

Mennonite Observer

Ex. Mennonite Life
Bethel College

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

I Cor. 2:2

★
YOUR CHRISTIAN
FAMILY WEEKLY

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Interesting Facts about the Canadian M. B. Church



Rev. J. H. Quiring, pastor of the Winkler M. B. Church, who was elected moderator of the Canadian M. B. Conference for the year 1961-62.

The statistical report, read by Rev. D. K. Duerksen, at the Canadian M.B. Conference conveyed enlightening information to the delegates and guests about the present day condition of the Canadian M.B. Churches.

In 1960 the 87 churches had a membership of 14,186, which number increased in a year's time to 14,373. According to provinces this number breaks down as follows: 2,116 members in Ontario, 3,925 in Manitoba, 805 in South Saskatchewan, 1,522 in North Saskatchewan, 1,218 in Alberta, and 4,787 in British Columbia. There are 7 churches in Ontario, 25 in Manitoba, 11 in So. Saskatchewan, 15 in N. Saskatchewan, 12 in Alberta, and 17 in British Columbia. These 87 churches had a sum

total of 275 ordained and 76 unordained ministers, and 182 ordained and 32 unordained deacons. Thirty-nine of these churches have fully salaried pastors, and 9 others remunerate their church leaders on a part-time basis.

The 412 persons who were baptized in 1960 varied in their age when they became members. Sixty-four were baptized between the ages of 10-15; 248 between 15 and 20; 58 between 20 and 25; 37 between 25 and 50, and 5 at the age of, or beyond 50.

Eighty members died in 1960. Sixty were excommunicated and 18 were received back into fellowship.

The average donation made to the treasury of the Canadian M.B. Conference per member in 1956 was \$94.54; in 1957 it was \$103.58; in 1958 it amounted to \$104.85; in 1959 it rose to \$114.00, and in 1960 it was \$120.23.

May the Lord use every donation for the purpose of extending His kingdom: May He also bless the entire M.B. Church as a living testimony for the great cause of making the gospel known to those who are still without it.

Rev. H. D. Derksen's Return from the Congo

The change of staff in the Congo is now complete. The Brethren A. J. Esau and Alfred Schmidt ar-

rived in the Congo early in June. Brother J. B. Kliever landed about two weeks later. He has again entered into his work as legal representative of the M. B. Mission.

Brother Kliever's arrival released Brother H. D. Derksen, who served in his stead for several months. The two brethren worked together for two weeks after which Brother Derksen left for Canada on July 7.

The M.B. Moard of Missions had asked him to check into Mission work in Ghana. After a few days in Accra, where he contacted several Mission societies, he left Accra on Friday July 7 at 8:30 a.m.

Ghana time. He arrived in New York at about 5 p.m. and in Winnipeg on Saturday at 7:30 a.m.

Brother Derksen reported that the political crises in the Congo is not yet settled. The economical situation is deteriorating. The government's concept of democracy seems to be that, if people clamor for higher wages, it must be granted.

The national income now barely exceeds 25% of pre-independence days. The salaries of government employees, however, are raised by more than 500%. The Congo bank account will not be able to sustain such a condition for a long time.

God Speaks to Yarrow

By P. C. Tilitzky

Yarrow, B. C.—God spoke to the Yarrow M. B. Church two Sundays in succession. Walter Sawatskys ordination took place on June 25, 1961, and the funeral services of three of our brethren, killed by accident on July 2, 1961, were held the following Sunday.

Ordination Service for Mr. and Mrs. Sawatsky.

On Sunday, June 25, our church gathered for the special service to ordain the Walter Sawatskys for the ministry of the Gospel and bid them farewell in the name of the Lord to go to Brazil. The large gathering joined in hearty singing directed by Brother Peter Friesen. Rev. P. D. Loewen led in the invocation by reading Acts 13:1-5. He spoke on "The First Ordination

in the Christian Church." This ordination was the result of the Lord's blessing, of a listening and praying church and of the churches willingness to give and send forth. It should be so in our day.

Brother Loewen led in prayer, after which the love-offering for the Sawatskys was received. The choir then served with the song, "Der Herr ist unser Lobgesang."

Rev. A. D. Rempel based his message on I Tim. 3:1-7. He stated that the office and work of a minister is a good work in God's sight. But this holy office requires men with sanctified qualifications as listed in verses 2-7. A number by the choir "I have Given My Life to Thee, O Lord," followed.

(Continued on page 3-3)



Brethren at the Canadian M.B. Conference at Coaldale. Left to right: Rev. John G. Baerg, pastor of the Virgil M.B. Church; Rev. Henry H. Epp, Saskatoon, evangelist of the Canadian Conference. — Second photo, left to right: Rev. D. J. Pankratz, host pastor of the Coaldale M.B. Church and assistant moderator of the Conference; Rev. J. A. Toews, president of the M.B. Bible College of Winnipeg. — Third photo, left to right: Rev. P. R. Toews, pastor of the Fraserview M.B. Church of Vancouver; Rev. Victor Toews, assistant pastor of the North Kildonan M.B. Church of Winnipeg; Rev. Henry Warkentin, pastor of the Leamington M.B. Church; Rev. Wm. Schmidt, pastor of the Kitchener M.B. Church. — Fourth photo, Rev. Martin Kroeker, Hillsboro, Kansas, secretary of the M.B. Church Board of General Welfare.

EDITORIAL

Is the Lord Jesus Real?

"But — but — is He real?"

Recently, this question came from a seven-year-old girl, in her home, during a bed-time conversation about the loving Lord Jesus Who is always near, Who loves us and cares for us. The child's uplifted face, and imploring eyes, together with her query spoke of a deep need — the need to experience Jesus in daily life.

To experience Christ as Friend, Helper and Saviour is the need and right of every child.

A life may well be compared to a building. What a foundation means to a building, childhood years mean to a life. Not the beautiful appearance or merely the sound structure of an edifice assures its durability—a firm foundation is required. So it is with the human life.

Christ wants to be real to a life during the foundational years—the childhood years. He has given first to parents and then to Christian teachers the privilege and responsibility of meeting this greatest need in the child's life. We need to remember here, however, that all Christians coming in contact with children have part in this great obligation, and do not all Christians meet children at some time or another?

How can this need be met? Only through Christian teaching? While this is a basic factor, and carries into every area of daily life, there is another, still greater way — **EXAMPLE**. To be effective, Christian teaching and the right example must be coupled. Where the right example lacks, all teaching fails. "Not lessons, but teachers leave lasting impressions" (J. J. Hostettler). "Instruction begins, but example accomplishes" (A. M. Erb).

The teacher's love for the Lord is sensed in his voice and in the attitude toward the things of God: His day, His house, and the Bible. It is also manifested in his love for God's people and his kindness to others. As mother speaks, acts, and instructs, her love for the Lord shines in her face. The parents' life show their desire to please the Lord in all things.

Robbie Trent, in her book, *Your Child and God*, tells the following incidents: "I learned most of my concept of God from the tone of my parents' voices as they read the Bible to us children, from their perfect trust in the heavenly Father, and from their ideals of righteousness," a woman said in reflecting on her childhood years.

Little Henry learned to trust God through his mother's prayers. Such a quiet and calmness was evident in her that just to watch her face, when she prayed, made Henry quiet, trusting in God.

Lack of the reality of Christ in our daily life will also quickly be sensed and absorbed by the child. Any pretense and insincerity will harm him.

A child asked her mother concerning John 3:16; "Is it true, mother, that anybody who believes on Jesus will not perish but have everlasting life?"

"Yes, perfectly true," the mother answered. Then she went on to explain that faith did not merely mean mental assent. "It means living for the things He lived for — always trying to do what He wants. It means trusting Him to forgive you and to help you live the way He taught. Gravely the child fixed her eyes upon her mother and said; "Mother, do YOU do that?"

Our children's questions may often remain unspoken. Still we all are confronted with the question, "Father, mother, teacher, Christian, do You do that?"

In this age of materialism, where do we set our affection? Material values spread their fleeting glitter before us and tend to blind us to lasting values.

Is Christ and His right to our lives recognized in every area of our daily life? Do we daily behold Him, the altogether Lovely One, in His Word? Does our trust in Him give to our children a sense of security?

We set the pattern for our children to live by. Do we realize that they will probably face problems more grave than we do today? Following the pathway we tread, will they have the faith in God and love for Him to take the Christian banner and carry it forward in Christ's precious Name and for His glory?

We, by our lives, are giving the Christian principles to our coming generation to live by. What a tremendous potential is ours—by God's grace! In our daily life we may reflect Christ—**WHO IS REAL**—to our children.

Guest Editorial by Miss Nettie Kroeker

DEVOTIONAL

The Divine Counsel to Lukewarm Christianity

(By the late Dr. A. H. Unruh upon special permission. Translated by the Rev. A. P. Dirks, North Kildonan, Man.)

"I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eyesalve, that thou mayest see" (Rev. 3:18).

In Rev. 3:14-22 the dangerous state of the lukewarm Church of Laodicea is described. The question arises if there were still a cure possible. It can hardly be presumed that the Church felt a need of being relieved. Some of the members fell asleep and it was hard to rouse them. The Lord, however, uses different means to convert the lukewarm by threatening and enticing them. If those means proved useless, perhaps His well meaning counsel be effective. In His forbearance He spared the Church and longed for fellowship with it.

But the lukewarm condition made this impossible. A similar condition is pictured in the Book of Hosea. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Adamah? How shall I set thee as Zeboam? Mine heart is turned within me, my repentings are kindled together.

I will not execute the fierceness of my anger, I will not return to destroy Ephraim, for I am God and not man; the Holy One in the midst of thee: and I will not enter to the city." (Hos. 11:8, 9).

He declared that He would not enter the city. That was the case with Laodicea. Although the church had lost the yearning for the Lord, the Lord had not given it up. As the Prophet Hosea wept continually for the untrue woman, thus the Lord searched the heart of the untrue church. Experience in life proved the futility of counsels to persons who did not desire any remedy. But it is no hindrance to manifest his affection towards the misled. It is evident that the Lord through His divine council, wanted to deliver the church from evil and lukewarmness.

