

EVANGELICAL

MENNONITE

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CONFERENCE

the MESSENGER

STEINBACH BIBLE INSTITUTE



"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15

"For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11

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EDITORIAL



THE PRINTED PAGE

An area of promotion, that the church would do well to take a new look at is that of print; magazines, books, newspapers and the printed page in general.

Although profitable in any age (since the invention of printing) yet all the more so today when one considers the drastically changed reading habits of the American public. Compared with 20 years ago, the figures are astounding.

While the population has increased only 37 per cent since 1940, the number of books published or sold has gone up a staggering 445 per cent! In the same time magazine sales are up 110 per cent and newspapers 45 per cent.

The church should be quick to grasp these means for the promotion of the Gospel by supplying and making available books, magazines and other literature that would convey the message of Christ to the world.

Here again we would do well to heed the prophetic words of Daniel Webster; "If religious books are not widely circulated among the masses in this country and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and christian. If truth be not diffused, error will be; if God and His word are not known and received, the Devil and his works will gain the ascendancy; if the evangelical volumn does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

ON PLANNING

With an eye on the teen-age market the Ford Motor Company comes up with some very interesting statistics. For instance they already know that the number of teenagers in the 15-19 year age group is expected to increase 43 percent between 1961 and 1971 from 1,400,000 to 2,000,000. This increase means a vast new potential market.

Far range and shrewd planning is evident here. And as is so often the case it is not the church with a spiritual stake but big business out to make a dollar who go to the trouble to assess the field.

Where in the church can we find plans on the drawing board for the next ten years? Very seldom. I believe we could well take a hint from those whose very lifeline consists of well laid long range plans.

Those same teen-agers constitute a challenge to the church. Not as potential car buyers but as candidates for the kingdom of heaven.

GRAHAM PREACHES TO 134,000

What was reported as Billy Graham's most successful U.S. crusade came to a close in the Memorial Coliseum on Sunday afternoon in Los Angeles.

An estimated throng of 134,254 people attended the last meeting with a reported 20,000 turned away. It was the greatest crowd ever to attend a Graham meeting in the U.S. The previous high was an estimated 116,000 at the final meeting in Chicago last year.

PEACE

As the day of the Lord is approaching a growing tide of unrest and tensions will sweep the earth. "Nation shall rise against nation," "and upon earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on earth;" "Iniquity shall abound", "evil men and seducers shall wax worse and worse" as the wicked who like the tossing sea cannot rest and are constantly tossing up mire and dirt. Even the church shall be effected by this tide of unrest and, "the love of many shall wax cold." This ever increasing tide of unrest is caused by man's broken peace with God, nor will any man ever really experience inner peace till he has made his peace with God. Health, love, riches, beauty, talent, power or fame all mean nothing if there isn't peace of mind. The heart cry of many is to have that inner peace and yet are frustrated in all their efforts to find it because peace cannot be found by running after it. Peace is a by-product which can come only after the broken peace with God has been mended. The Prince of Peace has made possible that this breach can be mended, for "through Him God chose to reconcile the whole universe to Himself, making peace through the shedding of His blood upon the cross." (Col. 1:20 NEB) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) Then as we experience peace of heart and mind we can become instruments in the hands of God to help others find that satisfying peace in Christ Jesus.

Milton Fast

DAVE DUECK (page 6) is a teacher-missionary at Mafeking, where he is in charge of the EMC Extension work.

HARVEY PLETT (page 6) teaches at the Steinbach Bible Institute.

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The Messenger

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Storm Clouds in the Congo

By Harvey Barkman

Harvey Barkman continues his eyewitness account of rioting and plundering in the 1962 uprising in the Congo. In the opening paragraph today we see him, together with fellow missionaries, some Belgians and one African preparing to flee.

