

the MESSENGER



Migrating fowl, frost in the air and falling leaves all remind us that winter is approaching. And we prepare. We get ready for it.

Just as unmistakable are the signs of God's impending judgements which go largely unheeded. One of the old writers puts it this way: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

And so one day will end God's day of grace. The Bible declares it. Listen: "But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burnt up" (II Peter 3:10).

The birds of the air with the wisdom that God has given them fly south to escape the bitter cold of our northern winter. Man, God's highest creation spurns the love of God and heeds not His wooing. But those who come, He saves.

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EDITORIAL



PEACE SUNDAY

The Sunday nearest Armistice Day is observed as Peace Sunday in many Mennonite churches. If we have not known about this it might be well to make a note of it now and observe it next year. This is one Sunday where we can especially emphasize our peace position as taught in the New Testament.

Transcending this of course is the peace of heart that comes from sins forgiven through the blood of Christ, and from which our peace witness comes.

* * *

THE WARRING WORLD

By Elmer Neufeld

We live in a world at war. Opposing forces are struggling for dominance. The picture of this world as one of peace and prosperity which we sometimes get from our small isolated Western communities is false.

Hobbes, the philosopher, was wrong when he said that every man in his natural state is at war against all others, but it is true that this world is a battleground of contending forces. In biblical language there is warfare among the spiritual powers of this age, and in the midst of the strife and confusion is at work the power of God as we know him in Christ.

There is deep meaning in Jesus' words that he came to bring a sword and not peace. This does not simply mean that some of our friends will not like it when we call ourselves Christians and try to act as Christians, but it means—as Jesus himself explains—that we should be prepared to throw our whole lives into the warfare to establish his Kingdom in the midst of the rival powers of this world.

As this is being written I have just made a flight from Leopoldville to Lagos, from the capital city of the Congo to the capital of Nigeria. Everywhere there are signs of the struggle for national development and at the same time of Pan-African developments—development of the whole African continent through African leadership and African cooperation. There is real value in this struggle, and it is not evil if kept within the total plan of God. This morning's paper carries an eloquent plea for unity and faith in "ourselves" a great Nigerian leader. There is much need for such unity and faith, and it is evil only when the unity becomes too narrow (works against others) and the faith in ourselves is not grounded in faith in God.

There is a great struggle between the religions of this world. The morning paper also carries a regular column on Islam. In this morning's column is included the following missionary challenge: "The propagation of Islam all over the world is a gigantic task which lies on the shoulders of Muslims."

There is a great struggle for the power that comes through education. Boarding the plane with me at Leo-

poldville were a number of Congolese students leaving Africa for study in overseas universities, several of them for study in Moscow, going via Ghana. One of these students I had known as a leader in our own Congo Mennonite churches. Whether he will come back to the work of the church remains to be seen.

As you in America well know, there is a tremendous struggle racially. The August issue of *Drum*, an African magazine, carries a major article on "Horror in the Deep South"—with pictures of the firehose and police dog treatment—and immediately following that article "The Red Lie", an article describing the contemptuous treatment of African students in the communist country of Europe. The article concludes that the African students "have found to their dismay that Marxism-Leninism does not respect Africa and Africans more than Capitalism and Imperialism." The only remaining alternative to the African students appears to be more independent and self-sufficient African development.

Especially important in the warfare of the Christian, in the midst of all this strife and hostility, are the personal relationships between himself and those to whom he ministers. Does the understanding and loving concern of these relationships point to that ultimate reconciliation with God which we can have through Christ?

A Christian missionary who worked for many years in South Africa considers the possibility of God executing judgement upon his church in Africa through anti-Christian political movements, and he suggests that if such judgement were to come upon missions in Africa, the bitterest accusations would be our failures in the human relationships between Westerner and African. "On this level of daily contacts, we must redeem the time lest a Moslem 'brotherhood' or a Communist 'comradeship' become determinative factors in tomorrow's Africa. Between 'blood-brother'—redeemed by the same blood—there should be complete and open fellowship. In so far as this happens, the multitudes will understand that the message of the Church and of its ministry has a relevance to Africa."

Elmer Neufeld is the MCC director in the Congo and Peru Station representative in Subsahara Africa.

