

the MESSENGER



Living, often in object poverty of both body and soul, are Canada's 185,000 Indians. We have as much or more of a moral obligation to these people as to any Indian in India, Mexico or South America. Without Christ, both go to a Christless eternity. But Christ died for them, too. Missionaries have gone forth to these people bearing the bread of life, the Gospel of saving grace, and not without effect. Pray for them as they labour, oft in the face of hardship and privation.

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EDITORIAL



"And the barrel of meal wasted not, neither did the cruse of oil fail according to the word of the Lord by Elijah." I Kings 17:16.

TEN YEARS

We think of these words as we think of the development of missions in the E.M. Conference within the last ten years. Again and again when the call came the churches responded and gave their money and young people to fill the gap. And the Lord has seen to it that the increase and the resources have not failed.

To give or not to give. To share or not to share. These must have been the thoughts that raced through the mind of the widow of Zarepheth when the prophet Elijah came to her with his strange request. But, in faith, she did as the prophet told her. And true to his word the barrel of meal wasted not neither did the cruse of oil fail.

Thus it will always be. God will remain no man's debtor. He is true to His word. If we will give He will open to us of the storehouse of heaven, and pour out a blessing that there shall not be room enough to receive it. (Mal. 3:10)

The E.M.C. Board of Missions dates back to 1953. Not that there was no missionary activity till then, but until then each church had its own program, and still has as far as local effort goes.

As we briefly survey what has been accomplished in these ten short years we cannot but in all humbleness thank the Lord who has worked in the hearts of the E.M.C. brotherhood to make this possible.

The burden that was placed on the five brethren constituting the first Mission Board in 1953 must have seemed, to say the least, monumental. That they had the right vision was soon evident when the first couple was sent out, the Ben Eidses to Africa.

From these first missionaries the force grew so that by 1957 the number totalled 19 requiring a budget of \$13,000.00. Faith was still evident when this number increased to 34 workers and total receipts of \$56,000.00 by 1959. The 1961 records show that missionary receipts had again climbed considerably, in fact by some 20% or to a total of \$72,000.00

Not daunted nor discouraged the Mission board continued to look to God in faith and continued to send out workers. The result: The end of the current fiscal year showed an increase in missionary giving of over 40% from two years ago! A grand total of \$124,000.00. The number of missionaries had climbed to 70, more than double that of four years ago. Certainly here is cause for praise!

To the brethren in the Mission Board wrestling with problems and oft almost insurmountable difficulties this must certainly come as a seal of approval upon their work. Shall we more than ever continue to uphold them before the throne of grace, as new problems and new needs arise. They stand in need of our intercession.

The question that no doubt now comes to us is, "Can we do more than we are doing at the present time?" If the missionary conference just over is any indication we must answer with an emphatic, Yes. "The peak has not yet been reached." and "We could do more" was heard from two of the leaders. Here is a vision that God certainly will honour.

And as long as we are giving of our wealth and our young people I believe we also have the promise of God that the barrel of meal will not waste and the cruse of oil will not fail. God will continue to multiply our resources. God is faithful. He has promised.

* * *

SAENGERFEST

Song festivals or "Saengerfest" is something that is comparatively new in the E.M. Conference. The large crowd that turned out for Sunday's "Saengerfest" though testifies to the fact that it is a testimony that is being very well received and for that reason bears cultivating.

If any part more than another should be emphasized in Sunday's program I suppose it would be the trio of German selections by the mass choir. Hymns remembered from childhood yet rendered in such a way that made them vibrant and alive and timely.

We would encourage those who have laboured for and are making possible these annual occasions. Remembering all the time though that they must not be an end in themselves, but only a means to an end, as was so aptly pointed out in the message of the afternoon.

* * *

DOORS OF OPPORTUNITY IN SPAIN

For years Spain has virtually been closed to the Gospel—evangelism has been at a standstill because of Government regulations and persecution. Now the Government of Spain has approved the distribution and sale of 10 evangelical books. We understand that nothing like this has ever been known in Spain.

The Messenger

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To the INDIAN

By Edwin and Anne Heale

Labouring amongst the Indians of our far flung North are a band of consecrated missionaries holding forth the Word of Life. Often handicapped by lack of modern conveniences, they nevertheless perform an admirable job. Among these are the Edwin Heals working under the Northern Canada Evangelical Mission at Stony Rapids, Sask.