BEDLAM

People seemed to swarm everywhere — cupboards, doors, windows, chairs, sofas, beds, mattresses, everything imaginable being carried on their heads, running past our houses. I stopped one and asked him where he got all the stuff but he was somewhat hesitant to tell. On asking another I found that a free-for-all had broken loose and people were breaking into company houses and looting everything takable. If it wasn't loose they tore it loose and took off. The house next to Russells was ransacked, the '58 Chevrolet set on fire and burned, water running all over the house, windows broken out, doors wrenched, plumbing torn out, etc.

The big company store became the next object. Soldiers, policemen, hoodlums everybody seemed to be there. The doors were broken down, trucks backed up and load after load of stuff carted away. Some ran away with big bolts of cloth to about a block from the store and there by a lantern light hacked it into allotted portions depending on how many owners there now were to the stolen bolt.

Everybody seemed to have a new bike, beers and champagnes by the case were carted on peoples heads. People drank all they could at the store and then loaded what they could on the head of their wife or wives or children to be carted off to the village. We were completely stupified by the proceedings.

The few Belgians (men only) kept up a shooting spree all night in an effort to scare away the marauders. Not all were successful. One of the leading company men had his house broken into, himself chased into a corner, his house ransacked and then they mercilessly beat him up.

The Belgians now realized that their lives were at stake and after a hectic night they decided with the help of the army captain to flee to Luluabourg and inform the U.N. They asked us if we would like to accompany them in their convoy. The missionaries decided to send me and a couple from the MCC farm to Luluabourg from where Mrs. Liechty and her husband could fly to Leo to get medical help. Mrs. Liechty had been ailing for some time and with the situation as it was she was not getting any better but rather much worse. So I was elected to go as I was now considered single. The rest of the men would stay on with their families while I would try to get the Liechty's safely to Luluabourg.

FLIGHT

It was decided that I should take a Mission Kombi; the Liechty's, a Congolese policeman and a politician who wanted to get out badly. We were to go with the Belgians as a convoy. However, right out of Tshikapa the soldiers stopped me and took the politician off and placed on an extra policeman. A little further on the post office men stopped us and asked if we would take him and all the post office money to Luluabourg. When he informed me that I would have to go back quite a distance for the money I told him that it would be impossible for me to do that but that he was welcome to go along. By this time two men jumped into the Kombi and the Belgians were long out of sight. I drove as fast as I dared with such a load and with such a cargo. I tried to get rid of my extra passengers but even the policeman wouldn't help. A little further on one of the men asked me to stop. I did so. When he was off I took off as quickly as I

could as I found out that he was going to get still more baggage for us to lug along in the already overloaded Kombi. Mrs. Liechty was feeling worse and yet I was not making time.

MOBBED

About some 15 miles out of Tshikapa we came to a roadblock. It was put up by the state and so we drove to the statehouse for inspection. Here a large crowd assembled in just a few minutes. The statesman was not home. The crowd began to shout, ripped open the Kombi doors and demanded all of us to get out and turn over the car keys. The policemen tried to calm the mob, first by force by toying with their guns and then as the crowd grew larger and more furious they tried to reason with them. It was impossible. The mob took away their guns, shoved them aside and demanded that all of us get out of the car. The crowd by now was way beyond reason. Saliva dripped from their mouths as they shouted, shoved and then finally began dragging passengers out. When they got to us 3 missionaries they seemed afraid to touch us. Instead they waved their weapons (knives, guns, poisoned arrows and other objects) in our faces, cursing and shouting. They ripped open all doors.

Finally I got it across to some of them that I was taking a sick lady to the hospital to Luluabourg. After much explaining I finally got them to a place where they said they would let us go but that the African I had along could not go. They demanded of him his identification card, etc. and he had no papers. This increased their suspicion of him. I told them that I did not know the man and that he had gotten on without permission and that they were welcome to take him off. Finally after much persuasion and explaining we were let go. Sad to say they did not take the passenger off who was later to give us more trouble.

As we drove along I began to realize that the men I had along were not troops but just ordinary policemen who have a gun but no ammunition and the village people knew it too. Before Independence these men carried only a white stick and were used as official government runners with messages. I learned also that the people thought that I had hired these fellows to take us through to Lulu-

bourg and that in actuality we were fleeing the country.