* * *

Victor Loewen (page 5) comes from our Morris EMC Church. He went to Congo to work as a PAXman in the fall of 1962.

Sara Koop (page 3) cooks at the New Tribes school for missionary children at Manaus, Brazil.

The Messenger

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Editor, David K. Schellenberg, 502 Fifth Ave. N.W., Portage la Prairie, Man. Assistant Editor, Abe P. Unger.

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School for Missionary Children

By Sara Koop

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Exodus 23:20.

God is before us in every situation. We are thankful for the fact that He is our Father and He goes before us. Why should we fear to follow Him where He leads us? We have not chosen Him but He has chosen us, and we have only to follow Him in the way He leads us and in whatever Work He places us. We know that He will give us grace and strength for each day. "As thy days so shall thy strength be." Deuteronomy 33:25.

The Lord has brought me to Brazil, to Puraquequara, which is located about 25 miles down river from the city of Manaus on the Amazon River. He has placed me in the work of the dining room and kitchen. I am in charge of the dining room, the ordering of food supplies, planning menus, and preparing food to serve an average of 50 children, dorm-parents, and other guests, (usually visiting parents).

The Lord has given us an elementary school, and a high school, providing the teachers for both of these. He has provided us with a dormitory for each school group, and also dormitories. He has given us a dining hall and kitchen, and brought me into providing the material food for these children.

Do pray for the children as they are away from their parents nine months of the year. Even though we try to make it as homelike as possible to them, they still need their parents. Most of the children see their parents at Christmas time. It is not the children's desire to be away from their parents, but it is necessary in order for them to receive their education. This way the parents are free to enter the jungles to evangelize the Indian tribes.

Daily Schedule

We wish you could come for a visit and spend a few days with us. I usually rise at 6 or earlier, depending upon what I serve for breakfast. All the children are called at 6, they dress, wash-up, make their own beds and sweep the floor. The older children have their own devotions, but the

dorm-parents have about 20 minutes of devotion with the younger children. At 7 we are summoned to the dining hall by the ringing of a bell. Breakfast is over at 7:30 and the children return to their dorms to brush their teeth and get ready for school, which begins just before 8.

After breakfast I help clean up and plan my meals for the day. If possible I try to write a letter in the morning, but many times I am so interrupted I can't get much accomplished. Some come to sell a few eggs, others come with fish or wild meat, and sometimes with vegetables. At 9 or 10 o'clock we begin our noon meal which is served at 12.

Brazilian Helpers

I have the help of three Brazilian girls for setting tables, clearing up and washing dishes after the meals, and in preparing the noon meal. All the cooking and baking for the 50 people is done on two small apartment size stoves, with somewhat rusted out ovens I have only one refrigerator so am very limited on what is able to be done in the way of preparing food in advance, or in keeping fresh supplies as meat and vegetables.

After we have cleaned up from the noon meal it is about time to start supper as the girls have their hours off at this time, but come back in time to set the tables for supper, which is at 5:45 during the week, and at 5 on (Cont'd on page 6)

Mission Briefs

The Arden Thiessens who have served at Maryfield since July of this year, have been transferred to the Gouldtown Church. Gouldtown is in the Swift Current area. Brethren from Wymark and Swift Current were in charge up to now.

The Frank Brauns, Kola, have taken up residence in near proximity to the Shoal River Indian reserve so as to better be able to carry on their work with the Indians.

Agatha Fast, missionary candidate is serving her probation period in Fort Garry, where the EMC has just recently opened a new work. Helping her for the present Sister Margaret Neufeld who plans to go to Europe under Janz Team right after Christmas.

The Ed Friesens (Mexico) have taken up residence in Winnipeg where Br. Friesen is attending the Mennonite Brethren Bible College.

EMC Extension workers in the home field gathered for a time of fellowship and business at Kamsack, Sask. on Nov. 9. Present were three members of the extension committee: B. D. Reimer, John K. Reimer and Corny Loewen. It was decided to hold future meetings quarterly instead of every other month. The summer meeting would be in the form of a workers retreat.



Picture to left: Going for supper. Right: Sara Koop together with Philip and Sharon Koop, children of Mr. and Mrs. Abe Koop (Brazil).

