

Mennonite Observer

Ex. Bethel College
Mennonite Life

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

I Cor. 2:2

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YOUR CHRISTIAN
FAMILY WEEKLY

December 2, 1960

The Christian Press, Ltd., Winnipeg, Manitoba

Vol. IV, No. 49

Important Merging at Centennial



The Rev. Dan Friesen, left, the moderator of the Mennonite Brethren conference and the Rev. C. F. Plett, the moderator of the Krimmer Mennonite Brethren conference in the merger ceremony of the two churches.

The Mennonite Brethren Church and the Krimmer Mennonite Brethren merged November 14, as business sessions opened at the denomination's world centennial conference, held in Reedley, California.

The Rev. Dan Friesen, pastor of the Reedley church and the conference chairman, extended a welcome to the Rev. C. F. Plett, Do-

land, South Dakota, chairman of the smaller Krimmer conference, at the first business session.

The conference began on Sunday, November 13 with nine special services, in the morning, afternoon
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Gospel Ministry in European M. B. Church

During the past three years great blessings have been experienced in the gospel ministry of the Mennonite Brethren Church in Europe. However, the anticipated increase in actual baptized members of the Mennonite Brethren Church was not realized. Relations with the European state church present pro-

blems of social and economic significance. These constitute barriers which are difficult to overcome.

Recent events have brought a new measure of hope to the churches in Europe. The organization of a Mennonite Brethren Conference to effect closer fellowship among the six different congregations is an accomplishment of the past year. The believers in Europe together with the Board of Missions of North America have accepted the challenge to claim from God a new increase in saved and baptized which will strengthen the witness of the Mennonite Brethren Church to the gospel. Steps have been taken to strengthen the program by increase of personnel from North America

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Statement of Acknowledgement and Commitment Regarding Mennonite Brethren Church Missions

Adopted by Centennial Conference

In recognition of the many blessings and responsibilities in the area of foreign missions which God has bestowed upon us, the Board recommends to the centennial conference the adoption of the following statement of acknowledgement and commitment:

In grateful acknowledgement of God's boundless grace and mercy extended to our brotherhood in the history of the first century of our existence; and

In consideration of the trust extended to us in the wide-open doors to respond to the world commission of the risen Lord to evangelize the world, and,

In consideration of the evident blessings of God which have resulted from the missionary outreach of the Mennonite Brethren Church around the world, and,

In consideration of the large brotherhood of believers in other lands who have joined us as a Mennonite Brethren Church, and,

In consideration of the great spiritual urgency of our day to complete the assignment of Christ to "preach the gospel to every creature."

Be it resolved:

A. That the Mennonite Brethren Church on the occasion of its centennial conference renew its dedication to the sacred assignment of world evangelization committed to the church by our risen and ascended Lord Who calls us "to finish His work;"

B. That the task of evangelism be carried out in closest cooperation with the sister churches which God has raised up through the witness of the gospel in other parts of the world and who have joined us as a Mennonite Brethren Conference;

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Part of the audience in the Reedley M. B. church, singing the hymn, Blessed be the Tie that Binds, after the merging of the two churches had taken place at the Centennial. Capacity crowds in the large auditorium marked the days of the Conference from November 13 to 16, 1960.

EDITORIAL



What the Advent Established

Guest Editorial

The announcement of the birth of Christ came as a sunburst of joy to a world where grief and pain are known to all and joy comes rarely and never tarries long.

The joy the angel brought to the awe-struck shepherds was not to be a disembodied wisp of religious emotion, swelling and ebbing like the sound of an aeolian harp in the rising and falling of the wind. Rather it was and is a state of lasting gladness resulting from tidings that there was born in the city of David a Saviour which is Christ the Lord. It was an overflowing sense of well-being that had every right to be there.

The birth of Christ told the world something. That He should come to be born of a woman, to make Himself of no reputation and, being found in fashion as a man, to humble Himself even to death on a cross—this is a fact so meaningful, so eloquent as to elude even the power of a David or an Isaiah fully to celebrate. His coming, I repeat, told the world something; it declared something, established something. What was it?

That something was several things, and as Christ broke the loaves into pieces for greater convenience in eating, let me divide the message into parts the easier to understand it. The Advent established:

First, that God is real. The heavens were opened and another world than this came into view. A message came from beyond the familiar world of nature. "Glory to God in the highest," chanted the celestial host, "and on earth peace, good will." Earth the shepherds know too well; now they hear from God and heaven above. Our earthly world and the world above blend into one scene and in their joyous excitement the shepherds can but imperfectly distinguish the one from the other.

It is little wonder that they went in haste to see Him who had come from above. To them God was no longer a hope, a desire that He might be. He was real.

Second, human life is essentially spiritual. With the emergence into human flesh of the Eternal Word of the Father the fact of man's divine origin is confirmed. God could not incarnate Himself in a being wholly flesh or even essentially flesh. For God and man to unite they must be to some degree like each other. It had to be so.

The Incarnation may indeed raise some questions, but it answers many more. The ones it raises are speculative; the ones it settles are deeply moral and vastly important to the souls of men. Man's creation in the image and likeness of God is one question it settles by affirming it positively. The Advent proves it to be a literal fact.

Third, God indeed spoke by the prophets. The priest and scribes who were versed in the Scriptures could inform the troubled Herod that the Christ was to be born in Bethlehem of Judaea. And thereafter the Old Testament came alive in Christ. It was as if Moses and David and Isaiah and Jeremiah and all the minor prophets hovered around Him, guiding His footsteps into the way of the prophetic Scriptures.

So difficult was the Old Testament gamut the Messiah must run to validate His claims that the possibility of anyone's being able to do it seemed utterly remote; yet Jesus did it, as a comparison of the Old Testament with the New will demonstrate. His coming confirmed the veracity of the Old Testament Scriptures, even as those Scriptures confirmed the soundness of His own claims.

Fourth, man is lost but not abandoned. The coming of Christ to the world tells us both of these things.

Had men not been lost no Saviour would have been required. Had they been abandoned no Saviour would have come. But He came, and it is now established that God has a

concern for men. Though we have sinned away every shred of merit, still He has not forsaken us. "For the Son of man is come to seek and to save that which was lost."

Fifth, the human race will not be exterminated. That which was God seized upon that which was man. "God of the substance of His Father, begotten before all ages; Man of the substance of His mother, born in the world. Perfect God and perfect Man... who, although He be God and man, yet He is not two but one Christ." God did not visit the race to merely rescue it; in Christ He took human nature unto Himself, and now He is one of us.

For this reason we may be certain that mankind will not be wiped out by a nuclear explosion or turned into subhuman monsters by the effects of radiation on the human genetic processes. Christ did not take upon Himself the nature of a race soon to be extinct.

Sixth, this world is not the end. Christ spoke with cheerful certainty of the world to come. He reported on things He had seen and heard in heaven and told of the many mansions awaiting us. We are made for two worlds and as surely as we now inhabit the one we shall also inhabit the other.

Seventh, death will some day be abolished and life and immortality hold sway. "For this purpose the Son of God was manifested, that he might destroy the works of the devil", and what more terrible work has the devil accomplished than to bring sin to the world and death by sin? But life is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.

*

"Behold, I bring you good tidings of great joy, which shall be to all people. ... Glory to God in the highest, and on earth peace, good will toward men."

A. W. Tozer, reprint from the "Alliance Witness"

DEVOTIONAL

The Unspeakable Gift

Sometimes our minds are clouded by the many opinions set forth upon this most important of all doctrines. "Salvation through faith in Christ." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 2:8,9).

Thus was the thief on the cross saved at the eleventh hour (as has been many others) by grace through faith. He had no good works to show, only repentance and saving faith in a crucified Redeemer. "Therefore being justified by faith, we have peace with God through Jesus Christ our Lord" (Rom. 5:1). The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). The righteousness of Christ was imputed to him because of the man's faith and repentance; and he was carried into paradise where Christ was, covered with the robe of Christ's righteousness, which made him holy in God's sight, with no works to his credit, only faith. He possessed "eternal life," the gift of God.

How hard it is for some of us to give up the idea that we are saved by our works. Works of faith are the fruit, or the evidence of our faith in Christ; but they do not save, it is faith in Christ alone that saves, "lest any man should boast."

For our good works we shall receive rewards (I Cor. 3:8), but

"eternal life" is not a reward, it is a gift.

We may therefore say with the apostle Paul, "Thanks be unto God for His unspeakable gift."

You have doubtless seen great works of art painted by the great masters. What would you have thought of an unskilled man taking his crude colors and clumsy brush and trying to add to the great master's finished work? The idea is unthinkable. Yet men are doing

Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

Telephone LE 3-1487

The MENNONITE OBSERVER is published every Friday by
The CHRISTIAN PRESS, Ltd.
159 Kelvin St., Winnipeg 5,
Manitoba, Canada
Address all correspondence to the above address.

