

# Mennonite Observer

Ex. Mennonite Bible College

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

I Cor. 2:2

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YOUR CHRISTIAN  
FAMILY WEEKLY

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## House Calls in Paraguay



Dr. Arthur Klassen examining a leprosy patient while making house calls to the homes of patients.

Dr. A. C. Klassen

Kilometer 81, Paraguay

Making house calls to the homes of leprosy patients in Paraguay is one of the major activities of the resident doctor at the Kilometer 81 Lepra Mission (or Centro de Salud Mennonita, as we are called locally). These home visits form a very important part of our leprosy control program in rural Paraguay. These house calls frequently take a somewhat different form than the corresponding activity by doctors in North America or other highly developed areas.

A short time ago, I spent 3 days visiting patients in the farthest tip of our control area, about 200 kilometer (125 miles) northeast of the mission headquarters at Kilometer 81. It is our good fortune that automobile roads now penetrate into the heart of this area, which is an unusual occurrence in Paraguay. The first 100 kilometers of our route extended along the new American-financed Presidente Stroessner Highway, which will eventually give

(Continued on page 10-1)

## Higher Enrolment at Tabor College

A total of 371 students had registered for the fall semester classes at Tabor College by Wednesday, September 20. The figure, which sets a new all-time record, is seven per cent above last year's 348 total on October 1. Full-time enrolment is up eight per cent over last year's, from 327 to 353.

Greatest gains were recorded in the freshman and sophomore classes. They show enrolments of 135 and 81 respectively as compared with 120 and 69 last year. The junior class is down from 71 to 65, while senior enrolment is up slightly from 67 to 69. There are 18 part-time students compared with 21 past year. Three of last year's graduates are back for additional work.

The students body shows a wide geographical distribution as well. 63% of the students are from the

state of Kansas. Following Kansas, which recorded 138, are California with 58, and Oklahoma with 55.

Enrolment from other areas: Colorado 4, Minnesota 21, Montana 2, Nebraska 16, North Dakota 15, Oregon 4, South Dakota 10, Texas 4, Washington 6, and one each from Arkansas, Idaho, Illinois, Iowa, Michigan, and New Mexico.

British Columbia with 20 leads a group of 29 students from Canada. Other provinces represented are Manitoba 5, Ontario 2, and one each from Alberta and Saskatchewan. Three foreign students come from Jordan, Kenya, and the Netherlands.

An analysis by church denomination shows 307 Mennonite Brethren, 17 General Conference Mennonite, 9 Evangelical Mennonite Brethren, 4 from other Mennonite bodies, 10 Baptists, 6 Evangelical United Brethren, and 18 from 13

other denominations. Of the full-time students, 178 are men, 175 women.

## "Bienenberg" Choir at Greendale

By Helene Braun

Greendale, B.C. — The European Mennonite Bible School Choir from the Bienenberg (Basel), Switzerland, gave an impressive performance in the Mennonite Church at Greendale (Sardis), B.C., September 14.

To a church filled to capacity with members from the local and surrounding area churches, the 20-voice choir presented a program of church music in a style that was both new and refreshing. With it they gave a clear testimony of what God has done through the European Mennonite Bible School. It was the first time that a group such as this has visited the American and Canadian churches, and it was felt that the ties that already exist through local support of the Bible school through the MCC and through personal association, were strengthened by "being present in the body."

The program was opened by the

local minister, Rev. Bruno Enns, who welcomed the choir in the name of the various churches represented there that night. Rev. Clarence Hiebert, who has been pastor of Pax in Europe and part-time instructor at the Bienenberg Bible School for the past two years, introduced the group representing France, Switzerland and Germany. Rev. Hiebert led the choir and the male chorus in several English numbers. Selections (Continued on page 4-2)

## Student Evening at the Swift Current M. B. Church

Swift Current, Sask. — The evening of September 8 was given to the students who are planning to leave in the near future for various educational institutions. The theme of the program was, "Preparation for Service."

Elmer Thiessen, M. B. Bible College, Winnipeg, second year, based his introductory remarks on Eph. 6:10-20, which could be applied to students in their pursuit of learning and knowledge.

Mr. Otto Braun, University of (Continued on page 9-1)

## Cornerstone Laying at New Church



Left to right: Walter Voth, chairman of building committee; Rev. J. P. Neufeld (front), pastor of the South End M. B. Church; Toby Voth (at the back), construction supervisor.

Winnipeg, Man. — With the insertion of the cornerstone in the nearly completed sanctuary at the corner of Portage Ave. and Raglan Road, another milestone was reached in the history of the South End Mennonite Brethren Church.

On Wednesday evening, September 20, the congregation of the

South End M. B. Church assembled in the front lobby of the church to witness the laying of the cornerstone, which permanently sealed a number of valuable documents and papers of historical significance into the walls of the building. Copies of the Scriptures in English and (Continued on page 4-1)

## EDITORIAL

### Is there a Need for More Christian Literature?

Christian literature has always been a powerful means of spreading the news of salvation. The present rapid rise in literacy in practically all parts of the world adds to the measure of our responsibility in this field of service.

The forces of darkness use the printed page to spread their evil doctrines. Figures indicate that presently the two Communist countries, Russia and China, produce 3,600,000,000 books a year. This is more than one book for every person on earth. When pamphlets, magazines, newspapers, comic books and leaflets are added, the total is far greater (*The Prairie Overcomer*).

A survey released by UNESCO in 1959, gave the Bible as the most translated book in that year, with 171 translations, but communist Premier Khrushchev of Russia was listed as the most translated author in that year, with 198 translations.

In 1959 the United States information agency put out a total of 5,000,000 books for foreign consumption. It is tragic, however, that much literature is published which is detrimental. More money is spent in America on comics than on school textbooks, and four times as much is spent on comic books as on books in public libraries ("The Twenty Billion Dollar Challenge" by P. Scudder and K. Beam).

In view of the strenuous effort made by those who serve the enemy of our souls, we as true believers should do all we possibly can to win more ground for our blessed Saviour through the ministry of Christian literature. Several decades ago gospel tracts, booklets and magazines had little competition. They had a tremendous effect on the people. Today propaganda offers to readers floods of literature in every form. Cults with their part-truths and carnal interpretations have great resources for publishing and distributing their destructive literature. It is not enough to do something. True Christians must do their best to produce and distribute the written page.

The Scriptures themselves, Sunday school lesson aids, reference works, devotional books, theological treatises, books on sacred history, inspiring biographies, Bible-centered magazines and many other types of Christian literature are essential to the healthy growth and expansion of the body of true believers.

Let us do our utmost to produce and distribute literature which will help in the great task of making the gospel known in this dark world and at this late hour of the history of mankind.

G. D. H.

## DEVOTIONAL

### Conflicts in a Believer's Life

Rev. John M. Schmidt

"Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done" (*Judges 14:5,6*).

Seth Joshua, a Welsh evangelist, once told the following incident: When I was pitching the first tent on the East Moors of Cardiff on a Saturday afternoon, a burly fellow under the influence of drink came to me and said, "I say governor, are you putting up a boxing booth?" "Yes," I replied. "When is the first bout?" "Tomorrow morning at eleven." "Who will have the first rounds?" "I am one of the parties." "Who is the other?" "Beelzebub."

"Terrible man that, but I'll back you, governor."

The next morning the burly man came to see the fight. It was a real fight, but not the kind he had expected. God spoke to him so earnestly that he became the first convert of that campaign.

Conflicts and fights with the enemy of our soul are not unusual experiences in the life of a Christian. Our way is beset by giants, swamps, temptations and trials, as John Bunyan aptly describes it in his "Pilgrim's Progress." Samson, of whom we read in *Judges 14:5,6* is a good type of the Christian in conflict with the enemy. In those verses he well symbolizes the believer in spiritual conflict, who gains the victory, one who overcomes by faith and in the power of the Holy Spirit. Using this incident as the basis for our meditation, please note:

#### 1. The Reality of Conflicts in the Believer's Life.

The man who thinks that he can glide into heaven without a struggle or battle, makes a great mistake. In fact he will find that if he follows the Master he will have to contend for the faith continually. The Christ-life is the cross-life. It is a spiritual conflict from beginning to end. Where there is no cross, there can be no crown. Where there is no conflict, there can be no conquest.

The greatest men of God have usually had the most and the fiercest battles. Soldiers are made at the front lines and sailors in the storm. Jesus trains His disciples by getting them into combat where they must wrestle against the powers of darkness, against spiritual wickedness. We must remember that we have a vigorous enemy who is constantly attacking us.

As it was with Samson, so it is with Christians. Their conflicts begin early in life. Samson was only a young man, just a lad, when the Spirit of the Lord moved him in the camps of Dan. When he was on the verge of manhood, a lion attacked him. The Bible states, "It is good for a man that he bear the yoke in his youth." It is good to learn to withstand the devil when we are young. David learned his lessons and said, "Thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them." God, Who has called us to defeat the Philistines, often first lets us combat lions and bears.

Notice, too, that this attack was an unexpected one. Samson was on his way to see his girl friend. He was walking in the vineyards of Timnath, thinking of anything but of lions. Suddenly a young lion roared against him. That lion was not a young whelp, but one in the fulness of its early strength. The most dangerous beast a man can encounter is a furious young lion.

Dear reader, perhaps you are young in faith. Count on it that when you are least expecting it, when you are unprepared for it, when you are all alone, a fierce and terrible temptation will suddenly come your way. It may occur at a time when all things seem to be going well. The lion may attack you in a completely unexpected way. He may assault you through your own lust, by way of your flesh. He may pounce upon you with some severe loss or bereavement or disease. It may be that the evil is attacking your faith in that you have been bitterly disappointed in the failures and shortcomings of some senior Christian. You are battling a fierce lion, and at times you have been in danger of giving it up. The course of your life is turning out altogether different from what you hoped it would. You cannot understand why others get their wishes fulfilled and enjoy life, while you have to contend with a lion. There is no

doubt but that many of you are struggling with such a fierce lion. You are sorely tried to give up and let the lion have full sway. You rightfully fear to bring shame on Christ's name. You would like to say with Joseph, "How then can I do this great wickedness and sin against God." But how can victory be obtained? How can you conquer this lion?