The Religious Development of the Adolescent

By Jake Peters

In the previous article we considered the spiritual awakening of the adolescent. Here we want to consider another phase of the religious development of the adolescent; namely, that of spiritual growth.

II.. SPIRITUAL GROWTH

It is quite apparent to everyone who works with teenagers that the adolescent is seeking to become independent — he is desirous of being self-directing. The very fact that he seeks independence makes him feel insecure. He loves his parents, yet he feels compelled to disobey them at times. Adolescents who come from authoritarian homes are discouraged from thinking independently, while those coming from more democratic homes are encouraged to be more independent in their thinking. For some adolescents the fight for independence at home involves religious feelings. This may be the case, for instance, where parents nag an adolescent about attending religious services. If the battle becomes serious, the youngster may broaden his attack by finding arguments against religions as such. In some instances the youngster's attack on religion may be an indirect way of showing dislike of parental demands in general. However, if the child has been shown love in interpersonal relationships and the right child rearing methods have been used the rebellious moods and behaviour for independence will be directed into proper channels by the adolescent and they will not reflect upon his religion. Gordon W. Allport, one of the America's leading psychologists says, "Plenty of thoughtful people find historic and traditional forms the 'best fit' to their groping in terms of meaning and comprehensiveness. And so even orthodox religion may reflect more than childish awe and habit; it may reflect a carefully chosen, mature, and productive philosophy of life." (*Platzen and Growth in Personality*, p. 302)

Religious Doubt

What are some of the emotional aspects of religious doubts? When a young man questions his religious beliefs he is, in a sense, calling into question his own intelligence and the integrity of those who have taught him

and in whom he has placed his trust. If his beliefs have become a personal experience in his life he is questioning the image of God he has formed and the conception of ultimate truth on which he has built his faith until the time when he began to be assailed by doubts. As is true of any mental conflict, doubt about religion is often accompanied by emotional tension of a greater or lesser degree depending upon the type of adolescent who experiences it and his environmental background.

Teachers and parents need to understand what their children are feeling. Sometimes a boy or girl encounters anti-religious arguments or viewpoints outside the home, and may not be able to cope with them. At home or in the class he tests his parents or Sunday school teacher by presenting these uncomfortable ideas. At bottom he may be happy to lose the argument, because in doing so, he not only learns to give satisfactory answers but even more important his confidence in himself is strengthened by the association with his parent or teacher. Young people want adults to surround them with an unshaken faith of their own.

The Need of Guidance

If young people are not guided through this period of doubts and skepticism to true faith, they may become indifferent and be lost to a living faith in Christ. Guidance involves, first of all, *acceptance*—to encourage the adolescent to talk freely and to seek help from religious advisers to clarify his ideas. Discussion groups with other youth who are experiencing doubts go a long way to helping the youth to realize that struggle and doubting is not unique with him. Feelings of guilt that he might realize that his friends are confrontative will tend to disappear when he is ed with similar experiences. Secondly, guidance also includes supplying source books of facts and of knowing the facts.

How can this emotional disturbance be minimized? The adolescent's feeling of loneliness and insecurity is often helped by the understanding of a perfect Godlike, all-accepting, all-for-

giving love. Religion to be effective must emphasize the outgoing as well as the receiving end of love. A very important aspect of the adolescent's religion is forgiveness. The lost soul emphasis will not bolster the adolescent in time of trouble. Therefore it is important that God's all-sufficient forgiving love is emphasized in dealing with teenagers in order that they may be encouraged to trust in Him. Religion also must emphasize the personal worth of the individual in God's eyes so that he can have faith in himself.

The Christian religion can, and does, serve as an integrative force in the lives of teenagers. It helps the individual to resolve conflicts and confusions. It provides help in the making of choices. Spiritual values may be modified but are not lost in adolescent years. While for a time young people seem bitter even under our most helpful guidance and trust, they do eventually, as they find satisfaction in living in a grown-up world, return to an appreciative realization of the values we have given them. The teenagers may criticize, seem bitter, feel frustrated and lost but adults should have faith and trust in him on which he can rely and to which he can continually "raise his sights."

To have appeal for adolescents a religion should emphasize its present value in daily living. It should stress the importance of loving and being loved. Giving and growing as means to personal and spiritual fulfillment should be stressed. The forgiveness of sin is important because the adolescent will inevitably see in himself disobedience selfishness, jealousy, and awakening sexual curiosity. The worth of the individual should also be a steady emphasis.

