

Mennonite Observer

“For I decided to know
 hing among you
 except Jesus Christ
 and him crucified.”

I Cor. 2:2

★
 YOUR CHRISTIAN
 FAMILY WEEKLY

March 24, 1961

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Christ Suffered and Died for Me

O Christ, what burdens bowed Thy head!

Our load was laid on Thee;
 Thou stoodest in the sinner's stead,
 Didst bear all ill for me.
 A Victim led, Thy blood was shed,
 Now, there's no load for me.

Death and the curse were in our cup:

O Christ, 'twas full for Thee!
 But Thou hast drained the last dark drop,

'Tis empty now for me:
 That bitter cup, love drank it up,
 Now, blessing's draught for me.

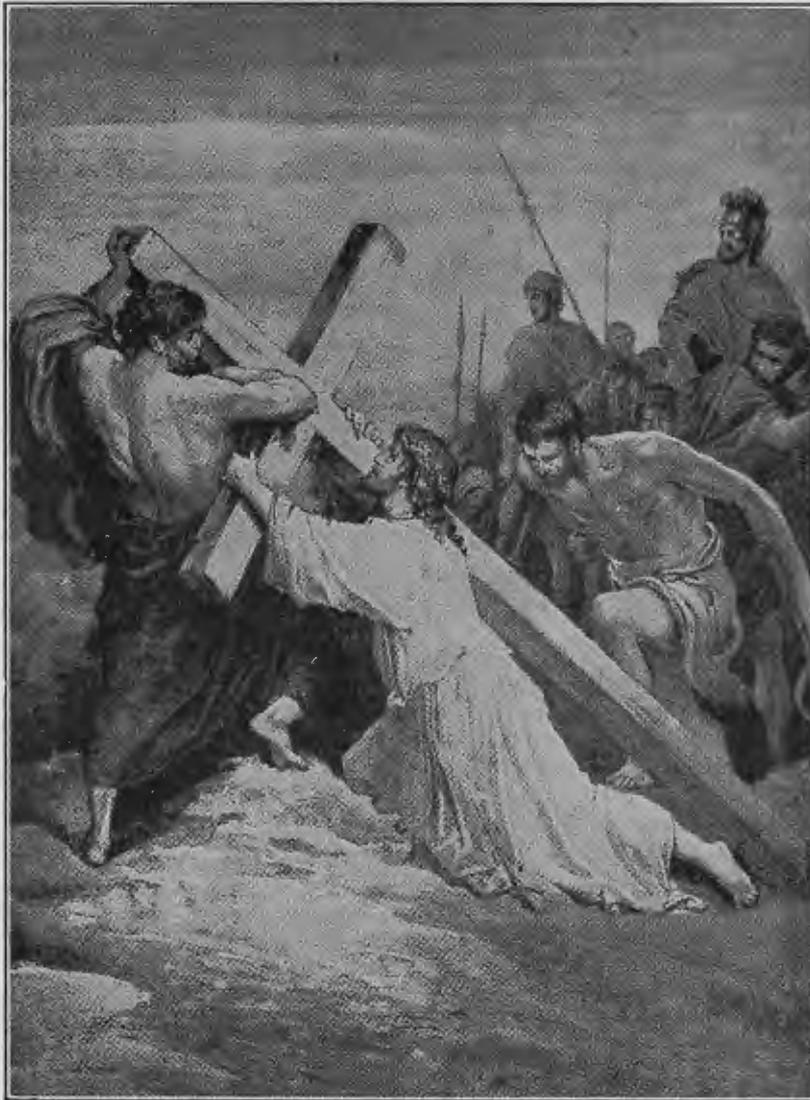
Jehovah lifted up His rod;
 O Christ, it fell on Thee!
 Thou wast sore stricken of Thy God;

There's not one stroke for me.
 Thy tears, Thy blood, beneath it flowed;
 Thy bruising healeth me.

For me, Lord Jesus, Thou hast died,
 And I have died in Thee:

Thou'rt ris'n—my bands are all un-
 tied;

And now Thou liv'st in me;
 When purified, made white, and tried,
 Thy Glory then for me.



Queen Honors Miss Willems

Margaret Willems arrived in Ontario by plane on March 8 for furlough. She has completed her second term of medical service in India. Before leaving India, Sister Willems was honored by the Queen of England. When the Queen visited India, the High Commissioner of Canada selected three out of 300 Canadian citizens, who were to be recognized for their outstanding service by being permitted to meet and briefly converse with Elizabeth. Sister Willems was one of three Canadians in India selected for this recognition. It is our sincere prayer that in all our India work the Lord may take honor unto Himself for the humble service performed by our missionaries. We are also thankful unto the Lord when governmental authorities recognize the work that is being done by missionaries of the gospel.

James Wiebes are to proceed to India for service around June 1, 1961, the Lord willing. Pray that the Lord may help in obtaining all papers and documents and also the proper booking on the ship.

M. B. John, chairman of the Governing Council of the India Mennonite Brethren Church, and A. E. Janzen, Mission's secretary, visited most of the Ontario churches during the middle of February. After that Brother John visited churches in
 (Continued on page 9-4)

M. B. Bible College Choir Visits Churches

This 36-voice A Cappella choir will visit churches in Saskatchewan, Alberta and British Columbia during the Easter recess week. Mr. Victor Martens is the director and Rev. J. J. Toews, Director of Christian Service, will accompany the choir as speaker.

Front row, left to right: Agnes Doerksen, Chilliwack; Irmie Braun, Niverville; Mary Wiebe, Beamsville; Betty Epp, Vancouver; Peggy Martens, Yarrow; Marina Dick, Kitchener; Amy Penner, Winkler; Martha Thiessen, Abbotsford; Joyce Bedekopp, Main Centre; Joan Rempel, Yarrow; Margaret Pauls, Coaldale.

Second row, left to right: Rudi

Schnitzler, Germany; Harry Heidebrecht, Coaldale; Verda Ratzlaff, Linden; Helen Fast, Greendale; Breata Krahn, Saskatoon; Anne Wall, Culross; Martha Bergen, Chilliwack; Sally Thiessen, St. Catharines; Anita Warkentin, Win-

nipeg; Hedy Thiessen, Calgary; Victor Neufeld, Winnipeg; George Baier, Vancouver.

Third row, left to right: John Isaac, Springstein; John Schmidt, La Glace; Nick Kaethler, Kitchener; Bill Baerg, Coaldale; Rudy Wiebe,

Coaldale; Art Priebe, Flowing Well; George Wiens, Gem; Donald Baerg, Winnipeg; Jake Pauls, Kelowna; Bob Neufeld, Winnipeg; Allen Andres, St. Catharines; Henry Klassen, Winnipeg; Albert Hiebert, St. Catharines.



EDITORIAL

The Greatest Triumph of All Ages

Guest Editorial by Hon. Ernest C. Manning

"The love of money is the root of all evil; which while some coveted after they have erred from the faith and pierced themselves through with many sorrows. Flee these things and follow after righteousness, godliness, faith, love, patience and meekness. FIGHT THE GOOD FIGHT OF FAITH, lay hold on eternal life whereunto thou art called."

These words from the Apostle Paul reveal a burning and a timely challenge for the men and nations of our day. To accept it is to insure for ourselves and our land the highest degree of security and progress. To oppose it is to condemn ourselves to a life without purpose, a death without victory, and to forfeit all chance of survival as a nation.

We are making our way today in the face of the most far-reaching and daring attacks of materialism in the history of the world. The dominating factor motivating men in every realm of life is selfishness. This continual striving for selfish advantage is eating the very heart out of our people and robbing them of all hope for the future. We are living in a day when hope for the future is all but dead—and this despite the seeming prosperity and development on every hand. If you doubt that listen to these words penned by an influential and well-known contemporary writer:

"Brief and powerless is a man's life. On him and all his race the slow sure doom falls pitiless and dark. All the labour of the ages, all the devotion, all the inspiration, all the brightness of human genius and the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins."

Men do not go forward to greatness either spiritual or material, nor do they build a right for coming generations on a faith like that. It is the thinking of a man who turns his back upon the faith of his fathers and refuses the challenge of Scripture to fight the good fight of faith.

On the other hand the fight of faith to which Paul commends us presents a very different picture. It teaches that God is responsible for the world, that He is a God Whose power is omnipotent, so omnipotent that He was able to turn the tragedy of Calvary into the greatest triumph of all ages and accomplish through Christ's life, death and resurrection, salvation for all mankind. This redemption having been completed it remains only for man to trust this God, accept His salvation through faith in the death of the Lord Jesus and commit his life to the doing of His will in harmony with His over-all purpose for the men and nations for whom He is responsible.

This faith gives life a practical meaning and a sound basis for an optimistic view of the future. Ours is not to reason how the victory will come, but simply to stand fast and fight through a trust which unites us with the invincible God through Jesus Christ our Lord and Saviour.

This message reveals the only practical basis for the world of the future and happy is the man and the nations who accept its challenge.

From "The Prophetic Voice"

DEVOTIONAL

How to Get Right with God

We live in a perplexed world beset by seemingly insoluble problems, but the basic problem of the world and of the individual is a spiritual one. Mankind in wrong relationship to God needs to get right with God. Getting right with oneself and one's neighbor is relatively simple after the heart is right with God.

But how to get right with God is not to be found in the gropings of men after God as expressed in the natural religions of the world. The way to God is a matter of divine

revelation to be found only in the Bible.

Basic to any attempt to get right with God is an understanding of what is wrong with our relationship to God. Our sin has spoiled our relationship to God. And sin is quite as much a matter of wrong attitudes toward God as it is wicked acts. Hence the moral man whose heart is not right with God is a sinner along with his less upright brother. "All have sinned and come short of the glory of God" (Rom. 3:23).

The person who has not time for God is guilty of gross sin. In tracing the downward course of the heathen nations, Paul charges them with not liking to "retain God in their knowledge" (Romans 1:28). Since "Thou shalt love the Lord thy God" is the first and greatest commandment, to disregard and disobey God is serious sin. The human heart is guilty of such sin against God. It is at enmity with God.