STONY RAPIDS

Where is Stony Rapids? If you look on your map you will find Lake Athabaska just inside Sask. near the North West Territory. We are on the east end of this lake. Stony Rapids can be reached by plane from Prince Albert, a little over four hundred air miles. Freight comes in by water on Lake Athabaska.

Stony Rapids itself is only a small settlement. It consists of a public school, hospital, Indian Agency, R.C. M.P.; H.B. Co.; R.C. Mission and our little house, plus a few other families.

There is a small Indian Settlement two miles from here, though the majority of our Indians live at Black Lake sixteen miles from here. We travel this road by truck in summer. We used to travel by dog-team in winter but now we have a Ski-doo.

The road is so rough and bumpy that it takes about an hour and a half to get there with the truck in summer.

Our natives live mostly in small one room shacks or in tents. They do not possess much of this world's goods.

In fall they pack up what little they have and go north to their trap lines. In spite of the hardships involved, they eagerly look forward to this move. This, of course, keeps children away from school. For this reason most of them read little or nothing at all.

Witnessing With Tape Recorders

Most of our Gospel work is done by tape recorder. We have short messages, that some of the other workers have made, Bible stories and singing in their Chipewyan language. Many come to hear these tapes and listen very attentively.

We rejoice knowing that they hear the Word of God in their own language.

Since these Indians are all Roman Catholic and have never had access to the Bible nor have heard the Gospel before, its all uphill going. We have lived with them now for nearly

fifteen years and sowed the seed where possible. Even though no decisions have been made we feel that much is being accomplished. Many barriers have been broken. Where people used to be hostile and indifferent they are friendly now, and open to the gospel.

When the Misison plane was here in spring with our evangelist for the Chipewyan, Mr. Elford, we had our house crowded every night with eager listeners.

Fon-du-lac

Our next nearest settlement is Fond-du-lac, which is fifty miles by

water west on Lake Athabaska. This is a stronghold of the R. C. Church and has no resident missionary.

We have been visiting this settlement through the years, by boat in summer or dog toboggan in winter. Now we have a Ski-doo instead of a dog-team. We are looking forward to reaching many of these outlying camps and settlements with the Gospel this winter. Pray that much may be accomplished for God's glory.

Uranium City

Uranium City which is a little over one hundred air miles from here has no resident missionary now for our Chip. people. There is a gospel church working amongst the English speaking people. There have been missionaries working amongst the Chips. too, but at present there is no one.

We have visited these before and trust to visit them again this winter. In our last visit to Uranium and Fond-du-lac we found the Indians very friendly,—no doubt there is a hunger for the truth.

(Cont'd on page 7)



Top left: Edwin and Anne Heale with children, Ginny, Grace, Peter and Albert.

Top right: Listening to Gospel recordings.

Bottom: A load of whitefish for dog feed. These fish are put on a stage as there is no fishing during freeze-up. In the winter they fish through a hole in the ice.

Who Can Stop the Trends

By Evangelist George Smith

Watch out for trends! Backsliding is a process; compromise in its most devastating form is progressive; great apostasies start high and end low. History has proved this.

A trend is defined as "an inclination in a certain direction." Such an inclination always precedes a radical departure from any principle. Holiness does not fall into the ditch suddenly. None of our young people's groups is immune to the devil's subtle beckonings. He hopes to persuade them to accept the tendencies that are causing twentieth-century Christianity to side-step the reproach of the Cross while trying to retain its benefits.

But we dare not evade the words to the Hebrews: "Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:13, 14). This creeping paralysis of convenient Christianity can be detected by certain basic trends. To mention three, there are the trends toward **style**, toward **superficiality**, toward **survival**.

Style

Paul's and Peter's exhortation to modesty, sobriety, and simplicity in Christian attire and appearance seem to have been written for a different generation of Christians. We must else plead guilty to having traded off our identity as "pilgrims and strangers on the earth" for the more convenient status of fellow travellers with Hollywood. We imitate Hollywood's looks while shunning its lusts.

Let us face the music. Not so long ago our saved young people had real convictions about the latest fads and fashions jewelled decorations, pencilled eye-brows, and artificial-looking lips. But the trend is on to accept the invasion of "style" as a necessary part of this present age. It has become simply a "matter of conscience" (with not too much of even that), and anyone who dares hold to the line and cry out against it is branded as legalistic or old-fashioned.