#### 2. The Possibility of Victory in the Christian's Life.

Please observe that Samson did not slay the lion with some weapon, some sword, spear or club. He had nothing in his hands. No carnal weapons are effective in spiritual struggles. Neither did he overcome the lion in his own strength or by his own technique. Victory over sin, conquest over temptation and over self cannot be wrought with human or carnal weapons. Samson stood unarmed; he had nothing in his hand that the world would deem essential for such a conflict. And yet Samson had an unseen armor, he had an invisible weapon that far exceeds even modern weapons in effectiveness. He was armed with the Spirit of the living God. This is what we read: "Behold, a young lion roared against him, and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." Here is the secret of all spiritual victories. Here is the secret to victorious Christian living. Samson slew the lion in the strength of the Spirit of God. If we have the Holy Spirit to empower us, if we have Him to fight our battles, we have no need of additional weapons. Power to overcome Satan and all his emissaries belongs to God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

That puts the reason for our failures, our defeats and spiritual frustrations directly at our own doorsteps. "We have not, because we ask not." We have not because we have been afraid to let the Holy Spirit take charge and command of our lives. We feared that He would ask unreasonable things of us, if

(Continued on page 10-4)

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# CHURCH NEWS

## Obeying God's Command

Before the Lord Jesus left this earth He gave His followers the great commission: "Go ye" and "Ye shall be my witnesses in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth." We are very enthusiastic about sending missionaries to the uttermost parts and also greatly concerned about our Jerusalem and Judea. But we are prone to forget Samaria, often for fear that we may have to give up some of our beloved traditions. We would rather stick to our German language and live as a secluded Mennonite group than bring the Gospel to the next door neighbors. Possibly even some colored folk would come to our church and then we would no longer be a pure Mennonite church. Woe unto us if that is our attitude! Jesus died for them just as well as for us. He loves each one of them, and so should we.

We at the Willingdon M. B. Church are very happy that our young people and Sunday school teachers have caught a vision and are trying to win the people in the neighbourhood of our church, thereby showing them our blessed Lord and Saviour. God has given us a most wonderful opportunity right here at home. There is no other gospel witness in this vicinity, so that we have a wide open field for service.

On several occasions the young people have gone from door to door, inviting the folks to our services and winning them for the Lord. It is a tremendous experience to meet the various people. Often it is humiliating when one gets a cold shoulder or has the door slammed in his face. But on the other hand, what a thrill and joy to see a positive response! Several contacted by our teen-agers have come out to the Sunday school and morning worship services.

The second part of our Lord's commission is to welcome them into our church, our homes and into our hearts, so they may feel the warmth of God's love and be attracted to our Saviour. We trust that we will be found faithful in bringing this glorious message of salvation to these our neighbors. Would you help us pray to that end and that all who are God's children may go forth and bring the lost, including the Samaritans, into the Shepherd's fold?

M. Braun

## Tour to Seven South American Countries

Menno Travel Service will sponsor a tour to seven South American countries November 9 to Decem-

ber 8. Included in the tour are visits to Mennonite settlements and homes, MCC projects, thriving South American cities and the remains of ancient Indian civilizations. Interested persons should contact the nearest MTS office or Menno Travel Service, Akron, Pa.

## Main Centre News

The annual Thanksgiving Festival was observed in the M. B. church at Main Centre on September 10, with the guest speakers of the day, Rev. Nick Janz of Herbert and Mr. and Mrs. Art Redekop, missionaries on furlough from Africa. Mrs. Redekop had an interesting feature for the children, during which she was dressed in the native costume of their specific tribe. She explained a number of African customs, which gave everyone a better insight into the work of the missionary.

The Married Fellowship Group of Main Centre gathered at the Stewart Valley picnic grounds on September 8 for an evening of games and relays, after which the 16 couples, who had gathered, enjoyed hamburgers around a camp fire. Mr. Art Redekop also gave a short, informal talk. Then a few songs were sung, which brought the evening to a close.

The young people of Main Centre presented a program in the M. B. church on Sunday evening, September 17. Besides songs and readings, the main feature of the evening was a play entitled, "Is it Nothing to You?" Many of the young people will be leaving for the winter months to take up studies in the various Bible Institutes and Colleges.

Mrs. J. J. R.

## Thanking God for His Bounty

**Morden, Man.** — The M. B. Church at Morden, Man., enjoyed special blessings from God, when it observed its annual Harvest Thanksgiving and Mission Festival on Sunday, September 17. Serving as speakers for this special occasion were Rev. J. A. Toews and Rev. H. R. Baerg, both members of the faculty of the M. B. Bible College, Winnipeg.

In his first message based on Psalm 24 and Gen. 1:28, Rev. Baerg spoke on "Stewardship of the Soil." Rev. Baerg stated that in the final analysis, God was still the owner of the soil, and that man is responsible to God for what he does with it. Speaking on "True Thankful-

ness" based on Neh. 8, Rev. Toews said that it is not developed from an economic or political environment, but it must be based on the teachings and knowledge of the Word of God.

In his afternoon message, "The Victory of God's Word in Worldwide Missions," Rev. Toews stated three principles upon which victory depends. Practical Christian love must be shown and exemplified, there must be fervent prayer by the church, and there must be complete separation from the world. Rev. Baerg in his second message, based on Matt. 28:19-20, again underlined the missionary challenge of Christ to His disciples.

The Church is grateful to God for the day of blessing. May the kingdom of God on earth have been greatly furthered by it.

Frank J. Friesen

## Baptism at Winnipegos

On September 10 the M. B. Church at Winnipegos met for a baptismal service. The guest for this joyous occasion was Rev. John J. Neufeld, field director of Manitoba Home Missions.

The four candidates were Helen Born, Helen Wiggins, Linda and Lillian Natrasony. We gathered on Friday night for a discussion and study of the meaning of baptism and Biblical principles underlying the rules of the M. B. Church. On Saturday night the church gathered to hear the testimonies of these young people. One had been saved as a young girl, two others found Christ at camp, and one gave her life to Christ after an evangelistic meeting in our church several months ago. All indicated their desire to follow the Lord in baptism and to serve their Master.

Following the service we conducted a street meeting in town. This open-air service is held every Saturday night throughout the summer months. On this occasion Rev. Neufeld challenged the sinners to come to Christ and one of the baptismal candidates gave a testimony.

After Sunday school on Sunday morning, we gathered at a nearby river for the baptism. The weather was cool, cloudy and windy, but the Lord was with us. Brother Neufeld brought a message based on Rom. 6:1-4, stressing baptism as a symbol of death to the old life and resurrection to a new life in Christ. Then the four young people were baptized in the watery grave by our guest speaker.

In the afternoon the believers gathered for the Lord's Supper and the reception of the newly-baptized into the local M. B. Church. This was truly a weekend of blessing and encouragement for the candidates, parents, friends and workers of our small church, and a strengthening of our witness as a Christian group in a dark community.

## A Peaceful Departure



Heinrich D. Huebert

The Lord called our dear father, Heinrich D. Huebert, home on September 1, 1961. His departure occurred 130 days after mother's passing to glory, which took place on April 23.

Heinrich Huebert was born at Margenau, South Russia, on August 27, 1881. His parents were David and Helena (nee Toews) Huebert. His mother died when he was seven years of age. At Margenau he spent the time of his childhood and youth. This was also the place where he received his education.

Father accepted Christ as his Saviour on April 24, 1900, and on May 28 of the same year he was baptized by Rev. Isaak Regehr and received as a member in the Rueckena M. B. Church.

From 1902 to 1906 father served in the government-owned forests (Forstei) at Sagradowka, Russia.

Having returned home, he was united in marriage with Lena Martens on February 25, 1907. Rev. Jacob W. Reimer was the officiating minister. Shortly after their wedding they moved to Alexandertal, where they resided till 1926, when they moved to Canada. During the time of their stay at Alexandertal, they adopted a son, Henry Rempel. Here they also provided a temporary home to seven of their younger brothers and sisters, who had become orphans at an early age.

In Canada our father and his family first resided at Rush Lake, Sask., then at Sedalia, Alta.; after that at Tofield, Alta., and finally at Sardis, B.C. After the death of his wife, father moved back to Tofield, where he spent the closing four months of his life in the home of his son, Henry, and his family.

On August 17 our beloved father had a heart attack. Immediately he was taken to the local hospital at Tofield. It was almost impossible for him to speak, because he was paralysed. Day and night someone of our family stayed with him. It was a great joy for him when our entire family was permitted to see him in the hospital on his 80th birthday, August 27.

Serenity and perfect peace flooded father's heart when the Lord (Continued on page 4-1)

## A Peaceful Departure

(Continued from page 3-4)

called him into His glorious, heavenly home on September 1, 1961.

We sorrow that father is with us no longer, yet we rejoice that he is now with the Lord Whom he loved so dearly and to Whom he remained faithful to the very end of his earthly life.

The departed one has reached the age of 80 years and 4 days.

Left to mourn the death of Heinrich Huebert are: one son Henry, with his wife Katie, and their four children: Wilmier, Rudy, Dennis and Brenda of Tofield, Alta.; two sisters: Sarah of Wembley, Alta., and Anna of Stettler, Alta.; three brothers: Johann, Saskatoon, Sask., Franz, Siberia, Russia, and Gerhard, Winnipeg, Man., with their families, and many other relatives and friends.