Let us consider what is required for the church to return to the standard condition of Christianity. The Lord speaks of three things after which the church should strive: (1) to buy gold tried in the fire, (2) to obtain white rai-

ment, to be clothed with, and (3) to apply eyesalve, to be able to see.

The church must obtain gold in order to be relieved of poverty. In times of depression countries use paper-currency, for which there is no gold reserve. This is devaluating currency. In a similar way the profession of the church is deteriorating if there is no wealth of spiritual life. It has no value neither before God nor in the eyes of the people, because they note the poverty. Our testimonies are of no significance if the true nature of Christianity is lacking. The Lord counsels the church to buy gold that is tried in the fire. The believing church must possess something that will have value in heaven as well. The crude gold is a valuable metal but it is not pure, it is not free from dross. Our faith in Christian life contains some dross, for which there is no place and it should be removed. All that is available on the Christian market is at times saturated with human opinions and unbiblical doctrines. The same thing we note with regard to love which is mostly a rewarding of charity received formerly. And now the question arises again, "How can we obtain a true faith and a pure love?" Certainly, everything can be procured only from the Lord. Leading a life with true faith is a necessity, and gold tried by fire must be bought in order

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CHURCH NEWS

Dedication of the Wingham Church

On July 16, 1961 the dedication of the new house of worship of the Wingham Mennonite Church, Elm Creek, took place. With the blessing of good weather and suitable conditions, a large number of visitors gathered with the congregation to thank God for their new church building and to dedicate it to the Lord's service. Among the official visitors were: Bishop Paul Schäfer, of the Blumenorter Church, the Rev. Frank Sawatsky, and the Rev. Abram Bückert, ministers of the Blumenorter Church, and Rev. G. D. Hübert, of the South End M.B. Church of Winnipeg.

The morning service — the dedication service — was conducted by the Rev. P. P. Fehr, the minister representing the Blumenorter members of the Group; the afternoon service, centering on the theme of "Missions" was conducted by the Rev. J. J. Nikkel, representing the Mennonite Brethren members.

The invocation was given by the Rev. P. P. Fehr, who read Psalm 118:24-29. Then, Mr. Cornelius Rempel gave a summing-up of the history of the Groups at Wingham, from the beginning of settlement in 1934 to the beginning of construction of the new church building in 1960. The Mennonites (according to his account) who had settled in the district by 1939 longed for a house of worship of their own. Because they were of the various Mennonite fellowships and very poor, they decided to build one together. Construction began on November 28, 1939, and was completed by December 17 of the same year. This was a small, building, 22' x 32', which was enlarged twice during the next 21 years. During this time, 1156 sermons were preached, and 249 ministers preached 352 additional sermons in the church. During those twenty-one years, while the church was used, 27 weddings, 5 silver wedding anniversaries, and 1 golden anniversary were celebrated. One ordination took place—that of the Rev. P. P. Fehr. Thirty-five teachers served in the Sunday School during these years. Today, 43 families belong to the church, 25 of which attend regularly, others occasionally, and four, not at all.

Following this account, Bishop Schäfer spoke on "The Building of the Spiritual House," using as his text I Peter 2:5-8 and Isaiah 28:16. He emphasized first, the chief cornerstone, The Lord Jesus Christ, and then, the living stones, the members of the Church.

The high point of the morning service — the dedicatory prayers, were then made by Bishop Schäfer and Rev. Huebert. Following this, Rev. Huebert spoke on "The Blessings of the House of the Lord" with his text being Psalm 26:3-8, 12 and Psalm 27:4-6. He discussed what one sees, hears, does, feels and experiences in the house of the Lord imparts blessings to the worshipper.

After the noon hours, during which a meal was served in the basement of the new church, a session, centered on "Missions", was held. The Rev. J. J. Nikkel gave the invocation, basing it on I Kings 6:11-14, and emphasizing the importance of the House of God to the Salvation of the Church, the community, and those abroad. He emphasized also the dedication, not only of the church building, but of the church members themselves.

Rev. Huebert then spoke on "The Witness of the Church" with I. Thess. 1:2-10 as his text. He described the Christian testimony as one that is practical, powerful, specific, one of real content, effective, applicable in daily life and one which includes the doctrine of Christ's return.

The Rev. Mr. Sawatsky drew the attention of the congregation to the urgent need of mission work. Describing himself as no expert on missions, he powerfully pictured the approach of the night in which no man can work, with examples drawn from current events and past experiences. He stated that we need to really believe that the night is coming, and concluded with an exhortation to "Hurry! you have only a little time left."

During the two services, the church choir served in song, under the capable leadership of Mr. H. Sawatsky of Winnipeg. During the forenoon, they sang "Mein erst Gefühl sei Lob und Dank," "Heilig, heilig, heilig, (Schubert) and "Lobe den Herrn, meine Seele". During the afternoon the songs presented were: "Alles Leben strömt aus Dir", "Nur mit Jesu," (A. Schäfer), "Guide Me, Thou Great Jehovah," and "Ich will den Herrn loben."

Earnest Epp

Planning to Build \$100,000 Church

The Mennonite Church of Rosthern, Sask. has decided to replace its old church building with a new one.

According to plans made the new church is to have a seating capacity of 650, and provision is made

for 32 Sunday school rooms. The entire building is to cost about \$100,000.

M. B. Church Convention in U.S.A.

Hillsboro, Kan. — Officers of the United States Conference of Mennonite Brethren Churches met here recently to complete plans for the fifth annual convention, to be held at Hillsboro from August 20 to 22.

All-day Sunday worship services will be held at the Hillsboro Mennonite Brethren church and will center around the theme of the session, "Go Make Disciples." The remainder of the meetings will be held at the Gnadenau M. B. church here.

Special emphasis will be placed on extension of local congregations through evangelization, the need for a stronger training program on the local level, and further development of the churches' program of higher education.

Officers of the conference are Rev. Waldo Hiebert of Reedley, Calif., chairman; Rev. Marvin Hein of Hillsboro, vice-chairman; Rev. Elmer Martens of Fresno, Calif., secretary; and Marvin Jost of Hillsboro, treasurer.

God Speaks to Yarrow Ordination Service

(Continued from page 1)

The main speaker of the evening, Rev. A. H. Wieler, Abbotsford, addressed the congregation with a message on the obligations of the church towards its ministers. Having read Heb. 13:7-8 he stressed the word: "Remember Teachers". Rev. Wieler emphasized the following six points: (1) Remember to obey them, because they are priests and serve God. (2) Remember that they are responsible for you towards Christ, the High Priest. (3) Remember to obey, because disobedience causes heavy hearts to ministers. (4) Remember the servants in their physical needs, Gal. 6:6; (5) Remember to respect, honour and esteem them highly, because it is God's command. (6) Remember to pray for them and pray them forth into their field of service, pray for open doors and open mouths to preach the Word of Life.

Rev. P. P. Neufeldt then asked the Sawatskys and the church a few pertinent questions to be answered before God and man. Hands were laid on the young couple and prayers offered in behalf of the servants whom God had chosen to serve Him in Brazil.

Following this the Rev. Sawatsky gave a brief testimony. He thanked the church, the conference and all who had helped to make it possible for them to serve God first in Africa and now to go to South America. The testimony was based on God's promise to Moses, "I will be with thee."

The service came to a close after the choir had sung the hymn, "Where He Leads Me I will follow."

Funeral Service of the Three Brethren Killed in an Accident

Just a week after the ordination and farewell service for the Walter Sawatskys the Yarrow M. B. Church was forced to hold another large service. This time it was not a farewell to missionaries, but rather a farewell to three brethren whose work on earth had terminated suddenly in a terrible accident a few days ago. For Sunday, July 2, 1961, 3 p.m., our church, in behalf of the bereaved families, had invited the constituency to take part in the funeral service for Rev. P. P. Neufeldt, church leader, Rev. Walter Sawatsky, missionary, and Brother Herb Martens, usher. Many brethren had worked hard on Saturday to accommodate the anticipated large gathering. Fervent prayers had been sent heavenward for the sorrowing families. Very many friends showed their heart-felt sympathy by gathering early to pay their respect and share the grief with the respective mourners.

The immediate relatives of the three deceased were offered a noon-lunch in Sharon High School so that the families would not be burdened with this care. Shortly after dinner the people began to head for the church on Central Road. Very soon the yard, other available parking space nearby and half a mile on either side of the church road, and driveways were lined with cars. An hour before services were to begin, the main as well as the lower auditorium were filled. Every S. S. room, the choir loft, and even the kitchen were filled to capacity. Benches were set under shady trees and these too were all occupied. And even then many had to stand throughout the service. The Lord had spoken to us as a church and thousands were interested to see and hear what such language could accomplish at Yarrow. Whether we as churches and individuals will understand God's ways and desired will, remains to be seen.

Finally, after the three coffins had been placed in front of the church, the three respective families had occupied their seats, and the great multitude had quieted down, Rev. A. Rempel, assistant leader opened the service. He read John 11:25 and introduced the chairman of the afternoon, Rev. P. R. Toews, Fraserview, Vancouver, the moderator of the M. B. Conference of B.C.

Rev. Toews greeted the mourning audience with "Peace I leave with you, my peace I give unto you" (John 14:27). In his message he spoke on "First and Last Things in Life" based on Job 17:11; 19:25-26. He stated that these brethren were preaching their last ser-

(Continued on page 11-1)

Golden Wedding for Mr. and Mrs. J. Dirks

The Jacob Dirks family, together with many relatives and friends, gathered in the Waldheim M.B. church on July 9 to praise God for His care and guidance during fifty years of wedded life. Present for the occasion were the couple's children: Mr. and Mrs. Menno Dirks of Saskatoon, Sask., Mr. and Mrs. (Martha) Ernest Lepp, Dalmeny, Sask., Mr. and Mrs. Art Dirks, Selkirk, Man., Rev. and Mrs. Rueben Dirks, Huron, South Dakota., Mr. and Mrs. (Josephine) Ed Peters, Langham, Sask., Mr. and Mrs. (Viola) Raymond Thompson, Vancouver, B.C., also eleven grandchildren and one great-grandchild. Special visitors included Mr. Dirks' sister, Mr. and Mrs. C. X. Loewen, St. Catharines, Ont. and a sister to Mrs. Dirks, Mr. and Mrs. Henry Thiessen, Blaine, Wash.

