth Hershberger Bauman. 127 pp. \$2.00 |
| Sally and the Red Convertible. Claire Lynn. 95 pages. 75¢ | Ten of a Kind. Edna Beiler. 106 pages. \$1.50 |
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| Under New Management. Raymond H. Belton. 96 pp. .. 90¢ | 159 Kelvin St., Winnipeg 5, Man. |

What are the Objectives of a Christian School Education

By J. A. Kroeker, Winnipeg.

In the July 1 issue of the "Mennonite Observer" we had an excellent article by Dr. H. T. Huebert on the theme, "What are the Objectives of Public School Education?" In sequence to the above named article I would like to point out a few objectives of a Christian School Education.

The public school ideal falls short of the kind of education required by Christian civilization and we must work to improve it. I would like to recall the anxiety expressed in an open letter with regard to secularism of our public schools by the spiritual leader of the Anglican Church in Manitoba, published in our press a few months ago.

The Archbishop described the Christian ideal as embracing the intelligence, heart, sensibility, morality, social and individual life, in accordance with the examples and doctrine of Jesus Christ.

Religious exercises and religious teaching play only a small role in this effort in Manitoba by 7,000 persons at a cost of over \$50,000,000 yearly.

Lecomte de Novy states in his book "Human Destiny" to the effect that where intelligence alone is cultivated to the exclusion of morality and Christian tradition . . . our civilization will disappear.

As a step toward making these ideas more real to our children, we sacrifice our time and money organizing Christian schools.

While recognizing the contribution of public schools and wanting to assure their future we still believe that the obligation of education being not only at the state, but also of the parents. We Christian parents believe that education that teaches of creation while ignoring the Creator is incomplete and therefore we give our complete support to the Christian or separate (private) school.

That these schools fill a real need is seen in the fact, that they are growing so fast, that their supporters are unable to keep up with the demand.

There are mainly three famous educators who are exponents of religious education in public schools for proper responsibility in character formation of the children. They are Horace Mann, William T. Harris and John Damey, but they do not have a common view as to what this entails.

We know well that many of the teachers are agnostics, others atheistic, so at best their religious teaching becomes a moralistic one.

Objectives of our secular education has been culture; discipline of the mind; knowledge of facts; growth and training of the inborn powers of the individual in the

course of his development. But these goals are only partial.

Education to our churches' view should not be only man-centered ("be successful") nor state-centered ("be good citizen") but Christ-centered. A Christian education should minister to the needs of body, mind and spirit for time and eternity, it must partake of both the human and divine.

The first task of our Christian schools, therefore, is to teach those fundamental subjects which every one must know in order to be a useful member of society. But such useful subjects are means and not ends. The end is the particular pattern of life according to which we as Christians as a whole endeavor to live, a life the ideal of which is modeled after the ways of the Kingdom of God and not after the ways of the world. We try to live the way of our forefathers, who were a "peculiar people," although their way of living is subject to constant revision under the inspiration of the Spirit of Truth. In the past we were known for moderation in dress, speech and deportment (simplicity). Through regenerated and dedicated teachers, concerned not only about the intellectual but also about the spiritual needs of their students, we try to impart a religiously guarded education. Through chapel services we develop a fellowship, that makes them conversant with the fellowship the way we have it in our churches. We give them a sense of belonging to our church. We inform them of our discipline of non-violence.

The world criticizes the Christian separate schools on the basis of plurality of religions. Let's not heed these letters to the press, that demand conformity. There is also richness in diversity. We are not apposed to public school education. We pay our full share of taxes to support these schools, so we lighten the burden of our public treasury, by supporting ourselves—our separate schools. We should not hesitate to cooperate with other churches, asking provincial financial aid in support of these Christian schools. This aid would be only a drop in the bucket, comparing it with the sum of \$250 million being spent on public schools in the province.

M. B. Bible College

Good Enrollment Prospect for Next Year.

To date 91 students have indicated their desire to attend the Mennonite Brethren Bible College for the coming school year. This figure is considerably higher than that for the same time of the previous year. According to the of-

fice, housing facilities are fast being requisitioned and added facilities are being sought. Every effort is being made to find accommodation for all the students desiring to enroll.

Instructor at Summer Schools.

Rev. J. J. Toews and Rev. H. R. Baerg have completed their studies at the Southwestern Theological Seminary in Fort Worth. Both studied in the field of Religious Education.