Funeral services were held on September 4 from the Tofield M. B. Church. The reading of Rev. 7:13-17 and the singing of, "Wenn aufsteht am glorreichen Morgen," was done by Mr. D. Thiessen upon the request of the G. D. Huebert family of Winnipeg.

Rev. David Regehr brought a message based on Psalm 90:1-6, 10,12, in which he emphasized the necessity of numbering our days "that we may get a heart of wisdom." He also stated that Brother Huebert had reached his heavenly home by God's grace.

After the singing of, "I am a Pilgrim and I am a Stranger," Brother P. H. Warkentin spoke on Gen. 3:19 and Psalm 90:4-12. In his message he stressed the brevity of human life (James 4:14), the certainty of death (Hebrews 9:29) and the necessity of being prepared to meet God (Amos 4:12; John 14:1-6).

The reading of the obituary by Brother D. Thiessen, the singing of the two hymns, "When All My Trials and Labours Are O'er" and "Es erglaenzt uns von ferne ein Land," and a prayer by Rev. D. Regehr brought this part of the service to a close.

Rev. P. J. Warkentin's message at the cemetery was based on II Tim. 4:7-8; I Thess. 4:13-18; II Cor. 5:1-5 and I Cor. 15:50-57. After the singing of, "An dem schönen, goldenen Strand," Rev. Warkentin spoke the closing word of prayer.

We are grateful to all those who have expressed their sympathy to us in recent times of sorrow. May God reward you for your love which we have felt in these trying days.

The bereaved

Henry and Katie Huebert,  
children and relatives

## Cornerstone Laying

(Continued from page 1-4)

German, the confession of faith, the resolutions regarding the building of the new sanctuary, the history and constitution of our church, gospel radio broadcasts in High German, Low German and English, copies of "Die Mennonitische Rund-

schau," Mennonite Observer, Christian Leader and the two daily newspapers of Winnipeg are some of the many documents and articles contained in the sealed vault. May these silent witnesses keep the believers of today and future generations in remembrance of the true purposes and objectives of the church.

The cornerstone with the inscription, "1960," which commemorates the year this edifice was begun, shall also be a centennial-stone which reminds us of our rich heritage in Christ as members of the Mennonite Brethren Church, which exactly 100 years before was chosen as an instrument of God to present the gospel and to convey certain church principles to the Christian community of the past and present. May we be challenged to be pure and undefiled, to judge sin, to proclaim righteousness in Christ and to be disciplined disciples. May this mute inscription stir us to be witnesses for Christ.

As Rev. G. Klassen and Rev. J. P. Neufeld led in prayers of dedication, the brethren Walter Voth, building chairman, and Toby Voth, construction supervisor, applied mortar and fitted the cornerstone into the wall beside the main entrance of the church.

In his message based on Gen. 28, Rev. J. P. Neufeld drew a parallel between the experiences of Jacob at Bethel and the past and present experiences of our church. Jacob, keenly aware of his personal failures and sins, was amazed at God's personal revelation to him. Even so the South End Church is humbled by God's mercy and forbearance. Jacob responded by a prayer of dedication of his life to God. The Christian church at the South End has no alternative, if it will be thankful and sincere, but to yield and commit itself as the body of Christ to serve Him in and with this fine building with its spacious auditorium and extensive educational facilities.

F. J. Froese

## "Bienenberg" Choir

(Continued from page 1-4)

such as, "All in the April Evening," and "The Lord's Prayer," were very well rendered, even as to diction. It was evident that the group had grasped not only the words but the spiritual content of what they sang.

Rev. Sam Gerber, the director of the Bienenberg Bible School, conducted the choir for the German numbers. With wonderful balance of tone and expression that lent emphasis to the words, the choir sang selections from both old and new masters, from Bach to the latest contribution of Lerch, a present-day Swiss Mennonite composer. Rev. Gerber had the address of the evening on the text, Gen. 22. He stressed the facts that God sends His children times of testing but never beyond their endurance. Both

in his sermon and in the meaningful introductions that he gave to each song, Rev. Gerber displayed a mastery of material and depth of faith that make him an invaluable leader of the school for which he carries the main responsibility. In very warm terms he expressed the thanks of the brethren in Europe for the material help and the personnel, which had contributed both towards the founding and the upkeep of the Bible school—grown tremendously during the 11 years of its existence. The impact of the training received there, said Brother Gerber, is already being felt in the European Mennonite churches, especially in the Sunday school and youth work.

A simple straightforward testimony of what God meant in her life as church welfare nurse ("Diakonissen-Schwester") was given by Hanna Landes of Germany. That each of the group could have given a clear testimony for the Lord was evident both from the spirit with which they presented the program and from further personal contact with them. This fact was a challenge to the young people of our Canadian churches and a gratification to the many who have so faithfully supported this work in the past.

The evening closed with prayer led by Rev. R. Janzen of the Greendale M. B. Church, whose father, H. H. Janzen, has been connected with "Bienenberg" for several years.

## Fletcher — Suderman

Miss Marguerite Suderman and Mr. Gilbert Fletcher were united in marriage on Saturday, August 26 at the Hill Avenue Mennonite Brethren Church, Regina. The pastor, Rev. George Dyck officiated.

The bride is the daughter of Mr. and Mrs. Peter Suderman, Regina, and the groom is the son of Mr. and Mrs. Lewis Fletcher, also of Regina.

Attendants were Miss Lois Klassen, a cousin of the bride, and Mr. Herb Fletcher, the groom's cousin. The bride's niece, little Linda Suderman, was flower girl. Wedding music was played by Mrs. Bert Adrian, and Mr. Bert Adrian was the soloist. Don MacMurphy and John Klassen were ushers.

A reception for 135 guests was held in the Flamingo Cafe.

After visiting the Black Hills, South Dakota, the Fletchers have taken up residence in Winnipeg, where Gilbert will be attending university and Marguerite is employed at the Grace Hospital.

## Accidents Near Galva and Hillsboro

Galva, Kans. — Funeral services were conducted at the Lone Tree Mennonite Church near here on September 2 for Mrs. Abe W. Koehn, 60, who suffered fatal head

injuries in a two-car crash recently. Mrs. Koehn was a passenger in a car driven by her husband when it was struck by another motorist. Mr. Koehn had only minor injuries. Surviving in addition to the husband are six sons and six daughters.

Hillsboro, Kans. — Four Hillsboro young men were injured, two seriously, when the car in which they were driving struck a tractor on a country road north of US 56. Most seriously hurt were Willard Dahl, son of Mr. and Mrs. Abe Dahl, who sustained a skull fracture, and Dennis Boschman, son of Rev. and Mrs. Frank Boschman, who suffered from concussion. Roly Hiebert, son of Rev. and Mrs. Lando Hiebert, and Hannington Pamba, a Tabor College student from Kenya, were also hospitalized.

The youths were returning from work at the new cracking plant north of Strasburg when a tractor driven by a Strasburg farmer made a left turn in front of them.

## A Challenging Sunday School Conference

Kitimat, B.C. — The members of the Kitimat M. B. Church had the pleasure of being host to a Sunday school workers' conference at which Sunday school teachers from Port Edward, Terrace and Hazelton participated. About 35 workers attended the meetings which started on Friday evening, September 16, and continued through to Saturday evening.

Rev. George Konrad, principal of the M. B. Bible Institute at Clearbrook was the guest speaker. The conference was the first of its kind to be held by our congregations in northern B.C. Those who attended, found it challenging and inspiring, and they left with a resolve to be more dedicated and effective in their Sunday school work. Indicative of the response to the conference is the fact that tentative plans have been made to conduct a similar conference again next year.

Arthur J. Penner

## Change of Address

Former address: Miss Hildegard Wiebe, 537—4th Ave. N., Saskatoon, Sask.

Present name and address: Mr. and Mrs. Peter Dyck, Box 581, Outlook, Sask.

Former address: Miss Mary Nikkel, Lake Belwood, Ontario.

Present address: 176 Johnson St., Winnipeg 5, Manitoba.

Former address: Miss Anne Wiebe, San Jose, Costa Rica.

Present address: Casilla de Correo 166, Asuncion, Paraguay.

Former address: Mr. Abe Wiebe, 849 Keith Wilson Road, R.R. 4, Sardis, B.C.

Present address: 879 South Sumas Road, R.R. 1, Sardis, B.C.



## The Cause of Foreign Missions

### Our National Churches Abroad: Nuevo Ideal



Gil Contreras is an active worker in the Nuevo Ideal Church, serving as pastor, youth leader and Bible school teacher.

The passage of I Peter 4:14 has a particular challenge to the Mennonite Brethren Church in the town of Nuevo Ideal in the state of Durango, Mexico: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

#### Membership

The church has a membership of 65 baptized believers in Nuevo Ideal and surrounding villages. It is the custom of the Christians of this church to enroll baptized believers in smaller villages as members. At present there are groups of believers in four villages surrounding Nuevo Ideal. The central church feels a responsibility to visit the brethren and sisters in these neighboring villages and therefore carries on definite visitation. Believers of the Nuevo Ideal Church gather around them many of their relatives and friends for at least two regular services per week. As a result, attendance in the surrounding groups is almost equal to that at the central church service.

#### Background

In most instances people who attend Protestant services in Mex-

ico come from a non-Protestant background. Roman Catholicism is the predominant religion, but many of the people do not attend any religious services or they belong to one of many false cults making rapid gains in Mexico.

The income of people in and around Nuevo Ideal is generally limited, although some are wealthier. Corn and bean harvests have been meager in recent years because of limited rainfall. Many of the people who attend the church services have a meager income, although some are tailors by trade.

The social activities of the Mexican people revolve around attendance at religious services, festivals with dancing, singing and drinking, and family celebrations. At such occasions Christians must take a firm stand for the Lord.