When we finally got away, the policeman advised me to go back to Tsanikapa. I didn't see why so we just kept on going. All along the road were warriors with guns and poisoned arrows guarding the road and trying to stop us. I tried to keep a good speed so that they were afraid to get in our way and as none of them (to my knowledge) wasted any arrows on us, I felt we were doing quite well. i

MORE TROUBLE

About 15 miles further our luck ran out. At this village the people had a large roadblock and we had to stop. People flocked in from everywhere waving their weapons, shouting and running. A man yanked open the Kombi door, pushed me over, took the keys from me and very unceremoniously drove the Kombi into the village. I was afraid he wouldn't know how to stop and as he was heading for the chief's house, it might demolish both car and house. He finally ground to a stop just in front of the hut. Here we were told that we would have to wait until the chief came who had gone down the road to another village and would soon be back. I was forced to get out of the car but Liechtys stayed in and managed to hold the doors closed so as to protect all our stuff.

They took me to the chief's hut and there under a tree they brought a chair which I occupied till the chief came. In about 1½ hours the chief arrived carrying a modern army rifle. We were told that all was O.K. for us but this other African was the trouble. After a lot of haggling and drawing up a paper (paying a sum of money) etc. saying that he should receive passage of all roadblocks we again were on our way. I too was to pay a large sum of money but since I just didn't have it there was little they could do outside of direct violence, so off we went. We now breathed a sigh of relief as we felt that this African now had his papers to pass and so far the rest of us had not had too much actual difficulty.

Driving as rapidly as we could and evening coming on, the road getting better, we were encouraged. We did notice however, that as we passed through the villages the people would run out and try to stop us as soon as



they noticed the car. Once a big tree thrown into the road caused us some delay but we all worked and before the villagers could catch up we were gone.

HALT

About 25 miles from the half-way mark to Luluabourg we ran into 3 road blocks in one village. We quickly stopped, presented our paper the chief had given and hoped to be on our way. This was not to be. The people as in the villages before quickly surrounded the vehicle and we noticed the brandishing and waving of weapons, the shouting, etc. was much more intense than anything we had yet encountered.

The African was now dragged from the car, his shirt torn off and the beating began. He tried to pacify them by telling them that he was a member of their tribe. This was actually true we found out later, but he had grown up in Leopoldville and had not learned the native tongue so this was to his disadvantage. There was no reasoning with this mob.

Finally I found a man to whom I could talk. He understood French well and talked well too but he had no ears to help us nor to listen to our cause. He wanted money. I had just a few francs. He told me to drive up to the road maintainer which was standing near by to park. He began dickering with me for sums of money. I told him I did not have 15,000 francs on me and that as a missionary I had come out to help his people. I had about 2000 francs with me but this amount did not even touch him. As the crowd grew larger and larger and more and more menacingly sticking

their guns in through the windows shouting at us and sweat and saliva running down their faces and bodies, I began to realize that this might be a serious case. I turned around to the Liechty's and said, "I believe in prayer, let's pray."

(To be continued)



HOW GREAT IS YOUR LORD?

By Elma B. Dueck

How great is your God?

I remember the time my sister and I were children and we shared an upstairs bedroom. Though we both said our prayer silently, we had made an agreement that we take turns praying for surely God could not give us a good audience if we both prayed at the same time. Our conception of God was very small.

Then one day I learned a wonderful truth and eagerly explained it to my younger sister, that God could attend our prayers that were offered up all around the world, at the same time. Our conception of God had greatly increased.

How limited is our conception of God. Jesus said, "With God all things are possible." Also, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

Do we so often not receive because we ask not? Or maybe we ask but we do not really believe God can do it. Often God cannot give us the spiritual blessings He so desires to give, because of our unbelief. We limit Him just like the Israelites whom God couldn't bring into the land of Canaan because they didn't trust God to give them the victory over their enemies. Jesus could not do the miracles in His home town He performed at other places because of the people's unbelief.