In this survey we have come to realize that readiness of religion seems to be an outgrowth of *kind*, rather than the *amount*, of experience. It is our responsibility as Christian parents and teachers to provide that *kind* of experience through our interpersonal relationships with God and our fellowmen. If this is kept in mind, parents and religious leaders can aid youngsters in getting the utmost from their faith today, as well as preparing them to become true disciples of Christ through the power of the Holy Spirit.

— End —

TRUTH FOR YOUTH

Relief Work in Africa

By Victor Loewen

Shortly after the Belgian Congo received its Independence, the Congolese suffered from a shortage of food, medicine, and a high rate of unemployment. In order to meet the need of the Congolese some Protestant Churches of North America and Europe in co-operation with the Protestant Mission Hospitals, and Dispensaries were program for material aid to Congolese. They thus organized the Congo Protestant Relief Agency (CPRA.)

During the past two years the CPRA has been of great help to the people of Congo. Government Hospitals, Mission Hospitals, and Dispensaries were sent drugs and short-term doctors. With the help of Church World Service in New York large shipments of surplus food were sent to CPRA who in turn distributed it to the people with the help of the local Churches and Mission Stations. This material aid to the people of Congo has been one of the sources for their survival (i.e. in the Lulua tribe area), their happiness

and stability.

In addition to helping Congolese the CPRA is active in giving out food, clothing, seed for gardens, Machettes (big knives which are used instead of axes), and hoes for gardening, to the Angolian refugees. Many of these refugees have fled to the Congo and left all their personal belongings in Angola. By giving them these supplies we have been able to greatly improve their living conditions, and save the lives of some of those who were dying of hunger

The duties for me in this work of

the CPRA are managing the transportation, receiving, and shipping. All material aid that is sent to the Congo, except chicks, is sent via ship. This means that all shipments must be handled and reshipped. The reshipping includes breaking up bulk shipments into smaller proportions and then shipping the food and medicines to the different hospitals or Mission stations via Congo's transportation system. In order to accomplish all of this work we employ Congolese workmen.

As a whole, this work is enjoyable and rewarding. Maybe the greatest unpleasant moments are those of having to adjust to the Congolese" slow, patient attitude toward their work and responsibilities. Much of our work is done with some delay but with the help of our Lord, who is the same Saviour and Helper to all mankind, it is possible to adjust to the circumstances in which we work. The most pleasant experiences are those thank-you letters, the visible progress in re-establishments, and seeing the encouraged spirit of individuals.

Plans for Bible Institute in Mexico

Meeting, at the hotel Avenida in Chihuahua, Mexico on July 23, 1963, for the purpose of starting a more intense training program for Mexican believers, was a group of 15 men from the EMC and the (old) Mennonite Church.

EMC delegates present were F. D. Reimer (Lorette), Andrew Plett (Mexico), Cornie B. Loewen (Mexico) Edmar Fast (Mexico), and Jake Kroeker (Mexico).

The purpose, as before stated, was the establishing of a joint Bible school between the two groups who are both engaged in Mission work in Mexico. A joint program would have distinct advantages such as pooling of resources e.g. students, teachers funds, etc.

Two types of institutions were considered 1) *Institutional*, where students are taken to a central plant. 2) *Mobile*, where the teachers would go to the pupils. Both have advantages.

The school term, it was felt, should be short to start with. The staff would of necessity have to be foreign at first with some prospect of Mexican teachers later on.

The resolution coming out of this meeting was the following: "... that this group recommend to the represented Conference bodies that they authorize persons to represent them in the founding of a board of Control for establishing a Bible Institute in Mexico, and we further recommend that this board of Control be composed of eight brethren as follows:

- 2 EMC field members (Mexico)
- 2 (Old) Mennonite Church field members
- 1 EMC Conference representative
- 1 (Old) Mennonite Church representative each from the three Conferences represented: (South Central, Pacific Coast and Franconia),

And that this board of control be responsible to establish and operate such institution and that a General Board representative be invited to attend the first meeting of the board at which time any continuing relationship would be clarified."

In order to proceed without delay the next meeting was planned to take place within three to six months of this one .