#### The Congregation at Work

Since the baptism of the first believers and organization in the late fall of 1955, the congregation has conducted Sunday school, a worship service and evening service on Sun-



The spiritual concern of the Nuevo Ideal Church has been demonstrated by its providing regular Bible instruction for its young people this year.

day as well as a mid-week prayer service. Pastor and leader is Brother Gil Contreras, who also serves in the Sunday school, music and youth work.

Brother Contreras together with Brother David Wiebe taught regular Bible courses on a preparatory level to a group of five young people. We are deeply grateful for the concern and work of the national brethren in training their own people for the Lord's work.

The sisters of the church have organized for sharing the Word of God with all who attend the meetings and for sewing for the work of the congregation. Profits from the sale of sewing projects are directed into the church treasury.

A Bible class is conducted each week to reach more of the children for Christ. An extensive summer Bible school program is carried on in Nuevo Ideal and surrounding villages. It has been difficult to conserve the results of summer Bible

school because of inadequate follow-up.

#### Outreach Potential

The potential for outreach in the town of Nuevo Ideal is about 6,000. Efforts are made to visit each quarter of the town regularly and conduct services in one of the homes. It is estimated that this valley, 100 miles long or more, contains more than a hundred villages and towns, and most of them are without a strong, positive gospel witness.

#### Concerns for Prayer

- That each member of the church will study the Word and witness to his own people.

- That others attending the services will take their stand for the Lord.

- That the little Bible school will be an incentive to our other Mexican churches to do likewise.

- For wisdom in planning the future of the church.

Dan W. Petker

### A Devoted Congolese Teacher

The unselfish service of teacher Matsitsa Charles is of tremendous encouragement and help to the cause of Christ and the national church in the Congo at this time.

One is inspired when one learns what the grace of God has done in this life. Born in a pagan environment with a bad stutter and once gravely ill, Matsitsa is today an efficient school director in the Congo.

Matsitsa was born approximately 30 years ago of poverty-stricken heathen parents in a village in the Panzi area. Like most Congolese, he spent his early years clothed in rags or not at all and living from



Teacher Matsitsa Charles

one day to the next in fear of multitudinous spirits. But on top of that, he underwent merciless teasing because he stuttered badly.

One day in 1939 the normal routine of his village was disturbed for two months when a missionary came to teach the children to read and to present the gospel. Matsitsa developed a thirst to know more, and subsequently learned to read rapidly when his stuttering didn't pop up to hinder him. Soon he was helping to teach others during the mornings while attending classes taught by missionaries in the afternoons. But even though he heard

the gospel every day, he was not yet a Christian.

Then one day he became gravely ill and after several days fell into a coma. Suddenly the sick lad began to stir and his eyes began to flicker. He gazed about feebly and inquired about all the wailing. He noticed that his gourds had been smashed and other belongings ruined. Thinking him dead, his parents had destroyed his things because he would no longer need them.

In his feverish condition he struggled to recall a vision he had had during his coma. Slowly it took form. Outside the door of his hut a cloud had formed in which two men had been discernable. They had called him by name, "Matsitsa, Matsitsa." He had gone to them and as he had drawn near, one had said, "Your time is not yet come; go do my work." Then the other had taken him by the hand and led him back into the hut. That day Matsitsa accepted Christ and resolved to serve Him.

Continuing in school at Panzi, he worked as a missionary houseboy in his spare time to earn money to buy food and clothes. When these missionaries went on furlough (at that time Panzi was the responsibility of the Un evangelized Tribes Mission), Matsitsa went to a Baptist mission school at Moanza, from

(Continued on page 8-4)



M. B. Church building in the town of Nuevo Ideal, Durango, Mexico

## THE Young Observers

Hello, Girls and Boys,

The first month of school has come and gone. Many of you stroll along slowly to and fro, and have plenty of time to see the beautifully colored leaves on the trees.

Would you like to learn about leaves? A big elm tree has more than a million leaves. Each leaf is a well-planned food factory. It has water coming from the ground and minerals too. Air comes in through tiny holes. Sunlight comes in through the transparent walls of the leaf. The green coloring in the leaf is called chlorophyll. That certainly is a long, funny name! When the sunlight, air, water and green coloring are mixed together the leaf produces plant food. We are happy that God lets the leaves produce sugar and starch and then forms fruit from it. Without leaves, no tree could bear fruit. Some of our B.C. friends might be interested to know that it takes about fifty leaves to make one medium-sized apple. Thirty leaves make the food stored in an average-sized peach. People can build all kinds of factories to make iron or electricity, but we cannot produce the plant food that leaves make.

In fall the work of the leaf is done. A cork substance forms where the leaf joins the twig. The green coloring disappears and the yellow and red hues that never showed up before, become visible. The birch and elm trees turn yellow; dogwood and ash turn deep red or purple, and the maple becomes a bright orange or red color. This is a glorious climax to the life of a leaf. Soon a sharp wind will break it off completely and it blows away. It's work is done! Its beauty is gone.

These are some of the things you can think of as you collect leaves for your art class.

Love, Aunt Helen.

## The Adventures of Billy

It seemed to Billy that life meant getting up in the morning, going out with Sid, telling Mummie his troubles and then going to bed again. But one day when he got home he found Mummie and Daddy talking seriously, and Daddy called him over and put his arm around him.

"You're growing so fast, Sonnie boy," said Daddy. "I think you'll soon be a man. And it's time you went to school and began to learn something instead of wandering about with Sid all day. What about it?"

Billy didn't know what to say. He knew, of course, that other boys went to school, but he hadn't thought much about it himself. There was one thing he must find out.

"Will Sheila come?" he asked.

"No, son, not yet," said Dad. "She's not three yet, and they won't take her in for another year or two."

"Can Sid come? He can't read properly."

"No, even Sid can't go with you," replied Dad, "although, if you like, we'll ask him to take you to school every day and bring you home again. How would that be?"

Billy was silent for a minute and then replied in a very quiet voice, "I thuppothe tho." He often copied Sid's way of speaking when they were together, but this time he forgot and did it in front of Dad.

Dad nodded to Mummie as much as to say, "I told you so."

Billy quickly ran into the garden. He sat on the see-saw, from which he could see the lady next door. She seemed to be gone and suddenly Billy felt very lonely and frightened at the thought of going to school. "I can't go without Sheila and Sid," he thought, and the big tears ran down his face. He had lost his handkerchief and began to sniff aloud. Then he heard a voice close by.

"My dear child," said the lady next door, who had moved her place and was sitting under the rose tree in her invalid chair, "haven't you got your hanky?" Billy nearly fell off the wall with fright, because the voice was so near to him.

"Oh, I thought you weren't there," he said, "and I wanted you, and I haven't a hanky." He said it all in one breath and finished up with a long, loud sniff, which made the lady laugh.

"You seem to be in serious trouble, come and tell me about it." Billy slipped down and went to her. "First we must wipe your nose and eyes," she said, "and then we can begin."

She used her own handkerchief with a pretty lace edge. It smelt like roses. In a minute he had told her about having to go to school all by himself, "and I don't want to go. I'm afraid," he finished.

"Dear little man," said the lady softly. "This is your first battle, and like most of the other boys in

the world who are thinkers, the prospect frightens you. But being brave does not mean that you are never frightened. You will be brave, I know, because you are a dear, good and valiant little soldier."

Billy didn't quite understand what she meant, but somehow he felt comforted. When Dad took him to school the following week, he thought of the lady next door and of Sid and little Sheila, and he whispered to himself, "I'm going to be brave." And that's how Billy began his new adventure of school life.

Now when Billy has gone to school poor Sid doesn't know what to do with himself. So he plays with

some neighbor's children and waits until his real pal, Billy, comes home from school. He stands at the gate of the school eagerly listening for the clatter of feet in the school yard and waiting for Billy's face to appear at the gate. When the moment arrives they romp home together and Sid says, "I'm the pleased that you don't have to go to thkool in the afternoonth, Billy. We can go down to the thea thore after dinner."

Perhaps we shall hear more of Billy's adventures at school, but for the present we must wish him good-bye.

Salvation Army's Publication,  
"The Young Soldier"

## Lighters not Fighters

Edna Leonard

Many years ago, in a quaint little village in New England, there lived a man who was known as The Lamplighter. In those days the towns and villages were not lighted by electricity but by kerosene lamps, which were fastened on poles much like our electric lights, only lower.

Every evening the lamplighter took his torch and made the rounds in the village, filling the lamps with oil and lighting them, so that the people could see the way.

But one evening the lamplighter was very sick, and when evening came he began to worry about the lamps. On those days the had no telephones, so he called his son, John, and told him to go to the village mayor and tell him that he must hasten and get someone else to light the lamps, or the town would be in darkness.

"Why, father," said John, "I can light the lamps just as well as you can. I've seen you do it so many times; let me go and do it for you."

"I'm afraid you can't, my boy," said his father. "The ladder you must take to reach the lamps is heavy. The task is harder than you think."

"I'm sure I can, father," John insisted. So his father finally consented to let him try.

Soon John was hurrying to the first lamp post with his torch and ladder, feeling very happy because he was going to do his father's work. But no sooner had he started climbing the ladder when he heard a sneer nearby, 'Oh, we have a new lamplighter tonight! Bet he can't light the lamps.'

John looked down and saw a group of three boys standing near the lamp post, laughing and making fun of him. Poor John, he was like many other boys and girls today. He had an ugly temper which he had not asked the Lord Jesus to remove. So he jumped off the ladder, threw off his coat and pummeled one of the boys in the wet muddy street.

After beating his enemy in the

face until he promised not to laugh at him again, John scrambled to his feet, intending to go on his way lighting lamps. But behold, there was no torch nor ladder. While he was fighting the one boy, the other two had stolen his torch and ladder.

What was John to do? Nothing, but to go home and tell his father that he had not only failed to light the lamps, but that he had his torch and ladder taken away. How ashamed he was, and rightly so. His father had not sent him out to fight boys, but to light lamps.