Going is the pilgrim spirit, passing is the "simplicity that is in Christ" vanishing is that wholesome quality

which makes Christianity distinct from our midst. Argue for the need of "adjustments" to the times in order to "win people to something attractive" if you will, but where is the daring repudiation of carnal fashion, which denial characterized us even as recently as ten years ago?

The trend is definitely on and only men and women of conviction and consecration will stem the tide that is leading us into world-conformity and "stylish" Christianity.

Superficiality

Another earthward trend of today is that state of quality of being shallow, of taking depth. It is simply the tendency that is coming upon the Church to substitute the word fun for the word joy in describing the basic emotional quality of Christianity.

There is a vast difference, however between the two. When Jesus said, "These things have I spoken unto you . . . that your joy might be full," He referred to the hazards and the heroics of the Christ-life. Paul had not in mind the trifles of mere "fun" when he said, "I take pleasure in infirmities, in reproaches in necessities, in persecutions, in distresses for Christ's sake."

He whose joy and pleasure is made of this kind of stuff is a hard fellow to locate these days. In order to win people to something which "satisfies," we are obliged to insist that the only experiential difference between Christianity and the rest of the world is that it is just a cleaner way to have a good time. But the challenge is gone because we are afraid people will not accept the rugged element in the Gospel.

Hence, today's youth are being lost won over to the stringencies of Communism and the persecutions which accompany the fanatical street-corner allegiance to Russellism. Even the diets and routines of the athletic training table present a greater incentive to "dig in." "Here have we no continuing city, but we seek one to come." The proclivities of present-day fundamentalism are sweeping us toward superficial sanctity and clowning.

Mere Survival

Young men, what are your objectives in life? To have a good job, a home, a substantial income, opportunities for advancement in a secular world, a late-model car, a television set and all the little gadgets and conveniences of (1693)? Young woman, where are the "keepers at home" which God spoke to Paul about? You will find them in stores and offices, each earning money supplement her husband's income, many of them with absolutely no higher motive than, "Well we can buy all the nicer 'things' this way."

Such is the scheme of life today. Is it yours? How, then, do you differ from any unregenerate worldling in things eternal? If these are your accomplishments, you have settled for a discount. "If any man will come after Me, let him deny himself." Millions perish; they need your money and your time and your prayers.

"Young men shall see visions," cried the prophet. Where are these young men—and young women? There is a shortage, a tragic lack of missionaries, evangelists, gospel preachers, children's workers and pioneers. We are not insisting that every saved young person is called to duty in the pulpit or on the mission field but many are missing who should be there! The very fact that Communism has won half the world in less than half a century while the Church has only a relative handful of converts is indicative of the fact that, among other things, our youth are keeping themselves out of hearing range of the Holy Ghost, while millions perish. The fields are white to harvest, the labourers are few.

"But I don't feel called," is the popular defence. Ah, could it be in many such cases that our talented, healthy energetic young folk have gotten their spiritual ears closed to the voice of God by the insatiable quest of survival in a materialistic world? Are their ears so close to earth they cannot receive heavenly language? Are their eyes so blinded by the props on the stage of life that they cannot see spiritual death hovering over the human race, like a vulture over a dying beast? Everywhere are Christian young people: in offices, in sales jobs, in insurance, behind counters—yes, but about anywhere people pursue plenty.

(Cont'd. on page 7)

TRUTH FOR YOUTH

ANNUAL CHOIR PROGRAM HELD IN STEINBACH

The annual E.M.C. Saengerfest convened in the Steinbach E.M. church this year. Although beset by problems and difficulties, perseverance won out in the end. One of the major problems was the departure of the director, Henry Hiebert, to missionary probation school at Kansas City.

A substitute director was found in the person of George Wiebe of the Canadian Mennonite Bible College in Winnipeg. He very ably carried on in the last seven rehearsals continuing for an unprecedented two and a half hours at the final practise on the Saturday preceding the presentation.

Besides the mass choir consisting of some 100 voices the following choirs

were represented: Morris, Blumenort, and Prairie Rose. Other local churches were represented in the form of smaller groups as quartette, trio, etc.

The mass choir sang some seven different pieces. These were classed as Psalms, Hymns and Spiritual songs. There were songs in both the English and German language. The last two numbers, "Worthy is the Lamb" and the "Hallelujah Chorus" were sung after the message.