Mr. Menno Dirks was chairman of the program. Special items included a poem by Sharon Lepp, instrumental music led by Mr. Art Schultz, a vocal duet by Mr. and Mrs. Rueben Dirks, and the ladies of the family sang, "God Leads His Dear Children Along."

Rev. J. Goertzen brought greetings on behalf of the local church. The message of the afternoon was delivered by Rev. E. T. Schmidt, for many years a neighbour to the Dirks family. His text was Psalm 26:3, and he outlined some of the highlights of the Dirks' 50 years together, emphasizing how their prayers had been answered, their home blessed, and all their needs met.

Introducing Missionaries of the Merged KMB-MB Conference



Dr. Maynard Seaman and Mrs. Seaman. The Seamans are members of the Emmanuel M. B. Church, Onida, South Dakota, Their field of service is India (The Evangelical Alliance Mission). Theirs is a medical ministry.

Missionaries who formerly served under the KMB Conference are herewith presented to members of the MB Conference so they may become acquainted with and intercede for the new workers of their missionary staff.

Mr. J. Dirks testified of God's leading, admitting that they had not arrived at this point in their own strength.

One son, Rev. Sylvester Dirks, his wife Mathilda, and family, who are missionaries in Atalaya, Peru, were not present in person, but had sent a tape on which each

member of the family brought greetings with a Scripture verse, and also sang a family song.

After closing remarks and prayer by Mr. Art Dirks, the congregation was invited to a reception in the dining hall.

Mrs. V. Schmidt, Corr. Waldheim, Sask.

Golden Wedding Anniversary



Mr. and Mrs. J. H. Goossen, Hepburn, Sask.

Hepburn, Sask. — It was thrilling to notice the girls dormitory fill up with one family after another arriving from different provinces and states.

Mr. and Mrs. J. H. Goossen of Hepburn invited relatives and friends to celebrate their golden wedding with them on Sunday, July 9, 1961. The grand children and children rendered songs, music selections, poems and cited Scripture. Our pastor, the Rev. J. Bergen gave an appropriate address based on I Sam. 7:12. Samuel raised a memorial unto the Lord at Mizpeh. "Hitherto hath the Lord helped us."

Joshua raised up a memorial of twelve stones at Jericho unto the Lord. The Psalmist said, "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Dr. Ernie Schmidt, whose life was miraculously spared, was given the tanned lion skin that he kept as a memorial unto the Lord's power which delivered him from the mouth of the lion. Truly deliverance guidance, provision, salvation, children, friends, trials and victories come from Him. Praise honor and glory belong to Him.

The master of ceremonies, Mr. H. Dirks, told us that when cars with relatives arrived, it seemed as if the children of Israel were congregating and when the last son arrived, it was announced that all the sons of Jacob had arrived. All the children as well as all of Mr. and Mrs. Goossens brothers and sisters were there except one. The rooms of the dormitory, where

they were lodging were filled.

Mr. Dirks read the congratulatory messages from Mr. Ed. Na-seiden M.P. for Rosthern and one from our Prime Minister John Diefenbaker.

Rev. J. Bergen invited all the friends and relatives for the reception, which the church had provided. The tables were attractively decorated with white and golden centers. The wedding cake was in a bed of gold tulle.

The Goossens were married in 1911 and they have lived in this area all their lives.

Mrs. Joe Klassen

WEDDINGS

Klassen—Siemens

The M.B. church at Glenbush, Sask. was the scene of a wedding on July 8. Miss Mary Anne Siemens, daughter of Mr. and Mrs. Peter Siemens of Medstead, Sask. and Mr. Wilfred Klassen, son of Mr. and Mrs. Jake Klassen, Glenbush, Sask., were united in marriage. Rev. Lawrence Redekopp of Saskatoon officiated and brought the English message. Rev. Abe Pauls of Glenbush delivered the message in German.

Mr. Henry Dyck of Saskatoon sang a solo. The choir sang a song and also the three brothers of the bride. The pianist was Miss Rosella Klassen, sister to the groom. The flower girl was little Gwen Siemens. After the honeymoon the couple will make their home in Nipawin, Sask.

Angell—Cameron

The M. B. church of Beechy, Sask. was the scene of a beautiful wedding on Sunday, July 9, when Miss Fay Cameron was given in marriage by her mother, Mrs. Selma Cameroon, to Mr. Robert Angell of Rose Valley, Sask. Rev. Moore of Wadena, Sask., officiated at the double ring ceremony. Mrs. Moore was soloist. The lovely bridesmaids were Miss Myrtle Harms, Miss Victoria Fritz and Miss Phyllis Cameron, a sister of the bride.

After their honeymoon, the couple will reside at Rose Valley, Sask.

Wiebe—Willms

Miss Frieda Willms, daughter of Mr. and Mrs. Aron Willms and Mr. Rudy Wiebe, son of Mr. and Mrs. John Wiebe, both of Kelowna, B.C., were married on July 15 at the Kelowna M. B. church. Rev. A. J. Sawatsky officiated.

Special visitors were: Mr. and Mrs. Frank Willms and Mr. and Mrs. Henry Wiens of Chilliwack, B.C., Mr. and Mrs. Victor Willms of Calgary, Alta. Mrs. Wiebe, grandmother of the groom and Miss Katie Wiebe, aunt of the groom came from Virgil, Ontario. Friends came from various parts of B.C. and especially from Prince George where Rudy taught school.

The motto of the wedding was, "The Lord is my Shepherd."

Future Subscribers

A son, Donald David, was born to Mr. and Mrs. David Guenther of Beechy, Sask., on June 28, 1961. Donald is a brother to Gwendolyn.

Aldergrove Baptismal Service



Left to right: Rev. Herman Voth, pastor of the local M.B. Church, Walter Enns, Mirjam Willms and Pete Klassen.

Three believers were baptized and received as members in the East Aldergrove Mennonite Brethren Church on June 4. See report on this in the Mennonite Observer, volume VII, number 22, issue of June 2, 1961, page 3, column 1.



The Cause of Foreign Missions

Broadcast in Japan Receives Daily Inquiries



Preaching and planning the daily Gospel broadcast in Japan is our national brother Philip Tsuchiya.

"Sunlight, sunlight in my soul
today,
Sunlight, sunlight all along the
way..."

This is the melody that begins our new five-minute **Morning Light** broadcast each morning from 6:20 to 6:25. Mr. Philip Tsuchiya, our radio speaker, follows the song with a brief Gospel message from the Word. The Saturday broadcasts are musical while the Sunday programs feature different believers from our churches who give practical testimonies out of their experiences with the Lord. Each week one of our churches is given special recognition. The address of the church and the announcements of the meetings are given.

During the first month of broadcasting in April, 224 persons wrote in to whom New Testaments were sent. Letters are being received from all over Japan — from the southern island of Kyushu to the northern island of Hokkaido. Over 80 have written in the second time asking for our Bible correspondence course. Members of our six churches in Osaka are personally contacting those who live in the areas of their churches. A number have already attended. In one

un-churched area an elderly Christian couple wrote in asking if we would come to have meetings in their home. Wednesday evening meetings have been started, and it is anticipated that as of June, Sunday services too will be held. Harry Friesen and Eitaro Nakamura, a Bible school graduate, are taking the responsibility there.

The following are testimonies from some of the listeners:

From a restaurant worker: "I want to believe in Jesus Christ — not because I fear death nor because I want eternal life, but because I want to live a happy life now. I feel weak and restless and need something firm on which to hold. I must work on Sundays and cannot go to church, but please send me the Bible correspondence course and lead me."

A housewife writes: "Since my mother died recently, my heart is empty and lonely. I have come to see how vain Buddhism is... and want to follow the true God: Send me the Bible correspondence course. I am enclosing a small offering." Our office worker wrote to this woman to make an appointment, but the reply was "I am being opposed by my relatives. Do not come to see me. Just send the correspondence course."

Letters from seeking hearts are received daily. Pray for these souls and for our follow-up workers — Sister Kudo and Bro. Nakamura. Pray also for Brother Tsuchiya who has the responsibility of not only preparing each day's message, but also planning the programs.

For those of you who are making this daily broadcast possible we want to add a word of "thank you." One month of broadcasting, time and operational costs, amounts to \$500 plus the follow-up costs.

Rubena Gunther

Special Services at Istmina, Choco

"How precious is the flow
That makes me white as snow.
No other fount I know.
Nothing but the blood of Jesus!"

The words and music of this well known hymn, accompanied by Elizabeth's accordion, filled the air with joyous strains that fade softly into the still night. We sing a number of hymns, then some more choruses to express the joy that lives in our hearts.

It is Tuesday. We are gathered in the home of Don Ricardo. He and his family live in one of Istmina's barrios known as La Carre-

tera. The occasion is a cottage meeting. We conduct three such services in three different suburbs each week.

This home is particularly suited for the service. The entire front of the house, which stands in tall stilts over the San Pablo river, is open to the street. The visitors take seats provided for them on the 'parlour'. As the singing begins, friends and neighbours appear from various directions, each bringing a bench or stool with him. Since it is not raining to-night, they make themselves comfortable right on the highway, which measures about 12 feet across and squeezes between the front steps of the house and a mountain slope covered with jungle growth.

Our auditorium is lit by candles fixed here and there on chips of wood stuck into cracks in the walls. The audience counts more than 35 people, including children. It is impossible to count exactly. Only the whites of eyes and teeth or an occasional glitter reflected from some ear-rings, betray the presence of those seated beyond the reach of the flickering lights. It does not matter. As long as they can hear.

They listen quietly, reverently to the Word of God. In simple words Don Dagoberto gives the message. We hear the story of Noah, who by faith and obedience escaped the great judgment by water, that destroyed the entire world because

of unbelief and sin. Our present age bears unmistakable resemblance to Noah's times. There is another judgment waiting at our doors. Christ offers us eternal refuge through faith and obedience to Him. The outcome depends on each one individually. What is your choice and mine?

