

Mennonite Observer

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

I Cor. 2:2

★
YOUR CHRISTIAN
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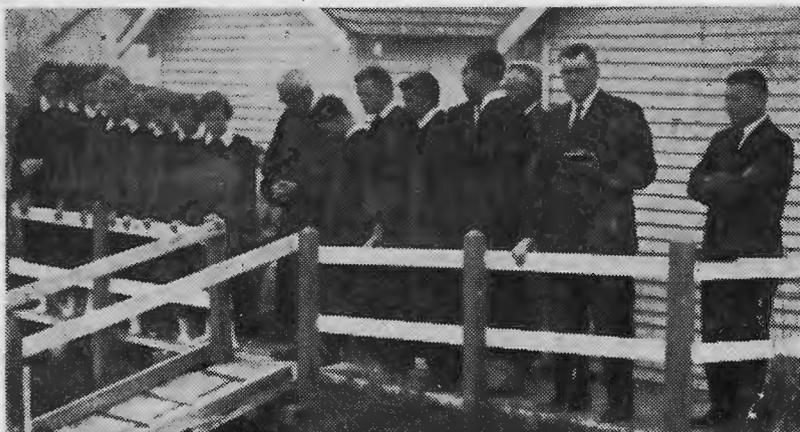
The Christian Press, Ltd., Winnipeg, Manitoba

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13 Added to Coaldale M.B. Church



BAPTISM AT COALDALLE — September 28th was the date of the Coaldale M. B. church's second baptismal service this summer. Thirteen young people were baptized by Rev. J. J. Siemens. Pictured, from left to right, are Katherine Enns, Betty Heidebrecht, Agnes Schmidt, Elsie Kopp (hidden), Elsie Voth, Martha Goertz, Susan Quapp, Elfrieda Pankratz, Eleanor Kroeker, Rev. Siemens, Wilfred Richert, Orlando Martens, Dave Knelsen, Henry Hubert, Rev. D. Pankratz, and Rev. H. Nikkel.



Rev. D. J. Pankratz and baptismal candidates seen on this photo.

Instructors to Speak at Centennial

Three of the instructors of the College will serve as speakers at the Centennial services at Reedley, November 13. Mr. J. A. Toews will speak in the morning stressing the historical background of the church. Mr. J. J. Toews will speak in German in the afternoon and Mr. Frank C. Peters in the evening. The topics in the afternoon will stress the current responsibility of the church and the evening service has been set aside for a look into the future. Dr. A. H. Unruh, founder of the M.B. Bible College, will also speak at the afternoon service.

Eden Christian College Begins With 144 Students

Niagara-on-the-Lake, Ont. — Eden Christian College began its

16th year of instruction with an enrollment of 144 students. According to grades the figures are as follows: Grade 12—31, Grade 11—31, Grade 10—38, Grade 9—45. The teachers of the college are Mr. George Wichert, Mr. Peter J. Dick, Mr. Henry Esau, Mr. Paul Wiebe, Mr. Howard Fast, and Mr. Rudy Bartel, principal. The enrollment of this year indicates a slight increase over last year's enrollment.

Especially encouraging to the friends of the school was the presence of a large audience for the opening exercises on Sunday, September 11. The students, under the direction of Mr. Peter Dick and Mr. Henry Esau served with several numbers in song. The message on Christian education was delivered by Rev. J. G. Baerg, pastor of the Virgil Mennonite Brethren Church.

With the prayers and moral support of the many friends of the

school we are confident that God will give us a successful year.

On behalf of the faculty
Rudy Bartel

My Visit at the Assembly of the United Nations

By Rev. C. C. Penner, Winnipeg.
The assistance of influential authorities in Winnipeg and the permission of the manager of the Christian Press made it possible for

me to attend the General Assembly of the United Nations on September 22 and 23.

Before the first session began, which I was privileged to attend, I wished that I could have led the great international political assembly in a hearty word of prayer. There is a special prayer room in the building of the UN, but it is very small in comparison to the huge structure in which it is found.

(Continued on page 9-4)

Foundation Stones of a Good Sunday School

By Dr. W. Warren Filkin, Jr.,
Professor - Northern Seminary

Is there any way by which one may be sure that his Sunday School will grow? Is there any way in which he may be sure that the school will be on a solid footing? I mention these ten foundation stones of a good Sunday School. These are not the only foundation stones, of course, but they are ten important ones.

A Good Sunday School will be a Church-Related School

This is easy to say but the idea was not always as readily accepted as it is today. You recall that Robert Raikes started the first Sunday School in Gloucester, England, to ameliorate the unhappy state of children who worked in factories through the week. When he heard them running the streets and using foul language on Sunday, he sought to do something for them. So for these children, he started a Sunday School which ran

Sunday morning and afternoon. The curriculum was adapted to the need. It included reading and writing and also some Bible. Raikes was a journalist and used his facilities to publicize his work. From here the idea took fire and spread through England and the colonies.

You will note that the Sunday School started outside the church. For years it was not welcome in the church. When it finally got inside the churches, it frequently was a law unto itself. In Norwick Town, Connecticut, a Miss Lathrop gathered children in the gallery of her church after the morning service. The aged pastor drove her out, shouting abuse at her for desecrating the house of God on the Lord's Day. Next Sunday, he found them seated outside on the church steps. "You imps of Satan," he shouted, "you are always doing the devil's work."

In New England Lyman Beecher shocked his people by getting them

(Continued on page 10-2)

M. B. Centennial Conference at Reedley, Calif.

To the Members of the Mennonite Brethren and the Krimmer Mennonite Brethren Conferences!

Greetings with Galatians 1:3: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ."

The Mennonite Brethren Church of Reedley, Calif., herewith extends a special invitation to all the members of the Mennonite Brethren and the Krimmer Mennonite Brethren Conferences to attend the Centennial Conference in Reedley, November 13 through 16.

Special centennial services will be held on Sunday in three auditoriums in Reedley. One of these services will be conducted in the German language. The conference sessions will begin Monday morning, November 14, at 9:00 a.m.

With the help of our neighboring churches, we feel that we will be able to take care of all the delegates and conference guests.

We invite you to remember this great conference and our church in prayer.

On behalf of the church,
the pastors, Dan Friesen and H. L. Janzen

EDITORIAL

Back to God in Education

They have taken away my Lord. This is the just complaint which every truly God-fearing Christian must make concerning secularized instruction. The secularism of the schools has dismissed God from His world. It has banished the Creator from creation. It has disowned the Lord of all. What "the fool has said in his heart" is now by implication proclaimed from the educational housetops.

Let those who name the name of Christ awaken to the full meaning of this. By ignoring God in education at least two devastating consequences are inevitable: education is undermined and God is dishonoured.

Deprive education of its vertical relation to God and we deprive it of its fundamental educative character.

If a man is a fool who says in his heart there is no God, what must we say of a school which implicitly, if not explicitly, teaches that there is no God?

The soul of education is the education of the soul. But what must we say of an education that denies the very existence of the soul?

Imparting education without basing it upon religion is like sharpening tools without giving directions as to their use. Worse than that, given a depraved human nature, education without religion is education seeking its own depraved level unhindered. Education without God is an engine without a governor. Worse than that, due to man's fallen state, education without God is an engine in reverse. "Without religious motive," says Wyatt Brown, "any education is adding power to irresponsibility."

If we adhere to the Biblical principle of education and make the fear of the Lord the beginning, the chief part, of knowledge, blessings will extend not only to the field of education but also to the fields for which education prepares. On the other hand, if we remove our Lord from the scene of educational endeavor—and thereby remove "the fear of the Lord"—we undermine education in its most vital and vitalizing aspect.

The truth of these statements appears self-evident to every one who is at all conversant with the apostatizing tendency in modern churches and with the demoralizing tendency in our nation as this is set forth in the ever-increasing figures of juvenile delinquency, crime, lawlessness, divorce, and in the general moral breakdown of modern social life.

An education without God dishonours God.

If there is anything Bible believers hold high it is the honor of our God. Our God is a jealous God. He will not brook our disowning Him in any field of endeavor—and least of all in the field of education, which is basic and formative to all other fields.

Shall we confess on the Lord's day that the glory of God is the chief end of man and during the next five days send our children to an institution which prepares them only for the present life?

The Word of God tells us that "whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God." If the daily, physical eating and drinking of our children should be to the glory of God, should their mental and spiritual eating be less to His glory?

We contend, do we not, that our Christian life must proceed from true faith, must be in accord with the law of God, and must be to His glory—and it must not be founded on human spun theories of life? If the life of our children should be thus, should their preparation for life consist of daily instruction which does not proceed from faith, which is not in accord with the law of God, and is not to His glory, but which is founded on the false theories of evolutionary thinking?

Not only is well-being of our children concerned, not only do the future orthodoxy of our church and the moral integrity of our civic life hang in the balance, but the honor and glory of our God is also at stake.

Most assuredly, an educational system divorced from religion is a maladjustment of the first magnitude.

As go the schools so goes a nation. Secularize the schools and we paganize a nation. Believers who pray for a revival but who do not promote the Christian school cause in their midst remind one of the man James speaks of when he says, "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?" (James 2:14-17) On the other hand, he who promotes a back to God movement in educa-

tion promotes a most fundamental back to God movement in the nation. And he who promotes such a basic back to God movement in a nation promotes a return to basic national prosperity.

"Blessed is the nation whose God is the Lord" (Ps. 33:12).
By National Union of Christian Schools, Chicago, Ill.

DEVOTIONAL

Factors Which Make a Happy Christian Home

(John 2:1-11)

By Rev. G. B. F. Hallock, D.D.

The family is fundamental in human society. It is the original source of authority, government, morality and religion. There the church was organized. There human government was instituted. There marriage was solemnized. Without family ties, family government and discipline, family virtue and piety, the church could not exist, and society would soon relapse into barbarism and fall to pieces.