If we yield ourselves to Him in loving trust and obedience we can expect great things of God. As we sing in the little chorus:

God can do anything but fail

TRUTH FOR YOUTH

EDUCATION FELLOWSHIP

By Glenn Klassen

This year the education meeting, which brings together the public school teachers, trustees, ministers, and deacons of the Evangelical Mennonite Conference for an evening of fellowship, was held in Steinbach on August 23. The record attendance of 174, included 47 teachers, 28 trustees, 21 ministers, and 13 deacons. It was the sixth annual meeting of this kind sponsored by the Education Board.

After a fellowship meal, a program of lectures and discussion was held. Gerry Doerksen, speaking on "What the Teacher Expects from the Church" suggested that the church should initiate advances in higher education rather than just follow the trends set by others. He also spoke of the need of counselling among teachers and college students and brought out many ideas on how the church could keep in touch with them. Rev. P. L. Friesen, speaking on the second part of the topic, "What the Church Expects from the Teacher," stressed that the teacher is responsible to be exemplary as an "ambassador of Jesus Christ" in the community. He must maintain a high standard in his contact with the opposite sex. Rev. Friesen also suggested that teachers should re-examine their participation in the Manitoba Teachers' Society in view of the church's anti-union principles. In conclusion he said that the Mission Board was looking forward to the time when there would be more teachers willing to help with the home mission program of the Conference.

A lively discussion from the floor followed these speeches centering on the question of who was responsible for examining public school curricula for non-biblical teachings and the question of participation in the Teachers' Society.

"Intellectualism and Spirituality" was the subject of the address delivered by Rev. Archie Penner, who had come from Iowa City for the occasion. Rev. Penner developed the topic using II Cor. 10:5 "Casting down ima-

ginations (reasonings) . . ." Gal. 5:16 "Walk in the Spirit . . .", and Gal. 6:1 ". . . ye which are spiritual . . .". "Intellectualism, he stated, results when the intellect 'has gone to sea—when it has become an end in itself—when it has become the final authority.' The cleansing of regeneration does not only operate on the flesh. Jesus Christ also redeems the intellect. When this redeemed mind enters the new world of conflict after conversion it is not intellectualism that characterizes it, but intellectuality. Rev. Penner declared that the church was still fighting the intellectual battles of the Reformation and the Enlightenment.

"Spirituality," he went on to say, "is that quality of life in which we have become obedient to Jesus Christ and are controlled by the Holy Spirit. One must choose an authority outside of one's mind to avoid the logical impossibility of the mind judging itself." In conclusion, he called for Christian brotherhood and mutuality in facing the intellectual issues of the day. We must learn to admit that we are not "experts" in all fields or in any field, and so must learn to help each other and accept help from each other.

TEACHERS' DEDICATION

On the last Sunday in August, a short dedication for teachers was held as part of the morning worship service in the E.M.C. church in Steinbach.

A number of teachers were leaving for schools in various Manitoba area: Iris Reimer and Martha Friesen to Thompson, Margaret Dueck, Arnold Reimer, and Mr. and Mrs. Elmer Bartel to Flin Flon; Harold Dueck and Harvey Kroeker to Arborg; Mr. and Mrs. Ed. Reimer to Lynn Lake; Mari- anne Brandt to Plumas; Mr. and Mrs. Pete Thiessen to Prefontaine, and Mr. and Mrs. Dave Dueck to Mafeking. Several members of our congregation remain in town to teach, and Mr. and Mrs. Gerhard Reimer are leaving for Michigan State University where Mr. Reimer will have the status of both

pupil and professor. Those teaching in Steinbach are Irvin Kroeker, Mary Rose Reimer, and Doreen Reimer.

YOUNG PEOPLE'S RETREAT

The Young People from the E.M.C. church in Steinbach organized an interesting weekend for themselves at Calvary Temple camp at Red Rock Lake. Approximately 100 young people left by bus from Steinbach on Saturday, Aug. 31, and came back the following Monday evening. Rev. Arnold Fast accompanied the group and was the special speaker at the worship services.