Getting right with God involves two things: 1) the removal of sin which has spoiled our relationship to God, and 2) the removal of the enmity to God which is in the heart of mankind.

Since all are guilty sinners before God, the only way that God can remove sin as a barrier between Himself and the world is for Him to forgive our sin. God had to do something about it or man would be forever lost. And in order to grant forgiveness, it was necessary for God to provide a way whereby He could righteously withhold from man the penalty due his sin.

In II Cor. 5:19 it is stated how He did it. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Forgiveness means not imputing our sins unto us. They are not charged against us because they were imputed to Christ. Isaiah prophesied of this blessed fact 700 years before Christ died for our sins. He wrote: "He was wounded for our transgressions, He was bruised for our iniquities. . . All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5,6).

When it is said that God was in Christ reconciling the world unto Himself, it means that God restored the world to His favor. He changed our status from being objects of wrath to being objects of His favor. That means that we now have a changed relationship to God. We are part of the world which God in Christ reconciled to Himself. That in itself does not mean that we are saved, but it means that from the divine point of view every barrier to our salvation has been removed. A divine pardon has been made out in our favor.

It is necessary for you to personally accept God's offered favor in order to be saved. Instead of being sought out for punishment, you stand in a changed relationship to God. He is seeking you to save you. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Consequently "we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

This calls for a change of attitude on your part toward God. You become right with God, you become the actual recipient of His saving grace. In short, you are reconciled to God when you change your heart attitude toward Him.

What change of attitude is nec-

essary? It is "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). It involves turning to God and crying out for deliverance from your sin. It necessitates faith in Jesus Christ as your Saviour. It means that you trust Him, and Him alone, for the forgiveness of your sins.

We beseech you, be reconciled to God. Receive Christ as your Saviour now!

By Willard M. Aldrich

The Bible Today

The new English translation of the New Testament, to be issued on March 1, is a great milestone in the history of the English Bible. All succeeding versions of the English Bible since that of Wycliffe have largely been revisions of existing texts, diligently compared with the original languages, but still incorporating much of the language of the previous translators. The New English Translation is the first entirely new English version.

The translators and the committee dealing with this work over a period of years are representatives of all the churches. The world's foremost Hebrew and Greek scholars have worked from the original languages and have had the benefit of the new discoveries of ancient manuscripts and the great amount of archaeological research of the last one hundred years.

The text has also been worked on by experts of the English language. Their task was to help achieve the best literary style in simple contemporary English. Thirteen years of work come to an end when the edition of the New Testament is released throughout the world by the Oxford and Cambridge Presses.

The work on the Old Testament continues, but no publication date has yet been set.

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CHURCH NEWS

Churches Too 'Social'

Toronto — Churches are in danger of becoming ecclesiastical social clubs unless they clear out some of their choked spiritual sources, United Church minister Rev. G. MacGregor Grant said in a Sunday sermon.

"If we become a sort of ecclesiastical Granite Club (a Toronto club) where the social had the pre-eminence over the spiritual, the church will ultimately die." He said he was referring to his own church. The only thing that will redeem the present age, Mr. Grant said, is "Christian people who possess moral and spiritual convictions based on an intelligent and comprehensive knowledge of God's Holy Word."

Amish Moving to Canada

Canton, Ohio. — Seven Amish families near here have purchased farms and are preparing to move to Canada because of high-priced land and conflicts with state school laws, social security and draft regulations.

Rudy S. Yoder of Navarre, an Amish member of the church where the seven families attend, says the families are awaiting confirmation of immigration papers from Canadian authorities. He said they will leave next month or early in the summer. They will join an Amish settlement of 19 families at Owen Sound, an Ontario community about 300 miles north of here.

"The families are going primarily because land is getting scarce and

the prices are high," he said. "But the problems with the school system, social security and military training also enter in."

These Amish contend their children should not attend school beyond grade eight. They feel that makes them worldly and corrupts their lives. But Ohio has a compulsory education law for pupils up to 16 years of age.

Yoder said the families are not moving because of a conflict within the Amish Church. "We have discussed this and some want to get

God's Marvelous Help at Pierceland

Pierceland, Sask. — At the Mennonite Brethren Mission, Pierceland, Sask., a completely new and fully modern church building was opened and dedicated on September 11, 1960.

The opening outdoor service was conducted from the steps of the new church by the pastor, Mr. Geo. Reimer.

The congregation assembled indoors for the inspiring dedication service. The brethren who served in the morning service were: Rev. Geo. Braun, pastor of the Mennonite Brethren Church, Saskatoon, and Rev. Jacob Bergen, president of the Saskatchewan M. B. Mission. Rev. Braun spoke on "Characteristics of the Church," and Rev. Bergen on "The Purpose of the Church." Rev. Art Martens, field director of the Saskatchewan M. B. Mission, offered the dedicatory prayer.

their children back to the old traditions and away from modernization," he said.

Bishop Toews Died March 6

Bishop P. A. Toews, 83, of Altona died at his home on March 6 after a prolonged illness which began when he fell and fractured a leg on April 24, 1960.

Funeral services were held from the Altona Bergthaler Mennonite church on Thursday afternoon, March 9. Officiating was Bishop C. C. Nickel of Blumenthal, a minister of the Reinlaender Mennonite Church.

Besides his widow, Maria, he is survived by seven children, four sons and three daughters. Two daughters predeceased him.

The ordination of Mr. and Mrs. Geo. Reimer, the Pierceland Mission workers, took place at the afternoon service. This service was led by Mr. Albert Pahlke of Pierceland. The first message, "The Responsibility of the Pastor to the Church," was given by Rev. Braun. The second message, given by Rev. L. Redekopp, member of the executive committee of the Northern Conference, stressed the responsibility of the congregation to the pastor. Laying on of hands was performed by Rev. Redekopp, assisted by Rev. Bergen and Rev. Braun. Mr. Reimer then gave testimony concerning the calling of himself and Mrs. Reimer into the ministry.

At the evening service Mr. Waldo Lepp of Dalmeny, Sask., presented the challenge, "Let Us Go On." There were numbers in song and special children's features at all the services. Lunch was served in the

lower auditorium following the morning and afternoon services.

Sharing the many blessings of this memorable day were all the mission workers formerly stationed here with the exception of Rev. Abe Wiebe, now leader of the Kennedy Heights M. B. Church in New Westminster. Present was Mr. J. G. Willems, Abbotsford, B.C., who had been stationed at Pierceland for about five years. Also present were Mr. and Mrs. Albert Pahlke, who now farm in the Pierceland district, and Mr. and Mrs. Waldo Lepp of Dalmeny, Sask., who served temporarily from October, 1958, to April, 1959. Mr. and Mrs. George Reimer served at Hague Ferry, Sask., before coming to Pierceland in July, 1959.

Others present, who have assisted in the Pierceland Mission were Rev. Harold Roberts, Cold Lake, Alta., of the Northern Canada Evangelical Mission; Rev. J. Dyck of Northern Pine, Mr. Wm. Harrison and Mr. James Hopkins, Saskatoon, public school teachers. Mr. Harrison grew up in the Pierceland district. He was once a member of the M. B. Church here, but is now a member of the Saskatoon church.

The need for a new building had been pressing for years. The old building was small and uninviting. Sunday school classes were conducted in three separate buildings, one was a mere shack. While two heaters in winter warmed the church to a tolerable degree, the floor remained cold. Regular church attendance in winter was a challenge to the hardy and a health hazard to the infirm.

The new building, 30'x40', of frame construction and stucco finish, is modern and attractive. Seating capacity is about 150. Accommodation includes on the main floor, the auditorium, choir loft, study, balcony, cloakrooms and nursery. Downstairs is space for five Sunday school rooms, kitchen, washrooms and furnace room. An oil burner provides automatic heating. The sewage disposal system is modern but incomplete.

For a cash outlay of about \$9,000 a building worth \$15,000 or more has been erected. This has been the result of thousands of hours of donated labor, careful buying, good management and earnest prayer.

There is a story behind the building of this church which will, perhaps, never be fully told. It is a story of hardship and discouragement surmounted at last through faith and courage and prayer.

When the basement was poured in September, 1959, the lumber to be used in further construction still grew in the forest. The lumber already used had been logged and milled so long ago, it had begun to rot. These logs had been obtained from a remote location on the far side of a lake. Once, while some of them were being towed across the water, a big storm came up, endangering the lives of the men and

(Continued on page 4-1)

Baptismal Service at Clearbrook



Clearbrook M. B. Church baptismal candidates. On the photo, left to right, are: Front row: Annie Pauls, Helen Guenther, Irma Wiebe, Carolyn Dyck, Evelyn Fast, Ruth Doerksen, Ruth Brucks, Janet Pauls. Second row: Rev. John Epp, Mary Lenzmann, Betty Friesen, Edward Wiebe, Norman Giesbrecht, Rev. J. J. Unger, Victor Friesen, Arlyss Peters, Esther Spens, Renetta Friesen, Rev. David Friesen.

It was a day of praise and joy when the Clearbrook M. B. Church had the privilege of baptizing sixteen precious young people on Sunday afternoon, March 5.

Rev. David Neumann presented the baptismal sermon, based on Matt. 28: 16-20. The church choir

fittingly sang, "Be Thou Faithful unto Death," and "O Lord, I am not Worthy." Rev. John Epp baptized the candidates.

The church members gathered to commemorate the Lord's Supper in the evening. The newly-baptized

young people were accepted into the fellowship of the church. Each was presented with a baptismal certificate, along with a verse of Scripture. Rev. John Pankratz gave the Communion Service message.

Erica Dyck

(Continued from page 3-4)

sweeping away all but five of the logs. Months later an attempt was made to transport the logs across the ice. On one occasion a blizzard forced the men to spend a night on the far side of the lake, without provisions, in the bitter cold, sheltered only in a load of hay.

For some years the building project was virtually abandoned. In the spring of 1958 the little group of Christians was still without a suitable building and without mission workers. Albert Pahlke served each Sunday as a volunteer, thus preventing complete closing of the church. It was at this time that the Christians sought the Lord's special guidance during a week of nightly prayer meetings, praying for new workers and for a suitable building. Some prayed almost without hope. Even the most optimistic did not envision how wonderfully the Lord was to answer.