The message of the afternoon was given by C. B. Loewen, missionary on furlough from Mexico. His topic was MUSIC.

Chairman of the afternoon was Ben B. Dueck, a Steinbach teacher, himself an ardent choir enthusiast.

MISSIONARY QUALIFICATIONS

These Are the Missionaries We Need

Many decades ago Ann Judson of Burma wrote a letter to her mission board, laying down a list of qualifications that can hardly be improved upon today.

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men of sound, sterling talents, of decent accomplishments and of some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all and the servant of all; men who enjoy much closet religion—who live near God and who are willing to suffer all things for Christ's sake without being proud of it—THESE ARE THE MEN WE NEED."

* * *

The greatest unity among believers prevails where the most intensive soul-winning is the order. —R. J. Devine.

SEED THOUGHTS FOUND IN GALATIANS

By Don P. Shidler

PERSONAL, Chapter 1 and 2

Paul's burning indignation against the Galatian heresy and its propagandists appears in his salutation (vv. 1-5), where twice he declares the Gospel of his crucified Savior. His defense of his apostleship begins with the opening verses. We consider:

I. His Salvation and Call (1:1-5)

A. The source of it—God the Father (v. 1).

1. Out of the loving heart of God (1 Cor. 1:30).
2. Before the foundation of the world (1 Peter 1:20).
3. To the praise of the glory of His grace (Eph. 1:6).

B. The Plan of it—by our Lord Jesus Christ.

1. He gave Himself for us (1:4; 2:20).
2. To deliver us (1:4; 6:14).

The thought to deliver is to pluck out, (Amos 4:11,12) or to draw out (Jer. 38:13). The Gospel is a *rescue* line from this present evil world.

3. From this *evil world* (1:4).

The present evil world is not only willing to perish itself but is intent on corrupting others. It seeks to suck all men into its waters of destruction (1 John 2:15-17).

4. By the will of God (1:4; 2 Peter 1:9).

C. The Blessing of it.

1. Grace (1:3).

Grace defined: undeserved favor bestowed by a superior upon an inferior. In the Gospel it is love of God through Jesus Christ at work for man's redemption.

Grace abounds (Rom. 5:20,21; 2 Cor. 4:15).

Grace saves (Eph. 2:8).

Grace justifies (Romans 3:24).

Grace establishes (Heb. 13:9; Titus 2:11-14).

Grace sustains (2 Cor. 12:9; 1 Peter 5:10; 2 Peter 3:18).

Grace gives (2 Cor. 9:7,8).

Grace reigns (Rom. 5:21; 1 Peter 2:9).

2. Peace.

Peace is heaven-sent satisfaction. Peace is the "River of Life" that flows deep and calm through every believing soul.

There is no peace for the unsaved (Isa. 48:22; 57:20,21).

Peace is prepared for all (Col. 1:20; Eph. 2:14,15).

Peace is available to all (Rom. 5:1; Eph. 2:13,14).

Peace left us by our Lord Jesus Christ (John 14:27).

D. The Purpose of it.

Paul identifies himself as an apostle. An apostle is "one sent." By virtue of our salvation all men are called to get the Gospel to the lost. In 2 Corinthians Paul makes this very plain.

Notes

We are confident (2 Cor. 5:6-8).

We labor (2 Cor. 5:9).

We must all appear before the judgement seat of Christ (2 Cor. 5:10).

The love of Christ constrains us (2 Cor. 5:14).

We are ambassadors (2 Cor. 5:20).

We are made righteous in Him (2 Cor. 5:21).

(To be Continued)

For Thanksgiving

Ellenore Lemon

School was dismissed for the day and Penny and her brother, Billy, met outside the schoolhouse to walk home together.

"You ought to see what our room looks like. Teacher had some of the high school boys bring a shock of corn, and they put it in a corner of the room. Some of the others brought pumpkins. We piled them around the shock. Then we gathered red and yellow leaves and decorated the room," said Penny excitedly.

"Were the pumpkins as big as the ones we raised in our garden?" questioned Billy.

"No, Billy, there couldn't be any bigger pumpkins than we raised this summer," answered Penny.

"In our room we drew and colored turkeys. Penny, I wish we could have turkey for Thanksgiving. Most all of the other children are having turkey. I've never tasted one," said Billy.