Activities for the long weekend were a wiener roast, skits and games, a baseball game on Monday morning against E.M.B. Young People who were holidaying at Red Rock Lake Bible Camp, and a wind-up barbecue supper just before leaving for home.

The campers appreciated help given by ladies of the church who did the cooking for them.

LOST OR KEPT

How to lose the Lord's Day: sleep much, read the newspapers, go joy riding, go shopping, study lessons for Monday, play tennis or golf, have secular parties, gossip, talk over politics and business, stay away from church.

How to keep the Lord's Day: rest from all that occupies during the week, worship in the church services, help someone to know the Lord, cheer the sick, teach the children about God, spend extra time in prayer and in Bible study.

—Selected

A leading member said, "I don't like the idea of 'giving' to the church." We don't speak about "giving" to the grocer or the dentist or the meatman. Our church obligations are just as much a debt as any other.

—Selected

The best of God's precious Word is that the more nourishment and savour we get out of it, the more we find in it. It does not fail nor weary us with sameness, however often we come to it.—J. Hudson Taylor

Why Attend Bible School

By Harvey Plett

September turns our thoughts to school. The first grader excitedly prepares for his first day at school while the twelfth grader, with considerable sophistication approaches his final year. Little thought is given to the fact that most of our young people will complete their high school. It is almost taken for granted.

Let me project your thinking to the first of October. That day is also the beginning of a school year. Students will then be registering for another year of studies at the Steinbach Bible Institute. Among the students there is a strong minority enrolled in the high school department. Space does not permit us to discuss the advantages of attending a Christian high school. Rather, we are interested in the Bible student for the moment.

I would like to suggest a few reasons why young people are willing to spend time at the Bible Institute.

A WORKING KNOWLEDGE OF THE BIBLE

Students come to the Bible School to get a more thorough working knowledge of the Bible. Our Sunday Schools are doing an admirable task but the teachers cannot raise the student beyond their own level. Just as a public school teacher needs thorough familiarity with his subject and teaching methods so the Sunday School teacher must know his subject and teaching methods. To say that the Holy Spirit will guide you into truth is side-stepping the issue. The Holy Spirit will guide and we must completely rely on Him but this will be true only if we do our part. We cannot expect God to reveal Scriptural truths without a good understanding and a good study of the Bible. God places no premium on laziness.

THE WORD OF GOD AND WORDLY PHILOSOPHIES

Not only is Bible School necessary for teaching the Bible but a thorough Bible knowledge is necessary to evaluate worldly philosophies and subtle attacks on Christianity. The need for this was focused, at least to some extent, at the recent teachers, trustees, ministers, and dea-

cons meeting. There a question was raised concerning the evaluation of the underlying philosophy of our public school curriculum. This is a tremendous task, very important and and very necessary. But it requires an adequate Bible knowledge to make a right evaluation. Not only is this necessary in this area but it is essential that we are able to evaluate the underlying philosophy of the novels we read. It is a problem that involves all of us.

Bible School is important to help in evaluating other interpretations. The language of Neo-orthodoxy sounds sweet to the ear but do we realize the content they put into these words? What about the spirit pervading part of Christianity described as "fighting Fundamentalism". Will we be swept off our feet by any of these? An open-minded study of the various theological positions in light of the Scriptures is necessary if we want to effectively maintain our position and convincingly present Christ to the world.

FAITH STRENGTHENED

Another value of Bible School is that it gives you an opportunity to establish your faith. You can yourself analyze some of the unanswered questions that have been bothering you and come to a Christian conclusion. To do this in isolation is dangerous for it can lead to strange and incongruous conclusions. Often there is not the time nor the material available to make such a study. Attending Bible School gives you the time, the materials, and a wholesome context in which to wrestle with these issues. Also the time spent in direct Bible study leads a person to a closer walk with the Saviour. The prayer meetings are significant for the development of the inner man.

SANCTIFIES THE SECULAR

Finally, Bible School is essential to counteract and balance the secular training we receive. A mind that is continually in secular ways of thinking and assumptions, will bring this frame of reference to the Scriptures. This will result in naturalistic conclusions because human reason tends to work with naturalistic assumptions.