The aged, the unemployed and the refugee line up for food which is distributed by Congo Protestant Relief Agency.

My Throne for My Bible

A few years ago a missionary, while travelling in the Ruri Forest in the Congo, came upon a tribe where there were no Christians and where no one had ever heard of the Bible. During his visit he called on the Chieftan and presented him with a copy of the New Testament. Shortly after this, the missionary returned to his homeland on furlough.

About a year or two later he returned to Africa. One day as he travelled along a road he came to a place where a group of African labourers were busy repairing the road. As he stopped for awhile to watch them, one of the workmen stepped out from the rest and turning to the missionary said, "Do you remember me?" "No," said the missionary, "I cannot remember ever having met you". Then the workman put his hand into his garment and drew out a well worn New Testament you gave me almost two years ago when you visited my tribe

in the Ituri Forest. At that time I was chief of the tribe."

"As I read this Book, its message took hold of me and I could not let it go. Then I had to make a difficult decision. If I kept my New Testament and became a Christian I could no longer remain chieftain of my tribe. If I remained chieftain of my tribe, then I would not be able to keep my New Testament. It would have to be my throne or my New Testament. But the love and compassion of Christ had taken hold of me and so I surrendered my throne and kept my New Testament. Now I am a Christian".

A throne for a Bible! What a sacrifice!

How much did your Bible cost you? How much would you be willing to sacrifice for the privilege of serving Jesus?

A text to remember - Ps. 119:11
"Thy Word have I hid in my heart."

(Cont'd. from page 3)

School for Missionary Children
Saturdays and Sundays, so the children may have a little time to play after supper on Saturday before it is dark. During the week we eat supper by kerosene lamp light, as it is dark from 6 to 6:30, all thru the year down here. We haven't any electricity, so lamps, refrigerators and such are all kerosene. There are few modern conveniences, and few canned foods that can be purchased, so meal planning and preparing is hard and often times considerable labor is involved.

Saturday

Saturdays are the days the children look forward to something special. This is the day for picnics, or to pack food and go out on a hike. Sometimes they go out overnight, taking hammocks and sleeping out, which they all enjoy. One Saturday a wiener roast was held down on big rocks, which is possible only when the river is low. We sometimes take our supper and go to the other side of the River to the light house. When the river is low, there is a very nice sandy beach. The high school girls had an

overnight trip out there very recently, and the high school boys had a week-end camp out in the jungle. Some Saturdays with nothing else special, the children will take their filled plates from the dining room and just go outside on logs, canoes or such and have their dinner out under trees. One Saturday morning, Mr. Cranston, the dorm father for the younger children, took them into the jungle for about a mile hike. They left at 6:30 a.m. taking their breakfast with them, which consisted of boiled eggs, milk and peanut butter sandwiches. Left early so they could see some of the wild life of the jungle, which is usually out about sunrise.

On Sundays there is Sunday School which begins at 8:30. Opening exercises are Portuguese, but the individual class period are in English. After Sunday school there is the morning worship services which is all in Portuguese. Sunday is also letter writing day when all the dorm children are to write letters home to Mamma and Daddy—needless to say this is quite a task for the 1st three grades of school, but they have the help of the dorm parents and the older child-

ren in the dorm. In the afternoon the high school dorm has the opportunity of going out on visitation, or attending a service in the home of a Brazilian. At 6:30 to 7 the children have a service in English, then it is home and to bed for the little ones at 7:30. The high school students and adults have a regular evening service then at 7:30 in English and there is also a service for the Brazilian in Portuguese, which is usually attended by one of the missionaries to teach them in the Word.

Water Supply: The Amazon River

For swimming, and taking baths, we use the Amazon River where we always have plenty of water. Younger ones swim from 4 to 4:30, and older ones from 4:30 to 5:00. Two lifeguards supervise all the swimming. Adults go when it is convenient for them to do so, except for time scheduled for the students.

The Amazon River also provides our drinking water; it is put through filters before being used, which is a very great deal of work and time, and makes it harder than ever in the kitchen. Since the river is so low, the water has to be carried up quite a hill, and being river water it soon has the filters so dirty that they have to be cleaned frequently. We will all be thankful for the rain. The river drops as much as 35 feet during the dry season, but as of now it has reached its usual low, and still there are two months remaining before it will quit dropping and begin to rise.