"I wish we could, too, but I don't suppose Mother will have enough money to buy one. Oh, look, Billy there's old Mr. Richman waiting for somebody. Don't you feel sorry for him? He's got a lot of money, but no family. He lives on the hill in that big house with just a servant. They say he just stays to himself most of the time. He really doesn't look happy. He looks so cranky. Folks say he is mean."

"Poor Mr. Richman, I'm going to speak to him. Our Bible verse last Sunday said, 'Be ye kind one to another.' I'm going to do just what it says."

Before Billy could stop her, Penny had stepped right up to the mean old man and said, "Good afternoon! I know you are Mr. Richman. I'm Penny Worth. This is my brother, Billy."

"Humph," grunted Mr. Richman.

Trying to be friendly with the old man, Penny continued, "Won't be long until Thanksgiving. We raised some fine pumpkins this year so we're sure to have pumpkin pie for our Thanksgiving dinner. Don't you get lonesome living in that big house alone? Why

don't you come, and eat Thanksgiving dinner with us?"

Go on," grumbled Mr. Richman "Get on home."

Penny and Billy hurried down the street, leaving the old man still waiting. They soon forgot all about speaking to Mr. Richman.

Busy days passed rapidly at school. Soon it was Wednesday and, of course, everyone was looking forward to the Thanksgiving holidays. Penny and Billy scampered home as fast as they could. They knew that their mother would make something good for the special day. Sure enough, as they entered the kitchen there stood two warm, spicy, golden pumpkin pies.

Billy spoke in low tone to Penny, "Who cares if we don't have turkey! Those pies look so good."

He didn't know that his mother had heard him. Mother knew how the children would enjoy a turkey. So many of their friends were going to have a big bird, and her children had never tasted turkey. It made her feel very sad.

After supper and the dishes were done, Penny and Billy went in the front room to play a quiet game. As their mother put the last chair in place she knelt in prayer. "Dear Lord, I am so thankful for my children, and all the good things. You have done for us this past year. Please help the children to be thankful for what we have..."

Just then on the front door came a "knock, knock." Penny opened the door. There stood Mr. Richman. He looked different—not nearly as crabby as the day Penny and Billy had seen him standing on the street.

"Good evening, girlie," said the man. "I have come to call. May I come in?"

It all happened so unexpectedly, and so suddenly, but here was Mr. Richman talking to Mrs. Worth, Billy, and Penny. Everybody was talking and all seemed so happy.

"Do you know that your girl was the first child that has spoken to me in years?" explained Mr. Richman. "I hardly knew what to say to her. I've

been alone all these years, and I've been so lonesome."

"I have a splendid idea," spoke Mother. "Why don't you eat Thanksgiving dinner with us tomorrow, Mr. Richman? Mr. Worth and I would love to have you."

"Thank you, I intended to. You see your daughter invited me the other day. So I came tonight to bring you a bird to roast. That is, if you don't mind. I have a turkey in the car," Mr. Richman said, with a big grin.

"Turkey!" cried Penny and Billy together, and hugged each other.

"Being kind to an old man brought a turkey for a little boy and girl on Thanksgiving, and made a lonely man very happy."

—Gospel Herald

MCC News

RECORD NUMBER OF CHRISTMAS BUNDLES CONTRIBUTED

A record number of Christmas bundles—37,500 of them—were prepared by Mennonites in the United States and Canada in 1963 for distribution to needy children in a dozen overseas countries. This year's total exceeds last year's, the previous high, by 2,000.

Three to sixteen year old children in the following countries will be receiving bundles this Christmas: Algeria, Burundi, Congo, Haiti, Hong Kong, India, Indonesia, Jordan, Korea, Paraguay, Taiwan, and Vietnam.

This is the eighteenth year of the MCC's Christmas bundles program. The total number of bundles contributed during this period now stands at over 450,000.

CAPTIVE PAXMAN REPORTED SEEN

Paxman Dan Gerber of Dalton, Ohio, and the two Christian and Missionary Alliance workers, Dr. Eleanor Vietti and Archie Mitchell, who were taken captive by the Viet Cong at Banmeth-out, Vietnam, in May, 1962, were reported seen recently by South Vietnamese folk. The three workers were said to be safe and well.

The report stated that Dr. Vietti is being guarded closely, presumably to render medical aid to Viet Cong troops. The two men were said to have had a number of opportunities to preach and to witness in other ways.