The Christian home is therefore under God the hope of the world. Everything that is good in church or society is first planned and tended, shielded and nurtured in good homes. The church must look for its spring and source, its fountain head, in the spiritual life of Christian homes. Why should we not expect the Christian home, as in former days, to be the nursery of true piety, where religious principles shall root themselves deeply in the hearts of parents and children alike? Why should we not definitely expect that the genius and temper and spirit of the home shall be such as to foster the fear of the Lord which is the beginning of wisdom? And why not plan and purpose that our homes shall be so hedged about, fenced and safeguarded against the influence and contagion of the world, that they shall be places in which Christ himself shall abide, filling them with the aroma of his presence and the atmosphere of his love?

Christian homes are happy homes. They should be, for they are rallying places of the affections. Besides, there are factors which rightly employed will surely make them blessed and happy.

One supreme factor is fellowship with God. Abraham was called "the friend of God." And of him God said, "I know him, that he will command his children and his household after him." Abraham's home was a central temple. He and his household built home altars and worshipped there. The dwellers in the home knew God and God knew them. They felt safe and happy in this consciousness.

Another factor in home happiness is intimacy with children. And children are great teachers as well as great learners. For centuries the church has been an increasing institution, holding before itself the task of instructing childhood and inspiring maturity with its truths. But great as is the church, we may well face the fact that it

is not the main place where religion is learned. The primary institution both for teaching and practicing religion has been, is now, and ever shall remain in the home. A large part of religion is learned by practice, not from theory. Children learn to walk by walking. They learn to work by working. And they learn religion by practicing religion. The primary place where it is thus learned is in the home. Religion is not so much taught as caught. It is largely a home contagion.

The home is fundamental moreover because it begins its contacts with childhood so early in life. This is universally recognized, and is crucial. It is so also because the contacts with any given child are so continuous. They are not often interrupted by removal from one place to another. They are not interrupted by stress of sickness. On the contrary, sickness usually increases the affectionate contacts of the home. Then, too, the home opportunity is great because it has more time at its disposal—more than church, Sunday school and day school. A further important factor is that parents have a relationship to the child that no one else can get. Particularly is this true in the early and formative years. Parents start with an affectionate attitude of confidence on the part of their children. To the average child father and mother are hero and heroine in his or her regard.

A further great means to both acquaintance with God and family

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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.

fellowship is the household altar. Nothing is, or can be, more important than the establishment and maintenance of family worship. Gather daily for Scripture reading, affectionate Christian converse and a brief prayer. Grace at table should, of course, have its place at every meal.

The restoration of family worship in our homes would do much to bring back our lost or obscured ideals, strengthen home ties, increase interest in and knowledge of God's Word, and bring about faithfulness to the church and zeal in Christ's cause. It could not fail to help build noble character in the lives of men and women and boys and girls, who make up our homes, thereby creating better citizens. In the final analysis Christianity is the most enduring basis of true citizenship. In a word, the family altar makes better homes, and better homes help to make a better world.

Think how superior this is to the modern home now so much in vogue. There is a typical story of a modern girl who said to a real estate agent seeking to sell her a house: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and married in a church. I live out of the delicatessen and paper bags. I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies. And when I die I will be buried from the undertaker's. All I need is a garage!"

How far all that is from any true conception of a home! How far also from any realization of the blessings and the happiness which home was intended to bring!

How and when does worship in the home begin? Bring this picture to your mind. It is the evening of the wedding day. A new home has been created on this day. The two are united not alone by their affection for each other, but by love to God and the desire to serve Him. It is to be a Christian home. Both have expected and desired such a home. How do they begin the family altar? Let there be no embarrassment, but perfect frankness. They sit down and read together a passage as this: "And there was a marriage at Cana of Galilee . . . and Jesus was bidden" (Jn 2:1-11). Then, bowing together in prayer, they tell God how happy they are, how eager for his presence, and how they want the Saviour to be an abiding Guest in their home. They humbly ask him to bless them with his help and favor through the whole of their journey to life's end.

A large proportion of young people have this purpose in mind. Let them not defer it, or neglect it. Too many put off from day to day their commencement of family worship. They thereby miss or postpone one of the sweetest means of creating a happy, influential Christian home.

It has been well said, "The

Baptismal Service at Gem, Alberta



Left to right: Gerhard Plett, Rev. H. H. Siemens, church leader, Alex. Rogalsky, Lorena Rogalsky, Esther Warkentin, Edna Dueck, Selma Dechant, Vera Wall, Rev. J. P. Doerksen, Frieda Warkentin, Gerhard Siemens and Heinrich Plett.

Ten young people were baptized and received as M.B. church members at Gem Alberta on September 4. Rev. J. P. Doerksen performed the baptismal rite. Two messages were presented, one by Rev. H. H.

Siemens, our leader, and the other by Rev. J. P. Doerksen.

In the evening we observed the Lord's Supper. The entire day proved to be a blessing to the entire Church.

sweetest type of heaven is the home." Another declares, "Of all the forms of worship, none seems more beautiful than that which is seen around the family altar." An eminent New England writer says, "As I look back upon my boyhood days in my home, the most distinct powerful influence radiated from the all-pervading religious atmosphere of some form of family prayer."

Brief News

Rev. A. Paetkau, leader of the Mennonite Church of Gem, Alberta, past on to be with the Lord on September 15. Being afflicted with cancer Rev. Paetkau's suffering lasted a long time and it was also severe. Funeral services were held on September 18.

Mr. Julius Friesen, 66, of 605 Maryland Street, Winnipeg, passed away on September 15. Funeral services were held from the Sargent Mennonite Church on September 19.

Mennonite pioneers born in Russia or other European countries are slowly passing from the American scene. At Mt. Lake, Minn., the 94-year-old Dietrich Stoesz died September 3. Funeral services were held at the Evangelical Mennonite Brethren Church.

A four-day missionary conference took place in the First Mennonite Brethren Church of Wichita, Kan.,

beginning Sept. 21 and continuing through Sept. 25. Rev. Hugo Jantz and John A. Wiebe were the conference speakers. Pastor of the church is Victor E. Becker.

Henderson, Nebraska, congregations had a series of combined services September 18 to 25. The speaker was Rev. B. J. Braun, president of Mennonite Brethren Biblical Seminary, Fresno, Calif.

The Dinuba, California First Mennonite church bulletin listed the following figures concerning church giving: number of contributors, 238; 0-\$10, 65; \$10-\$25, 86; \$25-\$50, 86; \$5-\$100, 46; \$100-\$200, 13; \$200 and over, 9.

California, according to the 1960 census, is second largest state in the U.S.A. with a population of 15,650,000.

In Grace Bible Institute there are more than 300 day students enrolled for the current semester.

A new \$160,000 home for aged is planned for the Inman, Kansas, community.

Amishmen jailed. Three Amishmen must spend the next three years in prison for refusing to enter military service. A judge had given them the option of working in a state hospital.

Mennoblatt reports that Gerhard Ens was the first Mennonite in Curitiba, Brazil, to purchase a television set.

Menno colony in Paraguay held its first choir festival in its more than 30-year history this past August. Bruno Epp of Abbotsford, B.C., a church worker in Paraguay, conducted a choir directors' course.

Mennoblatt reports that snow fell at Bage, Brazil on July 7. The flakes were large and heavy.

The Primavera Bruderhof of Paraguay has decided that in order to strengthen the Hutterite Colonies in Europe, 150 of their members are to be sent there to help along. This group banded together in Germany 40 years ago with seven charter members. Today there are about 1,500 members who reside on 11 Bruderhoefe in five countries.

There is much visiting and correspondence between settlers in British Honduras and the mother colonies in Mexico. Holding meetings in British Honduras recently was Rev. P. B. Loewen of Quellen colony, north of Cuauhtemoc, Mexico. Accompanying him to the Central American country was Elder H. J. Dueck.

Beginning of Jewish Year heralded. — The blowing of the Shefar—the ram's horn—in synagogues throughout the world Tuesday, night, September 20, heralded the start of the Jewish year 5721. Rosh Hashanah Eve, beginning the High Holy Days of the Jews, begins at sundown. Commemorated with prayer and meditation, the Holy Days are climaxed September 30 with Yom Kippur or the Day of Atonement, which is the most solemn of Jewish holidays.

Law Degree received—James W. Yoder, son of Mr. and Mrs. Walter Yoder of Normal, Ill., recently received a law degree from Drake University, Des Moines, Iowa, at the school's summer commencement. He received the juris doctor degree, rather than the more usual LL.B. on the basis of his high scholastic standing.

Ten Baptized at Kelowna



Baptismal Service at Kelowna, B.C. Left to right: Rev. John Klassen, Oliver, Ruthie Epp, Helen Wiebe, Marlene Sawatzky, Eleanor Wiebe, Olive Pauls and Rev. J. A. Sawatzky. (See report in previous issue page 4-4).

Great Joy at Leamington



From left to right. Front row: Sonja Bergen, Ann Stepharnoff, Carolyn Kornelson, Jean Bergman, Mrs. John Toews, Mrs. John Rosenfeld, Rev. Henry Warkentin. — Second row: Rev. David Derksen, Ed Wiebe, Bob Fast, Harold Wiens, John Toews, John Rosenfeld. Ernest Hochhalter (not shown)

Leamington, Ont. — On Sunday, September 11, the Leamington M. B. Church experienced great joy when twelve believers were baptized and received into the church. The Lord provided a sunny day for the occasion at Point Pelee National Park when they were baptized in Lake Erie by Rev. Henry Warkentin. Jake Neufeld from B.C. served with a message at the lakeshore. Those baptized were Mr. and Mrs. John Rosenfeld, Mr. and Mrs. John Toews, Jean Bergman, Carolyn Kornelson, Ann Stepharnoff,

Sonja Bergen, Ed Wiebe, Bob Fast, Bill Fast and Harold Wiens.