As the children have their birthdays to celebrate, I give them their choice of birthday cake, pie or cookies.

Pray

I would appreciate your prayers on my behalf and also for my Brazilian girls. I have 2 girls full time and one part time. As I work with them 7 days a week and thru the school term, pray for me that my life will show forth the love of Christ, as none of the girls have accepted the Lord Jesus as their Saviour. I have noticed a tremendous change in the life of one of the girls, but as yet she has not professed the Lord as her Saviour. So do pray with me that they will accept Jesus as their Saviour soon.

The effectual fervent prayer of a righteous man availeth much. James 5:16.

Our Churches and Missions

Lying in the shape of a triangle bordered on two sides by the snaking Red River and the other by Main Street lies the area known as Point Douglas in Winnipeg's north end. The area has an unsavoury reputation with poverty and cheap liquor among the contributing factors. Into this area in 1957 the EM Church of Winnipeg went with the saving power of the Gospel of Jesus Christ. Today there stands a Mission, a monument to God's faithfulness. To tell us about it here is Elda Kroeker, EMC city missionary who has been intimately involved in this work from it's beginning.



Elda Kroeker (left) and Myrtle Doerksen, another worker (right).

I had several pupils living in Point Douglas North. The firm where I was employed was also situated in this area. This afforded a wonderful opportunity to visit these pupils during the lunch hour.

One day I met an elderly woman on the street. She was carrying an armload of newspapers and old wooden boxes. Feeling sorry for her I offered to help take her load to her home. When we came to the house I discovered that this woman's daughter and her family were living in the same building, and that they had lived in Steinbach (also my home town) before moving to the city.

Here was a contact! There were

several children in the family and many more in homes on the same street. It looked like a very promising spot to start a Good News Club. Accordingly, July 30, 1957 the portable Chapel, more familiarly known as "the Trailer", made its way to the corner of Sutherland Ave. and Disraeli St. What a thrill! The first club was attended by nine pupils. The interest was keen. By the fourth week the attendance had climbed to twenty one. In the months of August and September a number of decisions were made for Christ.

Workers during this time were Mr. Benny Penner, Miss Alice Doerksen, Miss Linda Doerksen and myself. Later workers included Mr. Ben Thiessen, Mr. and Mrs. Art Bartel and Mr. Pete Warkentine.

Interruptions

The Good News Clubs in the Trailer continued weekly until the old truck, which was used to pull the Trailer, broke down, *never to be repaired*. For a while no special work was carried on in the area.

In the summer of 1961 the Ukrainian Hall on Euclid Ave. was rented for two weeks of Vacation Bible School. The enrollment at the school was about sixty. The building was rented again next summer. The whole district was canvassed and the enrollment reached one hundred and five

with an average attendance of about fifty.

January 1, 1963 the room at 139 Euclid Ave., part of a corner property was leased and officially named Euclid Gospel Mission. Activities in the Mission includes Sunday Bible Hour, Good News Club, Wayfarers' and Torchbearers' Clubs and a Gospel Service weekly.

How the Lord Led

Jesus said, "And other sheep I have which are not of this fold, them also I must bring and there shall be one fold and one shepherd".

Looking back seven or eight years we cannot help but marvel at the way in which the Lord has led in acquainting us with this needy field. I was working on the second floor of the Simmons Mattress Company at the time. From this vantage point I was able to look down on the roofs of many dwellings, and often wondered about the people living beneath those roofs. Surely they were in need of the Gospel. The Lord began to burden my heart for these people. Often I would send up a prayer to God for them. The only connection with these people were my few Sunday school pupils. Then the Lord laid it upon my heart to move to Point Douglas. Soon more of God's people became interested in this particular field. The burden increased and things began to move and the work developed until now we have our own Mission.

At present most of the homes have received an invitation to the meetings, much literature has been distributed, and many homes have been visited. Yet much remains to be done!

Problems

Some of these people have real problems. The Social worker for the Norquay School has referred several "problem" families to us. When a child would miss school she would find out (Cont'd. on page 8)



1963 VBS class at Euclid Mission, Teachers, Elda Kroeker and Myrtle Doerksen.



TOO LATE

Elma B. Dueck

Too late! Who hasn't experienced this in one way or another at some-time? I had a blue day today because of something we had neglected until it was too late.