First, the Waldo Lepps of Dalmeny came as temporary workers. As pastor and personal worker Mr. Lepp accomplished much and developed a deep interest in the work. Upon returning to Dalmeny, continued effort was made to meet the need at Pierceland.

For three months Albert Pahlke again served on a voluntary basis. Then in July, 1959, the Lord led Mr. and Mrs. Geo. Reimer and family to Pierceland to begin a work which would challenge their fortitude, ingenuity and faithfulness.

Besides pastoral work, it was necessary to enlarge the cramped living quarters and begin construction of the new church. Without previous experience, Mr. Reimer now found himself logger, lumberman and construction manager.

The final logging operation was hampered by the unusually wet fall of 1959. Bush roads were impassable and lumbering came to a standstill until after freeze-up.

With lumber finally available, the demands of frontier life prevented the assembling of an effective crew of workers. Here, hunting, fishing and trapping are more than sport. They comprise a livelihood and a way of life ardently pursued. Whenever a crew could be assembled work proceeded remarkably fast. Often Mr. Reimer worked entirely alone.

During the summer, by combining hired and voluntary labor, the work neared completion. At last opening day was set for September 11, 1960, and volunteers worked even into the night to have all in readiness for that blessed day.

The day came, bright and glorious. The radiant September sun, enhancing the beauty of this northern parkland, scarcely matched the radiant joy in the hearts of those assembled. From far and near they came to share the blessings of this triumphant day, and to say at its close, "My cup runneth over."

With the church building no longer a problem, increased efforts can now be made to reach out and to

more adequately meet the spiritual needs of the district and surrounding communities.

On October 23, 1960, two fine audiences enjoyed the annual Mission Festival and Thanksgiving Service. Rev. John Unger of Meadow Lake, who is with the Northern Canada Evangelical Mission and serves on the Indian Gospel Broadcast, spoke at both the forenoon and the afternoon service.

During the noon recess he also showed his slides of the work of N.C.E.M. Mrs. Unger served with two solos during the afternoon service. The Pierceland believers enjoy and appreciate greatly the fellowship shared with the workers of N.C.E.M.

On December 24 the Sunday school presented an enjoyable and blessed Christmas program to an almost capacity audience. Our prayer is that the message present-

ed by the children and Brother Harold Roberts (also a N.C.E.M. worker) will go to the heart of each hearer.

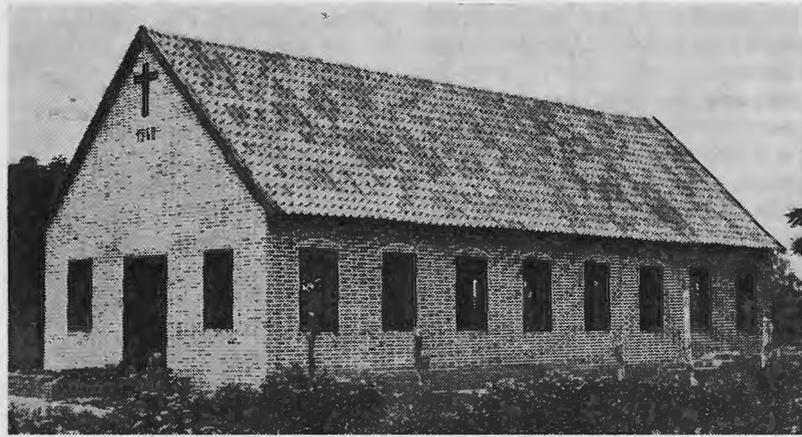
In January we again assembled for a week of prayer as a group. This, however, extended to two weeks when we felt the Spirit was beginning to work in our midst.

At the end of January our field director served us for four nights with the gospel message. These services were greatly appreciated, especially because we had the joy of leading a few souls to Christ.

May the Lord reward each one who prayed or had any part in the services. We as a group have been greatly encouraged by the increased interest shown in the work here since the completion of our building. May the Lord continue to use us as a Gospel Lighthouse in this needy area.

Mrs. Mary L. Berg

M. B. Church Board of General Welfare



The partially-completed new building of the Mennonite Brethren Church in Halbstadt village, Neuland Colony, Paraguay.

Young people's program material on "Christian Service" has been prepared by Miss Anna Frantz, Reedley, Calif., under the sponsorship of the Board of General Welfare. The 18 pages of material consist of three chapters: 1) Love—the Motive for Service, 2) Christ—Our Example for Service, and 3) Serving Christ in the Local Environment. It suggests songs, Scriptures, source material and topics for discussion on the subject of Christian service. Also included are numerous practical suggestions on how young people may serve Christ in the local church and community.

This material has been prepared to instill an appreciation and desire for Christian service among the young people of the Mennonite Brethren churches. It has gone out with the prayer that more young people will catch the vision of giving themselves in unselfish service to Christ and His kingdom not only as full-time workers in their more mature years, but now, whenever the opportunity may arise. Copies of the material are being distributed to the Canadian churches via the Youth Worker edited by Walter Wiebe.

Sixteen young people have expressed definite interest in serving

the cause of Christ through our conference Christian Service Program. The office is currently working out definite assignments for 12 of them. The other four individuals contemplate entering the program later.

The need of the Navaho Indians of New Mexico has come to the attention of the Christian Service Program. Representatives Leroy Falling and Charles J. Renk of the Bureau of Indian Affairs Office serving the elementary school needs

of the Gallup, New Mexico, area, called in Hillsboro on March 8. They requested the assistance of college-trained Christian teachers and guidance counsellors. They are seeking to secure 300 commitments for their area and appealed to the office of the Christian Service Program to assist them in securing dedicated Christian teachers for the Navaho Indian reservation.

A second Mennonite Brethren Church building is being erected in Neuland Colony in Paraguay to accommodate more MB members in the colony and to facilitate its outreach. Construction will be resumed after harvest, when it is hoped the building can be completed far enough to be used for services. The Board of General Welfare (Dienst am Evangelium) is matching the contributions of the Neuland folks in the financing of this building.

Erich Giesbrechts are actively at work in Volendam Colony in eastern Paraguay. Erich is teaching Bible history and biology courses in the Zentralschule, working with the young people of the Mennonite Brethren Church and preaching on Sundays. The Giesbrechts, who are assisted through the Board of General Welfare, began their work in Volendam in January.

George Giesbrechts arrived in Friesland Colony in eastern Paraguay on February 22 to serve in the Mennonite Brethren Bible school which began on February 23. They are also assisted by the Board of General Welfare. The other teacher in the Friesland Bible School is Harold Funk. Three men and four women were baptized and received into the fellowship of the Friesland Mennonite Brethren Church on February 5.

The new South American Conference seminary at Curitiba, Brazil, and the local Bible school were scheduled to begin work on March 1. A seminary enrollment of 10-12 students and a Bible school enrollment of 20 students was anticipated. The faculty consists of H. C. Born, Rev. Christman (a Baptist minister who will teach a course in Portuguese), H. W. Dueck, P. H. Janzen and Hans Kasdorf.

It was Good to be There

A Testimony from the Missionary Institute by Nettie Berg.

Where? At Hillsboro. Although trains and cross-country buses do not find their way to that little city, the missionaries do. Approximately 60 of us were privileged to spend a week there, freely taking in of God's generous store of blessings. You wonder why we have to go to Hillsboro for that. You see, the Mission Board headquarters and missionaries make up a family. It's strong family ties that draw us together there. This time we had gathered from Texas, Mexico, Panama, Colombia, India, and Congo.

The brethren in charge had arranged for an ample, well-balanced spiritual diet during the week of institute. The following are some blessings I tucked into my memory:

When discussing the difficult task of training national leaders, Brother Toews pointed us to Jesus Who so effectively trained 12 disciples. He lived with them and ministered with them, not to them. Elijah lived with Elisha, sharing his very life with him, thus preparing him to carry on his work. So it is the missionary's task to "live with the people and minister with them while

(Continued on page 12-3)



The Cause of Foreign Missions

Missionary Institute

The third missionary institute held in Hillsboro February 26 to March 3, proved to be of great blessing and benefit. More than 70 members of the missionary staff participated.

The participants were challenged and inspired by the devotional messages on "The Face of Our Lord" by Dr. R. M. Baerg, dean of Mennonite Brethren Biblical Seminary. The participants were also stimulated through the addresses of Dr. Clyde Taylor as he spoke on modern missionary methods and qualifications out of his wealth of experience as executive-secretary of the Evangelical Foreign Missions Association. Dr. Taylor laid strong emphasis upon discipleship, and challenged the missionaries to develop a Paul-Timothy relationship with individual believers.

Three books formed the basis of profitable discussion periods. The review of *Message and Method* led to a consideration of the problems of culture and language involved in the transmission of the gospel message. *Creative Tensions* brought the staff face to face with the effects of present-day nationalism upon missions and suggested methods of utilizing these forces for a positive gospel outreach. A discussion of *How Churches Grow* led to a consideration of spiritual and cultural principles which enter into church development. These considerations covered a very extensive range of missionary opportunities and responsibilities, and stimulated the staff to renewed spiritual dedication and more effective missionary methods.

A testimony from one of the persons participating in the institute: "The missionary institute was a real inspiration and study course for me in more ways than one can say. Insights into the work of missions came to my attention which one could not have gained otherwise. It is my conviction that others along with missionaries should be initiated into such courses of study so that the impact of such a conference could be transmitted to more of our churches. To say the least, I profited greatly and wish to thank you for the privilege of attending."

Japan

A baptismal service is anticipated at Minato, Japan, on Easter Sunday. This development is of great encouragement inasmuch as the response to the gospel has been slow at this place. Jonathan Bartel reports that as a result of a tract distribution, they have the names and

addresses of 44 new contacts. Pray that many of them will become genuinely interested in the gospel.

The first students are to be graduated from the four-year ministerial training course of the Japan Bible School April 16. Let us thank God for calling these four men for a ministry to their own people and pray that they will be greatly used by Him. The graduation is also the occasion for the beginning of a new semester. Enrollment during the past semester has been 13.