At present our combined audiences of these cottage meetings is greater than the usual Sunday morning attendance at chapel. We are also reaching into different strata of society. Fear, prejudice, public opinion, etc. keep many away from church. An informal meeting at a friend's house is a different matter. So they come and listen to the Word of God. "Faith cometh by hearing..." (Rom. 10:17).

I wish I knew how to share with you the joy I experience in this work. The working of the Lord has been evident in our midst lately. I am also convinced that most of these blessings come because of our prayer. May the Lord impart to you His own reward and encourage you to continue in intercession. "And when thou prayest, friend, I ask of thee
That thou wilt seek of God not
mine own way,
Not what I want, — but His best
thought for me
Do thou through Jesus Christ im-
plore, I pray!"

Your coworker,
Herta J. Voth.

Concern for the Indians of Paraguay

Of special concern in our missionary program at this time are the Indians in the Chaco of Paraguay. Cause for this concern have been outlined as follows:

1. The Lengua and Chulupie Indians have been culturally up-rooted. Their former nomadic pattern of life has changed through the influence of the Gospel and the opportunity for gainful employment in the Mennonite colonies. At this stage they have become a people without a cultural framework and indefinite continuation of this status would lead to a social, moral and spiritual disintegration.

2. Development and nurture of the spiritual life requires a new cultural pattern and new economic resources. Any development of an educational program is also dependent on a cultural framework.

3. The Chaco Indians cannot be integrated into the social structure of the Mennonites in whose midst the Indians now live. At present they constitute a source of labor supply for the colonies which, in some cases, is being exploited. A continued status of this present position will inevitably result in reactions on the part of the Indians with the circumstantial influence that will be difficult and may even become hostile.

4. The numerical increase through birth and new Indians moving into the area is more rapid than that of the colonies and over a period of years will become a threat to the Mennonite colonies if not channelled into a peaceful and productive cultural and economical framework.

5. The colonization of the Indian tribes from the standpoint of the development of their spiritual, social and economic life thus becomes a necessity for the sake of the Indians themselves and for the welfare of the South American colonies.

The total Indian population in the Chaco is estimated at 50,000. This population consists of 11 different tribes belonging to different linguistic families of which Lengua is the major one. In the vicinity of the Mennonite colonies in the Chaco are approximately 2,650 Lenguas and 1,300 Chulupies.

The above circumstances were submitted by the Board of Missions to the Mennonite Central Committee last January together with the following overture:

Forasmuch as the future of the Indians relates itself closely to the economic, social and spiritual welfare of the Chaco colonies as a whole and also affects very closely
(Continued on page 8-3)



THE Young Observers

Dear Boys and Girls,

When we think about worshipping God, our thoughts turn to beautiful church buildings. Perhaps we even picture the very church where we go to worship.

Churches are not the only places where people can worship. Once two good men worshipped God in a dark, dreary prison. One man's name was Silas. The other was Paul.

This prison room was a most unpleasant place. Paul and Silas did not like the damp place where they were locked up. But this did not keep them from worshipping God.

Together, Paul and Silas sang songs of praise. They talked to the Heavenly Father. Although their feet were bound securely in stocks, and although their bodies ached from the beatings they had received, yet these two worshipped God with glad hearts.

Other people in the prison heard the joyful singing. They wondered how anyone in prison could feel happy.

Suddenly the foundations of the prison began to shake. The doors, which had been bolted shut, were open. Now the prisoners could all have escaped from the dark prison.

The jail keeper was certain that his prisoners would run away. He was afraid. But Paul calmed his fears. He called to the keeper, saying, "We are all here."

The jailer now knew that Paul and Silas were good men. He wanted to worship God. He wanted to enjoy the same gladness that made these two men sing and worship God in a dark prison room. The other prisoners must have wanted to learn about God for they stayed to listen.

The jailer found forgiveness for his sins and believed on the Lord Jesus Christ as his Saviour. We are glad that Paul and Silas could sing and praise in prison as well as at home.

Love, Aunt Helen

Old Shoes to Mend

Dick wanted a puppy more than anything else in the whole world. Fred had a little black one that was as fat as a butter ball which he purchased down at the pet store, but Dick's mother was very poor and could not give Dick a dollar to buy a pup like Fred's.

"If I had a puppy I could play with him while you work over at Morton's," he told his mother one evening as they sat in the kitchen eating bread and milk for supper. "Can you think of any way that I could earn a dollar, Mother?"

"No, I don't know how a boy your age could earn that much money just now, son, I'm afraid you will have to forget about having a puppy this summer."

But Dick could not forget, and while he was pulling weeds out of the cucumber patch behind the house the next day he was still trying to think of some way to earn a dollar. He and his mother had given the patch plenty of water that season and there were nice, long, green cucumbers everywhere among the vines.

"You better start pickling our cucumbers soon," he told his mother that evening, "they are just about the right size for pickles."

"I'm afraid we won't be able to make any pickles this year, Dick. Mrs. Morton needs me every day

now and I must earn enough to buy our winter fuel."

"Then what are we going to do with the cucumbers, Mother?"

"I guess you might as well give most of them away, son."

Dick's eyes sparkled with a new idea but he said nothing to his mother as he went on eating his bowl of bread and milk.

The next day Dick took his red wagon that Uncle Ben had given him for his birthday and went out to the cucumber patch. His mother had gone to work and he had the day all to himself. Carefully he picked the nicest cucumbers until he had nearly a hundred and just about all that were big enough for pickles. "I'll earn a puppy yet!" he said to himself. "Won't Mother be surprised!"

Taking the wagon loaded with cucumbers he started down the street. At the first house no one was at home. At the second house an elderly little lady in a funny lace cap opened the door when he rang the bell.

"Four cucumbers for a nickel, lady," said Dick, and he smiled a big smile.

"Where, son?"

"In my wagon right here; how many do you want?"

"Well," laughed the lady glancing at the fine cucumbers, "I didn't

say that I wanted some. I do need some for pickles though and those are such nice ones — yes, I'll take twenty of your nicest ones."

"Five nickles! 'Til soon have my pup!" Then Dick told her about the puppies for sale for one dollar apiece down at the pet shop.

The little lady told him he was a fine boy and very industrious as she gave him five nickels for the cucumbers.

Before noon Dick had sold all of the cucumbers and when he reached home and counted his money he had exactly one dollar and fifteen cents. "I'll get that puppy this very afternoon!" he thought. "I'll go just as soon as I eat the peanut butter sandwiches Mother left in the bread box for my lunch."

While Dick was eating a rap came at the front door. When he opened the door a man wearing a leather apron and carrying a wooden box with a handle on the top greeted him.

"Is your mother at home today, son?"

"No, sir; she is working. Did you wish to see her?"

"I fix shoes," he said, "and I thought she might have some that need repairing."

"Her Sunday shoes have holes in both soles and need sewing up, but we haven't any money to have them fixed." Then Dick thought of the twenty-three nickels he had in his pocket which he earned selling cucumbers. His mother needed her Sunday shoes to go to Sunday School and church more than he needed a puppy, but—oh, how he did want that coal black pup at the pet store.

The shoes cobbler put on his cap and started to turn away.

"J-just a m-minute," said Dick, "I'll get her shoes and you can look at them."

"But you have no money," suggested the cobbler.

"Tell me how much it will cost to fix them anyway." Dick hurried to the closet and came back with the shoes.

The man took them and examined each one carefully "It would cost one dollar and twenty-five cents to fix them up in good shape," he said.

"I have twenty-three nickels of my own money, mister, would you fix them for that?"

"One dollar and fifteen? Yes—I guess I would."

"Then here are the nickels," answered Dick, taking them from his pocket and slowly counting them into the man's hand. "Be sure that you fix them good."

The shoe cobbler sat down on the porch steps and opened his box of tools. "Yes, sir, I'll fix them good, son. You are a fine boy to take your own money to have your mother's shoes fixed. I wish that you were my boy."

Dick returned to the kitchen and his peanut butter sandwiches. Out on the porch he could hear the



rat-tat-tat of the shoe cobbler's hammer. "I wanted that puppy awfully bad but I am glad that man came along. Mother needs her Sunday shoes more than I need a dog."

It was a busy week for Mother, and a lonesome week for Dick; and it was not until Sunday morning came and Mother was getting ready for church that she noticed what her boy had done for her. It took quite a bit of explaining—and Mother, with tears in her eyes, drew her son to her.

"You are a good son, Dick. Mother appreciates what you have done. And—and Dick! Night before last Mrs. Morton's Scotty had eight puppies—too many puppies for one mother dog, really. And there is a wee, tiny one—the runt—that she said she would have to give away, for it wasn't salable. just as soon as it is weaned—shall I get it for you?"

Dick's shining eyes were answer enough—and as he walked to Sunday School by his mother's side, and looked at her neat, well-mended shoes, it seemed to him that this Sunday was just about the happiest day he had ever known.

—George Eplin

John Three Sixteen Publication.

Only One to Spend

I saw a tiny little boy in a candy store. He wandered from case to case with utmost gravity, studying each assortment with deep seriousness.

His mother, tired of waiting, called to him, "Hurry up, son, spend your money. We must be going."

To this he replied, "But mama, I've only one penny to spend, and I've got to spend it careful."

The lad had learned a great lesson of life. If he had had a pocket full of pennies he could have afforded to be careless in the spending of one. But he had only one. That made the problem serious. I wonder if he will spend his life carefully.

I cannot afford to invest my one life in every passing whim and fancy. I must learn to see the difference between the good and the necessary. My time, my energy, my strength and my talents are too sacred to be thrown carelessly about. I have but one life to invest. I must consider it carefully.

—Selected.

Strait is the Gate

By MARJORIE BUCKINGHAM

(45th Installment)

Nancy herself had no clear recollection of the details of the meeting that night. She scarcely remembered Pastor Brandon's sermon, which usually gripped her from beginning to end. Her mind was occupied with the heartbreaking scene she had just left behind at home—her father's pathetic figure lying helpless on the bed, the doctor's grave warning, and her mother's distress and grief. From her heart rose an unceasing fervent prayer for them all—for her mother, that she might be strengthened and comforted; for the doctor, that his knowledge and skill might be directed and used by the Great Physician; for her father, that he might be raised up by the power of God to new physical and spiritual life.