Managing Director — H. F. Klassen
Production Manager — J. K. Neufeld

Subscription rate: \$2.25 a year:
payable in advance.
Authorized as Second Class Mail,
Post Office Department, Ottawa

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.

CHURCH NEWS

Many Manitobans Attend Conference

„Wem Gott will rechte Gunst erweisen, den schickt er in die weite Welt. Dem will er seine Wunder weisen, in Berg und Wald und Strom und Feld.“

This was the experience of more than one hundred Manitobans who had the privilege of attending the General Conference and Centennial Jubilee of the M. B. Church at Reedley, Calif.

At 4:15 a.m. on November 9, the three chartered Thiessen buses were loaded and set out for sunny California. We tried to cross the border at Pembina at 5:55 a.m., but had to go to Noyes where the customs officer came an hour early, looked at our citizenship papers and sent us on our way rejoicing.

We travelled steadily through North Dakota and Montana and when silence settled on us at dusk, Rev. Wm. Schroeder of Steinbach led us in a singsong of familiar songs and we spent a lovely hour of fellowship. The ministers led us in devotions at various times, reminding us of our riches in Christ Jesus and consequently our duty to mankind.

Later we drove through the icy Donner Pass without mishap, experiencing God's protection and the beauty of creation in a very tangible way. Sometimes a grove of snowy evergreens bordered the highway like a mob of curious children determined not to miss a thing. Not to be outdone, we took in all we could.

it every day when they come to the question of their soul's salvation. Face to face with the central fact of history, the cross of Christ our Lord, we have salvation in God's own fullness and completeness.

Why then talk about trying to do good deeds, giving to charities and living lives of contemplation in order to attain salvation. Do you know that salvation is not only a finished work, but a free gift besides? "The gift of God is eternal life through Jesus Christ our Lord." A FREE GIFT. You see how simple it is: God gives, you take. God offers, you receive. God wants you to come just as you are, confess your sin and accept the Lord Jesus Christ by faith as your Saviour. The sin question then being settled, you are His and He is yours.

Dear reader, if you are unsaved, acknowledge your helplessness and say, "O Lord, I do trust Thee and come to Thee, for Thou hast said: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." O, take me as I am. Amen."

—Free Gospel Tract Distributors

Finally, we arrived in Reedley and were welcomed not with bread and salt, but with grapes, four kinds of them, unrationed except for the thought of I Cor. 10:31. We thoroughly enjoyed the warm hospitality of our southern "Geschwister" and would like to thank them heartily once again.

The days of the conference passed quickly and we were earnestly entreated to take the Word of God as term of reference in dealing with any problems that arise, instead of tradition or anything else.

Thursday, November 17, we set out on our return journey stopping only to see the Carlsbad Caverns with their myriads of marvelous formations, evidence of God's majesty and omnipotence.

We now proceeded on our way as quickly as possible. After one of the passengers had lost his way and the buses had become separated, we appreciated God's care all the more when we were reunited. Travelling together for several days made us feel like a family, especially when Mrs. Lepp of North Kildonan (formerly Manitou) treated all the ladies to ice-cream to celebrate her birthday. Now that we have rested from our trip, I am sure we recall it with unalloyed pleasure.

May we all complete life's journey without being a stumbling block to anyone of the children of our heavenly Father!

Eleanore Neufeld

Two Mennonites Leave for Russia

Mr. Abram Friesen, 57, of Winnipeg, Manitoba and Mrs. Willms, 49, of Coaldale, Alberta, boarded an airplane Monday, November 28 and left for Russia in order to be reunited to their loved ones from whom they have been separated for many years. Mrs. Willms' husband is in Russia and Mr. Friesen's wife and children are there too.

Dedication Service Held

The Ev. Mennonite Church of Portage la Prairie, Manitoba, dedicated its new place of assembly to the Lord recently. Heretofore the services were conducted in the private home of the D. K. Schellenbergs.

Fernheim News

The M.B. Church of Filadelfia, Fernheim, Paraguay, had the privilege of baptizing and of receiving into fellowship six believers. The baptismal service took place on November 6.

The following young people were successful in their teacher's examination held at Fernheim: Sina and Anna Hildebrandt of Neuland; Lucia Linnert, Erica Siemens, Suse Froese and Heinrich Unger of Fernheim, and Herbert Rempel of Friesland.

Recent Passing Away of Two

Mr. John Peters of Hague, Sask., died on Saturday, November 26. Funeral services were held on Tuesday, November 29.

Mr. Peter H. Janzen, 90, of Rosthern, Sask., formerly of Tiegeweide, Molotschna, South Russia, passed away on Sunday, November 27.

Letter from Miss Mary Stobbe on Leaving for Nigeria

Boissevain, Man. — "Wait on the Lord, be strong, and let thine heart take courage, yea wait on the Lord."

Waiting on the Lord is not always the easiest thing to do, but that is exactly what I'm doing at present. Praise God for times of waiting, they are hours of preparation which are very essential for one's going out to the battlefield.

Many of you dear friends may have thought I was back on the

field months ago. I hoped to sail by this time, but the Lord had a different plan. My sailing date is now December 9 not November 10.

In looking back on my furlough in the homeland, I can say with the psalmist, "Great is the Lord and greatly to be praised." Why? Because He has led and blessed in a most wonderful way. He has supplied all my personal needs in a marvelous way, for which I want to praise Him. "I will offer to thee the sacrifice of thanksgiving." It is my prayer that the praise and thanksgiving of my heart may continually reach up to His throne of grace.

A course in midwifery, which I felt the Lord wanted me to take, did not materialize and word came from the field that due to the shortage of nurses I should get back to the field as soon as possible.

I would like to share with you the promises the Lord has given me. I find three things in Scripture which God has set Himself to do on my behalf, namely, "I will go before thee," "I will break in pieces the gates of brass and cut asunder the bars of iron." "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

As I go forth for my second term
(Continued on page 4-1)

Bible School Homecoming Day

Kitchener, Ont. — An Alumni Homecoming Day was held at the Ontario Mennonite Brethren Bible School, Kitchener, on Saturday, November 12. It was sponsored jointly by the alumni organization and faculty of the school. Twenty-six guests registered for the day.

In the morning visitors joined students to attend classes which had been scheduled for the occasion. The afternoon meeting was of a devotional-inspirational nature. A highlight was a panel discussion on the topic, "The Impact of the Bible

School on the Churches of the Ontario M. B. Conference." Panel chairman John Eckert, alumni president, led panel members in a lively discussion.

Visitors joined the Bible school family at meals served in the dining hall. After the evening meal the alumni organization conducted a regular business session.

The Bible school has registered 34 students this year. After the Christmas recess an extensive deputation program to Ontario M. B. churches is planned.



Alumni panel discussion at Alumni Homecoming Day, Ontario Mennonite Brethren Bible School. Left to right: Peter Teichroeb, Henry Koop, A. J. Block, Henry Wiebe, Chairman John Eckert.

Reedley was Host for Third Time for International Gathering

The triennial conference of the Mennonite Brethren Church marked the third time Reedley has been host to the international gathering.

The first times were in 1921 and 1936. The latter was attended by 4,000 persons, at that time the greatest number of persons ever to convene at Reedley. The Nov. 13-16 conference attendance was more than 6,000.

The Rev. Dan Friesen has served as moderator of the conference for the past three years.

The Rev. David J. Pankratz of Coaldale, Alberta, Canada, was the assistant moderator and the Rev. Henry H. Dick, pastor of the Shafter Mennonite Brethren Church, is the secretary. Rev. Friesen and Rev. Dick were reelected for the same office and Rev. F. C. Peters of Winnipeg, Manitoba was elected as assistant moderator.



The Rev. Dan Friesen, left, pastor of the Reedley M.B. Church and moderator of the General M.B. Conference from 1957-1960 and reelected for the following three year interim. To the right is Rev. Henry H. Dick, pastor of the Shafter M.B. Church. Rev. Dick served as secretary at the General M.B. Conference and was elected for this office for the 1960-63 interim.

Many in Attendance

More than 6,000 Mennonite Brethren members were present, about 5,000 from the United States and 1,000 from Canada, South America, Europe, Africa, India, Germany and Japan. They were staying with member families in Reedley and Dinuba Mennonite congregations.

The Krimmer Mennonite Brethren, less than 2,000, formed an independent church body in South Russia. Its members migrated to the United States from the Crimea in the 1870s. The K.M.B. Church includes several Negro congregations in South Carolina.

Mennonite Brethren leaders emphasized renewed effort in world evangelism and mission work at the centennial convention, the theme of which was "Jesus Christ... The Chief Cornerstone."

Key Address

The Rev. Friesen, in a key-note address called on the brotherhood to reconsider the meaning of the word "brethren." He challenged the church to new consecration in "program, prayer and production."