On the evening of the same day the new members took part in the Lord's Supper, when Rev. David Derksen spoke on I Cor. 12. The church rejoices with the new members and is thankful for the rich blessings.

A second baptismal service was held at the same place on September 18, when Ernest Hochhalter was baptized. He was later received into the fellowship of the church.

Thanksgiving and Mission Festival

Horndean, Man. — "Offer unto God thanksgiving and pay thy vows unto the Most High" (Ps. 50:14). This was part of the text Rev. Froese used for his message on giving thanks given in the English morning service of our fall festival in the Gospel Light Mission hall. For his thanksgiving message, Rev. Regehr used the text Deuteronomy 26:1-11. He dwelt on the first fruits which we are to give to God. During the afternoon service, which was dedicated to missions, Rev. Regehr first spoke in German on II Chron. 15:1-17, emphasizing that in order to do mission work self-purification and dedication to God are necessary. The English message by Rev. Froese was based on Isa. 54:2-3. The believers are exhorted to enlarge their tents.

Another feature of the annual Thanksgiving and Missionary Festival was the testimony by a missionary candidate. Miss Justina Stoesz is ready to go to Kijabe, Kenya Colony, Africa, as a laboratory technician with the Africa Inland Mission. She is the daughter of Mr. and Mrs. Henry H. Stoesz of Horndean.

The choir, under the direction of Peter Heide, rendered appropriate

numbers in song at both the morning and afternoon services.

Cleo Heinrichs

400th Anniversary of Menno Simons' Death

North Newton, Kan. — Five addresses will be given at Bethel College, from Jan. 29-31, as part of the commemoration of the 400th anniversary of Menno Simons' death and the 425th anniversary of his withdrawal from the Roman Catholic church.

Menno Simons, who joined the reformation in 1536, was instrumental in giving a large segment of the early Anabaptists leadership in their new-found faith. He proved to be such an effective leader that this group was named after him. He ministered to his scattered flock for 25 years, until his death in 1561.

These special services will be held within the framework of the Menno Simons lectureships at Bethel College. The commemoration services are an additional project which the committee has undertaken for 1961 only.

Rev. Russell Mast will preach on the topic, "Menno and the Scriptures." Dr. Cornelius Krahn will give an address on "The Life and Times of Menno Simons."

William Keeney will give two

lectures. His topics will be "Menno Simons on Faith and Reason" and "Basic Beliefs of the Dutch Anabaptists."

The final address, entitled "Menno Simons and the Twentieth Century," will be given by Dr. Vernon H. Neufeld.

160 Students at Mennonite Collegiate Institute

Gretna, Man. — Opening exercises were held at the Mennonite Collegiate Institute in Gretna on Tuesday morning, September 13, with the principal, P. J. Schaefer, in charge.

Of the six teachers on the faculty this term, three spoke briefly. P. J. Schaefer stressed the importance of the child; Gerhard Ens, the importance of the school, and John Friesen, the attitude of the student. The closing prayer was by John Epp of Homewood, member of the school board.

The enrolment stands at 160 to date. Of these, 20 students are in grade 9, 35 in grade 10, 49 in grade 11 and 56 in grade 12. Both grade 11 and 12 classes will be divided but given parallel instruction.

On the staff besides the principal are Gerhard Ens, C. P. Zacharias, H. J. Ens, Jake Letkeman and John Friesen. John Friesen is a new staff member and comes from Lena, Man. He graduated from the University of Manitoba with a Master of Science degree in chemistry and will be teaching mathematics and science in grades 11 and 12 as well as a few subjects in grades 9 and 10.

Church to Assist Congo Hospitals

A major international Protestant medical relief program for the Congo has been set up to secure drugs, medicines, and other supplies for Congo hospitals and to recruit doctors for short periods of service until the crisis has passed.

With the appointment of the Rev. Dr. Roland G. Metzger as Interim Liaison Officer for Congo relief, the work will be carried out in co-operation with Church World Service, the African Committee and the Christian Medical Council, all of the NCC; the American Medical Association, the United Nations World Health Organization and the denominations working through the International Missionary Council.

Centennial Conference Planning

Our folks at Reedley are making diligent preparations for the many delegates and guests expected for the centennial of our conference to be held November 13 to 16. About 900 delegates from the North American churches and numerous national and missionary representatives from our churches abroad

are anticipated. Plans called for the erection of a temporary building 70 by 90 feet to serve as a dining hall.

Between 5,000 and 6,000 persons are expected for the conference festival Sunday which will be devoted to a commemoration of the 100th anniversary of the beginning of the brotherhood. Simultaneous services are planned in several places.

Pre-conference board and committee sessions are scheduled for Saturday, November 12. Conference business sessions are to begin Monday morning, November 14, under the chairmanship of Brother Dan Friesen, who also serves as pastor of the host church at Reedley.

Two Mennonites Off to Europe

Mr. Allan Labun is in Germany on a teaching exchange program. Mr. Labun was born and grew up on a farm near Winkler and went to school there. He graduated from the Winkler Collegiate Institute and Bible School and attended the University of Manitoba. He is the son of Mr. and Mrs. John Labun.

Eleven Canadian Rhodes scholars, who sailed for London recently on the Empress of England, attended a farewell dinner sponsored by the Canadian Association of Rhodes Scholars. One of the scholars was Gilbert Allan Friesen, Steinbach, Man.

Russian Theological Yearbook

The first volume of a theological yearbook entitled "Studies in Theology" has been published by the Moscow Patriarchate of the Russian Orthodox Churches and other Christian confessions with present theological thought in Russia. The 1st symposium contains articles on liturgy, Bible criticism, and relations between Churches in East and West in the Middle Ages and in modern times.

Commemoration of 250th Anniversary

Lancaster, Pa. — The 250th anniversary of the founding of Lancaster county in 1710 will be commemorated in special services at the Brick Mennonite Meetinghouse, Pa., from Sept. 30 to Oct. 2.

The southeastern Pennsylvania county is today the home of more than 20,000 Mennonites and Amish, many of whom are descendants of the Swiss and Palatine immigrants who first settled the area in 1710 and the years following.

Scheduled are historical addresses by Irvin B. Horst, H. S. Bender and Ira D. Landis.

Trips are planned to points of historic interest in the county. A marker will be placed at the Hans Herr House, built in 1719, and now the oldest dwelling and church house west of Germantown.

FOREIGN MISSION NEWS

Brethren in the Congo

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). The secret of an overpowering victory rests in a life which is "born of God" and in the exercise of faith which draws from the inexhaustible resources of the eternal. The provisions for this victory are the same for our brethren in the Congo as those given to the apostolic church.

The Mennonite Brethren Church in the Congo is numerically small and experientially still in its infancy. Protestantism claims a community in the Congo which numbers nearly two million people or about 15 per cent of the population. The number of true believers, however, is considerably less than the total Protestant population. The Mennonite Brethren Church may number less than 6,000 or only a small per cent of the evangelical believers in this country which geographically constitutes the heart of the African continent.

The question is posed: Can the church of only 20,000 and the Mennonite Brethren group of only 6,000 survive with the sudden removal of the missions who were still nurturing them?

The answer is not to be sought in the circumstantial difficulties and political confusion of this hour, but in the divine spiritual provisions of the supernatural.

The Congo, more than any other part of Africa, was served by a group of evangelical missionaries. Liberalism has not found its way into the inner structure of the evangelical church in the Congo. The Bible is recognized as the Word of God and the Holy Spirit as the Comforter who "shall guide you into all the truth."

The Church in the Congo today is being tested. We cannot think for one moment that a triumphant Christ will not triumph in this situation in the Congo. The removal of some 2,000 missionaries (1,200 Americans and 250 Canadians) forces the Church to stand on its own feet and become more dependent on Christ alone. The provision of God through His Word and Spirit are sufficient for the survival, growth and maturation of the Church. The removal of the major part of the missionary staff may prove the greatest blessing for the Church. They are going to have to depend on the leadership of the Holy Spirit in a way that they have never known before.

Several brief contacts of the missionaries with our brethren in the Congo have revealed a spirit of courage, confidence and trust. Our help to them at this time rests in diligent intercessory prayer.

J. B. Toews



Photo to your left. — Recent baptismal candidates at Neustadt together with G. H. Jantzen at the left. From left to right: Frieda Mueller, Lina Stichert, Elisabeth Hesse, Erna Meyer-Walden, Frieda Mehrie and Jacob Licht.

Photo to your right. — The "Hof", compound, in which the Mennonite Brethren chapel in Neustadt is situated. The chapel is in front to the right.

The New Congregation in Neustadt Needs a Church Home

"GOD IS FAITHFUL." With these words we wish to greet all our praying friends. This we have experienced in the work here in Neustadt, Germany. For years we have believed, in a way, that the promises of God mean just what they say. We have believed that when the Lord says, "All things whatsoever ye desire when ye pray, believe that ye receive them and ye shall have them," it means a child of God, in the will of God, can pray for specific things and then receive them from the Lord irrespective of natural personal qualities, simply upon the basis of God's power and faithfulness.

Here we have tested this promise, which has meant, as in the case of Abraham, at times to "believe in hope against hope." We have given out the Word in preaching, teaching and the printed page and have persistently prayed the Lord to bless this seed, claiming His promise and thanking Him for the answer when there was yet no evidence of any victory. And the outcome? Have we been disappointed? Not at all. God has given us souls. God has worked in the hearts of individuals to take a complete stand for Him without our urging and the Lord is bringing in new individuals and families all on their own initiative who will be a definite asset to the building of a live Church. We want to pass on this word of testimony to the glory of God and we want all of you to praise God with us and "exalt his name together."