The secular mind tends to discount the presuppositions of faith while freely accepting its own. The mind of the Christian must also become captive of the Word of God if it would be truly free in Christ. Can a person thoroughly trained from the secular viewpoint speak authoritatively on the Biblical viewpoint? Only as that person also becomes well trained Biblically can he speak with any sense of authority. It must be admitted that a mind trained only in Bible cannot speak authoritatively on secular matters without first becoming well acquainted with secular thoughts. This makes it incumbent for the Christian to have training in both. To sacrifice Bible training for secular training is a thing one does well to ponder. The Bible School should and does help to bring the intellect into subjection to the Word of God.

Must we not say that a well trained Christian is one who has a thorough Bible training as well as secular education.

THE OATS THAT REVIVED

By Dave Dueck, Mafeking

I had 20 acres of oats the year that I decided to go to Bible school. I had already promised the Lord that if my oats produced a good crop I would be in Bible school that fall.

It turned out to be a beautiful crop and promised a bountiful harvest. The oats were dead ripe when we began cutting and we made only a few rounds that day hoping to finish on the morrow.

That night a violent windstorm drove my beautiful oats into the ground. The next morning it lay, a tangled mass. This seemed to be the end of my ambition. My hopes of a bumper crop were shattered and with it the prospects of going to Bible school that winter.

Nevertheless, we did decide to attempt a harvest and took up the task of cutting the remaining oats.

I still don't know what happened but after threshing those sorry looking sheaves we found that the field had produced a whopping 60 bushels to the acre. The Lord had undertaken.

Needless to say I was in Bible school that winter. And not only that winter but also the following two years. Bible school has been a great blessing to me and to the work I am engaged in.

The Steinbach Bible Institute

Invites You For It's 1963-64 School Year

REGISTRATION DAY: OCTOBER 1

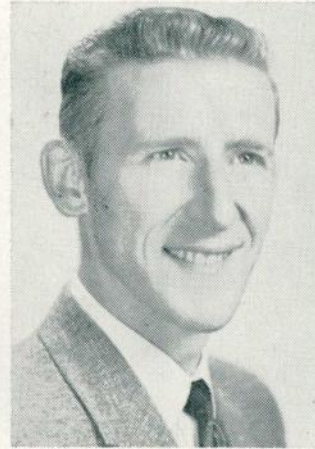
FACULTY:



B. D. REIMER
Principal



BEN HOEPPNER
Bible



HENRY K. FRIESEN
High School



DOREEN REIMER
High School

Probably more than ever before the christian church today needs men and women who are firmly rooted and grounded in the infallable word of God. All about us are those who would lead us away from the simplicity that is in the Gospel. In order to heed the admonition of Jude to, "Earnestly contend for the faith . . . once delivered to the saints . . ." we must know what that faith consists of. The Steinbach Bible Institute offers both Bible and High School courses. In the Bible de-

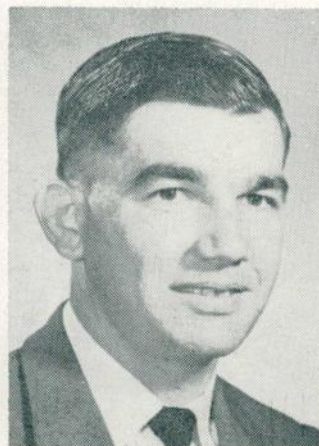
partment there is a choice of either one of five three year courses. The High school department offers Grade IX to XII.

Call, write or phone in for further information.

Steinbach Bible Institute
Box 1420, Steinbach, Man.
Phone DA 6-3552



ALBERT HIEBERT
High School



HARVEY PLETT
Bible



ARCHIE PENNER
(part-time, Bible)



WILBERT LOEWEN
Administrator

NEWS

MORWEENA

On September 1, the first baptismal service was held at the Morweena Church. The candidates were Mary and Elsie, daughters of John W. Loewens, and Minna, daughter of Ben D. Siemens.