The Baptist General Conference (Swedish) in Japan has decided to affiliate with our Bible school in Japan and will in the future provide a full-time teacher in the person of a Mr. Patterson. Earlier the North American (German) Baptists had accepted an invitation to affiliate and provided a teacher in a Miss Miller. These affiliations promise an increased student body and a strengthening of the faculty of the Bible school.

Our conference in Japan feels the Lord is leading them to produce a daily five-minute gospel radio broadcast instead of sponsoring the weekly broadcast. Under this arrangement Japanese brethren would prepare the messages, the program could be broadcast at a better reception time and the churches would be in a better position for the follow-up.

Europe

The property for the work in Wels, Austria, described in the previous issue has been purchased upon authorization of the Board of Missions at its recent meeting. Funds to pay for the property costing \$14,800.00 have been borrowed, and the Board of Missions is now looking to the Lord to make provision for this purchase through the sacrifices of His people.

An evangelistic campaign will be conducted in Wels, Austria, March 31 to April 9 by A. J. Neufelds, Lawrence Warkentins, C. L. Balzers and other missionaries in Austria. Pray for great spiritual results.

The Neuwied Church in Germany had the joy of baptizing three sisters and receiving them into fellowship on February 5. H. H. Janzen ministered to the church in the morning, when Holy Communion was observed, and in the afternoon baptismal service.

That our workers in Europe have many open doors to preach the gospel is cause for gratitude to the Lord. In addition to the regular services at Neuwied, J. W. Vogt has recently been privileged

to minister the Word on Sunday afternoons as follows: January 22, to a "Gemeinschaftsgruppe" (fellowship) in Bad Ems; January 29, together with C. L. Balzers in a "faith conference" in Simmern and on February 12 in the Eifel about 50 miles from Neuwied.

Twenty young people from the Neuwied church in Germany enjoyed a weekend Bible camp in January at a youth hostel near Koblenz. C. L. Balzers and Hans Ufer, a blind evangelist, served in the camp program.

The union evangelistic campaign in Linz, Austria, is now in progress, having begun March 12 and running until March 26. Special prayer is requested in behalf of these services inasmuch as forces unfriendly to the evangelical cause had prepared strong opposition. Sixty trained men were to be concentrated in the area to prevent people from attending the services.

South America

J. H. Franzes transferred from the Chaco to Asuncion in Paraguay on February 20. A house has been rented in Asuncion to serve as their home and as a meeting place for Mennonite Brethren members living in the city. Following settlement in their new quarters, Brother Franz began his new assignment of ministering to Mennonite Brethren members in the city and visiting churches of the South American conference in the interest of missions.

Miriam Jantzen has arrived in Asuncion, Paraguay, and began serving in the missionary children's

school, which began its new term on March 5.

The granting of visas to Dan Petkers for residence in Mexico is cause for thanksgiving to God in view of much prayer for this cause. This development will make it possible to place a couple in Mexico on a permanent basis to assist the national church and to extend our gospel witness in Mexico through an expanded church outreach. Let us pray that permanent residence papers may also be obtained for the Eugene Janzens and Richard Wienses who are assigned to Mexico and are now in Spanish language study in Costa Rica. The Dan Petker family planned to enter Mexico this month.

The Bible school in Mexico has been opened by the national brethren in Nuevo Ideal without the assistance of missionary personnel. A fine program of instruction has been outlined by the brethren. The school consists of three teachers and 10 students and will run for four months.

Over 1,000 in Goshen College

Goshen, Ind. — A total of 1,029 full and part-time students are enrolled at Goshen College for the second semester, it was announced by J. B. Shenk, registrar. Of this total, 800 are full-time students and 229 part-time.

This year's second semester enrollment shows a marked gain over the 990 figure for the second semester of the 1959-60 school year.



Missionaries who formerly served under the KMB Conference are here-with presented to members of the M. B. Conference so they may become acquainted with and intercede for the new workers of their missionary staff. Rev. and Mrs. Sylvester Dirks and children Howard Allan 17, James Edward 14, Sylvia Fay 12, Lois Margaret 10, Karen Hope 9, Paul Reginald 7, Connie Lynn 4. Their home church is Salem, Waldheim, Sask., and they minister in Peru. This photo was taken years ago.

THE Young Observers

Hello Girls and Boys,

Palm Sunday! Palm Sunday is here at last. We are happy that Easter will soon be here. I am certain that all my readers are happy at this time of year. It is too bad that we haven't any palm twigs to wave. In the country, as a small girl, my brothers and I used to trudge to a small willow grove close by. Sometimes we found young pussy willows out for Palm Sunday. It was an omen of spring that seemed to help us welcome the Easter season.

Twenty centuries ago the people of Jerusalem welcomed Jesus as their King. They wanted a king who could miraculously feed five thousand, who could make the blind to see, and who could heal the sick. They spread out their garments on the way. They waved palm branches and shouted, "Blessed is He Who cometh in the name of the Lord." They wanted the blessings Jesus could give, but they did not want to open their hearts to Him.

What of our devotion? Do we look for willow branches, or desire to wave palm twigs out of mere routine? Will we hail Him today, and let Him be crucified later? Or shall we rather spread before Him the palm branches of our love and devotion and bid Him enter and dwell in our heart?

"Behold, thy King cometh unto thee."

Love, Aunt Helen

Jesus Died for Me



"It's very sweet that Jesus died for me." Such were the simple words which fell from the lips of one who was clearly nearing the end of a short but weary life.

Though only seventeen, he had hardened himself against the grace of God until he was on the very verge of eternity. Then the goodness of God brought him to repentance.

When I first called to see him, I found that he had been obliged to keep his bed for many months, and was suffering most excruciating pain. Although the truth had

often been put before him, he had no sense of his lost condition, and therefore thought little of the love of a Saviour-God.

I spoke to him about his soul, and he owned that he was, like all others, a sinner, and that the Lord Jesus Christ died for sinners, but the acknowledgement was made in such a way that it was obviously not from the heart.

The Word of God was then read. I turned to such passages which describe what he was before God to show him that, being in sin, he was lost, guilty, condemned already, because he had not believed on the name of the only-begotten Son of God.

Then I presented to him the truth about Christ, how He came into the world to save sinners; died for all, and gave Himself a ransom for all.

"If you were one of a number of starving people," I asked, "and some kind person provided an abundant meal, which all were told that they were most welcome to partake of, would your hunger be satisfied if you did not eat? So it is with the salvation of your soul. You must receive Christ for your own Saviour." This was pressed upon him, and much more was added during later visits.

Gradually the light shone in, and one evening he gladdened my heart by saying, "It's very sweet that Jesus died for me." Later, when asked by another Christian upon what he rested his soul for eter-

nity, he replied, "On the precious blood of Christ."

Presume not, my reader, to think that God's longsuffering will be so kind to you, but flee to Christ now. Look unto Him, and you will know the blessedness of salvation and will have the privilege of living for Him on earth, whose pre-

vious blood was shed upon the tree for you.

"It is the blood that maketh atonement for the soul" (Lev. 17: 11).

"Who His own self bare our sins in His own body on the tree" (I Peter 2:24).

Donny's Self-Denial

"Grandpa, if I were rich I'd give a hundred dollars to the Self-Denial Fund," Donny told his Grandpa. "That would be enough to send lots of missionaries to every country in the world. It would help the boys and girls in this country, too, wouldn't it?"

"Well, no, not quite," Grandpa told him. "But you don't have to be rich to help, Donny."

"But I haven't any money, Grandpa!"

"What do you do with all the nickles and dimes which Grandpa and Mother and Daddy give you?"

"Why, I buy candy and ice-cream, mostly."

"All right then, let's fix up a little bank and write in the outside, 'Self-Denial,' and instead of buying candy and ice-cream this month you put all your money in this bank for the little boys and girls in other lands."

For a few days Donny was very careful to put his money into the bank, and he carried it with him wherever he went. The little bank began to get heavy, too, and every cent that Donny put into it seemed to make him happier. Sometimes he wanted candy very badly, but then he would remember his bank and work all the harder to fill it.

One day when Donny was downtown, he met Uncle Jim. Uncle Jim had heard about the Self-Denial bank.

"Where is your bank, Donny?" he asked.

"Oh, I left it at home," Donny told him.

"Well, here is a dime for it, and maybe I'll have some more for you before the month is over."

Donny put the dime in his pocket and started home in great haste to add another coin to his collection. He was nearly there when a window display of bright candy attracted his attention.

"It won't hurt just to look," thought Donny. But after one good look he just couldn't seem to get away. The candy did look good! It seemed better than any he had ever seen, and before he knew it, Donny went into the store and spent the dime that Uncle Jim had given him.

He was just starting to take the first bite when something inside him seemed to say, "What about the little heathen boys and girls?" Donny had forgotten all about them.

Donny went home, slipped quietly into the house and went off into a corner to think it over. What could he do? Then the thought came

to him that maybe the little heathen boys and girls liked candy, too. He would ask Grandpa.

"Well you see, it is a long way over there, and by the time the candy arrived, I'm afraid it would not be much good for eating," Grandpa replied.

Donny was so disappointed he could not keep back the tears. Finally he told Grandpa his story. Grandpa was sorry too, but he told him the way out of the difficulty.

"You just sell me the candy, Donny," he said. "I'll give it to a poor little girl I know, and you can take the dime."

Happiness shone in the little boy's eyes, and he quickly slipped the dime into the bank before anything else could happen to it.

When Donny's piggy bank was opened, how much do you think there was in it? Nine dollars and ninety-six cents.

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



One Life

Each one of us has a life to live,
A life in the service of Christ to give.

We have feet on errands of love to run;

We have talents to use—ten, five or one;

We have hands for labour, to teach and train;

We have wonderful powers of heart and brain.

One life have you, one life have I;
Let us see that they count as the days go by!



Strait is the Gate

By MARJORIE BUCKINGHAM

(29th Installment)

Flashing across Nancy's mind came a picture of the smartly-dressed, spruce young man whom she had been proud to claim as an escort not so very long ago, and as she contrasted him with the Trevor Warne she saw before her now, she could not restrain a sigh. "Well, it certainly has made a difference to you, Trevor, and it's not a change for the better either," she added frankly.