Now, every advance in the Lord's work brings some problem with it. When a child grows normally, clothes must be altered and refitted or he becomes a rather odd figure in the public eye. When an army advances, new communication lines must be constructed. When an industry grows in a healthy fashion,

plant facilities must be provided and sometimes at high cost, but it is looked upon as an investment that will pay dividends.

We are facing the same situation. Our little chapel, for which we praise God, and which has become a real place of spiritual retreat for us so often, a place of rich spiritual fellowship, is becoming rather inadequate. The place, we are told, was once a Jewish synagogue perhaps centuries ago, and later it was remodeled to serve as a horse barn, then it became a Mennonite Brethren meeting place. The stone floor has been covered with rough boards of various lengths and widths; the stone mangers were covered with lumber to provide seats, the walls were painted and the old ventilators were filled in so they would not show and so it became quite an attractive little chapel, only the smell has never quite disappeared. Such accommodations seemed quite adequate to the German people the first years after the war when most of them lived in make-shift dwellings, but today many of these people have become prosperous and are living in beautiful homes. Most of the German people are out of the dark and dingy hovels and are coming out into the sun. To persuade these people to be content with our type of place of worship situated in the back of a dark and dingy "Hof" is becoming a problem, and it is a question whether it is wise to encourage such an impression.

Often our people pray the Lord for a more attractive meeting place in a location out in the open. We have been seeking and have located several places that would be adequate; however the finances are impossible for us. Real estate in Neustadt is almost impossible to secure. Property is high and going

up in price. While the financial condition of our people has greatly improved, we must take into consideration that the buying power of the working man here is perhaps one-third to one-half of what it is in the United States and Canada. So while our people are learning to give, they are still far from able to finance a building entirely on their own. When we read of the building programs of our churches at home, we begin to compare and believe that a fraction of the funds spent there for comfort and beauty would purchase an adequate plant in which to expand the work here. We pray the Lord to give us all the vision we need to invest wisely in the building of His Church.

The Lord recently gave us the joy of baptizing our first six souls, all adults, and thus lay the foundation of a Church, so that we now have 12 baptized members of the Mennonite Brethren Church here in Neustadt. Others are definitely looking forward to taking the step. Our Sunday school is growing. The work is taking on a definite church spirit. We are thrilled with our group of young people who are also growing in quality and quantity. Our limited facilities limit further expansion. Will you join us in praises to God for the evidence of blessing upon the work and pray with us that the work might develop into a healthy and spiritual manner.

Since we will now be leaving the field for the work of teaching in the Bible school at Kalkar in northern Germany, we might wish to commend most heartily the John N. Klassens and their two children to you for your continued prayer as you think of the work here in Neustadt. These dear people are worthy of your sincerest prayers. While we leave the work in person for the present, part of our hearts will remain with the work in Neustadt.

G. H. and Mary Anne Jantzen.



THE Young Observers

Hello, Girls and Boys

It is autumn again. Our churches are having "Erntedankfest." Perhaps some of you have already celebrated it; other congregations will have a day of Thanksgiving soon. Do you enjoy the lovely display of vegetables and flowers that decorate the church on that Sunday? I am certain that you enjoy having lunch together with all your Sunday school friends.

When I was small, I enjoyed "Erntedankfest" in our small country church. To me, our church was beautiful, with the platform all decorated with wheat stalks, corn, and flowers. The choir sang especially well. The speakers came from different churches. It was truly a festive day. And I would quite understand why we should have an "Erntedankfest." We had just finished harvesting—both field and garden crops. But why should city churches have this harvest festival? Somehow every autumn I wondered how city people could be thankful for our country harvests. It just puzzled me.

Now I live in the city. We have no fields, no crops and no harvest. But now I see that we have just as much to be thankful for. And I know that we must have a Thanksgiving celebration, just as our country friends do. God has kept us and fed us. He has given us health and strength to work. He has filled our stores with enough food for all.

"The very air we breathe each day,
The food upon the board;
For health and strength we can only say
'Our thanks to Thee, O Lord.'"

Love, aunt Helen

The Glass of Plum Jelly

Anita was four years old. Every little girl who has lived four years has learned that Mother does not want her to put her fingers in food she has cooked. Anita had learned this. That is why she began to look for Mother.

Anita looked on the back porch. Mother was not there. Anita ran around to the front door and went into the living room and through the hall into Mother's bedroom. Still she hadn't found her.

Blessings

Dear little reader,
When you are among
Playmates and friends
And are having such fun,
Do you feel thankful
That God up above
Guards you and keeps you
With tenderest love?

Gives you so richly
All things to enjoy,
Something to gladden
Each girl and each boy?
Clothing and shelter
And good things to eat,
Playmates and playthings,
And sometimes a treat?

Thank Him, dear children,
For He gives you all, —
Even your marbles,
Your sled and your doll.
All of your treasures
And all you hold dear
Jesus has given
For blessing and cheer.

But when she peeked through the open door of the dining room she saw Mother cutting some pretty red cloth. Mother seemed very busy and didn't see her approach.

Very quietly Anita crept on tiptoe to the kitchen table. There were six glasses of beautiful sparkling red plum jelly that Mother had made that very morning. She had left them there to jell. Later she would pour paraffin over the top to seal them.

Anita had wanted very much to taste the pretty red jelly. But Mother had told her that it was too hot. Now she was sure it was cool enough to eat. So she stretched her chubby fingers to the table top and pulled a glass of jelly to the edge. When she pushed two fingers down deep, some of the jelly ran over on the table; as she pulled them out, she tipped the glass too far, turning it over so that all the jelly poured on the floor.

"Oh, what can I do now?" Anita whispered to herself, very frightened. "Mother is sure to know I have been in the jelly. What will she do? Perhaps I can clean it off the floor and wash the jelly glass. She will never know."

Climbing upon the kitchen stool, Anita reached a tea towel with a black cat embroidered in one corner. The black cat had on a bright red apron and was holding a broom in her paws. Anita liked the cat. It was a pretty tea towel. Probably Mother would not want jelly on it.

Anita wiped very carefully. Of course it wasn't as good as Mother could do. But it was all right, Anita thought. She left the tea towel lying on the floor. Then she carried the jelly glass to the sink, climbed upon the stool again and turned the faucet. Just then the glass slipped from her fingers and fell with a crash into the sink, breaking into many pieces.

Anita heard Mother's footsteps hurrying across the floor.

"Oh, Anita, what have you done?" Mother looked at the jelly on the table top. It was running down the table leg. She looked at the sticky, dirty tea towel lying on the floor. She looked at the broken glass in the sink. She looked at the jelly on Anita's blue and white dress. Jelly was on Anita's hands and face too. At last Mother spoke.

"Anita, I was making you a dress from the lovely red material that Grandmother gave you for your birthday present. But now I must clean up this mess. By the time I have bathed you and dressed you in clean clothes, and have cleaned the kitchen it will be time for me to cook dinner for Daddy. I cannot finish your dress in time for Sunday."

While Mother bathed and dressed her, Anita felt very ashamed.

Sunday morning came. Anita's pink dress was clean, but it was rather old. As she sat on the little red chair in her classroom in Sunday school, Anita looked at the pretty dress that the other girls wore.

Anita remembered the pretty red dress at home. She would be wearing it now if she had left the jelly alone. How sorry Anita felt that she had not obeyed her mother.

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

Is Your Name Written in Heaven?

What a strange question!" perhaps some boy or girl exclaims as they read the above title. "I never thought about it. How can I tell that?"

But it is very important that you should know this, for we read about the judgment of the Great White Throne in Rev. 20, that "whosoever was not found written in the book of life was cast into the lake of fire."

It is a question that will affect you for all eternity. There is no middle place, either it is the book of life or the lake of fire.

In Luke 10:20, we read of those to whom it was said,

"Rather rejoice because your names are written in heaven," and in Phil. 4:3,

"My fellow-laborers, whose name are in the book of life."

And you, too, may know now that your name is written there, if you receive the Lord Jesus as your Saviour.



"He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:12.

I will tell you of a girl who came to know that her name was in the book of life. She had Christian parents, and went to Sunday school, and had heard how she could be saved, and thought she was all right. One day she was asked this question,

"Is your name written in heaven?" and she answered,

"I don't know"; but after a little conversation, in which she was shown how important it was for her to know this, she became anxious to be saved.

Some verses were read to her from the Word of God, and among them, was,

"Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" 1 Cor. 15:4-5.

"He that believeth on the Son hath everlasting life." John 3:36.

Our young friend rested her soul on these words of God, and went home that night rejoicing in the knowledge that she had eternal life, and that her name was written in heaven.

Now I do trust that all boys and girls who read this will ask themselves the question,

"Is my name written in the book of life?" and that they will not rest until they know that it is.

Do not think that you will try to be good, and that will make you all right. Your own goodness can never write your name there; but come to the Lord Jesus, who died that you might live, just as you are, and He will give you life, and all you need.

"The gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

(Reprinted from "The Messages of the Love of God.")



Strait is the Gate

By MARJORIE BUCKINGHAM

(5th Instalment)

Nancy felt her anger rising. It was not like her to be quicktempered, but this nagging criticism of Mr. Brandon touched her "on the raw" and she found herself rising to his defence without even a thought as to why she—Nancy Norwood—should even want to take the new minister's part. After all, it wasn't the first time that a minister of the church had been criticized around the Norwood table, and she had never taken exception to it before...

"You shouldn't say things like that, mum!" The heated protest was out almost before she realized it. "It's not fair to Mr. Brandon!"

"Indeed!" There was a wealth of dignity in the exclamation as Thelma Norwood gave her daughter a look of cool disdain. "And what makes you so ready to champion the new minister's cause, may I ask?"

"Oh, come now—tut, tut!" Charles, sensing a scene, brought the handle of his knife down sharply on the table as a little diversion. "Let's get on with the dinner—we're late enough as it is."

"Yes," Nancy glanced at her watch, "I don't want to be late for Bible Class."