Rev. C. P. Dueck of Morris was the guest speaker and Rev. H. P. Friesen officiated at the baptism.

In the evening we observed the Lord's Supper. With us for the occasion were Rev. D. P. Thiessen and Deacon J. D. Friesen from Washow Bay.

KOLA

Bro. and Sis. Peter K. Martens are now accepted missionaries to South America. Their departure date is not definite.

A challenging program of song and the play "White Unto Harvest" was brought by the Rosenort Young People. Later the same day (Sunday, Sept. 1) the same program was rendered in the Maryfield United Church.

Sis. Benny Penner is recovering favorably from major surgery on her back. For this we are thankful to the Lord.

OBITUARY

Henry A. Toews, oldest son of Abram R. and Anne Rempel Toews was born in Steinbach on January 29, 1902. His mother predeceased him when he was four. After six years he got his second mother who cared well for him and whose kindness he always appreciated.

His boyhood and teenage years were spent on his father's farm. As a young man he began working at the Steinbach Flour Mills and was in the employ of this firm for 23 years.

November 30, 1927 marked the date of his baptism and he was a member of the Evangelical Mennonite Church until his death.

He and Anne Reimer were married on June 2, 1928 and the Lord privileged them to share life's joys and sorrows for 35 years, 2 months and 25 days. With his marriage he not only got a wife but also a son in the person of his wife's youngest brother Pete who stayed with them for 18

years. During 9 of these years Ben, another of his wife's brothers also stayed with them.

Two daughters and two sons were born to them: Diana (Mrs. Clifford Reimer) of Chame, Panama, Phyllis (who died in infancy), Melvin and Reg of Steinbach. Those surviving, along with his wife and 3 children are 1 son-in-law, 1 daughter-in-law, his father, his stepmother, 10 brothers, 5 sisters, 4 grandchildren, many other relatives, and friends.

He left the Steinbach Flour Mills in the fall of 1945 in order to be able to devote all his time to the operation of a poultry farm—a venture he had begun in 1943. From this evolved the business which he continued to operate as long as his health allowed—that of distributing poultry products in Winnipeg. He thoroughly enjoyed his work and always thought of the people with whom he carried on business dealings not only as customers, but as friends. That this was true was borne out by the genuine concern of these people during the time of his illness.

In addition to operating his business, he served as member of the Church Committee for a number of years, as a director of the Red River Mutual Insurance Co. for some time and as a member of the Credit Committee of the Steinbach Credit Union for 15 years.

On August 27, 1963 a life of 61 years 6 months and 29 days came to its earthly close. During the 8 preceding months when illness confined him either to his home or the hospital, Psalm 121 became very precious to him. The family as well as friends and relatives visiting him could not help but marvel at his cheerfulness and his determination not to complain. Because of this some of the very last words which he spoke could not have been more fitting. These words were "I don't want to complain." Although the family will surely miss him we know that now faith has become sight and hope, that has long been hope, has become reality.

The Family

COMING EVENTS

Sept. 22-29, Missionary Conference at the Aberdeen Evangelical Mennonite Church, Winnipeg. Week-nights 7:45; Sundays 7:00 p.m.

Oct. 4-6, E.M.C. Missionary Conference at Blumenort.

More than 60 prominent British Methodists, members of the Methodist Peace Fellowship, have signed a declaration expressing their belief that the Christian church throughout the world should unequivocally renounce the way of war and affirm its trust in the positive and redemptive way of Christ. They said this is a vital issue, which should be regarded as having an equal priority for Christians with the questions of Christian unity.

Many voices have offered me a home for my quiet hours. Thou alone hast promised me a covert in my storm.
—George Matheson.

The annual Choir Program

SAENGERFEST

of the

Evangelical Mennonite
Conference

will be held

Sunday, October 13, 1963

3:00 p.m.

in the

Steinbach, Church

Important:

Choir leaders from the out-lying areas are asked to contact:

Ben B. Dueck

Box 118

Steinbach, Man.

with regard to participation in the program.