Rev. and Mrs. Baerg and children proceeded to California and British Columbia to visit relatives and friends. Rev. J. J. Toews will be conducting revival meetings at La Glace, Alta., Glenbush, Sask., Gem, Alta., and Main Centre, Sask.

President Toews is studying at the University of Minnesota in preparation for his Ph.D. comprehensive examinations in history. He has completed his language exams for the degree. Mr. Victor Martens is doing graduate work in voice working towards an M.A. degree at the University of Minnesota. Mr. Peter Klassen, who is returning to the campus after several years of absence, is also working towards his M.A. in music at the University of Minnesota.

Ewert writes Masters Dissertation.

Rev. David Ewert is completing his Master's thesis this summer. The topic of his dissertation is "The Christology of the Apocalypse." After completing this work he will receive the Master of Theology degree at Luther Theological Seminary in St. Paul.

Mr. Ewert received his B.A. degree at the University of British Columbia and the M.A. in Biblical Literature from Wheaton College.

College Board elected at Conference.

A change in the Constitution was made at the 50th Annual Conference of the Canadian Mennonite Brethren Churches which made provision for eleven members on the College board. The amendment allows each district one Board member for every 2,000 members or fraction thereof. British Columbia and Manitoba will have three members on the Board, Ontario two and the other districts each one. The following members now serve on the Board: B. C.—Herman Voth, William Neufeld, Rudy Janzen; Alberta—Alexander Neumann; N. Saskatchewan—Henry Baerg; S. Saskatchewan—Ed. Lautermilch; Manitoba—J. H. Quiring, chairman, C. A. De-Fehr, treasurer, Heinrich Regehr; Ontario—Peter Dick, Henry Warkentin.

Young Rockefeller Becomes Seminary Student

Steven Rockefeller, a son of Governor Rockefeller of New York, has enrolled for the fall term at the Union Theological Seminary as an unclassified student. Dr. Robert J.

Handy, director of students and chairman of admissions at the seminary, said recently that Mr. Rockefeller was "thinking seriously of becoming a minister." He said that as an unclassified student Mr. Rockefeller would not be studying toward a Bachelor of Divinity degree, but that he would be eligible to transfer to the three-year program leading to the degree. Mr. Rockefeller, 24 years old, graduated from Princeton in 1958. He married Anne Marie Rasmussen of Norway last August 22. Union Theological Seminary is an interdenominational Protestant seminary. The Rockefellerers are Baptists.

Resolution Regarding "Degree Mills"

The National Association of Evangelicals has adopted a resolution asking all of its official publications to avoid using titles which any individual may have gotten from a "degree mill." The resolution "unequivocally condemns the traffic in bogus degrees, particularly in the field of Biblical and theological education and calls upon all evangelical believers and groups to have no part by patronage, benefit or identification with fraudulent schools and their bogus degrees."

International Youth Meeting Urges New Approach

In Berlin an international meeting of Christian youth has discussed ways of changing the church's approach to youth and outsiders. It held that the church is necessary to the sense of "belonging and the longing of youth to believe." However, it was felt that the church has not been effective in reaching people through its present structures.

In an effort to overcome this weakness a plan of "pioneering projects with small groups and clubs to try to reach (youth) where they are" was surveyed. It was no attempt to break away from the church, but rather an effort to see that the church becomes more effective through changes in the present structure. The laymen at the conference were especially disturbed about being considered annexes to the work of the pastor. The young people made it clear they believe lay-leaders have "a real pastoral job in living and working alongside the people."

Bishop Metzler Served 25 Years

On July 1 Bishop A. J. Metzler completed 25 years of service as manager, and later Publishing Agent, at the Mennonite Publishing House, Scottsdale, Pa. At the weekly workers meeting of the publishing house, words of appreciation for Bishop Metzler's service were expressed by Executive Editor Ellrose Zook.



Just before entering the water, here are baptismal candidates and Brother and Sister J. H. Franz, missionaries, at the right.

Chulupies Baptized

(Continued from page 1-4)

In the afternoon Brother J. H. Franz presented a message and then we observed the Lord's Supper. This was followed by a prayer meeting in which perhaps all the new members and some of the old members took part.

By the time we gathered for our

evening service, our guests had left us and we were the same group as usual. But we were not quite the same. Our church here which numbered 29 members had been strengthened by 42 new members. Among these were our first seven young people. "And ye shall be witnesses unto me" (Acts 1:8).