"Oh—?" Mrs. Norwood arched her eyebrows. "So you're going to Bible Class this afternoon?"

"Er—yes—"

Nancy seemed suddenly to have lost a good deal of her self assurance: perhaps it was the glint in her mother's eye that intimidated her.

"Well, of all the unpredictable people!" declared Mrs. Norwood, with a despairing shake of her head. "It was only last week, Nancy, that you said you weren't going to Bible Class any more—and your father and I agreed to your giving it up on condition that you kept up going to church. Isn't that right, Charles?" she demanded, turning to her husband for support.

"Quite," said Charles, decisively.

"And now—" sighed Mrs. Norwood.

Nancy was decidedly ill-at-ease. "Yes, but you see, mum, I couldn't very well get out of this—"

And she related how she had been introduced to Pauline Brandon (who was a very nice girl, really), and how Mr. Brandon had taken it for granted that she would be there this afternoon to look after Pauline and introduce her to the other young people (because she was a deacon's daughter, she supposed), and how she couldn't very well say No...

Which was all the truth, of course; but it was only half the truth, as Nancy knew in her

heart... Why hadn't she had the courage to tell her mother and father that she really wanted to go now—that Mr. Brandon's sermon this morning had made such an impression on her that she couldn't be satisfied until she heard more—more of the Saviour of Whom he had spoken so lovingly, more of that "abundant life" to which he had referred? She despised herself for her cowardice, but she was powerless to do anything about it—she had missed her opportunity. But if only she had told them the whole truth, how much argument and unhappiness she might have saved!

"Yes, but listen, Nancy—" It was her father who was questioning her now. "Didn't you arrange to go to the motor racing with Trevor this afternoon?"

"So you did!" echoed her mother, accusingly.

"Yes, I know." Nancy's cheeks were burning. "But I didn't really want to go to the racing—Trevor knew that, so he didn't mind when I told him I'd changed my mind and that I was going to Bible Class instead."

"And you mean to say you've left him to go to the motor racing on his own?" Mrs. Norwood sounded quite incredulous.

Nancy nodded. "Oh, yes, that's all right, mum. He's so keen on the speed racing that he wouldn't miss me, I'm sure."

Mrs. Norwood leaned back in her chair. "That's not the point, Nancy," she said, firmly. "You're not being fair to the boy—"

"Oh, but mum—"

"Now, listen to me, Nancy." Thelma Norwood had dropped her dictatorial tone and was speaking quietly and confidentially. "If you will just take a little advice from your mother, that's not the way to treat Trevor at all. He's not going to stand being dropped or picked up just when you please—you'll lose him altogether if you don't watch out. And there are plenty of other girls just waiting to snap him up, don't forget!"

Nancy sighed. "But, mother, haven't I told you before that Trevor and I are just friends! There's nothing in it—"

"I don't know so much about that, either," put in her father, with a wry smile. "It takes him long enough to say 'goodnight'—"

"Oh, dad!" And there were two bright spots of colour in the girl's cheeks.

"Yes, it doesn't matter what you say, Nancy, we have our own private opinion," continued her mother, confidently, "and time will prove who is right. But if I'm any judge at all, Trevor thinks a lot of you, Nancy—he wouldn't waste his time on you if he didn't."

"Oh, yes, we're good friends," Nancy conceded.

Mrs. Norwood shrugged her shoulders. "You were good friends, you mean," she said, significantly. "After the way you've treated him today, I shouldn't be surprised if you never saw him again!"

The girl smiled reassuringly. "You needn't worry about that, mum—he's going to meet me at the church tonight. He said he'd be back in plenty of time for the evening service."

"Twice in one day, eh!" Charles Norwood gave a low whistle. "That is a record for Trevor. He must like the new minister!"

"He didn't sound very impressed when he was talking to me outside the church this morning," declared Mrs. Norwood, unequivocally. "I think you must have been at him, Nancy."

Nancy averted her eyes. "Oh, well, I certainly asked him to come—"

"I thought so!" Mrs. Norwood sounded almost triumphant. "Now, one and for all, Nancy, while we're on the subject I might as well speak my mind—"

"Yes, mum," said the girl, resignedly.

"I don't want you to think that I'm trying to get you 'married off' or anything like that, but Trevor Warne is a very nice boy, and he'll make a good husband for somebody—"

"Oh, mother!" protested Nancy, impatiently.

"No, my dear, I mean it," Thelma Norwood insisted. "He's well connected—he's got money, and brains, and good prospects, and he's a good fellow with it all. I know plenty of people who would be very glad to see him interested in their daughters, so just take care that you don't do anything foolish, Nancy—like pushing too much church on to him, for instance."

It was quite evident that Nancy's nerves were on edge, for she had never been known to act as she did now—and over such a trifle, as her mother said afterwards.

"Good heavens!" she cried, almost hysterically, as she pushed back her chair and rose to her feet. "Anybody would think it was a crime to ask a boy to come to church!"

"Not at all, my girl," said her father, firmly, "but there is such a thing as striking the 'happy medium', you know."

"Exactly," agreed her mother. "That's what I mean."

Nancy, stood and faced them, her lips quivering and the hot tears starting to her eyes.

"I know what you mean!" she flashed back, angrily. "You want me to go to church, but you don't want me to be too 'religious'—that's what it is! Well—" she gave the final thrust over her shoulder as

she turned towards the door, "the way I feel now, it's going to be the lot or nothing with me, so there!"

An before her astonished parents had a chance to reply she had fled from the room.

CHAPTER IV Finding a Friend

It still wanted fifteen minutes to three o'clock as Nancy Norwood turned into Southdown Grove and walked slowly in the direction of the church. She was in plenty of time; which was just as well, for her feet felt like lead as she forced them along and her heart was as heavy as her feet. Truth to tell, she had never felt so miserable in her life! And no wonder. For the first time that she could remember she had quarrelled with her parents and had gone out without so much as a word of farewell. She didn't know what had come over her—although it hadn't been altogether her fault, she told herself. Still, it wasn't like her to act like that...

Her head was still thumping and she was all trembling inside, and she knew that if anybody spoke to her it would be all she could do to keep from bursting into tears. She didn't even feel like going to Bible Class now; in fact, if it hadn't been for her promise to Pauline Brandon she wouldn't have gone. But it would take too much explaining now if she didn't appear—and besides, she couldn't disappoint Pauline. She had liked Pauline Brandon the moment she had met her; she and Trevor had both been introduced to her after the morning service, and she had been quite happy when Mr. Brandon had asked her to introduce Pauline to the other young people in the afternoon. She had felt that she and the new minister's daughter would be getting to know one another better, but she was hardly prepared for what did actually occur.

She had only advanced a short distance further when she noticed somebody waving to her from the far end of the street. It was a girl who was hurrying towards her, and as she drew nearer she realized that it was none other than Pauline herself.

"Nancy!" cried the girl, warmly, as the distance between them quickly lessened. "I've been watching for you—I'm so glad you're early."

"Oh, hullo, Pauline!"

Nancy tried to sound cheerful but her voice was strained and lifeless; so much so that the other girl looked at her in sudden concern.

(To be continued)





MCC Office Construction Begins

Akron, Pa. (MCC) — Construction is underway for the MCC office building. Occupancy for the new building is planned for spring of 1961.

Recognizing the validity of a continuing inter-Mennonite service ministry, representatives at the 1960 annual meeting of the Mennonite Central Committee voted to make Akron, Pa., the permanent headquarters location for the Committee and authorized a \$180,000 development program. The office building is step one in the development.

The brick structure will be L-shaped with each wing approximately 100 ft. long. The combined area of the two identical floors is 13,046 sq. ft. A chapel to seat 119, chaplain's office, dark room, production and shipping facilities and storage area will be provided on the ground floor. Administrative offices including Menno Travel Service, Mennonite Mental Health Services

and Mennonite Indemnity Inc. are located on the main floor following basically an open office arrangement.

Flood Disaster in Italy

Rome — Soldiers stacked sandbags along the banks of still-rising Italian rivers September 20 as floods in two thirds of the country took on the proportions of a national disaster. The known dead stood at 36 five days after heavy rain began pouring down upon the Alps. Streams, turned into raging torrents, flooded thousands of acres of farmland, brought down landslides and caused the collapse of homes and bridges.

Emergency crews worked hard trying to repair highways and railroads. A single track was restored on the Rome-Florence-Milan line but most other major north-south means of travel were cut.

The Red Cross supplied food and blankets for about 5,000 persons driven from homes, mostly in the Alpine foothills.

Alongside the Via Aurelia on the west coast police and soldiers probed through debris-covered automobiles pushed off the highway by floodwaters. Eleven bodies were found near the town of Tarquinia, 65 miles north of Rome, in cars that were caught in landslides.

nursery, which had been an impossibility before. I gained a new appreciation of the love which workers can develop for children of very limited mental capacity, "love which is patient and kind . . . not arrogant or rude . . . not irritable or resentful."

At the National Institutes of Health, Bethesda, Maryland, volunteers are serving as subjects of medical experimentation. To be on rigid diets, constantly weighed, probed and tested, calls for more than ordinary patience and the capacity to understand the ultimate purpose. One is called upon to explain why one is engaged in this service, to "give a reason for the faith which lieth within one."

At Junior Village on the opposite side of Washington, D.C., a unit serves in an institution for the homeless children of Washington. We asked the workers, who in a real sense are substitute mothers to these children, whether it is possible to love every child. They admitted that some children were a bit difficult to love, but they pointed out that usually there is someone on the staff who takes a particular interest in each child and loves him.

Across the Hudson River from Hyde Park, north of New York City, Wiltwyck School for Boys is situated. To Wiltwyck come some of the problem children of New York City—delinquents, almost all from broken homes. Volunteers serve as counselors, teachers, recreation directors, secretaries and non-professional social workers. One VS worker, a school teacher, is specializing in remedial reading

with the boys who are retarded in their school work. Last winter one of the VS workers organized a boys' choir and took them on a short tour of churches in Pennsylvania—a nerve-wracking experience for the VS counselors, but the best weekend of their lives for the choir boys.