With a rather superior smile on his face he leaned back and took another puff at his cigar.

"That's just what I would expect you to say, Nancy," he declared condescendingly. "You see, I'm moving in a different world now—a world that you know nothing about at all."

Nancy eyed him up and down for a while: heavy eyes, sallowing complexion, hair left to grow long and lank at the sides, gaudy tie, untidy clothes and dirty socks, holding aloft a smouldering cigar between discoloured fingers. She shook her head.

"I don't know what kind of a world it is, Trevor, I'm sure!" she said ruefully.

"Well, listen, Nance, I'll tell you!" he responded quickly, forgetting his veneer for the moment in his eagerness to impress her with the wideness of his experience. "You remember we talked about our careers? Well, you've no idea how many places I've been to and what things I've done, and what people I've met since I set out on my journalistic career."

"I could almost make a guess, Trevor," put in the girl soberly, her eyes still fixed on his face.

Her calm, almost accusing words seemed to prick his little bubble of self-esteem, and his smile quickly turned into a scowl. "What are you getting at?" he demanded.

Nancy maintained her outward calm, but her heart was beating quickly. "You look as if you've been doing things that you never would have done before, Trevor."

He shrugged his shoulders. "Well, perhaps I have, if you mean such things as this," brandishing the cigar which he knew had surprised her, "and having a 'spot' with the boys."

"Trevor!"

He laughed, apparently enjoying her horrified protest. "Of course! It's all in the game, as they say. When you're out for news you've got to civer everything, even the pubs and the races!"

"But, Trevor!"

"Oh, I'm beginning to find my way around all right now, don't you worry," he went on easily. "I even

won a fiver on Favourite last Saturday!"

"Trevor!" gasped Nancy again, her eyes flashing indignation and her face white with dismay. "You haven't started that sort of thing!"

"Why not?" he retorted. "How do you think I'd get on in my job if I stuck to a lot of straight-laced ideas?"

"But you shouldn't be drinking and gambling, Trevor, you're a Christian!" she reminded him.

"Am I?" There was a hint of a sneer on his face. "I didn't say so, remember!"

Nancy stared at him unbelievably. Surely he wasn't renouncing his faith. "Well, aren't you, Trevor?" she faltered. "Aren't you a Christian?"

"Oh, I might have been once," he agreed. "But I've given that sort of thing all up now," he added with an airy gesture.

"But why, Trevor?" she insisted anxiously.

He gave an impressive sigh. "It's no use talking to you, Nancy. You think there's nothing more in life than hymns and prayers and going to church! But if a fellow wants to get on in the world—"

"We've had all this out before, Trevor," she interrupted him quickly, "and we won't get any further by arguing about it again. But I still think that I have made the better choice in putting Christ first in my life."

"Oh, really! Nancy, all this pious talk doesn't mean that much to me!" He snapped his fingers contemptuously. "Not after the way I've been treated."

"You, Trevor?" Nancy could not restrain a smile as she looked at him in amazement.

"Yes!" he went on, his anger rising. "For all your talk of being a Christian, you've helped to drive me out of the church, if you want to know—you and Pastor Brandon!"

Nancy started up from her chair. "Oh, Trevor, how can you possibly say that?"

"It's true!" he maintained stubbornly. "Pastor Brandon did all he could to ruin my career, when he wouldn't write me a reference, did he not?"

The girl shook her head. "I don't know anything about that, Trevor, but I daresay Mr. Brandon had some very good reason for refusing, if he did. Still, that has nothing to do with me. What have I done?"

Just for a fleeting moment she caught a glimpse of the old Trevor—the flash of fire in his eyes, the dogged set of his jaw, the frustrated fury that he was trying so hard to control.

"You, Trevor?" he echoed with a bitter laugh. "Why, the way you

have treated me has been enough to send any young fellow straight to the devil!"

He meant what he said, and the girl's face went white as the full implication of the words broke upon her. Was he right? Had she in any way been responsible for his turning from Christ and the church and good, clean Christian living? In her heart she felt that she had not, but the accusation haunted her, and that was one of the problems that she confided to Mr. Brandon when she had the opportunity to talk over with him some of the things that were troubling her.

She found the pastor as sympathetic and understanding as ever, and as unswerving in his faith, in spite of all that had happened.

"You have done nothing to reproach yourself for, my dear," he assured her. "Trevor has been determined to go his own way all the time, and now he is just trying to pass off some of the responsibility to you. But he will have to answer for his own life before God, Nancy, and deep down in his heart he knows it!"

Reassured on this point, Nancy felt she must make some mention of the bitter attack that she knew her parents were leading against the pastor and his ministerial work.

"I feel so dreadful about it all, Mr. Brandon," she confessed, because if I had done what they wanted me to do they would never have gone against you like this. And they mean to drive you out of the church—really they do!"

She was surprised to see that the pastor was quite unperturbed by what she said—surprised and relieved, too, for she often wondered whether he really knew the strength of the opposition with which he had to contend.

"Nancy," he said in his mildly reproving way, "I'm afraid that you're worrying far more about this than I am, and that will never do."

"Yes, Mr. Brandon! Suppose they do drive you out of the church—and it will be my parents who are responsible!" she protested.

The pastor smiled serenely. "There is one thing we must never forget, Nancy, and that is whose the church is," he reminded her. "It's not my church, or your church. It belongs to the Lord. It is His church, and we can confidently leave its future in His hands."

"Oh, thank you, Mr. Brandon," Nancy said with a grateful smile. "I never thought of it that way before. You've helped me a lot—you have such a wonderful faith."

"Not really, Nancy," replied the pastor humbly. "Just a very little faith in a very wonderful Saviour, that's all."

Nancy nodded. Yes, he was right. "And do you know," he continued confidently, "I believe that the Lord is going to bring us a wonderful blessing out of all this!"

"Do you, Mr. Brandon?" cried the girl eagerly.

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"Indeed I do! Doesn't He promise to make all things 'work together for good' to those who love Him?"

Again Nancy nodded, as a new ray of hope shone into her heart.

"All this campaigning against us has given us a lot of publicity that I am sure we can turn to good account," the pastor went on enthusiastically.

"How do you mean?" queried the girl.

Maxwell Brandon smiled. "We're going to hold the greatest evangelistic mission that this town has ever known!"

"Oh, Mr. Brandon, do you really think we could?" Nancy caught on to the idea at once.

"Why not?" The pastor sounded quite definite about it, but Nancy still had qualms.

"Yes, but what about all the people who are against us?" she asked.

Maxwell Brandon actually laughed. "If God be for us, who can be against us?" he quoted confidently.

His confidence was contagious, and all Nancy's fears for the future fled away like shadows before the sunrise, as she looked beyond the pastor to the One in Whom he had so completely put his trust. "That's right, of course!" she said with a smile.

"Then we can count on you as a prayer partner in this venture?"

"Yes, Mr. Brandon," came the girl's unhesitating reply. "I'll do anything I can to help."

CHAPTER XVII

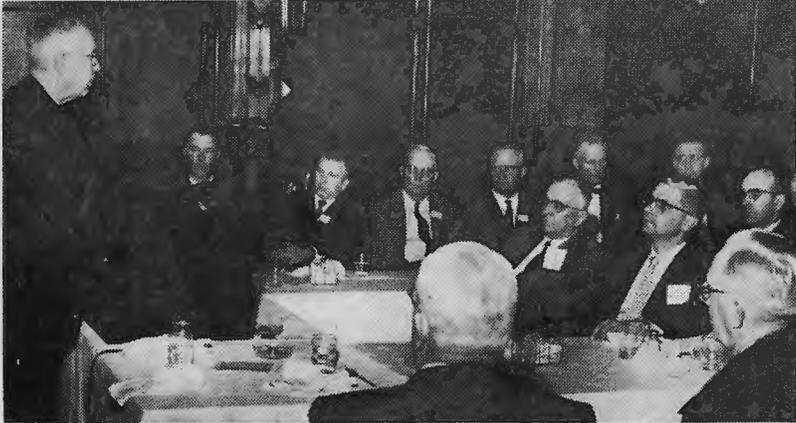
Granny Weston Tells Her Story

Granny Weston's little cottage by the sea was a veritable haven to Nancy during these difficult days. Whenever she called in she was always sure of a warm and sincere welcome, and a loving word of encouragement and cheer. The old lady's pleasure at seeing her was so genuine that she did not always confine her calls to the regular weekend visits. She found herself "popping in" just whenever she could find an opportunity and, to tell the truth, she enjoyed these visits every bit as much as did Granny Weston!

(To be continued)

MCC News & Notes

Association of Mennonite Aid Societies



The banquet session of the seventh conference of the Association of Mennonite Aid Societies in Chicago March 2 and 3 was addressed by Orrie O. Miller, Akron, Pa., who discussed "Operation Brotherhood." Attending this year's conference were 77 persons from 14 provinces and states representing more than 20 mutual aid societies in Canada and the United States. This was the largest attendance of any of the seven annual conferences of AMAS.

"Christian Realities in Mutual Aid" was the theme of the seventh annual conference of the Association of Mennonite Aid Societies held in Chicago March 2 and 3.

Attendance at this year's meeting was the largest of any AMAS conference. Seventy-seven persons were present from 14 provinces and states representing more than 20 mutual aid organizations.

The theme of the conference was effectively developed by William Klassen of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., in a series of four devotional addresses based on the Epistle to the Hebrews.

Christ as God's final Word to man was presented as the basis for genuine Christian mutual aid. Next the speaker pointed out that Christ fully identified Himself with sinful man to redeem him. Constrained by the love of Christ, Christians have an ever-widening responsibility, beginning with family and church and extending to people in need everywhere. Then he showed that Christianity provides the maturity needed for discernment in mutual aid activity. This maturity also expresses itself in making ourselves and our possessions available to others in their need. In the final address he said that faith provides the courage and purpose needed for mutual aid. Faith in the book of Hebrews suggests reality and certainty, and faith acts in the face of insurmountable obstacles.