His feverish words were still ringing in her ears—"Don't, Nancy—don't sing for them—!" She wished she could erase them from her memory, but she knew she would never forget that moment as long as she lived. Surely no one could have been faced with a more difficult decision! And yet she had had no choice...

"Don't sing for them—" her father had pleaded with her.

But her voice was not her own. She had consecrated this gift to the Lord. Her voice was His, to be used in whatever way He wanted her to use it. She had pleaded herself to sing at the Mission, not because Pastor Brandon had asked her or her many friends had urged her to do so, but because she believed the Lord had called her to undertake this service for Him. And sing she must.

But how could she sing, she asked herself now, as time ticked by and the inevitable moment drew near when she must stand up before this great audience? Nine o'clock... Mr. Brandon had told her she would be called on about nine o'clock. But how could she sing, when her heart was near to breaking? What song could she possibly sing tonight?

Suddenly she realized that Pastor Brandon was still speaking—still proclaiming the truths of the Gospel with conviction and power. Yet she knew his heart was weighed down with sorrow and grief. How could he preach like that, then, she wondered—how could he do it? But even while she asked herself the question, she knew. The answer was written in the radiance of his face, the serenity of his spirit, the convincing sincerity of his voice. He could do it because of a Power greater than himself—the sustaining power of the Living Lord. And a quiet calm and peace came over her as she

began to realize that this same Power was sufficient to meet all her needs, as well...

Southdown's big tower clock struck nine, and as the chimes died away Nancy Norwood rose to her feet, looking out over the great sea of faces that were just a blur as she cast her eyes over the hushed and expectant throng.

She seemed a very diminutive figure, standing there on the well-lit dais—alone. But Nancy herself would never have said she was alone. There was Someone beside her—unseen by mortal eyes, but more real to her than anyone in that great assembly. And that Someone was none other than the Friend of Whom she was about to sing—Jesus Christ her Lord.

For there was only one song that Nancy Norwood could have sung that night—and she sang it. It was not a new song. She had sung it once before, when they had held their first open-air meeting on the beach. She had sung it then with challenging sincerity. But she sang it with irresistible appeal, for the words of her song were written deep into her soul's experience...

"I have a Friend—a Friend Who never fails me,
I have a peace, a joy no cloud can dim,
In Christ my Lord, Who gave His live to save me,
Oh, won't you come, and give your heart to Him?"

There were those listening now for whom this song brought back memories—memories of a challenge left unheeded, a Call left to go unheeded.

And Lionel Findlay was one of these. As he sat there now, listening again to the beautiful voice that had captivated him with its music from the very first moment he had heard it, all the dealings he had had with Nancy Norwood and her family flashed back through his mind. The song that had so surprised him on his aimless walk along the beach—his search for the singer—his offer—her refusal—the pressure from her parents—the witness she had given—the price she had paid...

"He'll give you all your hungering soul desireth,
For only He can fully satisfy,
Then come to Him, in simple faith, believing,
And all your need I know He will, He will supply."

Yes, thought Lionel Findlay, if he could really be sure that Jesus could do for him what He had done for Nancy Norwood, he wouldn't hesitate a moment longer! But the song went on—

"I have a Friend—a Friend Who walks beside me,
I have a blessed fellowship Divine,
With Christ my Lord, Who never leaves me—
Oh, how I wish you knew this Friend of mine!"

And it was here that they began to lose sight of the singer, in the heart-searching appeal of the song.

"He is the One Who loves above all others,
Who longs to make you now His very Own,
Then won't you heed His loving invitation,
'Come unto Me, O wanderer—come home, come home!'"

No longer was it the voice of Nancy Norwood that they heard—those in that meeting who had wandered away from God and truth and righteousness—it was the Voice of Him Who came to seek and to save that which was lost. And still the song went on...

"I have a Friend—a Friend Who leads and guides me,
I have a Light upon my upward way,
For Christ my Lord sheds His Own glory round me,
A heavenly radiance, brighter than the day."

And the radiance of which she sang shone in her face—vibrated through her voice—a radiant reflection of the Saviour's love. But for those who, like Trevor Warne, were so acutely conscious of the ravages of sin in their own hearts and lives, it brought an added burden of guilt and wretchedness. Yet there was hope in the song...

"And so if you are groping in the shadows,
Or if the path is dark that you must tread,
The Saviour's presence banishes the darkness,
And by His Hand you will be safely, safely led."

But the song did not end there—ah, no! There was the climax of her experience still to come...

"I have a Friend—a Friend Who will be near me,
In life, in death—whatever time may bring,
For Christ my Lord has trod the way before me,
And e'en in death's dark valley I can sing!"

Those who knew her story had been asking themselves how she could bring herself to sing at all in such circumstances. Now the secret was out. Nor was it a secret any longer, for it seemed that this experience was not for her alone; it was the privilege of all those put their faith in the

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Christ Who was Victor over sin and death and the grave—the Christ in Whom alone was the sinner's hope of eternal life...

"Oh, would you know this blessed, sweet assurance,
The peace that comes with pardon, sins forgiven?
Then trust Him now, accept His full salvation,
For He alone is all our Hope—our Hope of heaven."

So Nancy finished her song, and as Pastor Brandon, in a few brief well-chosen words, renewed the gracious invitation of the Gospel, there was an overwhelming response.

Some said it was the result of the sermon—some said it was the song that had moved the hearts of so many. Maxwell Brandon declared that it was the power of the Spirit of God in their midst that had given the victory, and Nancy Norwood readily agreed as he openly gave God the glory; for she knew that nothing but the convicting power of the Holy Spirit could have stripped Lionel Findlay of his self-sufficiency, or broken down Trevor Warne's wilful, wayward heart, so that they stood together in humble acknowledgment of their need of Christ, and their faith in Him.

And eager though she was to hear more of the two decisions for which she had prayed so long. Nancy felt that her duty lay now with her loved ones at home, and she hurried away as quickly as she could when the service was over. And the song—?

Nancy's song did not end with the mission meeting. She carried its echo in her heart as she hastened through the quiet streets in the direction of her home. And it began all over again as she walked into the house, to be greeted by her mother's transformed face.

"Mother—!" she cried, eagerly. "Somethings happened—"

"Oh, Nancy—it's a miracle!" And Thelma Norwood threw her arms around her daughters neck in a spontaneous gesture of joy and thankfulness.

(To be continued)



49 Workers Commissioned for Service

Akron, Pa. (MCC). — A commissioning service on Sunday, July 9, climaxed a two-week period of orientation for 49 new MCC workers who are leaving for assignments throughout the world. The commissioning service was held at the Roxbury Camp Ground, Roxbury, Pa., and also served as the final session of a peace conference of the Peace, Relief and Service Committee of the Brethren in Christ Church.

Dr. C. N. Hostetter, Jr., Chairman of Mennonite Central Committee, brought the commissioning address on the subject, "Pioneering in Peace Corps Work."

The June 27 — July 11 MCC orientation school was the third and largest school held in 1961. Another period of orientation is planned for Aug. 2-16. Orientation helps to prepare workers for specific assignments and to impart an understanding of MCC program and philosophy. Workers have the opportunity to become acquainted with each other, thus creating a bond of fellowship among MCC personnel in all areas of service. Orientation schools are planned and directed by the Personnel Office.

Foreign Relief

Seventeen of the orientees are taking assignments with Foreign Relief and Services, in eight countries — Jordan, the Congo, Greece, Crete, Germany, Austria, India and Peru.

Relief workers assigned to Jordan are Susan Epp, R.N., Vancouver, B.C.; Agatha Esau, Linden, Alta.; and Henry Kreider, M.D., Lancast-

er, Pa. Miss Epp will work with Dr. John Krahn, who is now in Jordan, in establishing a medical program among the Bedouins at Ma'an. It is planned to operate four clinics in the Ma'an area. Miss Esau will do house-hold work at the Mennonite Orphanage at Hebron, where approximately 65 children are given a home and schooling. Dr. Kreider is being loaned by MCC to Near East Christian Council for clinic work in isolated villages in the Hebron area.

John R. Dyck, M.D., and Florence Dyck, R.N., of St. Boniface, Man., Walter Shelly, M.D., and Elizabeth Shelly, M.D., of Bethlehem, Pa., will join a number of non-MCC doctors in service with the "Operation Doctor" program of medical assistance sponsored by Congo Protestant Relief Agency. "Operation Doctor" aims to provide doctors to add to the staffs of overcrowded mission hospitals, to staff mission hospitals that are at present without doctors, and to replace mission doctors who are asked to serve with the Congo government medical program.

John and Marian Friesen and sons John and Michael of Steinbach, Man., and Irene Hershberger, Sugar Creek, Ohio, will go to the European MCC center at Frankfurt, Germany. John Friesen will be pastor to the MCC family in Europe and North Africa and will teach at the European Mennonite Bible School in Bienenberg, Switzerland. Miss Hershberger will work in the administrative office at Frankfurt.

Assigned to work in Vienna,

Austria, are John and Thelma Thiessen, Vancouver, B.C. John Thiessen will be responsible for the material aid program in Austria, which involves the sending of packages to Iron Curtain countries, and will also assist Swiss missionary Helmut Funck in church work. Mrs. Thiessen will do children's work with Pastor Funck.

Rudolf Klassen, Laird, Sask., will serve in Calcutta, India, where MCC has a relief program at one of the many refugee colonies in the area. His responsibilities will include direction of a poultry project in the Garia-Laskarpur, colony.

MCC personnel working with the LeTourneau Foundation in Peru will be joined by Jacob and Agnes Penner, Vancouver, B.C., both of whom will teach at the Bethany School for Missionary Children located at Tournavista.

Pax

Five of the ten Paxmen in the school are joining the Europe-North Africa Pax program with headquarters in Frankfurt, Germany. They are Merle Bitikofer, Salem, Ore.; Allan Mast, Hesston, Kan.; Gordon Reimer, Steinbach, Man.; Donald Schlegel, Toronto, Ont.; and Ronald Yoder, Goshen, Ind. These men will receive specific assignments after their arrival in Europe. Paxmen in the Europe-North Africa program are now serving in Austria, Germany, Switzerland, Greece and Morocco. Types of service include construction, office work, maintenance, agricultural extension and material aid distribution.