In upper New York State near Utica are two summer VS units which work in the camps of the agricultural migrants. Secretary of Labor Mitchell has called these camps a "national disgrace." The unit members visit a score of camps on a regular schedule, leading in recreation, conducting Bible school and worship services, distributing clothing, showing films, visiting. We were impressed by the fact that the VS workers had found real acceptance in the camps and that their visits were eagerly awaited.

Our last stop was Ailsa Craig Boys Farm in Ontario. Here the Mennonite churches of Ontario are operating a home for emotionally disturbed boys referred to them by welfare agencies. Again we saw young people showing remarkable resourcefulness, imagination, and joy in providing a Christian home for problem boys. Three of the staff workers last month took all of the boys on a month-long camping trip—a real service beyond the call of duty.

The Voluntary Service program of our churches has problems. Not all the work is highly meaningful. Workers experience monotony, frustration, group irritations, personal inadequacy. For the most part, however, it is a delightful, exciting Christian experience.

Varieties of Service, But the Same Lord

By Robert Kreider, Vice-Chairman MCC Executive Committee

Voluntary service has its roots in a conception of the church as outlined in I Cor. 12. There the church is represented as the body of Christ, a brotherhood under the Lordship of Christ, of which every member is called to use his talents in the service of man and to the glory of God. "... varieties of gifts, but the same Spirit; varieties of service, but the same Lord; . . . varieties of working, but the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good, apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers." Herein is the winsomeness and the attractiveness of voluntary service—it provides channels for witnessing for all kinds of people, mostly the young, but also the mature. It demonstrates the varied dimensions of the Christian life, work and spirit.

Voluntary service is not only rooted in the conception of the church, but also in a conception of the Christian experience. As God loves us, so ought we to love. As God has served our needs, so ought we to serve the needs of others. Or again to use the words of Paul: "The love of Christ constraineth us." We sense an elemental "I ought"—a need to be identified with those who have suffered so much more than we. We have known comfort, prosperity, security, stability. We

have received so much; so ought we to give. The apostle Paul follows his great chapter on the nature of the church with the great love chapter. "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal." Out of this well of Christian love ought to spring the motivation and the resource for the program of voluntary service.

Let me take you on a tour of some Voluntary Service units, which are our outposts of witness. In Boys' Village, Smithville, Ohio, VS workers help to provide a home for 38 boys who come from broken homes, who have serious emotional problems, and who in some cases have been involved in acts of delinquency. In a firm but friendly family-like community the boys are helped toward re-entry into society. Here one discerns two of the values in our VS program: volunteers confront social problems they have never known in their home communities; volunteers learn that some human problems are very complex and require months of patient, loving labor.

At Laurel Children's Center, Maryland, situated between Baltimore and Washington, VS workers serve in an institution for the mentally retarded. The supervisor of the nursery at Laurel tells appreciatively of how a VS worker introduced a program of music in the

Of Interest to Doctors and Nurses UNUSUAL BODY CELLS FOUND

Chicago, Sept. 15. — Forty-seven chromosomes, one more than normal, have been found in a mentally-retarded woman, researchers at the Roswell Park Memorial Institute, Buffalo, reported.

The report in the Journal of the American Medical Association was the first description of the finding of an extra among the large chromosomes in human cells.

The authors are Avery A. Sandberg, M.D.; Lois H. Crosswhite, B.A., and Edwin Gordy, M.D.

A normal human being has 46 chromosomes, 22 pairs of autosomes and two sex chromosomes (XX in the female, XY in the male). Half the chromosomes come from the mother and half from the father at the time of conception. Chromosomes, found in the nucleus of the cell, contain genes, which determine hereditary traits.

There have been previous reports of an extra small chromosome in persons with Mongolism, a type of mental retardation, and of an extra medium-size chromosome in children with other congenital defects.

The authors said it had been surmised that the larger the extra chromosome, the more complicated the abnormalities would be.

However, "the finding in our case would seem to indicate there may not be any significant correlation between the size of the chromosome and the extent of congenital abnormalities."

In the case reported, the woman's main physical defects were webbing of the skin around the neck and flatness of the back of the head. Her I. Q. was about 40 and she possessed a good memory for certain events and for numbers.

The journal, commenting, editorially, said:

"The relatively simple technique for determination of the chromosomes in humans . . . should stimulate other physicians to undertake studies in a variety of hereditary disorders. An accumulation of data should shed light on the classification of such disorders, and aid the geneticist in identification of the hereditary nature."

(The Kansas City Times)

Building a Chapel at Ocean Falls

Ocean Falls, B.C. — We of the West Coast Children's Mission rejoice to report that we are able to build a chapel here after many months of praying, planning and waiting. Often the path was dark and the doors seemed to be barred, but God has wonderfully opened the way by removing the difficulties. Praise Him for His goodness!

The building is being constructed by Fraser Valley Construction, which is owned by Brother John H. Enns of Abbotsford, B.C. The carpenters arrived on August 19 to begin the building. By now the work is well under way and we trust it will not be many months until the building is completed and ready for use.

Will you pray with us that God will prosper this undertaking and that this church building may become the lighthouse to point many souls to Jesus Christ.

J. E. Geddert

New Potato Chip Industry

Winkler, Man. — Irish Potato Chips Ltd. of Winkler put in a full day of work lately, testing the \$70,000 worth of equipment which will be used for the manufacturing of potato chips. The new industry is located in the Kroeker Seeds building.

Pete Kroeker, part owner of the firm, said that the official opening would be in the beginning of October and that the machines would then go into full operation. In the meantime, he said, they would send out samples of the chips and establish a market.

Mr. Kroeker said about eight to ten people would be employed when the plant is in operation.

Sugar Beet Yield—Good

The 1960 sugar beet harvest season is underway in the Pembina Triangle about a week earlier than usual and weather conditions so far are ideal. The Manitoba Sugar Co. loading stations at Winkler and Plum Coulee went into operation to take deliveries on Monday of last week with no restrictions.

Yields in this growing area according to John J. Elias, fieldman, are averaging over ten tons per acre with some as high as 14 and 15 tons. The long term average is 10 tons per acre.

Over 1,000 Surgeons Meet in Winnipeg

The largest assembly of medical men ever held in Winnipeg opened Wednesday morning as more than 1,000 doctors from all parts of the globe registered for the International College of Surgeons joint meeting.

Dr. Samuel S. Peikoff, assistant professor of surgery, University of Manitoba, general chairman of the convention, welcomed delegates in the Skyview Ballroom of the Marlborough Hotel.

What Our Readers Write

A man from British Columbia writes, "We do appreciate the blessings derived from the reading of the Mennonite Observer and sincerely do wish you continued guidance and blessing from above as you labour for the Lord in this field."

A doctor and his wife write as follows: "We really enjoy your paper (the Mennonite Observer) and wish you God's blessing in your work."

Another doctor from British Columbia stated that he and his family appreciate the Mennonite Observer and that they read the paper from the beginning to the end.

A missionary on a foreign field writes as follows: "My purpose in writing is to tell you how much I enjoy reading the Mennonite Observer and to renew my subscription. I always look forward to this paper. It has such an all around scope of news coverage. The story 'Fruit for Tomorrow' also was indeed interesting. There really is not much I don't read between those two covers. — God bless you in the great work of spreading the Word by way of literature."

Some one from Alberta writes, "We are enjoying the paper immensely and wish you every success in the future."

A lady states, "We enjoy reading the paper (Mennonite Observer) thoroughly and will certainly appreciate it even more when we will be at our new residence."

Some one from Saskatchewan writes, "We always look forward to the arrival each week of the Mennonite Observer."

News from Here and There

Cyprus and thirteen African countries were accepted as members of the United Nations lately. This brings the membership up to 96. Frederick Boland of Ireland is the newly elected president of the United Nations.

President Eisenhower presented a constructive speech which manifested a concern for the wellbeing of all nations. Mr. N. Khrushchev, who read a 70-page paper in 2½ hours was sharp and critical and he succeeded in creating a tension which, no doubt, will have its destructive consequences.

Mr. Hammarskjold stated that he would rather see his office break than to compromise. Prime Minister Diefenbaker accused Premier Khrushchev of conducting "a giant propaganda drama of destructive misrepresentation."

Among the 170 persons who went to New York with Russian Premier Khrushchev there were also Janos Kadar of Hungary, Todor Schidkow of Bulgaria and Gheorghe Gheorgheu-Dej of Romania. These men give full support to their outspoken leader.

President Nasser of the United Arab Republic proposed that the United Nations General Assembly recommend that President Eisenhower and Premier Khrushchev meet face to face in a new attempt on disarmament.

President Eisenhower and British Prime Minister Macmillan pledged full support to United Nations Secretary-General Dag Hammarskjold in the face of Soviet Premier Khrushchev's demands that he be fired.

My Visit at the UN

(Continued from page 1-4)

Having heard part of Russian Premier Khrushchev's lengthy speech to the UN, it was my desire of handing to him a petition in behalf of my family whom I have endeavored to bring from Russia to Canada during the last five years. As Mr. Khrushchev left the UN building I moved forward and said in Russian: His honor Prime Minister of the U.S.S.R., I would like to present to you this petition."

Just as I was finishing the last words, a security officer grabbed the petition from my hand. I'm sure Mr. Khrushchev heard me. He looked right at me. Then other newsmen came around, enquiring about my name and asking other questions.

Later the security officer, who took the petition, informed me that he had given it to the secretary of Mr. Khrushchev. I have done what I could and the rest I leave to God.

I have not seen my wife and my children Mary, 26; Arthur, 17; Frieda, 32; and Otto 29, since 1944. In my petition I have asked only in behalf of my wife and our two unmarried children, Mary and Arthur.