The devotional addresses will again be printed in booklet form. Copies may be obtained from Howard Raid, Bluffton, Ohio.

Another highlight of the 1961 conference was the banquet address

by Orrie O. Miller, Akron, Pa. In his address entitled "Operation Brotherhood," he called for a renewed understanding and appreciation of the Biblical principle of mutual aid in today's Christian mission to the world.

The new Mennonite Mutual Aid Services being developed by several mutual aid organizations was introduced by H. Ralph Hernley, Scottsdale, Pa. The aim of this service is to present the principle of mutual aid as a Christian belief and practice and make available the services of the various cooperating companies through congregational, district and area representatives.

Cooperating in this service are Goodville Mutual Casualty Company, Mennonite Aid Inc., Mennonite Auto Aid Inc., Mennonite Aid Insurance Inc. and Mennonite Indemnity Inc. This service is being developed by Brother Hernley, on leave of absence from the Mennonite Publishing House, who has been designated as director of Mennonite Mutual Aid Services. The program was officially opened on February 6, 1961, with an office in Scottsdale. Further information will be made available as this service develops.

A new feature this year was a report on how a non-Mennonite organization provides mutual aid. Mr. Robert Worthington of the Protestant Episcopal Church insurance program explained its pension plan for the clergy, its survivors' aid and property insurance program. He pointed out that Episcopalians could not operate mutual aid programs as the Mennonites do because their congregations do not think of them-

selves as brotherhood communities.

Mennonite Indemnity Inc., through which aid societies re-insure for losses which they individually could not carry, reported a 40 per cent increase in business during the past year. MII also solicited the counsel of AMAS to a proposed aggregate coverage in which the various aid societies would share a crippling loss experienced by an individual society. On the average, an insurance company experiences a crippling loss through a catastrophe once every 18 years.

The conference was efficiently administered by AMAS chairman Harold L. Swartzendruber, Goshen, Ind., and secretary-treasurer Howard Raid, Bluffton, Ohio. Program chairmen were Harold J. Schmidt, Baden, Ont., and A. A. Schroeter, Reedley, Calif. Jacob Wedel, Moundridge, Kans., served as banquet toastmaster.

Re-elected to the AMAS board of directors for three-year terms were Harold Swartzendruber and Howard Raid, who were also re-elected chairman and secretary-treasurer when the board organized later. Other members of the board are: J. Winfield Fretz, North Newton, Kans.; Orrie O. Miller, Akron, Pa.; Harold J. Schmidt, Baden,

Ont.; Jacob S. Wedel, Moundridge, Kans.; and Samuel S. Wenger, Paradise, Pa.

The prevention of losses by automobiles and fire was discussed in papers by Justus Driver, Waynesboro, Va., and Maurice Klopfenstein, Fort Wayne, Ind. In response to the valuable ideas and concerns of the papers, the conference suggested that their findings as to the spiritual and moral implications of automobile accidents and fire losses be shared with the brotherhood.

Mervin Miller, Scottsdale, Pa., described the operation of an employees' credit union as it is operated in the Mennonite Publishing House, and Waldo Voth, Goessel, Kans., discussed the credit union organized by members of the Crossroads Cooperative Association at Goessel and Newton, Kans. In its findings, the conference encouraged the establishment of credit unions as another effective means of sharing and of promoting thrift, and suggested that AMAS assist local groups in organizing credit unions.

Experiences in classifying, underwriting and adjusting fire and property losses were discussed in papers prepared by John Hostetler, Harrisonburg, Va.; C. J. Short, Stryker, Ohio; and Ira Thut, West Liberty, Ohio.

"Operation Brotherhood"

By Orrie O. Miller

(Presented at the 7th Annual Conference of the Association of Mennonite Aid Societies, Chicago, Ill., March 2, 1961.)

My own Middlebury, Ind., Forks Church boyhood (1895-1910) community was probably typical of hundreds of such North American rural Amish and Mennonite communities then. The 300 members all farmed and worked in closely related community services such as carpentering, painting, blacksmithing, with a few teaching in rural one-room schools. There were no unemployed, and none poor, needing help beyond the resources of the Deacon's Poor Fund, available for the unexpected emergency. The richest members left estates in land, equipment, etc. of from forty to sixty thousand dollars. Father as pastor and bishop gave much time to the local and the larger church community. Usually the members gave an equal or larger number of days to his farm program. For harvesting, threshing, butchering, etc., there was much sharing and pooling of labor resources. When lightning, accident or death struck, needed help was voluntarily given. So we as children were told our forbears had always peculiarly but rightly believed and done, and there seemed to be clear Scriptural confirmation. This technique's relativity to total faith and to total Christian world responsibility did not occur to us then.

In this Menno Simons commemorative year, it may be well to check this traditional rootage before review of today's outlook, belief and structure. From the Mennonite Encyclopedia we quote "The Anabaptists strove to reproduce as nearly as possible the life of the early Christian church and to imitate the life of Christ. It is this principle that gave them vision and the confidence to try to establish a "Kingdom of Heaven" on earth in their own communities. It was not an attempt to build a kingdom on a universal scale. It was simply a kingdom of voluntary believers, adding others who wished to join their group. It was in such an atmosphere of freedom and Christian brotherliness that mutual aid could flourish. Mutual aid has its roots interwoven with the very roots of Mennonite religious principles." A corollary principle of distinction was the Mennonite belief in complete separation of church and state, and from dependence on the state for any kind of support. Positively they believed in a way of life based on mutual love and respect for fellow believers—and organized living where this could be manifest in daily experience, the placing of the brother's welfare before one's own and the willingness to provide for the necessities of all within the group. In the history in Prussia, Russia and America since then, one

(Continued on page 11-1)

NEWS from HERE and THERE

USA Church Membership

Church membership has risen to a record of more than 112,000,000 in the United States, with the rate of growth of the Catholic Church outstripping that of the Protestant churches, according to a recent National Council of Churches report. The council, in its annual compilation, said that the Protestant increase in 1959 trailed the population rise slightly, while the Roman Catholic increase was considerably ahead. According to the council there are more than 62,500,000 Protestants and nearly 41,000,000 Catholics.

*

Ancient Scrolls Found by Fluke

Tel Aviv, Israel — A new hoard of Dead Sea scrolls has been uncovered by an amateur archaeologist just recently. It was uncovered in the same cave where the "archives" of the second century Jewish leader Simon Bar-Kochba were found in April, 1960. It consists of 70 fragile documents that have not yet been unrolled, according to reports.

The find was made by an amateur archaeologist who is a member of a group of several hundred soldiers and volunteers searching the Judean desert near the Dead Sea for more scrolls. He stumbled on a rock, knocking it aside to reveal an elongated, reed-like sheath in which the papyri documents were stored 18 centuries ago.

*

50,000 Waldensians

West German Protestants have founded an organization for the support of the Waldensian Church, the largest non-Catholic body in Italy and the oldest Protestant group in the world. The plan provides for material relief measures, but also for the establishment of personal contacts and individual aid. The Waldensian Church numbers about 50,000. Its members are scattered in small groups all over Italy. There is also a small Waldensian group in West Germany.

*

\$500,000 Headquarters

A new \$500,000 headquarters building of the Presbyterian Church in Canada will be built in Toronto. The present headquarters offices are at Knox College.

*

West Berlin Mayor Visits the US

Willy Brandt, noted West Berlin mayor, is making an extended visit in the US, ostensibly to strengthen his political position at home.

The 46-year-old Socialist leader will run against the 84-year-old Chancellor Adenauer in the West German national election next September.

Brandt spent some time in Washington with President Kennedy and Secretary of State Dean Rusk. "I

shall not only meet old friends here, but hope to make new friends, too," Brandt said.

*

Inflation in USA

The extent of inflation in the United States is indicated by the fact that about one-half of the \$32 billions of currency now outstanding consists of \$20 and \$100 bills. Today it takes \$2 to buy what \$1 bought two decades ago, says the Federal Reserve Board.

*

Canadian Farmers' Income

Ottawa — Canadian farmers received an estimated \$1,353,200,000 in net income in 1960—about 12 per cent more than a year earlier, the bureau of statistics reports.

The 1959 total was \$1,206,300,000 and the yearly average over the five-year period from 1955 to 1959 was \$1,270,100,000.

Cash income from farm sales is the biggest item in calculating the net figure and these were just a shade below the 1959 level, with the most important reductions in barley, flaxseed and hogs—where production was slashed. Sales of potatoes, tobacco, cattle and calves improved.

So did government aid to western farmers, which totalled \$77,000,000 compared with \$22,000,000 in 1959. The aid in 1960 was given under the Prairie Farm Assistance Act for crop damage, the \$42,000,000 acreage payment for prairie grain producers (maximum per farmer \$200), and compensation for crops unthreshed because of the premature snowfall in the autumn of 1959.

*

Premier Roblin's Message to Winkler

The following is the text of Premier Duff Roblin's message to the town of Winkler:

"I should like to express a word of sympathy for the people of Winkler who suffered severely from the fire which destroyed a number of important business premises last week.

"The loss to the Winkler community is a serious one, but I am confident that the spirit of imagination and sheer hard work which has always characterized the people of Winkler will not fail them in this moment of trial. In fact I believe we shall find that the restored businesses in their new premises will represent an improvement in the economy of the town.

"Needless to say the province will wish to co-operate in any practical way within its power in the work of restoring Winkler to its usual progressive state."

*

US Population 10 Per Cent Negro

According to the latest census figures, 10.05 per cent of the population of the US is now made up of the Colored race.

In 1950 the Negro population was 15,042,286, compared with 18,871,381 in 1960. One and one-half million Negroes live in New York, more than in any other state.

In view of their growing population strength, Negroes will more and more demand equal rights in America, a spokesman for the National Association of Colored People said.

*

Soviets Recover Another Dog from Space

According to a Moscow report, the Soviets have successfully put another dog into orbit and then brought him back alive.

Chernushka, as the Russians called the black-haired animal, landed at the predetermined spot in the Soviet Union, the report said.

"The chief aim," said a Moscow radio announcement, "was to further perfect the construction of space ships and to establish on them a system which will provide necessary conditions for man's flight."