"I trust we have come here with a contrite heart to warm ourselves again at the fireplace of God's courage and to permit holy flames of conviction to cleanse our lives," he declared. He emphasized a definition of consecration as "liberation from self."

Letter from Miss Stobbe

(Continued from page 3-4)

I realize that I will encounter many difficulties. But the Lord has promised to help me overcome them. He has also promised to give me the treasures of darkness. Truly, if we realize what a great treasure one soul is in the Lord's sight and think of the many souls still in darkness in Africa, we rejoice at this promise. As I think of the plans for a maternity building and the program of training midwives, I stand as it were before gates of brass and bars of iron. But the Lord has promised to go before me and make the crooked places straight.

At this time I want to thank each one of you for the way you stood behind me with gifts and prayers. May the Lord bless you for it. Will you continue to pray that His perfect will may be done in everything.

Yours for the lost souls in Africa,
Mary Stobbe

European Gospel Ministry

(Continued from page 1-4)

and the program of Bible conferences and evangelistic campaigns carried on by H. H. Janzen and A. J. Neufeld has been enlarged. The release of a radio broadcast over Luxembourg radio station begun recently is an additional means of enlarging the gospel ministry. The question of a future Bible school is at present being investigated and made a matter of prayer. Special guidance from the Lord is needed to find the proper pattern of consolidation and strengthening of the witness of the Mennonite Brethren Church in Europe.

At present there are six Mennonite Brethren churches or fellowships in Europe. With their memberships they are: In Austria, Linz

25, Steyr 3, and Wels 5; in Germany, Gronau 8, Neustadt 12 and Neuwied 70.

Deeper-life services are to be held in the Linz Mennonite Brethren church in Austria December 16-20 with H. H. Janzen as speaker. Pray that these services will strengthen many souls.

Our churches in Austria each had several evenings of musical instruction and practice November 13-27 led by Cornelius Balzer. After the Linz, Steyr and Wels churches had

each practiced separately for several evenings, they joined for a presentation in each of the churches.

Merging at Centennial

(Continued from page 1-3)

and evening at three locations, the new auditorium of the Reedley Mennonite Brethren Church, the old church auditorium and the Reedley Joint Union High School auditorium.



"QUELLE DES LEBENS" ("Springs of Living Water") is the name of our conference Gospel radio program in Europe broadcast over Luxembourg radio. The first program was broadcast on September 16, and listeners have begun to respond with letters and inquiries. Pictured above are workers producing a program (left to right): Rev. and Mrs. A. J. Neufeld, Mr. and Mrs. C. L. Balzer and Rev. H. H. Janzen.

Statements made about Kennedy prior to Election

Harry Truman: "Senator, are you certain that you are quite ready for the country or that the country is ready for you in the role of President in January, 1961? I am greatly concerned and troubled about the situation we are up against in the world now and in the immediate future. That is why I would hope that someone with the greatest possible maturity and experience would be available at this time." (New York Herald Tribune, 7-3-60)

Sen. Robert C. Byrd (D-W. Va.): "Kennedy lacks the age and experience to be President in these perilous days. I find it difficult to be secure in the thought of his sitting down with the Adenauers, the DeGaulles, the McMillans and the Khrushchevs as our country wrestles with important problems in the field of international affairs." (Baltimore Sun 4-14-60)

Dean Acheson: "Too young... still a very young man and unformed... He needs to ripen." (Wash. Daily News, 1-14-59)

Sen. Lyndon B. Johnson (D-Tex.): "The Vice Presidency is a good place for a young man who needs experience. It's a good place for a young man who needs training." (In Los Angeles July 8, 1960)

Adlai Stevenson: "The amount of money being spent on Kennedy's campaign is phenomenal, probably the highest amount spent on a campaign in history." (Newsweek, 2-29-60)



The Cause of Foreign Missions

M. B. Board of Missions

The Board of Foreign Missions presentation to the centennial conference included the triennial report, greetings from the brethren from abroad and various recommendations. The continued interest in the brotherhood in world evangelization and its willingness to respond to present-day urgencies and challenges were indeed heartening. Fifty-five missionaries were on the platform when the Board and its administration presented the work to the conference on Tuesday, Nov. 15.

Major portions of the triennial report are being shared with the constituency in serial form in **The Mennonite Observer**. A total of \$1,729,929.20 was contributed for foreign missions by our churches in Canada and the United States during the past triennium.

The greetings and reports by the brethren representing our conference abroad were a great blessing to the conference. It was indeed gratifying to receive testimony from brethren who are the fruit of our missionary efforts. G. B. Giesbrecht represented our South American conference and the Indian churches of Paraguay; Kyoichi Kitano, the conference in Japan; M. B. John, the conference in India; and Alfredo Tagle, the Latin American conference.

Revised principles and policies to guide the operation of our worldwide missionary outreach were adopted by the conference. Also approved was a plan for the merger of K. M. B. foreign missions with M. B. foreign missions.

A statement of acknowledgement and commitment to the cause of our world evangelistic outreach was adopted by the conference. This statement appears elsewhere in this issue.

The name of the Board of Foreign Missions was changed to the Board of Missions. This change was authorized in view of changing world circumstances and in view of the collaborate relationship of the Mennonite Brethren Church in North America with Mennonite Brethren churches in other lands.

Provision was made by the conference to cover the emergency which arose through the Congo unrest. Not covered by the current budget were the following: costs of evacuating missionaries, the rehabilitation of missionaries who will not be able to return, losses sus-

tained through the devaluation of Congo currency, replacement of personal effects and household equipment of missionaries and the re-locating of missionaries in new centers to assist the national church in the continuation of the gospel ministry. The conference agreed that this emergency should be met from the mission endowment fund in the form of a special appropriation to be replaced through a continued contribution to this fund by the constituency.

Further provision was made by the conference for the residence of missionaries on furlough.

A budget of \$671,676.00 was adopted for 1961. This increased budget reflects contributions needed for the operation of the former K. M. B. foreign missions. A progressive budget stipulating a five per cent increase per year during the coming conference interim was approved.

Elected to the Board of Missions were the following: J. A. Harder, Black Creek, B.C.; P. R. Lange, Fresno, Calif.; Herman Lenzmann, Winkler, Man.; G. W. Peters, Buhler, Kans.; and J. J. Toews, Winnipeg, Man. Remaining on the Board are: Lando Hiebert, Hillsboro, Kans.; J. P. Neufeld, Winnipeg, Man.; I. H. Tiessen, Chilliwack, B.C.; and H. K. Warkentin, Fresno, Calif. The Board has organized itself as follows for the coming triennium: Lando Hiebert, chairman; Herman Lenzmann, vice-chairman; and G. W. Peters, recording secretary.

Japan

Sixteen persons were recently baptized and received into the fellowship of the Ishibashi Church in Japan. The baptism of these 11 men and five women is a result of a vigorous evangelistic effort this past summer. All have been instructed in the fundamentals of the faith and are a real blessing to the church. The Ishibashi Church plans Christmas evangelistic services on December 25 and 26 with Phillip Tsuchiya as evangelist.

The Japan Bible School opened its fall semester on November 1 with C. N. Hostetter serving in two days of Bible expositions. Several new teachers have joined the staff as part-time teachers. They are James Patterson from the Baptist General Conference, Miss Florence Miller from the North American Baptists and Phillip Tsuchiya who will be in charge of the evangelism department of the Bible school. The

staff is grateful to the Lord for His providing a teacherage which became necessary through the continued expansion of the Bible school.

HCJB Quito

Our workers in the HCJB German department, Quito, Ecuador, are encouraged by the number of listeners who express their hunger for God's Word. David Nightingales and Sally Schroeder find many hungry Christians in South America and Russia. They also find that many listeners in Europe still need to taste and see how good the Lord is. Pray that during December the message of Christmas may bring salvation to many of the listeners.

Colombia

In Colombia preparations are being made for the opening of the second year of the Bible school program in Cali on January 17, 1961. A second year of courses will be offered this year. Young women as well as young married couples will be invited to join young men to prepare themselves for Christian service. The increased enrollment and limited missionary staff call for extra efforts on the part of the school staff. New classroom space is being provided. Pray that the Lord will provide students who shall prepare themselves as leaders and workers in the churches.

Paraguay

Another dormitory and teacherage is being erected for the Paraguayan children's school at Yalve Sanga. Hans Wiens, who has been associated with the Fernheim Bible School, will be assuming the principalship of the school. Considerable increase in enrollment is anticipated. The development of this educational program promises to be a very important means of training future leadership to reach the Paraguayan population for Christ and to serve the Indian churches. The school will be attended by both Paraguayan and Indian students and represents the most advanced educational program offered by our mission in Paraguay at this time.

1960 M.B. Missions Report

2. Status of our Sister Churches Abroad

The following is a review of some of the highlights in the progress of our mission work and presents the challenges of responsibility with which we are confronted at this particular time. We offer this review to our churches in North and South America with the prayer that we may all join together in the common responsibility which God has assigned to us as a church to "occupy till I come."