May God grant us the joy of being reunited. We know that with Him nothing is impossible. Many others are in a situation similar to mine. Greetings to all of you with Psalm 126:1, 3.

Speaking 18 Languages

The official translator for the Saskatchewan government, Adolf Edward, 75, a native of Poland has translated 33 languages and he speaks 18.

Biographies Of Outstanding Men

- | | |
|---|--|
| The Story of Martin Luther. Anna Katterfeld, 90 pp. \$1.25 | Christian Forsyth. Winifred M. Pearce. 96 pages 90¢ |
| The Boy from Northfield (Life Story of D. L. Moody). Harry J. Albus. 89 pages \$1.25 | Charles W. Abel (Papuan Pioneer). Mary K. Abel. 96 pages 90¢ |
| The Peanut Man (Life Story of George Washington Carver) Harry J. Albus. 89 pp. \$1.25 | Thomas Coke. Stanley Sowton, 95 pages 90¢ |
| Honest Abe (Life Story of Abraham Lincoln). Harry J. Albus. 83 pages \$1.00 | William C. Burns. Phyllis Matthewman. 96 pages 90¢ |
| Duncan Matheson (His Life and Labours). John Macpherson. 275 pages 75¢ | Sam Pollard. Edward H. Moody. 95 pages 90¢ |
| The Life of John Wycliffe, the Morning Star of the Reformation. John Ritchie Publishers. 104 pages 75¢ | John Paton. Winifred M. Pearce. 96 pages 90¢ |
| The Life of Martin Luther the Reformer. John Ritchie Publishers. 208 pages 75¢ | Alexander Mackay. A. R. Evans. 95 pages 90¢ |
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| Irene Petric. Phyllis Matthewman. 96 pages 90¢ | James Chalmers. P. M. Stevenson. 95 pages 90¢ |
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| | David Livingstone. Oliphants Publishers. 92 pages 90¢ |
| | David Livingstone the Missionary Traveller. Samuel Mossman. 157 pages. 75¢ |
| | "Dr. Livingstone, I Presume?" Harry J. Albus. 88 pp. \$1.25 |

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WEDDINGS

Siemens — Neufeld

Miss Ruth Neufeld, daughter of Mr. and Mrs. Neufeld of Rosenfeld, Manitoba, and Mr. Dennis Siemens, son of Mr. and Mrs. Ben Siemens of Horndean, also of Manitoba, were married in the Winkler M.B. church on Sept. 14 at 7:00 p.m.

The Siemens' attend the services in the Mission hall. Dennis sang in the choir during the time when he was still at home.

Fifty Years of Married Life

Dalmeny, Sask. — Mr. and Mrs. Frank Bartsch, Dalmeny, Sask., observed their 50th wedding anniversary recently with a program and reception in Ebenezer Mennonite Brethren church. Mrs. Henry Bartsch presided for the program, which included a number of musical selections, recitations and brief speeches.

The honored couple received numerous gifts and congratulatory messages from relatives and friends. Mr. Bartsch has served nine years on the church council and has been secretary-treasurer for about 35 years. He also served on the school board for 13 years and on the Bible school board for 10 years.

They farmed southwest of Osler until 1917, when they moved to a farm four and a half miles northeast of Dalmeny. At present Mr. Bartsch is a part-time employee of Sperling Machine Shop here. They have one son, John, in British Columbia.

Future Subscribers

Born to Dr. and Mrs. Arthur Dick of McCreary, Manitoba, a baby girl, Sylvia Elaine, on September 23, 1960.

Canadian Held in Poland

Montreal (CP) — A second Canadian immigrant who returned to his homeland behind the iron Curtain on a visit has been arrested by Communist authorities there, it was learned recently.

Spokesmen for Montreal's Polish community said Tadeusz Koyer, 38, has been held incommunicado for almost three weeks in Warsaw on no specific charges.

Earlier this summer it was disclosed that Czech-born Milorad Cop, 38 had been arrested in Prague and charged with espionage. There has been no further word on Cop. Both men were living in Montreal.

Koyer, a clerk, left Poland after the Second World War and came to Canada in 1950 from England.

A Good Sunday School

(Continued from page 1-4)

to support the Sunday School. He called on his most influential prominent members to send their children to Sunday School. Up until this time the Sunday School movement even in New England had been directed primarily to the underprivileged children of the community. But Lyman Beecher was a strong enough man to carry his point, and from then on children of the more well-to-do families were permitted to attend his Sunday School.

This was in 1835.

Today we believe that the Sunday School ought to be under church control. All of the officers and teachers should be elected or appointed, directly or indirectly, by the local church. This can be done, of course, by a responsible body, like the board of education. The board, then, is responsible to the local church and makes regular reports of progress and activity to the local church.

This will mean, too, that the church will receive the moneys received by the Sunday School, and the church in turn will pay all of the bills, and will seek to provide the best sort of equipment and materials for the school.

If some of the people are slow to acknowledge the validity of such a plan, they may be reminded that it is just a good business proposition. If 75 per cent of the membership of a local church comes through the door of the Sunday School, and 80 per cent of the church workers, and 90 per cent of the ministers and missionaries come to church through the door of the Sunday School, then any church can well afford to subsidize the Sunday School. The hope of its future lies in the Sunday School. As the Sunday School prospers, the local church prospers.

The Good Sunday School will be Distinctly a Bible School

I believe in Bibles brought, Bibles taught, Bibles studied, and Bibles used. There is no book like the Bible. It has been loved as no other book, hated as no other book, studied as no other book, and thank God, victorious as no other book.

Some of the other agencies will of course teach subject matter related to the better understanding of the Bible and related subjects, but the morning hour will be primarily for the teaching of the Word of God.

A. T. Pierson well wrote, "While many books inform, and some few reform, only this One Book will transform."

The Good Sunday School will be a Graded School

The good Sunday School will be graded in all departments — including the adult groups. We accept this in principle today, if not in practice. C. P. Hargiss used to do Sunday School promotional work in Kentucky. He had been brought

up in Mississippi. He says that the Sunday School in which he was first a member had only two classes — infant and adult. The infant class was from birth to 21. He said, "Every Sunday I used to get up in my number 11 shoes with the rest in my class and sing, 'Little Feet Be Careful Where You Go.'"

Today we acknowledge the differences between those of different ages — almost everywhere except in church. We acknowledge the difference between first graders and second graders, and third graders — on week days — and then sometimes (because there aren't very many) we group them together on Sundays. Farmers who raise lots of chickens keep the little chicks right out of the incubators from those a few weeks old and the old hens. We ought to be as smart on Sundays with our boys and girls — and their daddies and mothers — as the farmers are all through the week with their poultry.

I will come back to this matter later.

A Good Sunday School will be a Growing School

In recent years there has been a lot of loose talk on the general vein that we are interested in quality and not quantity. Actually, we ought to have both, and we can have both. Dr. Elmer Palmer is pastor of the Judson Baptist Church of Oak Park, Illinois. He made his school's motto, "a bigger school and a better school for 1956." This is on the right line.

Now the strange thing is that many a church is satisfied just to endure the Sunday School, year in and year out, little realizing that a thriving Sunday School will vitalize the entire church program.

The growing school stimulates all of the workers and all of those who have been coming for years to new activity for Christ. General MacArthur never helped to win anybody's war just being satisfied to hold his own, yet many a Sunday School appears well pleased if it just keeps up with last week's and last year's record. We must do more than this. We can do more than this. As long as there are lost people in your community and mine, we dare not rest on our past efforts, or even dare be satisfied just to "hold our own." I remind you that you can have a big Sunday School anywhere there are people, anytime you want one. My job is to make people's want to function. My job is to seek to create a holy—but optimistic—dissatisfaction. Vance Havner says, "Comfort the afflicted and afflict the comforted."

When those who claim to believe the gospel are not active in the work of seeking systematically to reach lost people for Christ, it is no wonder that lost people feel the way that I did about the truths of the gospel—that they are just so much "church talk."

If you will discover your responsibilities in your neighborhood, multiply classes and departments, enlist and train new workers and step up the training program for present workers, provide place and space for those whom you wish to reach, and then step up the program of visitation and publicity, you can build a larger Sunday School, which with such a program will at the same time produce a better Sunday School.

A Good Sunday School will be a Well Staffed School

A well staffed school requires training of present and future workers. Some use the term "teacher training program," but this term is not broad enough. The officers need to have a philosophy and vision of Sunday School work just as much as the teachers. The officers need to know about the proper administration of the school. For one thing, the teachers, of the lower age group especially, must be their own truant officers. I do not like the term, but it emphasizes a phase of a teacher's work which is frequently overlooked.

The teacher needs to multiply out-of-class contacts with the members of his class. He needs to visit those whom he would reach who have never yet started to attend, and he needs to visit those who are sick or under some particular stress or strain. This gets him into the administration side.

And the officers need to understand children, or young people, or adults, as they work in one division or the other of the school, and like the teachers, they need to be specialists with their particular age group. The superintendent may become the supervisor if he knows what good teaching is and how to coach his teachers so that they become better teachers.

All of this at least suggests the importance of planning the work with such care that will guarantee the growth of all the workers so that they become better workers. Somebody asked, "How do you get rid of poor teachers?" The answer was, "Make good ones out of them." Now of course it is much easier to give the answer than to do the work involved in the answer, and yet the fact ought to be apparent to all of us that many, many Sunday School workers could become much better and more efficient workers if they were given proper guidance and encouragement.

Someone commented one day that teachers are borne and not made, and someone else added, "Well if it is true that teachers are born and not made, it is also true that they are not born made."

A good school will be a well staffed school because provision is made for the discovery, enlistment, and development of workers into the best workers they can become.

(To be continued)

Schools and Colleges

Canadian Bethel College Students Accept Pastorates

North Newton, Kans. — Several ministerial students attending Bethel College have accepted pastoral positions in churches within driving distance of the college.