*

Israel Doubling Usable Land

The government of Israel plans to double the amount of usable land in the country through "inner expansion," according to Yaacov Tsur, world chairman of the Jewish National Fund.

Mr. Tsur, who is the former Israeli ambassador to Argentina and France, was in Winnipeg recently on a North American tour on behalf of the fund.

"More than 60 per cent of Israel's land is not good for agriculture or most other uses," he explained, "but through reclamation we hope to make this land productive." There is great need for more productive territory in the country, but "we have no intentions of expanding beyond our borders. We hope to double the land inside Israel through inner expansion." Mr. Tsur said that a project to plant 250 million trees is being carried on in the country, and 600,000 new reclaimed acres are under development.

Israel is also working to help the new countries of Africa, Mr. Tsur said. "We are ready to place our knowledge at the disposal of these new countries." A special institute has been set up in Israel for Afro-Asian students, and students from African countries are now studying in Israel. "They are eager to learn and willing to be taught."

Mr. Tsur expressed sorrow at the state of the 200,000 Jews living in Morocco. He said they have lost their freedom of movement. "They are not allowed to come to Israel. In fact, they may not even write a letter to someone in Israel." He didn't believe the new king of Morocco would make any great difference to the plight of the Jewish minority. "He is under pressure from the Arab League."

Mr. Tsur sees no lessening of pressure on Israel from the Arab countries, although "all is quiet at

the present." Nor is an early solution to the Arab refugee problem in sight. "The Arab League doesn't want a solution. A whole generation has grown up in the refugee camps in an atmosphere of hate, excitement, and promises," Mr. Tsur said.

Queen Honors Miss Willems

(Continued from page 1-4)

Oklahoma together with H. K. Warkentin. With the completion of that visitation program, the two are visiting the churches in the prairie provinces of Canada, which will bring Brother John's deputation service to a conclusion some time in April, after which he will return to India.

ON THE HORIZON

March 26 to April 2. — Evangelistic services at the Brandon M. B. church, with Rev. Art Martens of Hepburn, Sask., as guest speaker.

April 2. — Easter, Resurrection Day Commemoration.

April 7-9. — Canadian M.B. Sunday School Convention in British Columbia.

April 16. — Graduation Exercises at Winkler Bible School, Winkler, Man.

May 7. — Manitoba M. B. Youth Workers' Conference, held at Brandon M. B. church, 4th and Hill Streets.

May 28. — Graduation Exercises of the Mennonite Brethren Bible College to be held at the MBCI auditorium on Sunday at 7:00 p.m.

June 18. — Graduation at Canadian Mennonite Bible College, Winnipeg.

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YOUTH IN ACTION

Sunday School Activities in Saskatoon

By Miss Gertrude Huebert

In this fast moving age there is a danger to forget the best things life has to offer. The Mennonite Brethren Church proved there is still a desire to choose things which have eternal value.

Two weeks ago a large group gathered to say farewell to Rev. and Mrs. Funk, who are leaving for Ontario in April. Mr. Funk has taught Sunday school in different age groups for 30 years. His last class here, the senior men, presented him with a beautiful leather-bound, Concordance Bible at the farewell meeting. "The Lord has been gracious to me and given me much joy in His service. I trust it was to God's glory," said Mr. Funk. During the past year they have felt that the Lord was calling them away from here and they were willing to follow. After a song by a quartet: "Nur mit Jesu will ich Pilger wandern," approximately 150 friends followed the invitation to a fellowship lunch. Many were the good wishes and handshakes received.

Encouraged by such a worthy pioneer in the work of the Sunday school, a group of Sunday school workers gathered on March 6 to further that work. "We need to get together as parents and teachers for a better working togetherness," said Mr. Ray Berg, general superintendent of the local Sunday school.

The new lesson material was presented for examination and approval by the parents, in the respective classrooms. A panel discussion was the highlight of the evening. On the panel were Mr. George Thiesen as moderator, a Sunday school teacher, some parents, and a student. The first question, "What does Sunday school mean to me?" received various answers. To one parent it meant getting up at a respectable time on Sunday morning and going to the house of worship with the family. To students Sunday school is the opportunity to get a good basic training in the Word of God. A mother said, "Sunday school is a preparation for the worship service." To the Sunday school teacher making Christ real to the children is a great challenge.

Even with a splendid staff and eager children to instruct, the superintendent realizes that there are problems. Late-comers present a problem. A problem of a different nature is increasing enrollment. Both can be solved by hearty cooperation of staff, students and parents.

The panel members agreed that Sunday school influences and prepares our youngsters for later church membership. However, there must be much individual searching of the Bible. With parents doing a thorough job of instruction in the Scriptures at home, great advances can be made in the Sunday school.

Young People's Fellowship and Service

Newton Siding, Man. — In our church, as in most churches, the weekends are times of special blessing. Since most of our young people are away from home during the week, the youth activities are scheduled for the weekend.

Every second Friday we as young people gather for an evening of fellowship. At our last meeting on March 10 experiences were shared through personal testimonies. Time was also set aside for prayer. A surprise item, which took the form of a contest, was of special interest to the group. We have found these meetings to be a source of strength and blessing.

Saturday night has been set aside for choir practice. Our choir consists of approximately 30 members and is under the direction of Mr. John Froese. At present we are practising an Easter cantata, "Immortality," by R. M. Stults, which we are planning to render on Easter Sunday.

On Sunday morning, March 12, we were privileged to have the students of the Winkler Bible School with us. Through the testimonies of two students we were able to see the value of such a school. Mr. Len Doerksen, teacher at the school, served with a message from God's Word. He drew to our attention the compromises Pharaoh wanted Moses to make in leading Israel out of Egypt. These are the same compromises that Satan wants us to make. He would like to see us live a half-hearted Christian life. However, Moses remained faithful, and we, too, must serve God with our whole hearts. After the message the choir sang the cantata, "Auszug aus Aegypten." We are thankful to God for the blessing received through this service.

Watch with the Master

Watch with the Master,
Nor leave Him in His anguish,
Prone as He lies,
Forspent and overborne.
Fail not thy love,
Nor let thine eyelids languish,
Dark through the garden,
Darker Calvary's morn.

Watch with the Master!
By all His friends forsaken.
Stormed by the foeman,
In the breach He stands.
Strong in His love,
Within its gates unshaken,
He takes the victory
With those bounden hands.

Watch for the Saviour,
And let thy lamp be burning
When He appears
To claim His chosen Bride.
O King of Love,
Thy travail and Thy yearning
Shall own Thy people,
And be satisfied!

Watch as the Saviour—
God's lamb for our offending—
Passes beneath
The sacramental flood;
O love and grief,
Thy sacred passion blending
Write our forgiveness
In that healing Blood!

Watch as the Saviour,
Who tasted death to save us,
Laid down His life,
Now takes it up again.
"The Lord is risen!"
True the word He gave us;
Of death's dominion
Nothing shall remain.

By General Albert Orsborn (R)

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EDUCATION

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Winner of \$1,500 Fellowship

Leonard Sawatzky of Altona has been named a winner of a Woodrow Wilson Fellowship worth \$1,500 with full tuition towards the first year of graduate study.

Mr. Sawatzky, who is presently in fourth year honors at the University of Manitoba, said recently that he plans to begin graduate work at the University of California at Berkeley this fall. He majors in geography, with economics as his minor field of study.

Woodrow Wilson Fellowship winners are encouraged to use their experience as preparation for careers in college teaching. This year there are 84 winners of Woodrow Wilson fellowships in Canada, four of them being students from the University of Manitoba.

Grade XII MBCI Students Visit Pniel

On Tuesday, March 14, the grade 12 students of the MBCI, in company of two teachers, Mr. Klassen and Mr. Regehr, paid a visit to the Winkler Bible School, following the invitation which had been extended by the principal, Mr. Goossen.

We left Winnipeg shortly before noon on a Thiessen bus. After a very enjoyable trip, we arrived at the school just in time for classes.

"Operation Brotherhood"

(Continued from page 8-4)

can follow the thread in practice, example and witness to and through our own boyhood recollections and today.

As we move now from our boyhood, 1910, recollected practice and confirmation to our today's circumstance—a half century later—three striking change factors are noteworthy:

First, we are no longer an exclusively rural folk or even predominantly so. Our historic communities are in dissolution—and the process in acceleration, for reasons within and from without, too numerous to mention. The Forks congregation, now about 200 strong, worship and fellowship on Sunday much as before, but gather from a much wider radius and from life circumstances having much less in common between Sundays. Many members have little contact with the local geographical community. The mind to brotherliness continues—the tool and technique are lost or missing—the need for usable restructure glaringly apparent.

Second, the Brotherhood concept

We received a hearty welcome from Mr. Goossen and were then divided into groups for visiting the various classrooms. All four classes were found to be interesting, and the students seemed to be working hard. We had an excellent opportunity to see daily Bible school life.

We then became acquainted with the courses that will be taught in the 1961-62 term. We could see that subjects have been extremely well planned, so that each class can get the very most out of Bible school. The cost of tuition, room and board, and the entrance requirements were then outlined.

For supper, we were treated to a delicious meal at the Harvest Inn. Here we really sensed the friendly spirit of the students.

In the evening, we, as well as some grade 12 students from the Winkler Collegiate, were invited to a program in the chapel. It consisted of musical numbers, testimonies, short talks, and a very appropriate message by Rev. F. Friesen of Morde, chairman of the Bible School Board.

I am sure this visit has clarified many of our concepts as to what Bible school is really like. We expect that several of our students will be attending there next year as a result of this visit. It is our prayer that God will continue to bless the efforts of this school.

Edith Wiebe, Gr. 12 student

among us has immeasurably widened. The late but earnest reobedience to Mission has healthily influenced this. Our shrunken technological world is also a factor. The worshipping, fellowshiping, two-or-three together-in-His-Name deciding group, although still the basic living cell, is today forced to continually new intergroup relatedness for implementing this heritage of mutuality in Christ. In this too the field has become the world. Operation Brotherhood cannot be contained in any lesser dimension.