That is also true in the lives of boys and girls today. Jesus wants them to shine for Him in Sunday school, church, public school and at home. But often when other boys and girls laugh at them they begin to fight instead of praying and shining, and Satan steals the love of Jesus from their hearts. God will fight our battles for us. We are to be Lighters, not Fighters.

—Selected



Here mother is getting her children ready to go to school. She is anxious to see them nice and tidy.

# ANTONIA

written by Jean A. Rees

(9th Installment)

"This is Patsy," said her mother. "Patsy is taking lessons in ballet dancing. Its quite a joy to watch her," she said. "And this is Paula," with equal pride. "Paula is a mannequin. Not full-time you know, but she does a certain amount of modelling for very special shows."

Tea was brought in, beautifully served on a trolley, and Mrs. Sefton knit her brows with a certain amount of annoyance.

"Has anyone seen Antonia?" she said. The twins looked vague.

"I did hear someone about upstairs," said one of them, "shall I give her a call?"

"No, she'll be down in a minute," said her mother in a tone of patient exasperation.

"Why that child can never be in time for meals I cannot think."

At that moment the door burst open and in came Antonia. I suppose I had expected a younger edition of her beautiful sisters, but this was not the case. Antonia, or Tony, as they all called her, was a little taller than the twins and was definitely suffering from an affliction known to teenagers as "puppy fat." She did her hair in that most unbecoming of all styles, a "ponytail."

Antonia came across the room knocking the trolley as she walked and spilling the milk. Her mother said:

"Do be careful, dear."

She shook hands with me rather awkwardly, while her mother looked at her with something approaching despair.

"Tony, my dear girl, why couldn't you have changed your frock?"

I could sympathize in a way with her mother. Whereas the twins were wearing simple but becoming afternoon frocks, Antonia was wearing an aged-looking skirt of a non-descript tweed and a twin-set. Now if there's one garment that's unbecoming to a girl suffering from puppy-fat, it is a twin-set that is slightly on the tight side. It seemed to reveal every curve, and the twin-set was also of a nondescript mud colour. I am keen on girls wearing pretty colours and if there is one colour above another that is designed to make a plain girl look plainer and a pretty girl look plain, it is cardigans and woollies of this peculiar shade between a beige and a grey.

After she had shaken hands with me Antonia sat down in an armchair with a terrific thud, while one twin remarked "two-ton Tessie" and the other one said she was rather like a baby elephant. Her

mother looked at her in continued exasperation and said:

"Tony, dear, is it necessary for you to slump into a chair like that?"

"She can't help it, Mother," said Patsy, "she has to steer her bulk into the chair somehow." At which the other twin laughed uproariously and Tony herself tried to smile.

I turned and looked at Tony and was surprised at what I saw, and I had a sudden insight into the problems of this lumpy girl. Fat people are always supposed to be good-natured. They've got to keep up the illusion that they don't mind about their size. But while Antonia was smiling bravely I could see there was a scared, hurt look in her eyes. And that made me look at her eyes, that I had not noticed before. And I was almost startled. They certainly were her best feature. They were a mixture of grey-green that sometimes seemed to turn a light brown colour. June Hamilton would be able to tell me exactly what the shade was in her paint box. They were fringed by long curling lashes and the rather wistful hurt expression in them seemed to enhance their beauty.

"In a few years' time," I told the twins, "you'll have to look to your laurels. When Antonia loses her puppy-fat she will be putting you all in the shade. If you two girls live to be a hundred, you'll never have eyes like Antonia." I turned to her mother and asked, "Where does she get her wonderful eyes from?"

"Wonderful eyes?" They said in surprise, "has Tony got wonderful eyes?"

"Well, look at them," I said, and as I turned round to look at Antonia she was looking at me rather like a spaniel who has been unexpectedly let out of a trap. They were simply looking at their sister, rather startled.

"I don't think they are anything quite so wonderful," said Patsy.

"Don't you?" I said. "They are most unusual and distinguished. Antonia is very fortunate," I said.

The conversation continued and I could not help realizing that when Mrs. Sefton spoke to either of the twins she had one voice and an entirely different one when she addressed Antonia. Of course this girl must have been a tremendous disappointment from the day of her birth. She had been expecting a boy and for some reason women seem to love having sons. I suppose it fills them with pride to think they have produced a man-child. But not only was Antonia a girl, but she was a very plain little girl, and she

had grown up into a thoroughly lumpy teenager. I discovered to my surprise that she was just twenty. I rather suspected most of her trouble was, that owing to a lack of sense of security very usual in adolescence, she was given to over-eating and probably over-indulged in devouring sweets and candies in her bedroom. She was certainly making an excellent tea now, while the twins, in an anxiety to keep their figures, were only pecking at a piece of brown bread. The twins lost no opportunity of twitting their younger sister about her appetite, calling her the "ever open door" and assuring her she should stoke up because she had a big frame to fill, at which Antonia just laughed good-naturedly.

I asked the twins about their jobs and they told me all about them. Then I asked what Antonia was doing.

"Not ballet dancing," said Patsy, laughing, and her twin responded by saying:

"Imagine a baby elephant getting up on her points!"

Mrs. Sefton looked pained.

"One doesn't really know what to do with Antonia," she said. "One would have hoped that not having, well, the gifts that the other girls had, she could have been good at lessons, but she seems unable to give her mind to anything."

Antonia laughed nervously.

"At the moment she is taking a course in shorthand and typing, till we find something that she can do."

"The child doesn't seem really interested in anything," said her mother, exasperated. "The girls play tennis and enjoy sport, but apart from roving round the country by herself, Tony seemed to have no hobbies."

"Except, of course, Religion, Mother, don't forget that," said Patsy. "Religion's Tony's hobby."

"It is not," said Tony angrily, flushing to the roots of her hair. "It's nothing of the sort."

"Now, Tony," said the other twin, "you know perfectly well that since Nanny Hopkins was here you always are secretly reading your Bible. Only a few nights ago I caught you kneeling down by your bed to say your prayers." At this Mrs. Sefton felt the girls were going too far and said:

"So, of course, she should. Every girl should say her prayers."

"I bet it's a long time since you did, Mother," said Paula rather pertly.

"That will do, Paula," said her mother.

"I think it's a splendid thing if Tony reads her Bible," I said. "After all, why shouldn't she? Only really ignorant girls know nothing about the Bible." The twins rather stared at me at this point.

"Oh, don't tell us that you're religious. I can't imagine Jerry's wife being religious."

"Cant' you?" I said. "Oh, Jerry and I are terribly religious." I couldn't resist it somehow.

"You're not," they all said, staring at once. And I saw a look of dawning hope come into Antonia's eyes.

"Well, of course it depends what you mean by religious," I said. "But we go to church on Sunday and Jerry and I are both Christians."

"Are you?" said the twins.

"Well, Jerry has certainly changed," said Mrs. Sefton, "when he came to visit us during the war, there was nothing like that about him." And then she looked rather awkward. "Oh yes, I remember you were engaged to him early in the war and then you lost sight of each other."

"Yes," I said, "we broke it off, but then a couple of years ago we saw eye to eye on the things that really matter and we got married."

"And so he turned religious," said one of the twins.

"Well, I suppose so, if you like to put it like that."

"Well, that should suit Tony. We had a nurse called Nanny Hopkins," said one of the twins, "and she was terribly religious. She was always telling us about hell fire and judgment and conversion and being saved and the Bible and all that. Of course we couldn't stand her, but young Tony there simply lapped it up."

"I did not," said Tony again, getting angry and blushing to the roots of her hair. "I did nothing of the sort. You've no right to say so."

And it seemed that Tony could take jokes about her size but this was something that really got under her skin. She got up at this point and said:

"You are always making fun of me about it. I'll do what I like, anyhow," and she flung out of the room, knocking over a small table as she went. Everyone sighed. Mrs. Sefton said to the twins:

"Really, girls, you must not tease Tony. It doesn't seem fair."

"We're not really teasing her, besides she should learn to take it," said the other twin. "She is religious, she can say what she likes. She's always reading those sort of books and it doesn't seem to make her very happy."

"It was rather a mistake having that nurse here," said Mrs. Sefton. "The woman was deeply religious and I didn't realize what line she was talking with the children. Of course, when I did, she had to go. She was telling them about hell and judgment and all those kind of things that one simply doesn't believe in nowadays, and, er, it made rather an impression on Tony at a very impressionable age."

"What is she going to do?" I asked.

"I really don't know," said her mother. "She is a problem. The child has no deportment and did you see the way she stands, sticking out her stomach? She seems to have no self-possession."

"Did you say she was learning to type?" I asked.

(To be continued)


**MCC**  
**News & Notes**

## The Berlin Crisis

By Peter J. Dyck

(Second in a series of two articles)

Berlin is not the cause of the tension between East and West. It is one of a number of evidences or expressions of that tension. In other words, if the volcano would not erupt in Berlin, it would likely erupt somewhere else. The pressure and the heat are on and the weakest spot feels it most.

The purpose of this article is to show that there are opinions and convictions in the West which differ from those commonly heard in the Western press, radio and television. The fact that they are in the minority does not in itself make them less relevant, and certainly not less trustworthy. But the fact that they are the opinions and convictions of Christians, many of them pacifists, ought to find us the more ready to listen—though that is also reason enough to suspect them in other circles.

Berlin has been a powder keg for sixteen years. Germany is still divided. Why is this? Before putting all the blame on one side, we need to remember the post-war history of Austria. In 1945 Austria was divided, like Germany, into four zones of occupation and Vienna, like Berlin, into four sectors. On May 15, 1955, the occupying powers including the Soviets, withdrew from Vienna and Austria, leaving the country to itself. It has been a neutral nation and a member of the United Nations ever since. Could this not have happened to Berlin and East Germany?