Peter Letkemann of Waldheim, Sask., Canada, has accepted the position of pastor of the Friedenthal Mennonite Church near Tampa, Kans.

Cornie Rempel of Glenbush, Sask., Canada, is serving as assistant pastor of the Alexanderwohl Mennonite Church of Goessel, Kans.

Their work, in most cases, will include being in charge of the Sunday morning worship services, guiding the youth programs, doing visitation work and directing the mid-week services.



M.B. Bible College

77 Kelvin St., Winnipeg 5, Man.

Ewert to speak at Opening Exercises

Rev. David Ewert will address the assembly at the opening exercises of the College, October 2, 7:00 p.m. Presently the registrar of the College, Mr. Ewert has served as instructor of Bible and Greek at the College for seven years. The College choir under the direction of Mr. Victor Martens, will present several selections. As in former years, several students will participate in the program by relating some of their experiences prior to coming to College. The service will be held in the auditorium of the Mennonite Brethren Collegiate Institute.

Faculty meets for Fellowship

Saturday night, September 17, was set aside for an evening of faculty fellowship. All faculty and staff members were present to hear President J. A. Toews present the challenge for the coming year. Featured on the program was a report on summer experiences at Southwestern Baptist Theological Seminary by Rev. J. J. Toews and Rev. H. R. Baerg. Valuable insights were given into the vast expansion program of the Southern Baptist Convention. Since both of the instructors had studied in the religious education department they related some of the observations

they had made concerning the Sunday school program of the Southern Baptists. Rev. Cornelius Wall, senior member of the faculty, concluded the evening with a short devotional stressing the need for Christian fellowship among the faculty.

Inter-Mennonite Rallies Planned

Several inter-Mennonite rallies are being planned for the city of Winnipeg. Rev. Baerg, Dean of the College, is a member of a committee planning a Mennonite city-wide Sunday school convention. Some fifteen Mennonite churches will cooperate in this venture. Mr. Martens of the Music Department is presently working in a committee in charge of a city-wide Mennonite Song Festival. Choirs from the various churches will participate in this project together with a few special Mennonite artists. The Civic Auditorium has been engaged for this performance.

Rev. J. J. Toews to Speak at Clearbrook

Mr. J. J. Toews, Director of Practical Work at the College, will serve as speaker at the Annual Bible Conference sponsored by the Mennonite Brethren Bible Institute at Clearbrook. The fall Bible Conference, scheduled for October 15-17, is a highlight in the school year of the Institute and constitutes its opening exercises for the year. Rev. George Konrad is the principal of the school.

Manitoba University Awards Bursaries

Bursaries totalling approximately \$6,000 have been granted by the Alumni Association of the University of Manitoba to 22 students for entrance to the University and affiliated colleges. In all cases, this year's awards went to students completing Grade 12. Matriculation averages of the successful bursary applicants ranged from 76.5 to 89.8 per cent.

The bursaries given annually by the association, are in addition to awards of \$2,500 in scholarships. This year's scholarship winners were announced last week. The total of \$8,500 for student aid was contributed by graduates of the University in response to the annual Bursary fund campaign.

Bursaries and scholarships awarded by the Association in the past four years have made available about \$28,500 to more than 120 University entrance students.

Inauguration of Bethel College President

North Newton, Kans. — Dr. James Iley McCord, president of Princeton Theological Seminary, will give the address at the inauguration of Vernon H. Neufeld as seventh president of Bethel College, Thursday, October 13.

Dr. McCord is beginning his second year as president of Princeton Theological Seminary. Previously he served as dean and professor of systematic theology at Austin Theological Seminary in Texas from 1944 to 1959.

Dr. McCord is chairman of the North American Area Council of the World Alliance of Reformed Churches and chairman of the Advisory Committee on Faith and Order of the National Council of Churches.

Vernon H. Neufeld succeeds D. C. Wedel, who is now with Southwestern College, Winfield, Kans. The past year Dr. J. Winfield Fretz, professor of sociology, served as acting president.

The Princeton Theological Seminary granted the Doctor of Theology degree to president-elect Neufeld last June.

Mennonite Brethren Collegiate Institute Opening Program

By Rev. John Regehr

Winnipeg, Man. — On September 6 the MBCI opened its doors for another year. Representatives of the Board and of the churches joined the staff and students to ask God for a full measure of blessing for this school year. God has given grace for a very good beginning and we humbly accept this as an earnest of His promise for the future.

The following is a summary of the student body arranged according to classes: grade 7—19, grade 8—16, combined into one class; grade 9—46; grade 10—31; grade 11—54, in two classes; grade 12—55, in two classes. Of our 221 students, 33 are from points outside of the city of Winnipeg.

The official opening took place on Sunday night, September 18, in our school auditorium. The singing was supplied by the student body choir, by the senior choir both under the direction of Mr. John Thiessen, and by the junior girls' choir

conducted by Mr. Henry Konrad. Wally Kroeker and Albert Redekopp played a trumpet duet. The message of the evening was given by Rev. I. W. Redekopp, pastor of the Elmwood M. B. Church. He used the passage I Cor. 1:1-23 and spoke to us concerning the foundation of our building, wisdom in building, and the final testing of the value of our building.

We are grateful to God for our staff. Mr. Peter Klassen, formerly of Gretna, Man., is our principal. Other new staff members are Mr. John Doerksen of Vancouver and Mr. Abe Friesen of Winnipeg.

Those who were on the staff last year and are also continuing to teach here this year are: Miss Kay Wiens, Mr. John Thiessen, Mr. Henk Visch, Mr. Henry Konrad and Mr. John Regehr.

Bethel College Enrollment Totals 556

Enrollment figures released by the registrar's office of Bethel College show that a total of 556 students, including 47 special students, have enrolled for the fall quarter. This is an increase of nearly eight per cent over last year's figures in the number of regular students enrolled.

A break-down of the enrollment into classes shows that there are 187 freshmen, 127 sophomores, 75 juniors, and 120 seniors.

The male students outnumber the female students 308 to 249. Ninety-two of the students are married.

Twenty states are represented in the student body, headed by Kansas with 350. Following Kansas are Nebraska with 47, California with 19, South Dakota 17, Oklahoma 13, Minnesota 11 and Washington 10.

There are 42 foreign students enrolled, representing Canada, Germany, Paraguay, the Netherlands, Greece, Formosa, Southern Rhodesia, Hong Kong, Mexico, Korea, Bolivia, Uganda, Egypt, and Mexico.

THE NECESSITY OF A CHRISTIAN SCHOOL

The late Dr. J. Gresham Machen has said, "... the bearings of truth, the meaning of truth, the purpose of truth, even in the sphere of mathematics, seem entirely different to the Christian than what they seem to the non-Christian, and that is why a truly Christian education is possible only when Christian conviction underlies not a part, but all, of the curriculum of the school. True learning and true piety go hand in hand, and Christianity embraces the whole of life—these are great central convictions that underlie the Christian school. . . I can see little consistency in a type of Christian activity which preaches the gospel on the street corners and at the end of the earth, but neglects the children of the covenant by abandoning them to a cold and unbelieving secularism."

In an address, Dr. Machen pondered the question, "What is there about Christianity which makes it necessary that there should be Christian schools?" His answer was, "Christianity is indeed a way of life; but it is a way of life founded upon a system of truth. That system of truth is of the most comprehensive kind; it clashes with opposing systems at a thousand points. The Christian life cannot be lived on the basis of anti-Christian thought. Hence the necessity of the Christian school."

New M.B. Mission at Battleford, Sask.

A new M. B. mission is being opened in the city of North Battleford, Sask. Opening day services

will be held on October 2 at 3:00 p.m. and 7:30 p.m. in the auditorium of Lawrence School. All correspondence should be addressed to

Rev. Arno C. Fast,
1826—93rd. St.,
North Battleford, Sask.

ilies are beginning their second term of missionary service. The Derksens are in Nichinan City and the Ramseys are in Miyazaki City.

South Saskatchewan District. Place to be announced later.

November 6. — Centennial Services of the South Saskatchewan District of the M.B. churches to be held in Herbert.

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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Again in Japan

Newton, Kans. — Word has been received in the General Conference Mennonite Mission Board office that the Peter Derksen and Robert M. Ramseyer families arrived in Japan on September 6. Both fam-

Change of Address

Former address: Mr. Arnold Voth, %Bethany Bible Institute, Hepburn, Sask. — Present address: 2120 York Ave., Saskatoon, Sask.

Former address: Mr. W. A. Redekopp, %Goshen College, Goshen, Indiana. — Present address: Ste. 10, Highland Apts., 763 Henderson Hwy., Winnipeg 5, Manitoba.

Orders for the new English Hymnbook of the Canadian M. B. Conference can be accepted at the special prepublication price only until November 1st, 1960
The regular price will be announced later
The Committee: C. Klassen, 425 Edison Ave., Winnipeg 5, Manitoba

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)

October 1. — Mennonite Teachers Conference on Saturday at 2:30 and 7:00 p.m. at Altona, Man.

October 2. — Opening program of the Mennonite Brethren Bible College, Winnipeg, on Sunday at 7 p.m. in the M. B. Collegiate Institute auditorium, Winnipeg.

October 8-11. — Central District M. B. Conference sessions at Mountain Lake, Minnesota.

October 15-18. — Southern District M. B. Conference sessions at Fairview, Oklahoma.

October 20. — The Annual Missionary Meeting of the Ladies' Auxiliaries of the Mennonite Brethren church of Manitoba to be held in the Elmwood M.B. church, Winnipeg, at 7:30 p.m.

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

October 27-28. — The Committee of Reference and Counsel of the Canadian M.B. Conference is to meet in the M.B. Bible College.

November 5. — M.B. Preachers' and Deacons' Conference of the

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