S.S. Promotion at Valley Stream

By the Editor

Sunday, Sept. 2, was Sunday school promotion day at Valley Stream EMC Church, (Valley Stream, before known as People's Mission, is one of our newer churches having been organized only last summer with a membership of eleven members).

Attendance in the Valley Stream Sunday school has about doubled in the last year from some 30 a year ago to a record attendance of 64 now.

On this Sunday a crowd of nearly 100 people including guests and visitors pressed into the old converted school house serving as a chapel. These cramped conditions did not seem to dampen the enthusiasm in any way. Both audience and participants seemed to enjoy themselves thoroughly.

With "special numbers", class presentations, and prizes the Sunday school made the most of the occasion. Although some of the items may have lacked adequate rehearsals (as when one boy quoted inadvertently, "But my God shall *apply* all your riches . . ." instead of "My God shall supply all your need.") yet you sensed a genuineness about the whole program. (Maybe there would be more money in the Lord's treasury if He *did* the "applying" too.

One of the immediate needs of this church is more facilities to accommodate a growing congregation. Steps to this end are now being taken by a local building committee.

The church is still under partial

administration of the E.M.C. Extension Committee, while ministers from MacGregor and Portage la Prairie serve in supplying Sunday speakers (with the exception of one Sunday a month).

Brother Henry Neufeld is the chairman of the group. There is as yet no local minister.

Sunday services consist of Sunday school (10:00 a.m.), Worship service (11:00 a.m.) and occasional evening services.

Services date back to 1961 when the EMC was asked to help this group of believers. A. P. Unger, Lorette, was one of the first ministers serving on a part time basis.

Organization took place two years later. On May 12 of this year eleven

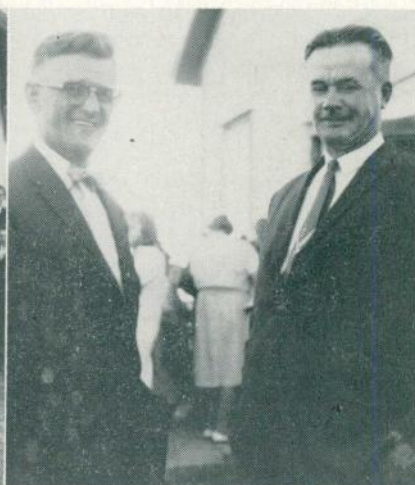
persons were officially welcomed as members into the Evangelical Mennonite Church (Now 12) and the name changed from People's Mission to Valley Stream E.M. Church.

No one who has been present during Sunday school or a meeting the nature of which we described, in this church (about 22x28) would argue the point for more room. But they will need outside help with their church building project. And here is where you and I come in. If we all give a little they will try and take care of the remainder.

If you have not yet had an offering for this cause in your local church you may expect one soon. Give liberally, you are giving for the extension of the kingdom of God.



These came to the S.S. Promotion programme on Sunday afternoon, Sept. 23.



William Buhler, left, Sunday school superintendant and Walter Pierce, secretary.

Who Can Stop the Trends?

(Continued)

Are there not some who will be willing to let go and sell out, move out, start out, go out, all out in the few fleeting years left to the Church to get men and heathen to God? But you are successful where you are, you say? Fine! You are the one God is looking for! Is His work for leftovers who cannot do anything else? God wants and deserves the best. Oh, perish, fond ambitions! Oh, fade, earthly joys! Jesus is calling "Whom shall I send and who will go for Us?"

Style, superficiality, survival. Tri-

valities, you say? But trivialities establish trends and trends precede tragedies. And the trend is on! This retreat from the narrow way has almost become a gallop. And who can stop it? Well, who do you think?

—The Alliance Weekly

* * *

To the Indian

(Continued)

Fear and Superstition

It is pitiful the way the natives live in fear of the "Withagoo" (boogyman). This is not a make-belief, it is very real to them, that is, the

native people. Some think that they have seen this creature and believe that he has power to kill people. Therefore no one ventures out alone, children have to be accompanied to school and very few go out for berries.

Will you pray with us that these benighted people may be set free from their superstitions and fears. These are souls for whom Christ died. God loves them. We are His servants, may we be found faithful in that which is committed unto us.

(Mrs. Heale is the former Anne Koop of Prairie Rose.)