Some say it could have, if the Western Powers really wanted it, but they don't. To be sure, there is a lot of talk about the reunification of Germany, but is not France afraid of a strong united Germany? Would England welcome it? Two world wars with the same enemy are enough. The status quo is preferred. Are people who think thus informed? Do they know what they are talking about?

Others say the problem is not one of East-West tension alone, which finds expression in the Berlin crisis, but it is in a large measure a Germany problem as such, a problem which would find expression in one way or the other, even if Germany and Berlin were not divided and the Soviets were not on German soil. Speaking at a recent Prague Peace conference a German from West Germany lamented the fact that SPD (Social Democratic Party) had chosen for one of its major campaign slogans for the now past election that of doubling the living standard in one generation, and he went on to say, "If the Germans have nothing else to expect, nothing else to offer, then they are once again the defeated ones of the Hitler war, then they have once again forfeited the opportunity to make a positive contribution to the world."

Germans like to think of themselves as the "navel" of the world, this speaker went on to say, but it is high time to think soberly, less conceitedly, and quit imagining that the whole world turns around Germany. This "navel-thinking" must stop. Suggesting that instead

of thinking only of themselves, Germans ought to think about helping under-developed countries, he concluded: "I believe that we will be able to advance a bit if we learn to put ourselves into the background. But this is a new task, a task for which no normal German person has a vision."

At the same conference a minister from Poland, who had survived a German concentration camp, said that the people in the East are afraid of the Germans just as the Germans are afraid of Communism. But why should one fear the Germans, he asked, and without any visible evidences of hatred or bitterness he supplied the answer himself in the one word "Mythus." He thought he understood Germans somewhat better after he had read Rosenberg's book, "Mythus des Zwanzigsten Jahrhundert" (The Myth of the Twentieth Century). He thought he understood why it was possible for one person to inflict inhuman suffering upon another. The answer he found in "Mythus."

He said, "We in the East are afraid, too. We are afraid, shall I say we live in fear, of the German soul. Please do not be offended if I say that we are afraid of the German soul. I am reminded of the words of Clemens who said, 'the Germans love death.' What he wanted to say, if I remember correctly, is that there is something in the German soul which leads man to his death. There are different descriptions of this. It is called heroism, courage, boldness, soldierliness, etc., but all these merely describe the outward and visible frame of that which is in the German soul and about which I am talking. Somehow death has an attraction for the German soul. There are different ways of picturing and describing this, but there is something to it. And that is why we live in fear of the German soul, in which these varying possibilities lie buried and which can suddenly emerge—we all know the consequences. It is a danger not only for the Germans; it is a danger for us all."

It was interesting that a number of subsequent speakers from Germany picked up the theme and, rather than deny it, verified and substantiated it.

Addressing herself to the question of what we Christians have to say to each other in regard to the German problem and the Berlin question (the two cannot be separated), a professor from West Germany, in a moving address, said, "The German question is a cardinal problem of the peace in Europe. This question can only be solved through the will for understanding and the will for reconciliation. And why is that so difficult. Why, in all frankness, are the politicians of the Federal Republic permitted to advocate rearmament, supported by so large a segment of the population of West Germany? It is not only because the people in our country are economically well off, better off than ever before. That is an important reason for supporting

such politics, but it is not the only one.

"The people of our country are afraid. They are afraid of an attack from the East, they are afraid of Communism. Until a few years ago one lived in the Federal Republic in continuous fear of an attack from the East. Today that is not the case so much anymore. We are still afraid of an attack, but even more afraid of the kind of peace that would result if one were made. The unsolved German problem is a decisive question for peace, the peace which the world needs, and there is no use 'beating about the bush.'

"We need to recognize, especially as Christians, the real danger of war. We Christians in the West need to say to ourselves, we have not warned against Hitler seriously and loud enough. That was contained in the Stuttgart confession of guilt drafted by the Evangelical Church. Perhaps—no, certainly, it is our duty today to tell our people that there is imminent danger of war as long as the German problem is not solved. It is certain that with the steady continuation of rearmament not safety but the danger of war is promoted. We Christians must testify to this fact.

"We also have to testify to the fact that it is an impossible situation that sixteen years after the war no peace has been negotiated in Europe. And I would like to say that we Germans unexpectedly attacked Prague in 1938 and 1939 and inflicted a terrible wrong upon this country. It was the prelude to World War II, which was not fought by Hitler alone. Millions marched and millions died for it. We dare not forget that. That is why it seems important to me that we Christians here must honestly confess and clasp the hand of our neighbors, Poland and Czechoslovakia, in peace and reconciliation.

"For us Germans the German problem is nothing else than—permit me to express it in Christian terms—the question of our willingness to repent. The German question is the question of our will to turn about. And we Christians must call our people to this repentance even if it is already very late, perhaps too late, as some think. But how can we do that?"

The IFOR (International Fellowship of Reconciliation) which has about 30,000 members in 23 countries, met in France August 9-14 and released a "Statement of Berlin Crisis," which is one attempt to do something about the deteriorating German problem before it is too late. Advocating negotiation between East and West, the IFOR pointed out in what direction such negotiations might possibly proceed. They suggest the following:

- 1) "Either the inclusion of all of Berlin in an internationally guaranteed and supervised free city, or the agreement to maintain the present sectors, East and West, under their present political and military authorities until the whole city can take its proper place in a neutralized confederation of German states;

- 2) The early recognition by the Western Powers of the German Democratic Republic and of the Oder-Neisse line as Germany's eastern frontier;

- 3) The simultaneous withdrawal of the German Federal Republic from NATO and the German Democratic Republic from the Warsaw Pact;

- 4) The disarmament of the two Germanies by phases, beginning with their joint renunciation of all nuclear and other weapons of mass destruction;

- 5) The opening of negotiations between the three Western allies,

the USSR, the Scandinavian governments, Poland, Czechoslovakia, Hungary and the two Germanies, with the aim of creating without delay a denuclearized belt in the center of Europe and, in the following phase, a completely demilitarized European heartland;

- 6) The preparation of a German Confederation through direct negotiations between the German Confederation and the Berlin authorities of the role of that city within the Confederation;

- 7) The establishment of a treaty of peace between the German Confederation and the states that were at war with the National Socialist Reich;

- 8) The commitment of all states engaged in the foregoing series of negotiations to work simultaneously for effective, world-wide disarmament, beginning with nuclear weapons and their testing."

Are the above expressions to be taken seriously? If not, there are still two alternatives—maintain the status quo, which is not a likely prospect and the long record of history is against the maintenance of the status quo, or meet head on in war, which will likely be an all-out nuclear war. Never before has there been greater need for peacemakers than in this crucial hour. If the storm clouds pass over once more and spare the human race, it will not be because of our merit, but the longsuffering of the Almighty Who holds the destiny of mankind in His hand. But if the storm clouds do not pass over—may God have mercy on us all.

### A Congolese Teacher

(Continued from page 5-4)

which he was graduated from the seventh grade.

His driving ambition was to go to high school. This was indeed a high, seemingly impossible aspiration. By faith he found a way to make the long journey to Kimpese to take the entrance exams, but he despaired to find that the required fee for the four-year course was \$400.00, and he had less than a dollar. The Baptist mission noted his devotion and sincerity during several weeks of anguish and searching and offered to pay his way if he would promise to teach in their schools after graduation. This he gladly did. After four years of studies, he entered the Moanza school system where he taught six years.

With the coming of independence, inter-tribal animosity began to make his position in a different tribe increasingly difficult. He considered this as the Lord's leading him back to his own more remote and less advanced tribe.

Today he is directing the schools of the Panzi area. His capable guiding of the classes is exceptional. His dedicated, consistent life is a witness to fellow teachers among whom there are strong tendencies toward pride, arrogance and materialism. The capable, unselfish service of Matsitsa Charles is of tremendous encouragement to Congolese church leaders and to the missionaries who have the privilege of working with him from time to time.

Orville Wiebe

**Student Evening**

(Continued from page 1-4)

Saskatchewan, sang a solo, "Toil On," accompanied on the piano by his wife.

Harold Martens, Hepburn Bible Institute, emphasized in his testimony that the fear of God is the beginning of wisdom and that prayer brings us closer to God, even in sports.

Jessie Wall, Hepburn Bible Institute, first year, in her work with children in the Hobby Club had realized her need for more Bible knowledge and decided to go to Bible school.

Alvina Thiessen, M. B. Bible College, Winnipeg, second year, gave her testimony in the form of a trio. She was assisted by her sisters Ruth and Lottie and accompanied at the piano by her brother Elmer.

Mr. Menno Martens, representing the Saskatchewan Youth Committee, gave a brief report on the present projects of the young people of the M. B. churches in Canada.

Walter Regehr, M. B. Bible College, first year, in his testimony related how he had been concerned about the problem of making Christianity a practical factor in everyday life.

Walter Penner, M. B. Bible College, third year, based his message, "Preparation for Service," on II Tim. 2:15. In a well-planned way the speaker gave us the reasons for thoroughly preparing for service, the methods and the results of a good preparation.

A trio, "Footprints of Jesus," led by Sylvia Schroeder, Hepburn Bible Institute, first year, concluded the program.

One of the participants of the program solicited the prayers for this group of students. The wishes of the parents, friends, as well as the home church as a whole go with you in your preparation for service. May you be ambassadors for Christ!