Republic of Congo *

The present status of the Mennonite Brethren Church in Congo



constitutes a major test in the history of the Mennonite Brethren missionary outreach. The political developments of recent months have made the future of the missionary program very uncertain. We accept these developments as being in keeping with the permissive will of God. In May, 1960, an organizational pattern for the transfer of administrative responsibility from the mission to the church was effected. The present political upheaval came before the complete program could be brought into operation.

The educational program in the Congo is one of the best means to train men and women, boys and girls for the cause of Christ. The effectiveness of this education will be tested in the present nationalistic movement in which the country seeks to determine its own destiny. At this moment our greatest need is earnest prayer that the seed which has been sown in the lives of these Congolese may develop and bear fruit.

The medical program was another wide area of missionary outreach. The dedication of doctors and nurses in their ministry of loving care to thousands upon thousands of suffering people has been a strong testimony for Christ.

Our two doctors Ernest Schmidt and Vernon Vogt have returned to the Congo to continue a medical ministry of the greatest possible extent. Henry Derksen and Orville Wiebe have assumed responsibility as advisory directors in the educational program. Arnold Prieb has been placed at the disposal of the church to assist with counsel and guidance wherever required by the national brethren. All five brethren are at present on the field and their families at home. The two families, George Fauls and Bob Kroekers, are living in Leopoldville awaiting further developments. Unless more normal conditions are restored, the two families may also have to return to the homeland. Harold Fehderaus are continuing their linguistic work.

At this time it is extremely difficult to predict the future development of the church in the Congo. The sufficiency of God Who has begun the good work and will fulfill it to the day of Jesus Christ is the foundation on which we can rest assured that God will continue to lead His church in this land. At this time plans for the assistance to the national church are indefinite. We are waiting upon the Lord for light and guidance as to what assistance we as Mennonite Brethren Church of North America are to offer to the church in the Congo.



THE Young Observers



Hello, Girls and Boys

This is the time for carol programs. Are you singing carols at school yet? Perhaps you are preparing for a program. Study your parts well so Mom and Dad will be pleased with you.

Our Mennonite high school had an early carol program. It was a beautiful evening, and it certainly put me into the spirit of Christmas. While the auditorium was dimly lit the senior girls choir sang softly as they marched in from the back door. They were dressed in black choir gowns and carried burning candles. They enacted the Christmas pageant and sang numerous carols that were particularly well rendered. The junior girls sang three songs. We all felt it was festival quality again. (That group won a Festival Trophy last year.) The three solos and the duet showed promising talent. Their lovely voices truly worshipped the "New-Born King."

Well, boys, by now you must be wondering whether this school has only girls attending. Then you had better rush to Winnipeg and watch the School Orchestra. Only one girl! Maybe all the rest of the girls are pianists. The rest of the players were boys, and they made the rafters ring with music. The five trumpeters did their selection well. It looked as though they really enjoyed it. And when the snow fell softly during "Leise rieselt der Schnee", we felt that likely some boys were hidden somewhere up near the ceiling behind the curtain! The double male quartet, the trumpet solo, and the flute solo were highlights of the evening — all strictly masculine. So, boys, just keep up your musical efforts.

I am sure that your programs at this time will be as interesting and rewarding. I just wish I could hear all my readers play and sing carols during this lovely season.

Love, Aunt Helen.

My Brother's Keeper

By H. Gordon Green

"Peter, I wish you'd take Cecil out to the bird sanctuary tomorrow," Peter's father suggested quietly.

"But the bird sanctuary!" Peter protested. "I can't take my BB gun into the bird sanctuary!"

"It wouldn't do you any harm to be separated from that BB gun for a couple of hours!" Peter's father said mildly.

"But, Dad, I like shooting at things! Bang! And they always drop!"

His father was quiet for a while. Then, "Cecil wants to go to the bird sanctuary before he goes back to the city," he said. "He has some notion he could write a poem about it. Not full of sights like an ordinary poem—but one for blind people like himself—with sounds and smell . . ."

Peter found himself remembering the first day Cecil came to the farm. How when he took Cecil to meet his first calf, the blind boy's fingers had caressed the softness of the young fur. The calf seemed to enjoy the inspection and when Cecil's fingers came to his snout, he took the fingers in his mouth and began to suck while the boy was there for a moment halfway between a smile and a wince. Peter showed Cecil the kittens then.

"We can't have animals where

we live," Cecil said, rubbing his face against the small grey kitten. "He's like a little cloud, isn't he?"

Peter wanted to laugh. Who ever heard of a kitten being like a cloud? It was then Cecil first talked about writing a poem for blind people.

"Poetry!" Peter choked. "I get plenty of that in school!"

"So I expect you to take Cecil to the bird sanctuary tomorrow," his father said and Peter knew it was an order.

"But why does it have to be me, all the time? Why can't someone else take a turn being his eyes?" Peter protested.

"Just seems to be you he looks to. And maybe that's the best sign there is that you're the one who's been elected."

"Elected what?"

"Call it what you want. Brother's keeper is what Cain called it."

"All right. I'll take him," Peter said. "It's a long walk out to the sanctuary."

But no sooner had he said it than a couple of boys came up on their bikes. "We're starting ball practice tomorrow," they said. "Down behind the store. Are you trying out for pitcher again this year?"

So there it was. The one ball practice of the year that Peter could not afford to miss, and he had

promised to help a fellow go hunting for stuff to put in a poem!

Peter decided that he wouldn't exactly break his promise; he'd just take Cecil out to Duckle's instead. That was on the road to the sanctuary but only a quarter of the way. There was a woods out there where a fellow could take a BB gun and pick off bullfrogs or blackbirds or squirrels. And they could get back in time for the ball practice.

"You tell the boys I'll be there," he told his brother. "I might be late but I'll show up."

So next day Peter took Cecil out to Duckle's place. A squirrel came out to take a look at them as soon as they got there.



Quickly Peter pushed Cecil behind a maple trunk, gave his BB gun four pumps and drew a bead on the squirrel.

"Would you like to try it?" he asked Cecil. When Cecil had said excitedly that he would, Peter took him by the shoulder and eased him over beside him and put his hand around the trigger guard. Cecil's finger felt around until he found the trigger, and Peter held the bead.

"I've got him covered, Cecil," he said at last. "You can pull her any time." Then he waited, fidgeting with impatience. The squirrel moved and "larruped" along the limb and came out to the end of it. He sat up and spat on his hands and dried them on his tail. Peter drew bead again, but Cecil did not shoot.

Peter said, "Well, Cecil, do you shoot him or do I?"

"But—but what does he look like, Peter?" Cecil's voice quivered.

"If you pull the trigger he'll fall right into your hands and you can feel for yourself what he's like."

For a minute or two Cecil looked like he was trying very hard to get enough nerve to pull the trigger, but he did not, and Peter fought hard to keep from getting steamed up.

"What do his eyes look like, Peter?"

For a moment Peter took his cheek from the gun. He felt soupy inside. He said, "Oh, his eyes are round. They're kind of—well, they don't miss a thing."

And Peter kept on looking at the squirrel, watching how his sides spangled in the sun and how he kept munching away like a little old man, and how pretty he was.

Then he noticed that Cecil did not have his finger on the trigger any more.

"Don't you want to shoot him?" Peter asked.

Cecil gulped. "It seems so—sort

Begin Today!

Dream not too much
Of what you'll do tomorrow;
How well you'll work
Perhaps another year;
Tomorrow's chance you
Do not need to borrow:
Today is here.

Boast not too much
Of mountains you will master,
The while you linger
In the vale below;
To dream is well,
But plodding brings us faster
To where we go.

Talk not too much
About some new endeavour
You mean to make
A little later on;
Who idles now
Will idle on forever
Till life is done.

of awful—to think that just one little press of one finger can change things so quickly, doesn't it, Peter?"

Peter unloaded the gun.

"It's all right," he said. "If a guy doesn't like to shoot a squirrel, it's all right."

Down the road, from the direction of the store came a sudden burst of excited voices. The ball players had begun to arrive. Peter winced and craned his neck as if to catch a glimpse of the scene.

Cecil stretched out under the tree on his back and the squirrel settled himself on a branch and started scolding them. "What color is he, Peter?" Cecil asked.

Peter was still looking in the direction of the store. "He's a red squirrel," he said crossly. Then he remembered something he had wanted to ask Cecil for quite a while now. "Say, Cecil, how can you know what a colour is like anyhow? You've never seen a colour! How do you know red or brown or anything else?"

Cecil put his hands under his head. "I guess a fellow gets so he can feel colours, maybe," he said. "You take green. That's the way the grass feels and smells and crunches under your feet. Especially when there's dew on it."

Another shout came up from the diamond and Peter rolled over onto his elbows and closed his eyes as if his pain were too great.