FROM OUR HOUSE TO YOUR HOUSE

"MOMMY, TELL ME A STORY"

By Elma B. Dueck

"Please tell me a story," are words that all of us mothers, (and fathers, too) are familiar with. We should think twice before we say "Sorry, I am too busy!" Story-time offers us a wonderful opportunity to instruct our children, and certainly binds the family together.

How well I remember the pleasant winter evenings at home when I was a girl. When Father came in from doing the chores, we would clamor around him and beg for a story. There didn't seem to be as many meetings at that time, and evenings were spent quite leisurely. Mother would sit close by knitting or mending, while Dad would put on his thinking cap and soon had us captivated with his stories.

The stories we liked best were those of his own personal experiences. What wonderful stories he could tell of his boyhood! And there was hardly a story that didn't teach us a valuable lesson as well.

I was thinking about this the other day when I just couldn't think of another story to tell. Why not tell a story of my own girlhood?

Of course, it didn't seem so long since I was a girl, but wasn't it just as remote to our children, as our Father's boyhood had been to us? What about that time one Spring, with the ditch overflowing at my cousin's place, I had missed the bridge and fell into the deep ditch of water? How my cousin who was only a half year older, managed to pull me out I cannot quite understand, except with the help of God.

I see in the dewy eyes of my children that they are touched and grateful that God spared Mother.

Then I recall the time Dad had taken us to school with Prince and

the cutter and Prince got scared and ran away with us.

The children delighted with the story! A real horse and cutter. And no one got hurt? No. What a wonderful and loving Father in heaven who takes care of us at all times!

NEWS

SWIFT CURRENT

Sunday School Promotion was held in the Swift Current Church on Sept. 29. Our Sunday School attendance stands around the 100 mark, or just a little better. A number of new teachers started teaching on October 6, since so many of our young people left for school.

A *Thanksgiving Rally* was held at our Extension Sunday School at Gull Lake. Rev. B. Friesen gave the message. The Gordon Butlers are heading the work locally, and we send 3 teachers down each Sunday to assist in teaching. It still has only a very small beginning but we are praying for increase. The school is about 45 miles from Swift Current.

On September 29 we conducted a *Baby Dedication* service at which five parents brought their children for message for the occasion.

Brucks brought a very challenging ward in dedication. Rev. George *Special Speakers: Rev. John Unger* of the Northern Canada Evangelical Mission was here two nights. He also served at Gouldtown in our church one night. The church was full and a tremendous blessing came out of it. Then we also had him speak on two of our radio broadcasts while he was here. On October 6, *Rev. John Machnee*, former missionary to India now a teacher at the Miller Memorial Bible Institute, served us twice. Brother Machnee was saved under the ministry of the Pete Martens when they were at Canora, Saskatchewan. We also had *Ernest Funks* and *Danny Wolfes* with us. All these have been a great blessing.

Grace Bible Institute

Twenty-five states and four foreign countries are represented by the 344 students who enrolled for the fall semester at the Grace Bible Institute at Omaha, Nebraska. Monday, Sept. 9 saw the official opening of the 21st year of operation of this school. Students came from some 27 denominations.

Goshen College

Tentative enrollment figures at Goshen College indicate a five per cent decrease in full-time enrollment over last year. Total full-time enrollment at present is 846 in the college and 45 in the seminary.

New Church in Charleswood

Another Mennonite church in Winnipeg brings the total number of Mennonite churches in this city to some 19 congregations. The latest one to be organized will be known as the *Charleswood Bethel Mennonite Church*. Organizational services were held on September 15 at which time the group was established as an independent congregation. Thirty-one members were received into the group by Rev. Groening, pastor of the Bethel Mennonite church. Charleswood is a southwestern suburb of Winnipeg.

COMING EVENTS

Oct. 13-25: Evening services at Klee-feld. Speakers: Ben Friesen, Oct. 13-19; C. B. Loewen, Oct. 20-25. Special mission emphasis with missionary reports the last five days.

Oct. 20-25: Missions Conference at Swift Current with the Mark Gripps. Oct. 27 - Nov. 3: Combined revival and missions meetings at Portage la Prairie with Rev. B. W. Sawatsky of Winnipeg as special speakers.

October 24 - November 3: Evangelistic meetings at MacGregor with Arnold Fast as speaker.

November 3-10: Evangelistic meetings at Valley Stream E.M. Church with John K. Reimer as speaker.