J. I. Regehr

**ON THE HORIZON**

**October 11.** — Registration Day at Bethany Bible Institute, Hepburn, Sask.

**October 15.** — Formal opening exercises of the M. B. Bible College, Winnipeg.

**October 15.** — The formal opening program of the Canadian Mennonite Bible College, Winnipeg.

**October 25-26.** — Conference of Mennonites in Saskatchewan to be held in the Herbert Mennonite church.

**October 29.** — Dedication service

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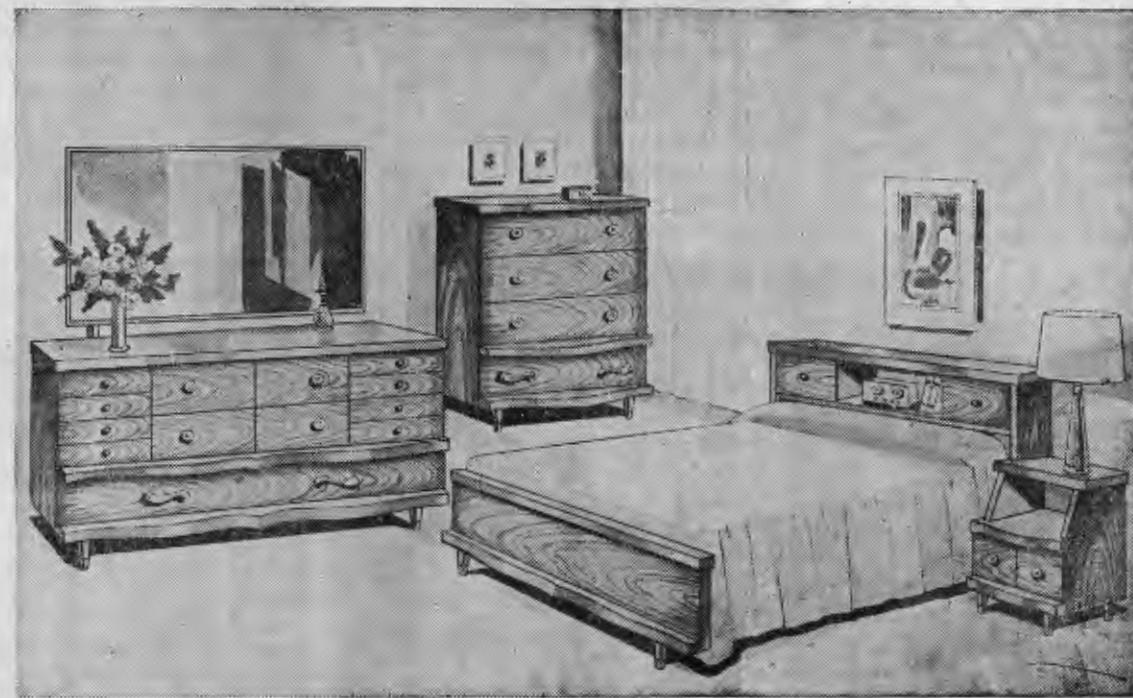
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## House Calls in Paraguay

(Continued from page 1)

good highway connections between Paraguay and Brazil. The next 100 kilometers were along a dirt and sand "improved" ox-cart trail, which is, however, usually quite serviceable for trucks and jeeps.

To make the most of our time we were up long before dawn, packing medicines, milk powder (donated by Canadian Mennonites) and blankets (donated by American Mennonites) for distribution to patients, as well as food, ponchos and bed-rolls for ourselves. By 5 a.m. we were rolling along in our 4-wheel-drive jeep. To our amazement and rejoicing we found that the highway from Coronel Oviedo to Caaguazu, a stretch of about 50 kilometers, was completely paved thanks to the "Yanquis," and this helped to reduce our travelling time considerably. Continuing past Caaguazu, near the Mennonite Colonies of Bergthal and Sommerfeld, we headed north to our destination, Yhu.

On the way we stopped to visit several leprosy patients, and discovered that the wife of one patient had also developed a spot on her skin due to leprosy, but it was luckily of the non-contagious, non-advancing type. She will receive treatment for several years and will most likely never develop any other evidence of the disease. Her husband is at present receiving treatment at Kilometer 81 because of infection in his feet and is severely crippled in both hands and feet due to leprosy. As we continued on our way a flock of rhea (distant cousins of the ostrich) crossed our path and wandered into the low bush and palm trees which cover most of the countryside here. A frantic dive for the movie camera, which was hidden somewhere in the middle of a pile of blankets and medicine, proved too slow to record an images of these 3 to 4 feet high birds for posterity. They are quite com-



**Picture on the left:** Leprosy patient and his wife in front of their home. This strong healthy-looking man was formerly severely incapacitated by his disease but due to treatment he is now able to work.  
**On the right:** An old crippled leprosy patient in front of his home. Both hands and feet are badly deformed.

mon in some parts of Paraguay, and their soft gray feathers are used for making dusters.

At about noon, we arrived at our destination, Yhu. That is one of the older settlements in east Paraguay, having been founded in the 18th century with the help of the Jesuit

the Jesuits were expelled in 1767. Our patients in this area are unfortunately rather widely separated, which necessitates driving over many terrible roads and trails with such obstacles as streams, gullies, and hidden stumps and rocks. Forgetting the hazards to the oil pan and differentials, the countryside is particularly beautiful at this time of the year. The hills are covered with stately lapacho trees with huge crowns of red and pink flowers in full bloom. Profusely coloured parrots of several varieties fly by screaming and occasionally a grotesque long-billed toucan glides by in search of a meal.

For the night, we found fairly comfortable board and bed at the local hotel, which is actually a bar. The meal consisted of hot rice and meat strongly spiced with anise, cold fried cornmeal biscuit plus all the manioc we could eat. The bed was a wooden frame with a spring made of strips of tightly-stretched rawhide, covered with a very thin mattress. Luckily we were very tired by the time we got to bed and

didn't notice the large gaps between the strips of rawhide until early morning.

The next day we left at daybreak to continue our house calls. During our examinations we found two (Continued on page 12)



**Dr. Klassen on horseback**

fathers. In the centre of the little isolated town is a huge church built by the Jesuits, now badly in need of repair. Inside are many old statues and relics of almost forgotten splendor, which left Paraguay when



**Picture on the left:** Two leprosy patients sitting in the house of the man on the right. This little one-room, well-ventilated hut is the home of this man and wife and 8 children. It is so low that one can not stand up in it. The man's legs are crippled because of leprosy, and his family exists on a semi-starvation diet.  
**On the right:** A family visited on the trip described in the article. A gift of milk powder and a blanket were most gratefully received. In addition we were able to treat the children for worm infestation and give them medicines to overcome their anemia. The father deeply appreciated the news that his whole family was healthy.

## A Believer's Conflicts

(Continued from page 2-4)

we obeyed Him unconditionally and unquestioningly. We thought the Holy Spirit was a hard taskmaster and therefore we held our distance from Him. But how costly it has been for many who have tried to conquer the lion in their own strength. Christians today, as never before, need an old-fashioned visitation of the Holy Spirit. Are you willing to earnestly seek the face of God for a Spirit-filled revival in your own heart? Make your covenant with God, make known your need and desire to Him, beseech and wrestle for the blessing as Jacob did. Do not let go, until the Spirit of God Himself floods your heart and soul! Then you, too, will live the victorious, overcoming life.

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

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# EDUCATION

## SCHOOLS and COLLEGES

### Mennonite Brethren Bible College News Release

#### Board Agrees to Sell McIntosh Hall

The College Board in session at Coaldale agreed to sell the men's residence on McIntosh Ave. The hall failed to meet the city's requirements for student residences and the repairs required to make it fit for occupancy do not warrant retaining the building. Almost a landmark in College history, the residence has served the men students of the College since 1950.

The Board agreed to transfer the assets of McIntosh Hall to a newly-acquired residence on Talbot St. A former high school dormitory has been acquired to replace the condemned residence. With minor alterations this new residence should house 20 girls and a couple. The high school no longer needed the residence since many of its country students prefer to live in private homes.

The negotiations of the sale of McIntosh Hall will take place this year. It is hoped that the city will allow temporary occupancy for the coming school term.

#### Redekopp to Teach Course at College

By special permission of the Elmwood Church, the Rev. I. W. Redekopp will teach one course at the College in the field of Christian Education. A former instructor at the College, Mr. Redekopp has served the North Kildonan Mennonite Brethren Church as pastor and is in his 8th year as pastor of the Elmwood M. B. Church. He has been active in Christian Education on the Canadian Conference level, presently serving as Executive Secretary to the Committee of Christian Education.

Mr. Redekopp is a graduate of Tabor College and received his Master's degree from Kansas State Teachers College in Emporia. He was recently graduated from United College in Winnipeg with the B.D. degree.

Known for his stimulating approach to class discussions, Mr. Redekopp will bring to the campus a unique contribution. His classes are always related to current problems and are spiced with wit and humor.

#### College Campus

#### Improvements Completed

Several important campus improvements have been made this summer. The city engineers suggested several changes in line with better precautions against fire. These have been made in the various dormitories and the library-music building. Mr. Konrad, Superintendent of Buildings and Grounds, has renovated the faculty offices. The general office in the

administration building received a new coat of paint as did also the kitchen and dining hall.

One major change completed this summer was the installation of a gas heating system in the administration building. The coal system was found inadequate, requiring costly repairs. The new system promises to be more efficient and less costly to operate.

#### Faculty Meets for Pre-Registration Discussions

A special meeting of the faculty was held on September 22 and 23. New enrollment procedures necessitated by the affiliation with Waterloo University were discussed by Dean F. C. Peters. He also spoke on the expansion of the theological curriculum. "We need to find that wholesome balance between the academic and the inspirational. We must help fill the head with essential data and warm the heart for sacrificial action. If we fail in the latter, we will train intellectually proficient people who are unable to lead spiritually." Mr. J. J. Toews discussed the Christian service program, pointing out the specific objectives which underly the program. Counselling and Supervision were discussed by the Dean of Students, Mr. Henry R. Baerg.

The devotional message was given by President Toews. He spoke on "Positive Leadership in a Time of Crisis." Our youth as well as our churches face grave decisions and it is always in the program of God that leadership point the way to new and adequate solutions in the best interest of the kingdom of God.