Cecil sat up. "I don't think you're listening," he said.

"I am too!" Peter declared sharply. "Go on. Tell me what yellow is."

"You'd sooner be down at that ball game," Cecil said.

(Continued on page 9-4)



Strait is the Gate

By MARJORIE BUCKINGHAM

(14th Installment)

"You needn't worry," the pastor assured them, seeing their misgivings. "Granny Weston won't make you miserable. She won't talk about her misfortunes and her aches and pains! She is one of the most radiant Christians it is possible to meet."

They looked relieved, but a little incredulous, and he continued. "Tonight will be a rich experience for you all. The joy you bring to this old lady's heart will set your own hearts rejoicing, too, for when we bring happiness to others some of the fragrance always lingers in our own lives. But quite apart from that, to hear Granny Weston talk of all the Lord has done for her is something you will never forget."

So, fired by the pastor's words, they looked forward to their visit with a new feeling of expectancy, and the distance of a quarter of a mile or so to Granny Weston's cottage was covered very quickly as they walked and talked together. Indeed, they were all taken by surprise when Mr. Brandon stopped suddenly before a row of single-fronted houses and announced that they had arrived.

In the gathering dusk of the early evening the street was quiet and deserted, and Granny Weston's cottage, with its light burning in the window, looked friendly and inviting. It was built on a little rise from which the lights of the town could be seen on the one side and the wide stretch of the sea on the other, with the sound of the constant lapping of the waves on the shore below—a lovely outlook, certainly, for one who was a shut-in like Granny Weston.

Pastor Brandon walked up the short, uneven path that led past the neat little patch of garden to the front door. Then leaning over to the window he tapped gently on the pane.

"Granny, are you there?" he called softly.

They did not have to wait for a reply, for almost before he had finished speaking a woman's voice answered from within, "Why, Mr. Brandon! Come right in!"

Mr. Brandon turned the key that was already in the lock and opened the front door a few inches.

"I've brought some visitors to see you, Granny," he explained through the half open door.

"Well, bring them all in!" came the hearty invitation.

"Right!" And motioning the young people forward, Mr. Brandon ushered them into a neat but sparsely furnished room where, in a bed by the window, they caught their first glimpse of Granny Weston lying propped up on pillows.

Her hair was snowy white, but other than that she really did not look quite as old as they had imagined she would. Her eyes were bright and her face, though lined with suffering, wore a radiant smile. When she spoke her voice was soft and mellow, and there was something so winsome about her that she won their hearts right away.

"What a lovely surprise!" she exclaimed with a welcoming smile. Then, drawing a badly crippled hand from under the bedspread, she beckoned them closer. "It is so kind of you all to come."

"They're going to sing for you presently, Granny—some of your favourite hymns," explained the pastor.

"Are they?" The old lady's eyes sparkled. "Oh, that will be a treat!" She looked around at them all with a grateful smile. "Just fancy young people thinking of such a thing."

"It was Mr. Brandon's idea, Granny," put in Nancy in her friendly way. "You don't mind if we call you 'Granny,' do you?" she added with a smile.

"Not at all, my dear. I like it!" she confessed. "I'm 'Granny' to everyone, you see."

"Then you'll be 'Granny' to us, too!" Nancy assured her affectionately, for her heart went out to this dear little lady—so helpless and yet so radiantly happy that she put them to shame!

"That is just the way I would like to be," came Granny Weston's reply. Then she looked rather dismayed. "I was going to ask you all to sit down, but there aren't enough chairs, I'm afraid. There is another one in the kitchen."

Mr. Brandon soon brought in the extra chair and before long they were all seated around the room to the old lady's satisfaction, some on impoverished seats and some sharing the few available chairs rather than make their frail little hostess feel that she was lacking in hospitality towards her unexpected visitors.

"And now, Granny, what would you like us to sing?" queried the pastor, when Nancy had distributed the hymn books.

Granny Weston shook her head. "I really don't know," she said in a flutter of excitement. "I haven't heard any hymns for so long that whatever you sing will just sound like heaven to me!"

So they began with two hymns of Pastor Brandon's choice, "Jesus, Lover of My Soul" and "Rock of Ages, Cleft for Me." There was no musical accompaniment, but their fresh young voices, with Nancy's in the lead, rang out clear and sweet as they sang the old familiar words.

And Granny Weston lay back on her pillows with her eyes closed, listening with such a sublime expression on her face that they felt she must have had a glimpse of heaven.

"Ah!" She gave a little sigh as the last notes of their singing died away. "That was beautiful! Those hymns take me back many, many years."

"Well, now another!" urged the pastor with a smile.

"'Nearer, my God, to Thee.' That's another of my favourites!" she said eagerly.

Nancy, who was sitting nearest the bedside, offered the old lady a book, but she shook her head. "I can't manage it very well, dear, but I know them all," she added with a smile. And a glance at the stiff and knotted fingers showed Nancy how superfluous her offer had been. It would be almost impossible for Granny Weston to do anything for herself with hands like that, she reflected.

They sang until their voices were hoarse, and then Mr. Brandon suggested a Scripture reading. "We'll leave you to choose a portion, Granny," he said.

Granny Weston thought for a moment. The whole Book was precious to her, and it was not always easy to make a choice between one passage and another. Eventually she asked for Psalm 71, perhaps because of the contrast it presented between youth and age, perhaps because of the memories of her own youthful days which the presence of these young people had unwittingly evoked.

"O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not: until I have showed Thy strength unto this generation, and Thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto Thee! Thou, which hast showed me great and sore troubles, shalt bring me up again from the depths of the earth. Thou shalt comfort me on every side and I will also praise Thee . . . and talk of Thy righteousness all the day long . . ."

As the pastor finished reading, a quiet hush came over the little room, and all eyes were turned to the little lady in the bed. After a moment's silence, it was she who spoke. "I sometimes think," she said slowly, "that the Lord continues to spare my life just to prove that He does not forsake us when we are old and grey-headed—no, indeed!" And her voice seemed to grow stronger and more convincing. "When we grow old we need Him most, and He never fails!"

"Go on, Granny," said the pastor reverently. "Tell us some more."

Granny Weston's face shone. "I could never tell you all that the

Lord has done for me, if I talked all night!" she declared. "And there's not only the past, but the present. When I think of all the blessings He has bestowed upon me here and now—"

Nancy was not the only one who felt a lump in her throat. Blessings? Surely the old lady would have been pardoned if she had mentioned her misfortunes. But not a word of complaint passed her lips.

"God has given me food and shelter, and many wonderful friends," she continued. "And I have so many blessings that so many others have not."

Pastor Brandon shook his head. "A good many people might have thought it was the other way about, Granny," he remarked gently.

"Why no, Mr. Brandon!" she assured him quickly. "I often think how terrible it would be if I didn't have eyes to see God's wonderful world through my little window." She drew the curtain aside with her twisted hand. "The view through here is wonderful all the day long, and then at night I can see the stars and the moon shining silver over the sea. It is a great blessing to have one's sight, Mr. Brandon."

"Indeed it is," the pastor agreed, "but I am afraid too many of us take God's goodness for granted."

The old lady smiled. "That is one of the blessings of being shut in, Mr. Brandon. We have time to give thanks."

"Yes," said the pastor very humbly.

Granny Weston turned her attention to the young people once again. "And just think," she said, "what a blessing it is to be able to hear those wonderful hymns you have been singing tonight!"

They nodded thoughtfully. It had never occurred to them before to thank God for these common things.

"But the greatest of all my blessings," she went on, "is the wonderful peace I have in my heart, the peace my Saviour gives! That is a hymn I must ask you to sing before you go."

"I think we ought to ask Granny to sing us a solo," Mr. Brandon suggested. "She's been singing all the hymns with us so well tonight." Which was quite true, for the old lady had been joining in with as much fervour as the young people themselves.

"And she has a lovely voice, too!" said Nancy, for her keen ear had been quick to notice the quality in Granny Weston's notes.

"Never as lovely as yours, my dear," the old lady protested.

"Oh yes, Granny!" cried the girl. "I'm sure you must have been a great singer when you were young. You were, were you not?" she questioned lightly.

To her surprise, a shadow seemed to cross the old lady's face, and Nancy caught her breath. Had she revived some painful memory?

(To be continued)

MCC News & Notes

Visiting With Mountaineers of Vietnam

By Donald E. Voth (Inola, Okla.)
Paxman at Saigon, Vietnam

Not long ago we received an invitation to attend the dedication of two churches up in the hills near Djiring, Vietnam. Both Mr. and Mrs. Jackson, the veteran missionary couple of that area, and pastor and Mrs. Loc, the Vietnamese couple assisting them, are good friends of ours and over the years we have been able to be helpful to each other. Most of us follow the custom of the Christian and Missionary Alliance missionaries in Vietnam by calling the Jacksons uncle and auntie simply because that is how they seem to us.