Third, our secular, materialistic dominant culture norms. The current world revolution, involving multiplied millions in their search for political freedom, economic opportunity and personal dignity, confronts Operation Brotherhood with challenge, opportunity, and to Christian witness, unprecedented. Our own scattered growing brotherhood groups in many of these current revolutionary hot spots, and other underprivileged areas, are our test plots. How we relate to the materialistic standards and norms engulfing us here in the US and Canada will largely determine, I believe, whether we may be allowed the test.

Now let us briefly review our current Mutual Aid restructure, with its use and adaptability to this faith purpose.

From 1850 to the present some forty local Mennonite Aid plans have come into being in the fire loss and property damage fields. From the Brotherhood environment changes aforementioned, AMAS and Mennonite Indemnity were then logically needed next steps. This renewed search in experience together to have our living more truly speak our historic faith, is an autumn day thrill to a brother in my generation. With the automobiles coming, and its legitimate use we feel, have come a number of Brotherhood needs for mutual sharing and in Christian witness. Here perhaps a dozen plans are in use, and a beginning has been made. One deeply appreciates the sensitive concern and conscience of our Brotherhood leadership in this field, and as well of those charged with assignment to implement this. The sharing in burial expenses and in encouraging Christian burial standards has led to more than a dozen plans and organizations within the North American Brotherhood. At least six serve in medical, surgical, and hospitalization areas. Sharing mutually in the survivors circumstances, where the family support is removed by death, is another evolution from today's living.

What move seems the manifestly needed next step is to coordinate and simplify this structure and to make it simply accessible in all its facets to every brother's need. For this simplicity within complexity our today's telephone use might serve as a good symbol example. To make practical use of this household servant requires very little knowledge of the means by which it serves. So Operation Brotherhood service should be available. An equally important step before us, and probably even more important, is a renewed understanding and appreciation for this Biblical, Anabaptist faith principle, and its potential in today's Christian living circumstances and witness, and mission. Here is where AMAS itself can continue strategically significant in keeping vision whole, sound, and clear, and in suggesting implementation.

As we now continue, eyes turned forward, endeavoring to discern the scene and the road ahead, what would seem to be a few of the expected direction signs? May we presume in conclusion to note several.

1) The service and its structure must seek the goal of acceptability and to be accepted by every brother in Christ, the gifted, the materially able, the handicapped, and underprivileged, and those least able or gifted. It is only as the process and fruit exemplify the love and fellowship we profess, practically, redemptively in our communities, and integrally in our Missions out-

reach, that we can feel the direction correct and right.

2) As noted before, our present assumptions in reference to field and brotherhood are forcing Operation Brotherhood into world dimensions concept. Our generation is witness to the emergence of multiplied non-Christian structures sensing similar circumstance confrontation. Our own government's Point 4 or ICA or USOM programs symbolize such. United Nations, and affiliates are others. One deeply appreciates the many brethren among us concerned in just this for us and in sacrificial search for media of implementation. In addition to MCC, Mennonite Aid, MEDA, or EMEK, may God lead us to whatever tool or device He would further reveal. In this I believe AMAS can continue to be helpful, as it already has been.

3) The evaluation of any Operation Brotherhood in this material-need-sharing, Mutual Aid field has a dual direction. First, in terms of II Cor. 8:14 and an enunciated norm "of an equality," in material possessions, we should check our Brotherhood Mutual Aid media constantly whether their influence and effect is in such direction or whether instead they may be merely a more efficient device, or even a built in one for accumulating the material and thus feed the wrong that it professed to right. Its effects thus also need to be manifest internationally, as well, and not in lessened productivity but in Christian use of the product and more equality within the brotherhood and in consistent separation unto God. And this leads to the second evaluation norm which is its effect in witness and mission. The times are dead ripe, I feel, for a World Brotherhood living witness in this faith area. Christendom itself still awaits the testimony in any fulness of this Operation Brotherhood either in world, non-national, non-racial dimension, even as it does that of the love-nonresistance ethic, both uniquely rooted in our Anabaptist tradition.

4) And as under God the Brotherhood moves to fuller obedience in "the all things" and in side by side sharing with other groups in Christ and of the frontiers which He in history is constantly revealing, may we be ever alert and ready to the example and sharing in this too. May this phase of Operation Brotherhood remain a sound, consistent Mennonite pattern, not admired and commended mayhap for how it fits and becomes us, but a pattern of use in turning our 1961 world upside down.

So finally we thank God again for this believer group Brotherhood heritage, for you concerned 1961 brethren for truer, fuller, sounder use and witness patterns today, and as well for all the others among us likewise minded and burdened, and pray God to make us worthy trustees and co-workers of Him ahead.

Manitoba Mennonite Teachers' Conference

Winnipeg, Man. — The Manitoba Mennonite Teachers' Society's annual meeting is to convene at the Sargent Ave. Mennonite church during the late afternoon of Wednesday, April 5.

Beginning at 4:30 p.m., the program will feature soloist Peter Koslowsky, a children's choir led by Mrs. David Froese, a talk by Rev. Paul Schaefer on the theme, "What the Mennonite Teacher Owes to His People," and a report by the Educational Director, Rev. D. K. Duerksen.

A supper will be served by the ladies of the church.

Executive members of the Teachers' Society are David Friesen, Winkler, chairman; F. F. Enns, Gretna, vice-chairman; and Susan Hildebrand, Altona, secretary. Other committee members are Ben B. Dueck, Grunthal; Heinrich Krickhan, Steinbach; and Helen Goertzen, Winkler.

Invitation

Special meetings are to be held at the South End M. B. church, corner of William and Juno, during the Passion Week.

Theme: "The Seven Utterances of Christ at the Cross."

Sunday, March 26, at 10:40 a.m. and at 7 p.m. Speaker—Rev. David Ewert.

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Fort Rouge M. B. Church Choir to Present Passion-Week Program



The Fort Rouge M.B. Church Choir, under the direction of Mr. John Klassen will render Handel's "Crucifixion" in the Fort Rouge M.B. church, 760 McMillan Ave., Winnipeg 9, on March 26 at 7 p.m. Soloists are, Mr. Frank Funk, Bariton, and Mr. John Klassen, Tenor.
Left to right, front row: Eileen Dyck, Mary Buhler, Ruth Dyck, Elvira Lenzmann, Mrs. Mary Voth, Mrs. Dorothy Derksen, Mrs. Hilda Driedger, Mrs. Mary Braun.
Second row: John Klassen (director), Waldo Enns, John Bergen, Ruth Krahn, Mary Nikkel, Mrs. Lena Voth, Mrs. June Friesen, Elvira Schmidt.
Third row: Phil Toews, Werner Krahn, Herman Voth, Rudy Thiessen, Vernon Penner, Neil Funk, Frank Funk.

at 8 p.m. Speaker—Rev. F. C. Peters.

Thursday at 8 p.m. and Good Friday at 10:30 a.m. Speaker — Rev. G. D. Huebert.

Sunday, April 2, at 10:40 a.m., the Easter message and in the evening at 7 p.m. there will be testimonies and missionary reports by Miss M. Mendel, Mr. Siegfried Epp and Dr. G. J. Froese, who have taken part in the Missionary Institute at Hillsboro, Kans.

Everyone is welcome to attend all these meetings.

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F. J. Froese

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Good to be There

(Continued from page 4-4)

living among them." Not mass production, but disciplining is the "Biblical method.

Brother R. M. Baerg repeatedly brought before us the face of our loving Saviour. The thought of His submission became great to me. In Gethsemane He placed a request before His Father: "If it be possible, let this cup pass from me, nevertheless, not as I will but as thou wilt." This was a request with submission. But He then willingly gave Himself, a sacrifice for sin. That was submission without a request. What a lesson for us to learn!

Brother A. E. Jaizen, presenting himself as "an incurable optimist," reminded us "to hold on in prayer, the morning light is breaking. What the United Nations cannot do, God can do."

Dr. Clyde Taylor, a man well-versed in the subject of missions everywhere, shared this optimism by the statement: "Our problem today is not closed doors but open doors. Since World War II, 31 new nations have arisen. All are open to the gospel, including Congo." No wonder Dr. Taylor prayed so earnestly: "Lord, help us to make ourselves available for the cause of Jesus Christ."

Brother Peter J. Funk concluded his very practical discussion on soul-winning and disciplining with the challenge: "If I win two people to the Lord in one year, and then everyone I win does the same, it will take less than 17 years to win the world."

Children sometimes need to be reprimanded. So do missionaries. The following were pointed but necessary remarks: "Too many missionaries are no longer missionaries (like travelling Paul was) when they go to the field. They are residents. They make themselves at home there" (Clyde Taylor). "I'm

not scolding, but you see, don't you, that communication with the home office and with the home constituency is a very vital factor in our missionary outreach" (J. B. Toews). "What do you aim at when you give a deputation report? Do you seek pity? Do you want people to feel sorry for you?" (Clyde Taylor)

Testimonies were also a great blessing: "I am so thankful," said Mrs. Mildred Vogt, "for the privilege to bear just a little of the sufferings of Christ." Mildred is bravely caring for her family while her husband, Dr. Vogt, carries on single-handed in Congo. "Not somehow, but triumphantly," said Mrs. Leona Schmidt. "It is so easy to get through a difficult experience somehow, but God wants us to go through it triumphantly." Those were not only spoken words; we know Leona lives them. Her husband, Dr. Schmidt, is also in Congo. The Dan Petkers related with joy: "Our visas for Mexico have finally come." They were granted February 14, just three days after the Intercessor had reminded hundreds of God's children to pray for those visas.

While the Lord was showering us with spiritual blessings, the ladies from the Gnadenu Church were busy in the kitchen preparing blessings of another sort. "Is that homemade brown bread ever good!" a brother remarked. And someone else added: "Yes, and this Borscht is delicious!" Indeed, our meals could not have been more tasty. We think back in gratitude, too, to the friendly folks who gave us their best beds and breakfasts for the whole week of institute.

We are indeed at a loss how to express our gratitude for this week of institute. We would not want to limit it to words, however, but in the weeks to come express it by faithfully putting into practice what we have learned. May the Lord help us to do so.