Camp Arnes

Arnes, Manitoba. — Teen Age Camp at Arnes was a success. The Lord spoke in plain terms to us. In Bible study we pondered the positive truths of Philipians. Knowing that abiding fruit depends upon the continued willingness of each young person, we nonetheless believe that a little more light has been brought to some minds. It is really rewarding to see that the gospel of Christ need not be proclaimed with threats, horror stories and emotional pressures, but that to thinking minds the gospel makes a sane and level-headed offer.

Teen Camp was a revelation. Many people believe that the younger generation is largely indifferent. This is not so. The counsellors found that a hidden hunger pains many hearts. And may God give us more such times

where the young people find that they can discuss their greater problems on the basis of the principles and person found in the Bible. It seems that we are often too busy to discuss ultimate values, but here the campers had time and heartening was the response.

Other aspects were not too encouraging. It is frightening to think that many years of religious instruction have not communicated the realities of salvation and following Christ in a comprehensible manner. We are convinced that basic teaching and more teaching is the answer as well as the prime need today. More discussion of the drama of Bible occurrences, or the minute dwelling upon the question: Why did the young man run to see Christ instead of walking will not mean too much for a living Christian-

ity. The sermons from our pulpit and the deliberations in Sunday School have missed those people whom we should be most desirous to reach. It might do the preachers and teachers of our churches good to hear the outlandish concepts the young people have of being saved, baptism and discipleship. How can anyone be a follower of Christ if he has not a knowledge of the issues of faith?

Some Teens live their Christian life by feeling. But after they have been aroused life often remains unchanged. Camp is not a pressure machine. The counsellors presented the truth realistically and relied upon the mind of the camper rather than the emotion. But one insight at camp or elsewhere is not enough. It demands further help. But we find that there are homes that have no Bible study and little evidence of a Bible centered life. The church still preaches in four syllable words while the young person often has difficulty with the simplest of them. Helping them means to communicate, which will mean doing away with difficulties and making every effort and using the best methods to teach Bible truths. It is time that we not only edify ourselves, but that we also make disciples. We bear the responsibility of making the future church liberal or Biblical.

The possibilities among our young people are great. Where are the laymen who will send good literature, make evening calls and tap the young chap on the shoulder? Man to man evangelism could prove to be the means of giving to our young friends what we owe them from the Lord.

—Jake Dueck.

Ford's Grandson Head of Auto Firm

Detroit, Mich. — Henry Ford II, as did his auto pioneer grandfather, now stands alone as the boss of the Ford Motor Company.

At 42, the grandson of the company's founder is one of the youngest men in the United States to be holding major control in huge industry.

The resignation of Ernest R. Breech as company board chairman led to this. Ford, president, also took over the board chairmanship.

Breech, 63, said he was leaving the Ford chairmanship in order to make room for younger blood. He

said he had been considering the move for some time.

The Breech resignation broke up the Ford company's two-man executive combination which had been credited with putting the big auto firm back on firm footing after troubles in the 1940s.

Ford's 75-cent dividend was the highest since the company became public in 1956 with its first stock sale.

ON THE HORIZON

Every Sunday. — German School Program of Manitoba Mennonite Schools over radio station CFAM from 6:30 to 7:00 p.m. (CST).

July 29-31. — Manitoba M. B. Sunday School Convention at Camp Arnes for all Sunday school workers, beginning July 29 at 8 p.m. (D.S.T.) Rev. A. P. Regier will speak on new Junior and Intermediate Sunday School Material.

August 1-7. — Family Camp at Arnes.

August 7. — Clearbrook M. B. Bible Institute Rally to be held at Clearbrook, B.C. at 2:30 p.m. for all friends, alumnae, ex-students and prospective students.

August 10-19. — Mission Camp at Arnes.

August 14. — A reunion of all who have been Pniel students, teachers or board members (as well as wives or husbands of same) is to take place at the Winkler Bible Camp (Burwalde) at 2 p.m. (CST)

August 17-21 — Annual Evangelical Mennonite Brethren conference in Grace church, Abbotsford, B.C.

August 19-21. — Youth Camp at Arnes.

August 22 - Sept. 5. — Open House Camping at Arnes.

October 22-25. — The M.B. Pacific District Conference is to take place in the Dinuba M.B. church, California.

November 10 and 11. — The United States M.B. Conference is to be held in the Shafter M.B. church.

November 13-16. — The General North American M.B. Conference is to be held in the Reedley M.B. church, California.

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