The Jacksons are old-timers at pioneer work. In 1936 they first came into contact with the Ma people in the Djirling area and immediately felt called to bring the gospel to them. It was not then possible for them to work there, so they worked indirectly by reducing the Koho language spoken by these

people to writing. Recently the Jacksons have had the joy of being appointed to work with these people.

The traditional pattern of life of these mountain people is extremely uncultured. They are fettered by spirits and systems of taboos connected with their spirit worship. Consequently there has never been any progress, as we think of it. More recently the Vietnamese government, in its desperate conflict with Communist guerilla bands, has started to move them from their old mountain habitat. This program leaves much to be desired in terms of sympathetic help and understanding. The people, now in strange surroundings, are more miserable and poor than before.

Mr. Jackson and Pastor Loc appealed to us for help and we were able to supply them with some U.S. government surplus food and some MCC clothing, which they distributed to the tribesmen of various villages. This was part of the reason for our being invited to attend the dedication of the first two



Vietnam. A Raday tribes village near Banmethuot. The houses are built on stilts and have no partitions inside. (Photo by Norman Wingert.)



Vietnam. Entrance to a tribal village in Vietnam. Note the "charms" on the cross pole to keep evil spirits from entering. (Photo by N. Wingert.)

New Testaments

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King James, large type, marked edition, red edges, chapter headings	1.45
English and German New Testament, King James and Martin Luther, stiff cover, red cover and edges	1.50
326 — New Testament and Psalms, King James, semi-limp binding, red edges, red letter, black imitation leather.....	2.50
Revised Standard Version, picture illustrations, stiff cover, references, clear print	3.00
603 — Revised Standard Version, black imitation leather cover pocket size	3.00
694 XPZ — Revised Standard Version, New Testament with Psalms, India paper, with zipper, pocket size	4.00
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PA 423 y — King James, Oxford New Testament and Psalms, India paper, gold edges, pocket size	4.00
PA 425 y — King James, Oxford New Testament and Psalms, India paper, pocket size	3.00
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King James, Oxford New Testament, black leather cover, pocket size, clear print	3.50
The New Testament in Modern Speech, a translation by R. F. Weymouth, pocket size, stiff cover	2.00
Illustrated New Testament, King James, Cambridge, pocket size, blue edges	1.00
2806 — Holman Jewel New Testament, King James, pocket size, leather, illustrated, red cover and edges	1.25
New Testament and Psalms, King James, stiff black cover, red edges, pocket size75
New Testament and Psalms, King James, pocket size, clear print on good paper35
New Testament, King James, flexible paper cover, clear print on good paper, pocket size25

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churches in the Ma area. I was very eager to see this area, for we like to keep in close contact with the last phase of the distribution of our commodities. Also I had received the impression that in this area something more permanent should be done than giving rice and clothing.

Upon our arrival at the villages it was apparent that they must have had very little to wear before the relief clothes were sent, for everyone was wearing MCC clothes. Since living in this new area not one decent crop had been raised and the people were living on roots they were able to "grub" out of the jungle. I noticed that their rice crop looked quite poor, although it will yield a little, and that they had almost no vegetable gardens.

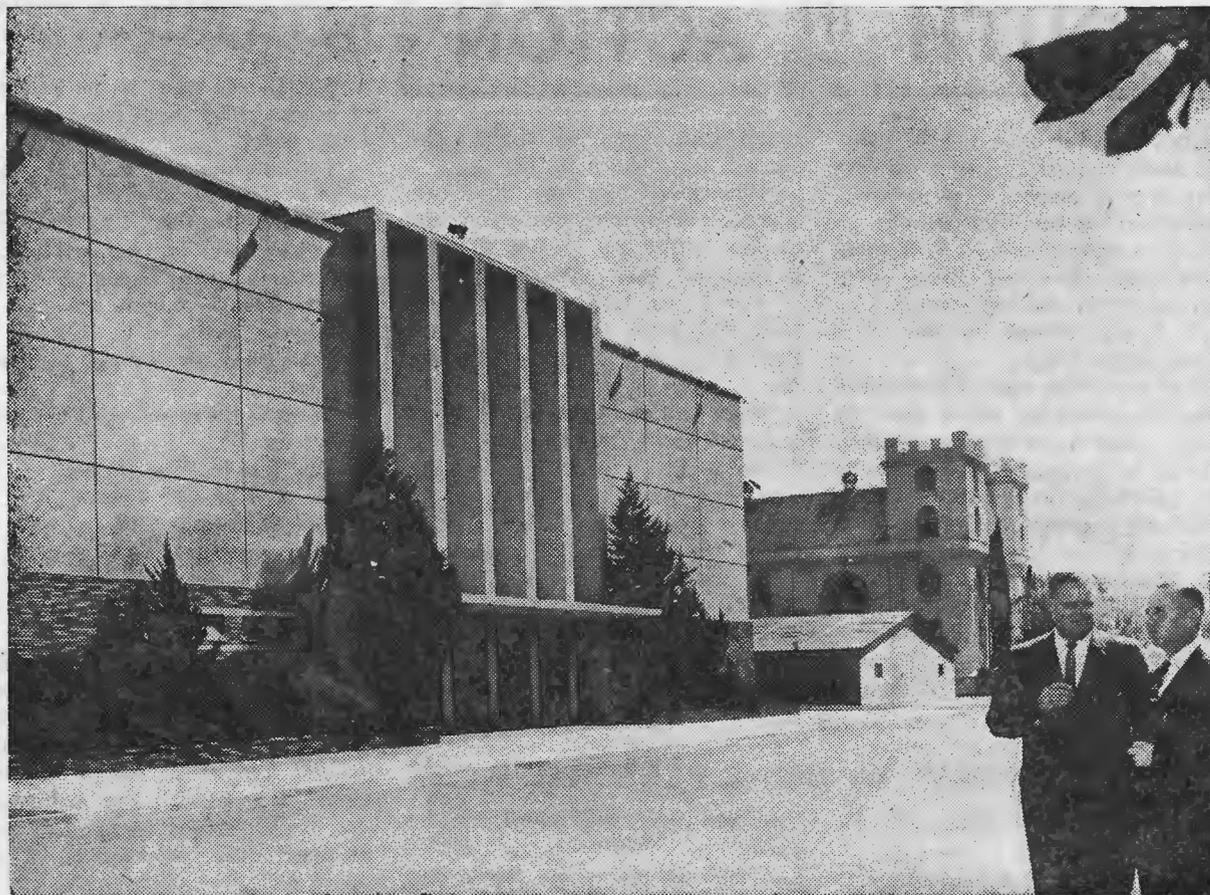
Because some are now Christians there is reason for hope that they will leave the taboos which prohibited raising certain foods. As a result they will definitely be better off than before, but more should be done to help them help themselves.

Spiritually speaking, the situation

among the Christians of these villages was most encouraging. The simple enthusiasm with which they expressed their new freedom was ample evidence that this work was of God. Their turning to Christ was not a mass movement; individuals came to Christ as they were convicted and as they understand the gospel. The young Christians themselves expressed thankfulness at this. They realized the danger of insincerity in mass movements. They showed unusual understanding as to their future as young Christians and prayed much for strength to withstand the tests that will come to them.

We had the opportunity to explain to them that all blessings, spiritual and material, come from God. We told them that the food and clothing they had received were the result of blessings received by others. We expressed the desire that they might also realize such blessings in the future and the hope that then they would freely share them with people who are less fortunate.

Reedley Mennonite Brethren Church Buildings



The new Reedley M.B. church with a seating capacity of 2400 in the foreground of this photo and the old church, which holds about 1200 people, is seen in the rear. The large temporary dining hall is seen between the two church buildings. To extreme right of photo: Pastor Dan Friesen and Assistant Henry Janzen.

My Brothers Keeper

(Continued from page 6-4)

"If I wanted to be there, I'd be there. Now what's yellow?"

Cecil lay back again. "Yellow? Yellow is the way you feel when you lay your head on a bunch of dandelions in the morning with the sun burning your face and bees droning around . . ."

"What's some other colours? What's a nogood colour like grey, for instance?"

"Grey? Well, grey is like the wind in your nose on a foggy day with your clothes all sticky and the birds not singing."

One of the shouts from down at the store came up the road clearly: "Batter up!"

"Tell me about red, Cecil," Peter said as thoughts of the ball game faded.

"Red is soft," he replied. "And it's smooth like satin. Or a flower maybe. It smells like a flower. Red is how you feel when your mother kisses you good night beside the fireplace. That's the way red is to me."

They got up and walked down the woodland path to the brightness of the open road again. To the left, and three miles away was the sanctuary. To the right was the ball game. Peter did not hesitate for a moment.

"Come on. We'd better get out to that bird sanctuary," he said eagerly, taking Cecil's arm and turning left with him.