Our nine year old daughter was happily swinging on her arms between table and desk on Saturday night when, losing her balance she fell flat on her face and knocked out one of her front teeth. This morning, being the first day the Dentist was in his office again, I phoned him to ask what the best thing was to do for her now. He reproached me for not phoning him right away at the time of the accident as he would immediately have come out, put her tooth back in, sewing and bracing it up to grow in place again. This had to be done within a few hours.

I could accept the accident as something inevitable, but this got me down, that but for our negligence her tooth might have been saved! That there had been a remedy if we had only known it!

Then the thought struck me—here I was fretting over a lost tooth that could at best last a short lifetime. What about all these opportunities of infinite greater values we may neglect until too late for all eternity? What about those souls who have never heard the gospel? They cannot help their lost condition but there is a remedy. Will they have to lament on that last day, "Oh, if I had only known, but now it is too late"? Or about the opportunities we have of speaking to others of Christ, to show love to those about us, admonishing and nurturing our children for the Lord.

If we don't do it today, it may be "too late" some day.

Some pay their debts when due
Some, when overdue;
Some never do;
How do you do?

NEWS

KOLA

Frank Brauns Move to Reserve

A farewell service was held on November 7th for Br. and Sis. Frank Braun who have recently moved their house to the Oak River Indian Reserve. The songs, well-wishes and message carried the theme of challenge and encouragement in the work and a pledge to back up the Brauns with prayer. A simple lunch followed. Until now the Brauns spent only part of the time at the reserve, but resided here. Now the Lord has opened the way to move to the reserve and has blessed already in the salvation of another young man. A gift of sweaters as well as money was presented on behalf of our church.

P. Martens Preparing to go to Paraguay

Bro. and Sis. Peter K. Martens have been visiting in different churches prior to their departure for Paraguay. The ladies of the Sewing Circle are preparing the outfit for the Martens. Several days were spent in cutting, sewing, and assembling the various items required.

Sunday School Fellowship Supper

The Sunday school staff enjoyed their annual fellowship evening recently. A delicious supper was prepared by the wives of the present, former, and assistant superintendents. The challenging, film, "The Unfinished Task" was shown. Br. Herb Penner is our superintendent.

Mafeking

A Thanksgiving and Baby Dedication service was held at the Mafeking Fellowship Chapel on Oct. 13. The message was given by Stan Penner and the dedication was made by D. Dueck.

Evangelistic services were held from Oct. 4-10 with Rev. Curt Bork as speaker.

Missions Conference at Kamsack

The missionary Conference at the Kamsack Fellowship Chapel took place from Oct. 13-20 this year.

The following speakers were present: Rev. Henry Werner (W.I.M.), Curt Bork (Shantyman's), and Stan Collie (NCEM).

Pledges amounted to \$1277.20 for 1964.

There was one profession of faith, and a number of dedications.

BLESSINGS AT BURNS LAKE

During the "Thanksgiving" week-end we have received many blessings. We were privileged to have minister Brethren with us (namely Frank D. Reimer, Rev. Elmer Hamm, Rev. David Froese and Rev. Abe Leiding) who ministered to us a number of evenings including the Thanksgiving week-end.

During this time the Lord has shown each one of us our needs, and drawn so close to us, and we to Him and we one to another. The Lord has done great things for us whereof we are glad. We trust the Lord will be able to do great things in this area through His people.

—Arthur Loewen

Point Douglas (Cont'd from page 7)....

why. Very often frequent absentees would be children coming from unhappy or unwholesome home situations. The workers would give us the names of the families and also would encourage children to attend our clubs.

Not Only for Children

We have come to the realization that we must concentrate on reaching the whole family for Christ, not *only* the boys and girls. Our aim is to have a program that will include all. It seems that visiting the homes and studying the Bible with them is a more effective way of reaching the adults for the Lord. Most of them will not come to services with a mere casual invitation.

Our prayer for Point Douglas is that the people would be saved and live for God. By far the majority are Catholic. Adults are hard to reach. It will take much wisdom from above to win them, and the Holy Spirit's power to convict them of sin and convert them. We need the prayers of God's people for the work!