Rose Wiebe, R.N., Lowe Farm, Man., will be a nurse at Kings View Hospital, Reedley, Calif. Many other appointments were also made by the MCC office after the orientation period came to a close.

Concern for Indians

(Continued from page 5-4)

the future spiritual program of the existing church and evangelization of others and is also closely related to the development of the Paraguayan Chaco, it would be visualized that the directive administration of the colonization should be assumed by the MCC through personnel selected from the colonies affected and the Mennonites who carry responsibility for the spiritual and educational development of these people.

The annual meeting of the MCC accepted the overture and MCC has since that time done considerable study and planning to find a solution for this problem.

A further concern of the Board of Missions has been that the spiritual principles essential to the future development of the church program of the Lengua and Chulupie Indians be preserved.

These concerns for the Indians of the Paraguayan Chaco were to be concidered by representatives of the Indians, the Mennonite churches and colonies and MCC when J. B. Toews and Waldo Hiebert visited the Chaco late in June. The problem is complicated and the solution not simple. Pray for guidance in providing for the resettlement of the Indians and the strengthening of the Church of Jesus Christ among them.

Divine Counsel to Lukewarm Christianity

(Continued from page 2-4)

to donate of it to the needy, as Paul is emphasizing it in 2 Cor. 6:10, where the apostle writes about believers as the poor, but making many rich. A church proclaiming the gospel should be in possession of pure gold in spirit, otherwise it cannot offer anything valuable to the poor.

What is this gold signifying that is creating in our hearts the genuine faith and true love? Some have maintained that the gold is the Word of God; others say that it is faith; this we should buy to make us rich. Working towards these riches, the Word of God and faith, is indispensable. Scripture is clearly stating what is required for riches. "For you know the grace of the Lord Jesus Christ, although He is rich, He was poor for our sake, so that we through His poverty should become rich." (2 Cor. 8:9). It is not the power of Jesus of precreation and not that given to Him after the ascension, that would make us rich; it is His chosen poverty, that poverty which Jesus had when He was dying on the cross, being forsaken by men and by His Father. Finally, He is the true life, yet He chose death which He endured for us all. This poverty turned out to be our riches, and it is this the gold which enables us to obtain all blessings of salvation.

(To be continued)



MCC Orientation School June 27 — July 11, 1961: The 49 workers included doctors and nurses for the Congo, Haiti, Jordan, Newfoundland; relief workers for Jordan, India; Pax men for Bolivia, Jordan, Europe; workers for Austria, Greece, Crete; Voluntary Service workers for children work in the U.S.; agricultural work in Mexico, Haiti; work in Mennonite Mental Health Services hospitals; work at the Akron headquarters. (Picture taken by Harold Blosser)

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NEWS from HERE and THERE

Tabor College

Final Summer Term

The final three-week term of the 1961 Tabor College Summer Session began Monday, July 10.

Both of the previous sessions have broken all-time enrollment records for the summer school at Tabor.

Courses offered are Comparative Religions (Bb 469), Elementary School Music (Mu 329), Elementary German (La 102), and Entomology (Sc 221). All carry three semester hours of credit.

New Student Applications

The registrar's office at Tabor College, reported 121 new student applications for the fall term as of July 1, a figure four ahead of last year at this time.

Approximately one-third of these new applicants are from Kansas, the others from 13 states, three Canadian provinces, and from abroad.

New applicants according to geographic area are: Kansas, 46; Oklahoma, 23; California, 18; Minnesota and Nebraska, 5; Arkansas, South Dakota, and Texas, 3; British Columbia, Montana, North Dakota, Oregon, and Washington, 2; and one each from Colorado, Manitoba, Nigeria, and Ontario.

Missionaries Return from Far East

Reedley, Calif. — A special welcoming service was held at the Reedley Mennonite Brethren church on Sunday, July 2, for Rev. and Mrs. Roland Wiens and sons, who returned to the homeland June 22 after seven years of missionary service in the Far East.

The Wienses served in Japan.

Church Dedication Held

Garden City, Kan. — The new church building of the Garden City Mennonite Brethren congregation was dedicated on Sunday, July 16. Rev. E. C. Ollenberger of Okeene, Okla. gave the dedicatory message.

The church here is of recent origin, having been organized in 1959. The charter was closed July 31, 1959, and the congregation organized with 30 charter members. Present membership is 32, with average attendance of over 50.

The 75 x 36 foot building has a sanctuary seating 120, pastor's study, Sunday school rooms, rest rooms, kitchen, nursery and furnace room. The cost, including furnishings is about \$18,000.

Injured by Dynamite Blast

Allensville, Pa. — Jess S. Peachey, 32, farmer near here, was hospitalized recently with severe wounds on the chest and legs and injuries to his ears, the result of a dynamite blast.

Peachey planned to do some blasting for a new water line. While he was preparing a half stick of dynamite, his four-year old son got hold of the wires some distance away and connected them to a battery, setting off the charge prematurely.

Former Alberta Premier Dies

Calgary (CP) — J. E. Brownlee, a former premier of Alberta and until lately president and general manager of the United Grain Growers Limited, died recently at his Calgary home. He was 76.

Mr. Brownlee had been in failing health for several months. He tendered his resignation as UGG president in June.

Berlin Threatened

Bonn, Germany. Informants declare that Communists have about 67,500 troops and more than 1,200 tanks stationed in a girdle 30 miles outside of Berlin.

There are 11,000 Allied troops in West Berlin and 621,000 in West Germany, including 250,000 United States soldiers.

East Germans can mobilize 1,400,000 men, including 400,000 regular Soviet troops.

Winnipeg Free Press

Canadian Immigrants

The Honourable Ellen L. Fairclough, Canadian Minister of Citizenship and Immigration made the following announcement on July 14, 1961:

As one of its contributions to World Refugee Year, Canada has admitted a total of 828 persons including 325 tubercular refugees and 503 members of their families. The majority have been rapidly integrated into Canadian life and of the 325 TB patients, only 55 remained in provincial sanatoria and hospitals as of the end of June 1961.

ON THE HORIZON

July 19-26. — Boy's Camp at Sask. Redberry Bible Camp.

July 16-25. — Second Children's Camp at Arnes.

July 26 to August 3. — Family Camp at Arnes.

July 28-29. — Married Couple's Camp at Sask. Redberry Bible Camp.

July 30 - August 4. — Young People's Camp at Sask. Redberry Bible Camp.

August 4-6. — Youth Retreat at Sask. Redberry Bible Camp.

August 4-7. — CBMC Retreat at Camp Arnes.

August 8-17. — Third Children's Camp at Arnes.

August 20-21. — United States

M. B. Conference at Gnadenu M. B. church in Hillsboro.

August 4-6. — Manitoba M. B. Sunday School Convention at the Burwalde Camp with Rev. H. R. Baerg and Rev. C. C. Peters as speakers.

September 7-9. — Graduates of the M.B.C.I. will present each night the drama "Not Regina" at the M.B.C.I. Auditorium, Winnipeg.

★ Many Recently Printed Books ★

Books Especialy Liked by Young People

- Tubby's Dilemma.** Ronald Twaites. 87 pages 80¢
- The Irrepressible Smudge.** Dan Robson. 64 pages 60¢
- Inquisitive Penny.** Ambrose Haynes. 56 pages 60¢
- Trespassers will be Prosecuted.** Raymond H. Belton. 93 pages 80¢
- Husky Talk.** Gleason H. Ledyard. 64 pages 75¢
- Mystery of Dungu-Re.** Bernard Palmer. 124 pages 39¢
- The Loren Boys' Escape from Red China.** Jean Bryars Loewen. 56 pages 50¢
- Brigade Boys in the Arctic Wilderness.** Bernard Palmer. 64 pages 60¢
- Programs that took with Teeners.** Virginia Whitman. 123 pages \$1.00
- The Terry Twins in Alaska find a Treasure.** Charlotte Kruger Bryan. 91 pages \$1.25
- Pete Accepts the Cross Country Challenge.** Delenora M. Erikson. 126 pages 39¢
- After Their Own Pleasure.** E. Snyder Pedersen. 192 pp. 59¢
- Escape.** True stories of "Escape" from Satan's Bondage. E. M. McClusky. 192 pages 59¢
- The Unchanging Commission.** David H. Adeney. 127 pp. 39¢
- Ten of a Kind.** Edna Beiler. 106 pages \$1.50
- Oakleigh Towers.** Hubert C. Sterry. 120 pages \$1.00
- The Cardinals of Cobleigh Manor.** Catherine Coles. 120 pages \$1.00
- Big Brother.** Raymond H. Belton. 58 pages 60¢
- The Fighting Fifth.** Peter Fraser. 56 pages 60¢
- The Rebel Prince.** Raymond H. Belton. 55 pages 60¢
- Adrian's Panda.** Joy Parker. 55 pages 60¢
- The Spanish Brothers.** Deborah Alcock. 351 pages \$1.29
- Favorite Object Lessons (4).** Elmer Wilder. 30 pp. 50¢
- Sermons in Magic for Youngsters.** Harold Philmore Wells. 32 pages 75¢
- Our Concern is Children.** Irene Smith Caldwell. 159 pp.. \$1.35

Books Devotional and Ethical

- Secrets of Christian Living.** F. B. Meyer. 64 pages 50¢
- Romans for the Family.** Kenneth N. Taylor. 251 pp.... 89¢
- Learning from God. (No.1) A Doctrine Course for Juniors.** Dorothy and Alfred Martin. Teacher's Manual 75¢ Pupil's Manual 29¢
- The Way into the Holiest.** Devotional commentary on the Book of Hebrews. F. B. Meyer. 64 pages 50¢
- Touching Heaven by Prayer.** N. I. Salof Astakoff. 64 pp.... 50¢
- Christian Character Course.** Keith L. Brooks. 49 pp.... 60¢
- Martin Luther the Man.** Ruth Gorden Short. 64 pp. 50¢
- The Son of God in the Gospel of John.** K. L. Brooks. 80 pp. 75¢
- Basic Bible Studies for New Christians.** Keith L. Brooks. 48 pages 60¢
- The Cream Book.** Sentence Sermons. Keith L. Brooks. 89 pages 85¢
- How to Pray.** Keith L. Brooks. 49 pages 60¢
- The Christian Conduct.** G. C. Robinson and S. F. Winnward. 126 pages \$1.25
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- The Colony of Heaven.** G. C. Robinson and S. F. Winward. 127 pages \$1.25
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- Union and Communion.** J. Hudson Taylor. 127 pages 39¢
- John the Baptist.** F. B. Meyer. 64 pages 50¢
- Roman Catholicism in the Light of Scripture.** F. C. H. Dreyer and E. Weller. 256 pp. 89¢
- Roman Catholic Doctrine Examined.** Keith L. Brooks. 30 pages 10¢
- The Trinity. Must We Believe it?** K. L. Brooks. 16 pp.. 10¢
- Palace Beautiful.** The Secret of Victory. Albert E. Sims. 63 pages 20¢
- Handbook for Christian Workers.** Ralph W. Rusthoi. 48 pages 25¢

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Summer Service Retreat

The annual retreat for MCC Summer Service workers was held at Clear Lake on Tuesday, July 11. Units from Winnipeg, Portage la Prairie, Ninette and Brandon were present bringing the number in attendance to 75.