"But I don't want you to miss your ball game," Cecil protested.

"Look here, little Lord Tennyson," Peter said in a voice that was musical with good feeling again. "I told you that if I wanted to be at that ball game, two teams of horses couldn't stop me."

"But—but I don't want you to feel that you've got some sort of duty toward me either, Peter."

Peter took him by the elbow and pushed him merrily along the road. "Never did a duty in my life," he said. "It's this poem you're going to write," he said. "I want to see that."

Reprinted from Salvation Army's publication, "The Young Soldier"

Statement of Acknowledgement

(Continued from page 1-4)

C. That the Board of Foreign Missions be charged to expand the program of world evangelism on the general conference level with renewed strength to meet the responsibilities arising from the spiritual crisis of our day and to redeem the unprecedented opportunities for world evangelism which God is giving us in this hour of history and that special attention is to be given to the following areas of service:

1) To assume renewed responsibility in the field of pioneer mission work to reach the millions who up to this day have never heard the Gospel of Jesus Christ.

2) To labor in closest cooperation with existing national churches and conferences to establish the work through the training of national workers, development of leadership and reaching out into adjoining areas not yet evangelized.

3) To consider the open doors for the gospel in South America as a special opportunity to be given central consideration in mission strategy for the coming conference interim.

D. That we as a brotherhood on this occasion of our centennial conference pledge ourselves to renewed faithfulness in intercessory prayer, faith and sacrifice of finances and lives as a continued response to the commission of Christ: "All power is given unto me in heaven and in earth. Go ye therefore, and teach

all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever

I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28: 18-20).



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Bible Text Christmas Assortment, 21 folders and envelopes	1.00
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No. G-8570 The "Sunshine Line" Bit O'Christmas, 21 Scripture text cards	1.25
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Youth, Be Alert and Know God's Will!

This is how George Mueller did it:

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine tenths of the trouble with people is just here. The difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guide us at all, He will do it according to the Scriptures and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

An Advice for Youth How to Become Strong

There is no magic by which great men of God have become strong. A simple, but faithful observance of God's "spiritual strength rules" is the secret. Seven "training rules" for gaining spiritual strength are:

1. Never neglect daily private prayer, remembering that God is present and hears your prayers. Heb. 11:6. Pray aloud often; it will help you.

2. Never neglect daily private Bible reading. Read aloud often. Remember that God is speaking to you; believe and act upon what He says. Backsliding begins with the neglect of these two rules. John 5:39.

3. Ask God for what you want. Tell Him the truth about yourself, however bad it makes you. Ask Him, for Christ's sake, to forgive you for what you are, and to make you what you ought to be. John 4:24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask

YOUTH IN ACTION

yourself, "What have I done today for Him?" Matt. 5:13-16. Always have in your pocket a few booklets and tracts for free distribution.

5. If ever in doubt as to a thing being right or wrong, kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

6. Never take your Christianity from Christians or argue that because others do something you may also do it. II Cor. 10:12. You are to ask yourself, "How would Christ act in my place?" Follow Him. John 10:27.

7. Never believe what you feel if it contradicts God's Word. Ask yourself, "Can what I feel be true if God's Word is true?" If both cannot be true, believe God and

make your own heart the liar. Rom. 3:4; I John 5:10, 11.

"Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven." Matt. 10:32.

"For I, the Lord, thy God, will hold thy hand, saying unto thee, Fear not: I will help thee." Isa. 41:13.

"Who will not suffer you to be tempted above that ye are able." I Cor. 10:13.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I John 2:1.

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I John 1:9.

Herald Press

YOUTH, BE ACTIVE BY DOING PERSONAL WORK

like Dr. Cooper Did with Mr. Baron.

An Interesting Conversation (Scholarly and Theological)

As I was journeying from Los Angeles to Denver I had a most delightful interview with an elderly Jewish man. I was sitting in the day coach reading my Hebrew New Testament when this old man suddenly appeared at my side. "You cannot read that!" he declared.

Immediately I gave him a practical demonstration by reading a passage from the book in hand. With a shrug of the shoulder he asked, "Where did you learn that?"

"In the seminary and university." "Well," he said, "you don't know what it means." Again I read it and translated a verse for him. "Hmm!" he commented, "and you are not a Yid!"

Moving over, I invited him to a seat beside me and introduced myself. My new acquaintance told me that his name was Baron. Then we settled ourselves for a chat.

"Can you read this, Mr. Baron?" I asked.

"Sure." At once he read fluently the passage I indicated.

"Now will you tell me what it means?" He translated with difficulty, although he seemed to understand the substance of what he had read.

"Mr. Baron, are you acquainted with this book?" I inquired. He turned to the title page at the back of the Hebrew volume and read the words, New Testament. He had never seen it.

Reaching for my grip, I pulled out my Hebrew Bible, the Old Testament, and said: "Mr. Baron, I want to ask you a question. What is the meaning of this word 'elohim'?"

"It means God." "But," I said, "my teachers have

told me that this word means gods!"

"They do not know what they are talking about," he retorted emphatically.

"But 'elohim is plural number."

"You are wrong," my friend declared. "I went to the Yeshibah (rabbinical school) and I know 'elohim means God."

"What is the meaning of the word Baal, Mr. Baron?" I inquired.

"Master," was his ready reply.

"Baalim?"

"Many of them," he answered.

"What is the meaning of seraph?"

"One of those angels that has wings," he replied, uncertain of our English equivalent.

"Seraphim?" I questioned.

"Many of them," he answered.

"Then if Baalim and seraphim are plural, is not 'elohim the same?" I asked him. My friend began to look puzzled but still maintained that 'elohim in the opening verse of Genesis meant God.

"Let us turn over to the Ten Commandments," I suggested. "Read the second command: 'Thou shalt have no other gods before me.' Now, Mr. Baron, what is the meaning of the third word?"

"Oh, that means gods," he replied.

"One?" I questioned.

"No, many. It means all of those heathen gods."

Turning back to the first verse of Genesis, I said, "You admit that 'elohim in the passage we have just seen means gods." He nodded and I continued: "Then what about the same word here in the beginning of the Torah?" For an answer my companion put his hand to his head in a quick gesture of complete surprise. "The rabbi did not tell us that!"

"Never mind about the rabbi," I rejoined. "If the word is plural

in one instance, it certainly must be in the other."

"That sounds right," he admitted. "But I wonder why they did not tell us."

"Mr. Baron, what is the meaning of Shema (the great confession of Deut. 6:4)?"

"Oh, you know Shema?" His eyes were round with surprise.

"A little about it," I said smiling. "I want to ask you the meaning of this fourth word 'elohenu. My instructors have taught me that it means our Gods."

"Well, they are wrong! It means one God."

"What is the meaning of the word 'abbothenu?"

"Our fathers," he replied.

"Of cholayenu?" I asked.

"Our sicknesses."

"Pesh'enu?"

"Our transgressions."

"And 'avonthenu?"

"Our sins."

"Then, Mr. Baron," I concluded, "if 'abbothenu means 'our fathers', cholayenu 'our sicknesses', 'Pesh'enu 'our transgressions', and 'avonthenu 'our sins', surely 'elohenu means 'our gods.'" For an answer my Jewish friend of helpless perplexity. "But the rabbis—" he breathed.

"We are not interested just now in what they say or do not say," I told him. "You admit that this is right, do you not?" He nodded slowly and I continued, "One other question. What is the meaning of 'echad?"

"One," he responded promptly.

"My teachers have told me that it means a unity," I said.

"Well you were taught wrong!" he retorted warmly.

"Mr. Baron, here in the first part of Genesis we are told that there was evening and morning, day one. There was darkness and light, two different things, opposites. Yet put them together and they make one. A little farther on we are told (Gen. 21:24) that the man was to leave father and mother and cleave unto his wife and they should become one flesh. You are married, are you not? Was not your wife a person with an intellect, emotions, a will, a body before you got her? Were not you likewise a complete individual before you met her? Yet God says when you two were married that you became one, 'echad.' God speaks similarly about Himself. The Shema really says: 'Hear, O Israel: the Lord our God is the Lord, a unity'" (Deut 6:4). I then took him to various passages of the Old Testament and concluded with the words, "The Scriptures teach that there is a triune God and that the second Person of this triune Godhead came to earth and dwelt among us and gave His life for us."

During this exposition my friend's face was a study. By the time I had finished, there were tears in his eyes. "I never heard that before!" he said softly, and then continued. "Dr. Cooper, I graduated in Poland,

EDUCATION

SCHOOLS and COLLEGES

South American Seminary Progressing

Montevideo, Uruguay. — An attractive brochure entitled "An Eye to the Future" has been released, announcing the purchase of a new building for the Montevideo Evangelical Biblical Seminary in Uruguay. The brochure was published jointly by the Mennonite Board of Missions and Charities of the (Old) Mennonite Church and the Board of Missions of the General Conference Mennonite Church. Both boards participate in supporting the seminary and supplying personnel for the faculty.