#### 72 Students at North Kildonan

**Winnipeg, Man.** — The Mennonite Educational Institute in North Kildonan began the school term with 72 students, just two less than last year.

Members of the staff are: F. J. Neufeld, principal; Karl Fast, Mrs. Irene Penner, and Victor Reimer. Mr. Reimer is a new member of the faculty, coming to the school from Saskatoon, Sask.

The opening program of the school was held in the North Kildonan Mennonite church on September 24.

#### MCI Opens with 170 Students

**Gretna, Man.** — The Mennonite Collegiate Institute opened its door to 170 students just recently. Seven teachers have been engaged for the coming term. They are: Rev. P. J. Schaefer, principal; C. P. Zacharias, H. G. Ens, Gerhard Ens, John Friesen, Jake Letkeman and Werner Ens.

In welcoming the students, Rev. P. J. Schaefer spoke briefly on the theme, "Quo Vadis" (Wither Goest Thou?). He outlined the aims and functions of the MCI, pointing out that although a private school offers its students more, it also demands more. He urged the students to "commit their ways unto the Lord," according to Psalm 37:5.

Werner Ens, who had joined the staff only recently, spoke briefly and stressed the fact that "an athlete is not crowned unless he competes according to the rules."

Rev. Jake Letkeman, another teacher at the school, urged students to serve God and not themselves. "Self is a slave-driver," he said, "who is never satisfied and only leads to destruction."

A. J. Thiessen welcomed students and staff and closed the assembly.

The afternoon was devoted to registration, book sales and orientation.

#### Groundbreaking in Fresno

**Fresno, Calif.** — A groundbreaking service for the new seminary-college library building will be a feature of Christian Education Day at Pacific College and Mennonite Brethren Biblical Seminary on Sunday, October 1, at 2:30 p.m., on the seminary campus in Fresno.

The library building is made possible through the generosity of Mr. and Mrs. Cornelius Hiebert of Los Angeles and Rev. and Mrs. J. H. Lohrenz of Fresno. Rev. Lohrenz will bring the main address at the groundbreaking service. Both Rev. Lohrenz and Mr. Hiebert will participate in the groundbreaking.

#### Progress of Conrad Grebel College

By Dorothy Swartzentruber

**Waterloo, Ont.** — Another milestone in the development of church colleges on the University of Waterloo campus was reached on Thursday, August 31.

Conrad Grebel (Mennonite) College, along with three other church colleges, St. Paul's United College, St. Jerome's College, and Renison College of the Anglican Church, signed residential land agreements jointly with the University.

The development of Conrad Grebel College also includes academic affiliation with the University and a chaplaincy program for Mennonite students at other universities in southern Ontario.

From its present embryonic form, the growth of the college will proceed simultaneously in the procuring of faculty and staff for the academic and chaplaincy programs as well as for the planning of buildings and facilities.

#### Addition for Clarification

There are two universities at Waterloo. One is the Waterloo Lutheran University, formerly Waterloo Lutheran College, which has an enrolment of around 500. It is this school with which the lib-

eral arts division of Mennonite Brethren Bible College is affiliated.

Then there is the rapidly growing University of Waterloo, on which campus the Ontario Mennonites, through co-operative action, propose to build the Conrad Grebel College, providing residential and counselling services and in time also Mennonite lecturers at the university.

#### Record Teaching Staff in Manitoba

A record 8,000 school teachers went to work in Manitoba as schools across the province opened for another term. This is almost 350 more than the number of teachers employed during 1960.

Education Minister Stewart McLean said the number of permit teachers has been sharply reduced and the number with university degrees is higher than ever before.

Only about 25 permit teachers are working in elementary schools this year—a 50 per cent reduction from last term. The number in secondary schools dropped to 40, a reduction of 22. All permit teachers in secondary schools have at least third year university education.

Close to 2,500 teachers improved their academic standing at summer school this year, Mr. McLean said. This, the minister said, reflected the grant incentive in the school division salary schedules.

The increase in teachers will be needed to meet the demand created by higher enrolments and the fact that more students are spending more time in high school.

The enrolment this year is estimated at 193,500, an increase of more than 9,000 over last year.

#### Why Students Quit School

**Halifax** — A national research program into why students drop out of school was proposed at the annual meeting of the Canadian Association of School Superintendents and Inspectors.

Originating with the Alberta Inspector's Association, the study would be conducted on a national basis and involve 500 pairs of students—one a drop-out and the other a student who continued with his studies.

Plans call for the results to be published in 1964. Whether the project gets off the ground or not depends on finances. A report to the meeting by Dr. P. F. Bargen, superintendent of public schools at Jasper Place, Alta., estimated the cost of the two-year program at \$60,000. The association decided to approach governments and industry for financial support.

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Left to right: Dr. Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association (CFMA) and member of the Board of American Lepra Mission, Mrs. Taylor, Mrs. Klassen and Dr. A. C. Klassen. The Taylors visited the Lepra Mission Kilometer 81.

### House Calls in Paraguay

(Continued from page 10-4)

more new leprosy patients among the family members of known patients, but again these were of the non-contagious type, for which we are very thankful. At most homes we were able to leave gifts of milk powder and blankets as well as the necessary medicines. In addition, we also leave some simple tracts or Bible portions with the patients and hope that the written word will speak to them. Generally

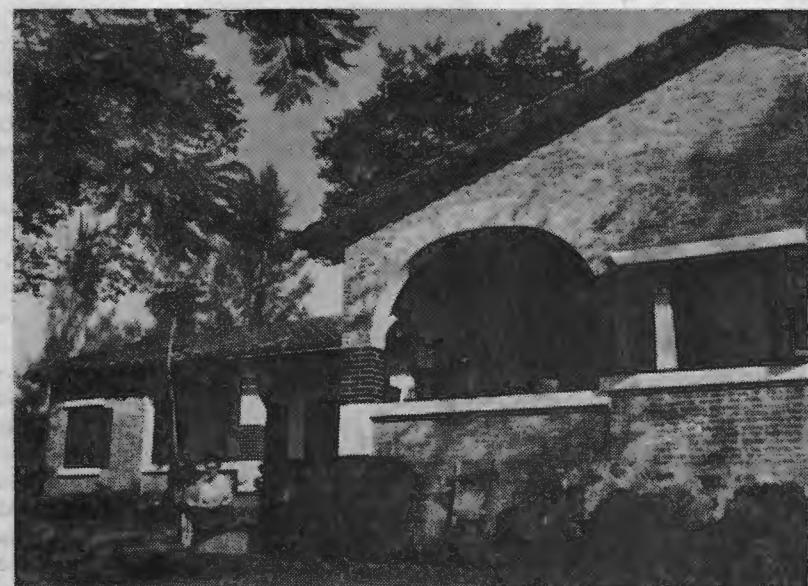
speaking, our leprosy patients are poorer than their neighbors, and the milk and blankets fill a very great need.

In the afternoon we tried to procure horses to visit a patient who lives about 15 kilometers away. All the local cowboys seemed to be using their steeds that afternoon, so we decided to set out by jeep and hope for the best. However, after driving for about 15 minutes and building roads and bridges for half an hour, we decided to continue on foot. Luckily we met a good-hearted

Paraguayan with two horses, who helped us continue on our way in relative comfort. When we returned late that night, our hostess again served us a good hot meal—soup, fried eggs and tortillas. The next morning we had better luck in obtaining horses and we set out at daybreak to visit our last two patients. It was a lovely day for riding—cool and clear, good fast horses, and interesting countryside. The ants in this part of the country are particularly active and the fields are dotted with their tall cone-shaped mounds. The local residents have put them to good use and most households use an ant-hill as their outdoor oven. We stopped to talk to the owner of a syrup factory. He was busy pressing sugar cane with a home-made wooden "one horsepower" press, powered by his horse going in circles. To quench our thirst, he offered us a drink of fresh "mosto" or sugar cane juice. The juice is boiled over a fire in huge open kettles to make thick molasses, much of which is used to make

a cheap brand of brandy. Our two patients were very happy to see us, especially one who is very poor and can hardly care for his large family. We promised him one of our own blankets if he would come and pick it up at the hotel, which he gladly promised to do. Our mission completed, we set out for home and arrived back at Kilometer 81 late that night.

What did we accomplish in these three days? We visited, examined and treated 26 patients, examined 31 family contacts of patients, and discovered and started treatment on 5 new cases of leprosy. Looking at the statistics, we seemed to have accomplished very little, considering the time and effort expended. However, at the present time this is the only way we can reach and help these poor sufferers of leprosy. Although it means spending a great deal of time and effort on our part, this work has much more meaning in terms of health and well-being for these otherwise neglected people.



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### Bethany's Invitation

Come to Praise and Thank the Lord with Us at Bethany Bible Institute on Sunday, October 29.

2:00 p.m.: Dedication of our new Administration Building.

7:00 p.m.: Official School Opening.  
(Times stated are Mountain Standard Time)

Speaker: Rev. J. J. Toews, Winnipeg

Place: M. B. Auditorium, Hepburn

On behalf of the Bethany Bible Institute, Hepburn, Sask. C. Braun

### Invitation

The Mennonite Brethren Church of Coaldale, Alta., hereby extends

a cordial invitation to all friends and nearby churches to attend their Harvest and Mission Festival on October 15, 1961. Services will begin at 10:00 a.m. and 2:00 p.m. In the evening of the same Sunday, Dr. John R. Schmidt is expected to report on the work among lepers in Paraguay.

The Coaldale M. B. Church

### Future Subscribers

Mr. Arnold Baerg and Mrs. Baerg (nee Ann Willms) of Kitchener, Ont., are happy to announce the birth of a boy, Kerry James, who made his arrival on September 15, 1961.

### DUPLEX for Rent in Elmwood

at 144 and 146 McPhail Ave., beginning October 1. Two bedrooms on main floor and three rooms on second storey. Close to church, M. B. Collegiate Institute and College.

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