The chapel wing of the Museum Building was the scene of the morning session in which Karl Bartsch of the Winnipeg unit, a former member of the staff of the Inter-Varsity Christian Fellowship, led in a devotional talk. Harvey Taves, MCC director for Canada, then delivered a challenging lecture on the 'Purposes and Values of Voluntary Service'. An opportunity for 'non-professional' service in the Name of Christ is perhaps the greatest purpose, Mr. Taves stated, while one of the greatest values of the programme is, to make those, with whom and for whom the volunteers work, more

conscious of God. People may be self-conscious, material-conscious, — even schedule conscious — but so few are really God-conscious. Realizing the importance of God in contemporary living is the first step towards true conversion and this realization can be stimulated through the life of a consecrated Christian worker.

Following an afternoon of activity in the beautiful town of Wasagaming, the young people gathered on the shore of the lake to enjoy a wiener roast, several short humorous skits and a few games. Then, as the setting sun cast long shadows around them, they reluctantly bid farewell to a day of physical and spiritual refreshing, and with the strains of 'Great is Thy Faithfulness', ringing in their ears, returned to their places of service for the Summer.

—Thomas Dow

Has the Leopard Changed His Spots?

Shocking Facts about Dancing in Church

By H. F. Gilbert

Author of "Death of Modesty"

"Oh! Can God ever forgive me? Can God ever forgive me?" These words were wrung from the bleeding heart of a girl, as she continued, "Oh! If I just had never learned to dance." In an unguarded hour she had sacrificed her virtue, and she poured out her heart to her teacher.

This true incident has been duplicated in the experience of many a leader of our youth, and yet the dance has steadily gained in favor in our churches and church-related schools.

The author determined upon a survey of denominational colleges. Where can one better feel the pulse of the church than in these, fostered and maintained by the church, and to which, the loyal churches send their children and ministerial students to be educated, trained, and molded? If the colleges sanction dancing, then so do the churches which maintain them, or, if not today, then tomorrow. The conclusion is inevitable.

I secured a total of forty-one (41) catalogues and bulletins of denominationally-related colleges. I received also twenty-nine (29) personal letters from officers of administration of as many colleges, in reply to my inquiries on the dance question. My own denomination was covered by a complete survey, and a spot-check of colleges of three classes gave definite information. In the following report, dancing is understood to refer to the dance as a part of the social life with the approval of college authorities.

When I prepared to read the

accumulated letters from the colleges of my own denomination, I selected first a bunch of letters from our "home mission colleges", for the most part, founded by our Home Mission Society, with an emphasis on education for ministers, and largely supported by that society during the years.

I was due for a shock. Every one of the "home mission schools" whose letters I opened has dancing!! I am a Rip Van Winkle. While I have slept, the leopard has changed his spots. The dance is no longer a part of "this vile world", but has become "a friend to grace to help me on to God"! The completed survey shows that of the seven "home mission colleges," all have dancing.

The rest of the colleges of my denomination ran as I had thought they would. Eleven of the thirteen colleges have dancing.

The spot-check of the colleges of the other old-line denominations showed that most of the colleges checked (except those of one denomination) have dancing.

The similar check of the colleges of the smaller and off-shoot denominations showed definite rules against dancing in some schools.

A like check of the colleges of the "holiness-type" denominations showed definite rules against dancing in all of the schools checked.

This study indicates that a great change of attitude toward the dance has been, and is, taking place in our churches. The rules and regulations laid down by the "founding fathers" of our older colleges reflect the prevailing standards of the churches of their day. As revealed by this survey the college rules were strict, and the

standards high. One quotation expresses the general thought of the founders: "To produce a maximum spiritual benefit to a perishing world."

Finding myself out of step with the apologists for the dance, I ask: "Has the leopard really changed his spots? Has human nature changed, or is the change due to the lack of conviction and spiritual insight in the membership of our churches today?"

Let us look at the arguments, which, in the past, were advanced against the dance, when the evangelist devoted one of his sermons to the evils of the world, of which, the dance was a major one. There were three main lines of thought: Dancing is based on sex and awakens sex passions; Dancing is opposed to Scripture teaching; Dancing is inconsistent with the Christian life.

Accepting these arguments as valid, the church expected one who claimed "conversion", to refrain from the dance. The growth of the church in popularity and wealth in large measure accounts for the great change that has taken place. As the line between the church and the world has become more and more dim, it has become easier to accept the dance than to purify the church.

But how has the church disposed of these arguments to which it once subscribed? Largely by silence. Neither pastor nor evangelist mentions the dance. It is assumed that without instructions, a "convert" will satisfy his conscience and his God.

But where opposition to the dance has been insistent, the arguments have been met point by point, by the proponents of dancing. "True", say they, "both sexes participate in the dance, but positions taken in the dance are not 'vulgar, tempting, indecent, arousing passions', if participants and observers are pure in thought. If chaperoned, all possible evils of the dance are avoided." "A reinterpretation of the Scriptures quoted against the dance," say the dance advocates, "shows that the world is really good, not bad, that the dance, instead of being part of a 'vile world', is essentially good, not only harmless, but positive in its goodness."

"And," they continue, "the dance is not inconsistent with the Christian life. It is only inconsistent with the blue laws' of a narrow church. Unreasonable rules have made it appear bad."

But my mind refuses to thus dispose of the question. I cannot go along with those who refuse to see harm in the dance. Let us reconsider the points once accepted by the church against it.

That the dance is based on sex cannot successfully be denied. No other institution, outside of marriage, depends on the participation of both sexes, and while human

nature is human nature, such positions, as the dance allows, will tend to arouse sex passions. These positions would, in any situation, other than family relationships, be taken only for the sex thrill. By what mental alchemy does this physical juxta-position of the sexes become harmless in the dance?

And here we may ask: "What part might this institution—the dance—have in the sex debacle of this generation? This debacle may be shown by one quotation from a news item: 'Pregnancy among unmarried adolescent girls is increasing, possibly influenced by teen-age tolerance toward sexual activity', a government social worker, Mrs. Katherine Brownell Oettinger, chief of the U.S. Children's Bureau said. "The rate of motherhood per 1000 unmarried women tripled between 1940 and 1956" (quoting from an item in the Progress-Bulletin of Pomona, Calif.).

Statistics attest that we are living in a constant sex-atmosphere in the social life of America today. In checking all possible causes of this sex-atmosphere, I would name as an All cause—the dance, an institution depending for its very existence, on the pairing of the sexes with physical contact.

Let us quote some of those Scripture passages against which, the dance has opposed itself: "Come ye out from among them and be ye separate; Make no provision for the flesh to fulfill the lusts thereof; Whosoever therefore is a friend of the world, is an enemy of God; Follow holiness, without which no man shall see the Lord; To keep himself unspotted from the world; But ye are washed, but ye are sanctified."

These Scripture quotations, with large numbers of others, and the great teachings embedded in them, with an honest interpretation, give nothing but condemnation for the dance. That divine institution—the church—must not tolerate this institution of the world—the dance.

Dancing is inconsistent with the individual Christian life. If I am a dancing church member, I profess that I am born again, and yet I dance. I know that I must strive after holiness—and yet I dance. I profess to follow Christ—and yet I dance with the world that crucified Him. This inconsistency escapes criticism in large measure, for worldliness is a theme not used in the pulpit today.

I cannot change the convictions, which as a Christian, I have always held against the dance. I cannot stifle the agonized cry of the girl with whose story I began this article, "Oh! If I just had never learned to dance."

Standards of churches have changed; rules of their colleges have changed; the leopard's spots have been painted over; but human nature has not changed; the dance is still evil; the leopard has not changed his spots.

God Speaks to Yarrow

(Continued from page 3-4)

mon at this time. The message of the text and coffins is: (1) Time is short—days are past (Ps. 90:9), (2) A task accomplished. Brother Neufeldt's work in the church is finished; Brother Walter Sawatsky's planned work is cut off; Brother Herb Marten's work is done, (3) A wonderful assurance in God (19:25) and (4) a message of hope for those left behind "I shall live" (19:26).

The choir then sang "I've Given My Life", which was Rev. Sawatsky's song at the ordination.

Rev. A. Rempel spoke on "Our Life" (Rom. 14:7-9). He stressed the following thoughts: (1) It is not our's but God's—the Purpose, (2) The aim of a godly life is to glorify God—the Result, (3) In life or death we are His—the End.

After the choir's song "Auf ewig bei dem Herrn," Rev. Henry Brucks delivered the message "A Wreath to the Unknown Soldier" based on 2 Tim. 4:6-8. The three flowers we would like to place in a wreath on the graves of these three known brethren are (1) "I have fought a good fight," a godly fight. Paul was certain of this and we can be sure that these brethren have too. (2) "I have finished the course"—the course laid down for me by God. (3) "I have kept the faith"—only by faith was it possible to finish the fight. It behooves us to keep on believing in order to be able to say with Paul and these brethren: "I have kept the faith."