The seminary, which was opened in 1956, recently purchased a three and one half acre estate in Montevideo, with two buildings which will be used for classrooms, offices, library, and dormitory. Students attending the seminary (Seminario Biblico Evangelico) are from Argentina, Brazil, Paraguay and Uruguay.

Tabor College

Hillsboro, Kans. — Dr. Lowell E. Roberts, president of Friends University, Wichita, was the guest speaker at an all-school banquet Saturday evening, November 19.

The event was planned around a Thanksgiving motif, with the theme, "Daily Shall He Be Praised." Dr. Roberts based his remarks to students and faculty on Psalm 116.

"The Robe" Senior Production

The Tabor College senior class has chosen "The Robe" as its dramatic production for the current season. Based on Lloyd C. Douglas' famed novel of the same name, "The Robe" is cast in a Roman setting, with 23 players.

Performances are scheduled for December 15-17 in the college auditorium, with Prof. Dwight Wiebe directing the production.

but I have learned more about the Scriptures in this half-hour talk with you than in all my life before." Shaking his head sadly, he went on, for he understood that I had been talking about the Lord Jesus. "I am an old man now, and sick, and what can I do? If I had met you twenty years ago I would have changed my religion."

"Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts." Heb. 4:7

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life" (John 3:16).

Band Concert December 2

The 38-piece Tabor College concert band will be heard in its first public concert of the current season on Friday, December 2, at 7:30 p.m. in the college auditorium.

The band is directed by Prof. Larry Feil, instructor of instrumental music. The program begins with a group of sacred selections followed by classical and semi-classical numbers.

*

M. B. Bible College Missions Emphasis at College

Mr. and Mrs. Norman Wingert visited the College and presented the work of MCC at Hong Kong. The speakers pictured the great need of the refugees in Hong Kong, a need which seems to be growing rather than diminishing. The great contrast between living conditions of East and West was vividly portrayed by a film.

At a recent student night, the College presented a missionary play entitled "Heartbeat of India." The play was written by Rosella Toews, missionary from India and at present a student at the College. Mr. John E. Toews, a student from Kansas, presented a missionary message.

Instructors Serve at Sunday School Conventions

Rev. H. R. Baerg served at the Sunday School Convention of the Manitoba Central District, held at Springstein, November 19. He gave a series of lectures on Child Psychology. Serving with Rev. Baerg, was Rev. Henry Regehr of Winnipeg, a former College teacher, who stressed the role of the teacher in Sunday school work. Mr. Baerg conducted a similar conference at the Evangelical Mennonite Church in Winnipeg on November 27.

Rev. J. J. Toews served at Dalmeny, Sask., at a three-day Sunday School Conference convening November 25-27. The Conference was sponsored by the Northern District of the Saskatchewan Conference.

Students Visit CMBC

A delegation of students of the College paid a visit to the Canadian Mennonite Bible College and served at the morning chapel exercises. The speaker for the MBBC group was Mr. John Isaak, president of the student body. A quartet accompanied Mr. Isaak and served with special numbers. Recently a group from CMBC presented a program during the chapel exercises of the MBBC.

November 27 Announced As College Day

At the request of the College Alumni, the Canadian Conference in session at Virgil, Ont., agreed to accept November 27 as College Sunday. The alumni in the various provinces were in charge of the arrangements in the local churches. College teachers and students were invited to the various Manitoba churches to present programs in the interest of higher theological education.

To date 1,220 students have been enrolled at the College with 306 receiving degrees or diplomas. Of these graduates, 55 are in the foreign field, 35 are pastors and 16 Bible school teachers. Six are presently teaching in Colleges. Besides these graduates, many former students are serving in home and foreign mission fields, as well as in churches.

College to Present Messiah

The Messiah by Handel will be presented by a 175-voice oratorio choir accompanied by the Mennonite Orchestra. The presentation will take place December 3, in the M. B. Collegiate Institute auditorium. The conductor is Victor Martens of the College music faculty and the soloists are students of the College. Miss Breafa Krahn, Saskatoon, Sask., and Miss Marina Dick, Kitchener, Ont., will sing the soprano solos, and Miss Margaret Pauls, Coaldale, Alta., will sing the contralto solos. Mr. Rudy Wiebe, Edmonton, Alta., and Mr. George Wiens, Gem, Alta., will be the tenor soloists, with Mr. Bill Baerg of Coaldale, Alta., singing the bass solo parts.

Bethel College

North Newton, Kans. — Erwin Goering, Newton, and Clinton Kaufman, Wichita, were elected to succeed C. H. Goering and W. W. Graber on the Bethel College board of directors at the college's annual corporation meeting Friday, Nov. 25.

President Vernon Neufeld's report to the meeting showed that the college had an income of \$592,007.34 and expenses totalling \$564,501.58 during the 1959-60 academic year. Approximately 42 per cent of the income came from student fees and tuition.

During the same period students received \$96,502.26 in aid—scholarships, grant-in-aid, discounts, employment, and loans—from the college. For the current school year this figure is expected to reach nearly \$110,000.

The president also reported that the 169-member Menno Church, Ritzville, Washington, led all the churches in per capita contributions to the college, giving \$34.37 per member during the year. The Eden Mennonite Church, Moundridge, was second with an average contribution of \$10.98 per member.

The keynote speaker of the meeting was the vice-chairman of the board of directors, the Rev. Arnold Nickel, pastor of the Eden Mennonite Church, Moundridge, who delivered an address entitled, "Gates Without Walls."

At the afternoon session four subjects were introduced for group discussion by members of the administration: 1) academic requirements, by Dr. P. E. Schellenberg; 2) student expenses, by Hartzel Schmidt; 3) enrollment and future development, by the Rev. E. J. Miller; and 4) student aid, by the Rev. Esko Loewen. After the subjects were presented, the assembly was divided into ten groups to discuss the problems.

M. B. Board of General Welfare

"Moved with Compassion" was the theme of the report of the Board of General Welfare to the centennial conference. M. A. Kroeker presented the report which emphasized the need for compassion such as Jesus had. The report will be shared with the constituency. C. A. DeFehr reported on the work of "Dienst am Evangelium" and the Mennonite Central Relief Committee of Western Canada. Dwight Wiebe spoke on the need of providing Christian service opportunities for our young people. As part of its consideration of the relief and service ministry, the conference paused to remember our brethren and sisters behind the Iron Curtain. The conference was led in this prayer of supplication by G. H. Sukkau. This was indeed an important moment of the conference.

The conference adopted the following recommendations: that the churches continue to observe Peace Sunday on the Sunday nearest November 11; that our young people be challenged to enter the 1-W and voluntary service programs of the Mennonite Brethren Conference since our conference is now entitled to three representatives in the Mennonite Central Committee, that the conference for the present be represented as follows: the member at large to be one of the representatives to MCC and that the other be appointed by the Board of General Welfare. In making this appointment, the Board will seek to arrange for equal representation for Canada and the United States. Louis Goertz, Henderson, Nebraska, was confirmed as alternate board member for Clarence Hiebert, who was elected for a six-year term in 1957 and who is now in MCC service in Europe.

An annual budget of \$33,700.00 was adopted for aiding our churches in South America and for supporting alternative service and voluntary service workers in conference mission projects. This amount will be shared by the Canadian and United States treasuries of the Board.

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December 3. — The Oratorio Choir of the M.B. Bible College will present "The Messiah" in the M.B. Collegiate Institute auditorium, 172 Talbot Ave., Winnipeg 5.

December 3 — Manitoba Mennonite Disaster Service annual meeting at the MBCI auditorium, 172 Talbot Ave., Winnipeg 5, at 2:00 p.m.

December 10-11. — Christmas Program at the Canadian Mennonite Bible College.

December 16-20. — Deeper-life services to be held in the Linz M.B. church, Austria, with Rev. H. H. Janzen as speaker. Pray that these meetings be a blessing!

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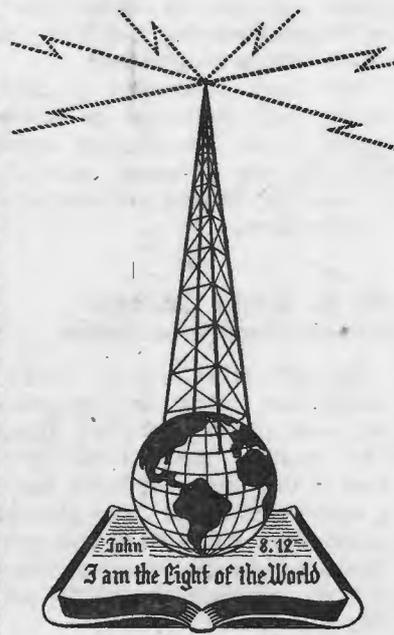
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