Following this, greetings were conveyed by Rev. J. T. McNair, Chilliwack, Missionary Alliance pastor with John 17:24. Christ's desire was that His own should be with Him to see God's glory. Rev. Reimer, Seattle, Washington, a witness of the accident, gave a brief description of it to the audience, and exhorted us to greater boldness in preaching the Word to prepare people to meet their God.

A large number of letters and telegrams were read or mentioned. The last message was brought by Rev. A. H. Wieler, Abbotsford, who had returned from the Conference at Coaldale to assist in the service. He spoke on the same text used at the ordination a week ago (Heb. 13:7). His theme was "Remember Them Who Served You." There are three reasons for remembering them, namely, (1) They have spoken the Word to you, (2) They have been faithful, (3) They have finished their conversation or service, in faith, and had entrance to life eternal.

After a closing prayer the obituaries were read and an opportunity was given to take a last look at the body of Brother Sawatsky and photos on the coffins of the brethren Neufeldt and Martens. This lasted at least an hour, after which the way was made to the cemetery, where Rev. P. D. Loewen, Yarrow, and Rev. Dave Neuman, Clearbrook, performed the last rites and

made the concluding remarks. God has spoken. We have heard it. Who is going to fill the gap and do the work that remains to be done as long as the Lord tarries?

Rev. Peter P. Neufeldt †

Brother Peter Neufeldt was the son of Rev. and Mrs. Peter Neufeldt. He was born on August 14, 1911 in the village of Rosewald, Slavgorod, Siberia, where he also received his education.

In 1925 his parents immigrated to Mexico and in 1926 they moved to Drake, Sask. They came to Yarrow in 1929. Here at Yarrow, Brother Neufeldt met the Lord and accepted Him as his Saviour. He was baptized and received into the M.B. Church on June 15, 1930, whose faithful member he remained until his sudden and unexpected home-going.

On the 16th of October 1932 he was joined in holy matrimony to Helene Enns. The Lord blessed this home with two sons and two daughters. All four children testify to the saving grace of the Lord Jesus Christ.

To be saved, gives a burden for others and the desire to see them saved. Thus a burden for missions grew in Brother Neufeldt's heart. He began to help along in S.S. work. He was also a member of the Sunday School Committee for many years. He left this work when the work in Home Missions and the work in the Church demanded more and more of his time. Since 1940 Brother Neufeldt was active in the West Coast Children's Mission as a member of the committee, field director and chairman. The Lord also used him in the building and supporting of our Christian High school. Here he served as committee member, a supporter and also as chairman. He took active part in the Church Council even before his ordination which took place in June 1953. On February 9, 1960 the church asked him to take over the leadership of the same. He served the church with great devotion and faithfulness until his blessed home-going.

Brother Neufeldt attended the Elim Bible School to prepare himself to serve the Lord more effectively. Later he also attended the M.B.B.C. in Winnipeg for three months. He had a great desire to serve in the mission field in South America, but because of his age he could not go. He therefore devoted himself fully to the work in the church and the W.C.C.M. During the last months he had a special burden for the church and went out to seek his brethren. He believed his time was short. The Lord called him home while he was faithfully doing his work entrusted to him.

In Matt.25:21 the Lord says "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

His mother, four brothers and five sisters have preceded him in death. He is survived by his wife Helene (nee Enns) two sons and a daughter-in-law, two daughters and one son-in-law, his aged father (now 89), two brothers and their families, many relatives and friends.

"And now Lord, what wait I for? My hope is in thee" (Psalm 39:7).

The bereaved Family and Relatives, Mrs. Helene Neufeldt and Children

Missionary Walter Sawatsky †

On December 26, 1930, Walter, my dear husband and father of our two sons, and his twin brother were born into the home of Mr. and Mrs. Peter Sawatsky, Mullingar, Sask. In 1941 the family moved to B.C., and a year later — June 25, 1942 Walter's mother passed away to be with the Lord. Another mother was given to him on August 7 of 1943.

He accepted the Lord as his Saviour at an early age, was baptized and received into the M.B. Church on Sept. 12, 1948. Here in Yarrow he received his elementary and high school education, and then he spent one year at Three Hills Bible School. He took Teacher's Training and taught for two years at Prince George. The last year at Prince George we spent together as a married couple.

On August 22, 1954, we were joined in holy matrimony and have lived 7 wonderful years of wedded life together. The Lord blessed our home with two dear boys — Terry 6 and Eddy 3.

The burden and call for mission work caused us to seek further preparation, thus we spent some time in Tabor College. In July of 1957 we were privileged to go to the Belgian Congo to enter the work in the missionary program. With great joy we served as house-parents to the children of the missionaries for 3 years, and in direct

mission work as much as possible. In 1960 we came home with the other missionaries. The work that we cherished had been interrupted. Upon advice from the Mission Board we entered the M.B. Seminary at Fresno for further preparation — this time for Brazil. Walter was ordained as minister of the Gospel and missionary on June 25, 1961 (the day his mother had passed away), and given the church's special blessing for the work in Brazil. Walter stated that this was the high peak in his life. He said, "Like Missionary Carrey has said 'Let me burn out for Christ' so let me burn out for my Lord".

On June 29, 1961, the Lord called him home. His last concern during his last moments in the hospital was for the other two, who had been in the car with him.

He is survived by me Irma, our two sons Terry 6 and Eddy 2; his parents, two brothers and 4 sisters.

We want to carry on in his footsteps. Our verse of comfort is Isa. 43:18-19 "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth, shall ye not know it? I will even make a way in the wilderness and rivers in the desert." The Lord gave us these verses when we had to leave the Congo, and now He is giving these verses to us anew as we face this hour of sorrow. We feel the pain, yet we rejoice because Walter is with the Lord, Whom he loved so dearly, and we have the blessed hope that we shall see him again.

The bereaved
Irma Sawatsky, Terry and Eddy

Brother Herbert P. Martens †

My beloved husband and father of our two children, was born as third child on December 24, 1913 into the family of Petrus Martens in Ufa, Russia. The years of the first World War and Russian Revolution were spent in the home of his parents at Neu Samara. In

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1926 the family immigrated to Canada, and at Grunthal, Manitoba, Herbert accepted the Lord as Saviour — was baptized and became a member of the M.B. Church. He loved his Lord and Saviour.

In 1939, I, Frieda (nee Martens) was joined to him in holy matrimony. The Lord blessed our home with two children — Peggy 19 and Allen 16.

Since he rededicated his life to the Lord, my beloved husband and father of our children, sought to put the business of the Master foremost in his life. In his office, he was a blessing to many. With sincere devotion he did personal work; seeking the lost wherever possible; endeavoring to make others happy.

For a number of years he was an active member of the Tract Mission. The letters from far and near, home and foreign lands were a source of much joy to him. The faithful labours and many prayers will surely be rewarded. Another place of activity was the work of the West Coast Children's Mission. He worked in the committee giving advice and trying to carry out the resolutions of the committee. With much joy he worked in the Sunday schools at Rosedale and Pump-town.

The service of usher he accepted as a work from the Lord and tried to do it to the honor of God.

The families, Petrus Martens and Wilhelm Martens, many rel-



Rev. A. J. Metzler, former publishing agent of the Old Mennonite Conference and Mrs. Metzler. Rev. Metzler was also at the Conference at Coaldale, Alberta.



The friendly kitchen staff at the Conference at Coaldale is serving the many delegates and guests with delicious meals in the spacious auditorium of the Mennonite High School.

atives and friends, young and old mourn his tragic death. We know that he is in the arms of Jesus. The church, the W.C.C.M., the mission stations also mourn the sudden passing of a faithful worker.

He has reached the age of 47 years, 6 months and 5 days.

We, my children and I, feel the great loss through the sudden calling away of my dear husband and the children's faithful father. But we rejoice for the blessed hope of seeing each other in glory.

The bereaved:

Mrs Frieda Martens and Children Peggy and Allan

Family Camp at Camp Arnes

Camp Arnes is just in the middle of a wonderful camping season. All camps thus far have been well attended. In fact the two children's camps were filled to capacity.

Family Camp is scheduled to begin July 26. Perhaps you've never been to Family Camp at Arnes, and wonder what it is all about.

The program is geared to suit your needs. There will be one chapel service in the morning and one in the evening. The rest of the time is at your disposal. You may play schuffle board and various games of ball, go swimming and boating, or just relax on the large sandy beach of Lake Winnipeg. You may go to Gimli, just

ten miles from Arnes, for a round on the golf course. Perhaps you would enjoy a saskatoon-picking hike. We can assure you a relaxing and an enriching camping experience.

We have also increased lodging facilities this year. There are four motel units and thirteen cabins, plus many tenting areas.

The guest speakers scheduled to address the camp are Rev. A. Unruh, returned missionary from India; Rev. J. A. Toews, president of the M.B. Bible College, and Rev. J. H. Quiring, pastor of the Wink-

ler M.B. Church.

All families, regardless of religious denomination, are welcome to visit Family Camp. The dates are July 26 — Aug. 3. If you cannot come for the entire nine days, feel free to come as your schedule permits. Send your applications in early, especially if you want to reserve motel or cabin space. We still have room for Family Camp, so apply now for a camp you can't afford to miss.

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Bless This House (nine blessings are expressed here). 10"x7" \$1.00

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Casting All Your Care Upon Him 1 Peter 5:7. Decoration: Baltimore Oriole an Azaba Tree. About 12"x7" \$2.00

The Lord is Thy Keeper (Psalm 121:5). Decoration: Cardinal and Wild Cherry. About 12"x7" \$2.00

He That Keepeth Thee Will Not Slumber (Psalm 121:3). Decoration: Scarlet Tanager and Blueberry. 12"x7" \$2.00

The following mottoes are exceptionally beautiful. They have a natural wood color background and they are decorated with flowers which gives them a most attractive finishing touch.

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As for me and my house, we will serve the Lord. Decorated with a plant with beautiful blue flowers. 16½"x11½" \$12.65

I will dwell in the house of the Lord for ever. Decorated with a twig which has a cluster of glittering ripe berries. 16½"x11½" \$12.65

Lo, I am with you always, even unto the end of the world. Decorated with a bouquet of beautiful red flowers. 16½"x11½" \$12.65

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