

the MESSENGER



Both strong and urgent the call for more workers continues to come from Paraguay. Already at the end of last year there was a membership of 57 baptized believers of the new La Esperanza station (Opened in 1962 by the Henry Toewses). The majority of these are Sanapana Indians. This past summer another 15 souls were baptized. (See picture).

Paraguay has wide open doors for missionary work. The people are clamoring for missionaries. In East Paraguay a work could be started among the Guarani Indians if workers were available. Paraguavans are asking for teachers to teach their children. In addition to this, workers are needed on the newly opened La Esperanza station presently manned by the Henry Toewses and the Frank Kroekers.

In times of national crisis a state of emergency is declared. Should we not much more declare a state of emergency and mobilize our spiritual resources to meet this need?

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EDITORIAL



Concerning Loneliness

By Paul F. Barkman

When is a person the loneliest? When he is alone and far from other people? When he is with many people who do not know him and pay no attention to him? When he has been deserted by someone he needed and trusted?

It strikes me that perhaps one of the loneliest places can be the midweek prayer meeting.

At such a meeting we are usually surrounded by people who should be very much interested in us, but who we feel are not interested in the things that really matter to us. The things that really matter; the things that really hurt and burden us; these usually cannot be talked about in such a meeting. We are in the presence of the people we need and trust the most, yet when a very real need presses upon us, they cannot be counted upon.

Why should there be so many "unknown requests"? (In case you don't have this in your church, it works this way: instead of naming the prayer request, a person says he has an "unspoken request." Or the leader may ask if there are any "unknown requests," and people raise their hands. They want prayer but they do not want to say what one is to pray about.) We dare not trust our brethren with the very personal things—they are too "touchy" to be mentioned.

There are several reasons. One is that we are too proud to expose our inmost selves and deepest weaknesses before others. The very things on which we need help most urgently are kept secret, and therefore, usually unhelped. Another reason is that our brethren cannot be trusted. They would use our secrets against us and destroy us. As long as such things are true, Christians will be lonely in the time of their deepest need—deserted by those who they most need—alone in the midst of the crowd.

Fewer and fewer of the intimate personal needs find their way into the prayers of the brethren these days; and the church becomes increasingly weaker because the brethren cannot count on each other for support. What can we do about it?

Are our prayer groups too large, and too casually thrown together? Would we confess our weaknesses more freely in smaller, well-known, friendlier groups?

Do we focus prayer meetings too much on "big issues" and ignore the deep issues? Are ministers and elders really the gossips that people tell me they are? Have we forgotten how to "bear one another burdens, and so fulfill the law of Christ?"

Paul F. Barkman is head of the Psychology Department at Taylor University, Upland Indiana. At present he is on leave of absence, studying at the Reiss-Davis Clinic for Child Guidance in Los Angeles, Calif. This article first appeared in the Grace Children's Home Messenger and is reprinted by permission.

Jake Peters, page 4, a member of the Wymark church, is studying at Goshen College.

HURRY, HURRY, HURRY!

An opinion poll is only as effective as the number of returns. Four weeks ago, the MESSENGER had a yellow insert with the heading, "We Need Your Opinion." Remember? This was put in there with a purpose. We want to give you, our readers, the best paper possible. In order to do this your opinions and suggestions are of great value.

To date approximately one out of 50 subscribers has responded and sent in the yellow sheet. We would like to thank all who did this. However we would still like to hear from the other 49. Why not do it today. We will extend the November 1 deadline to accommodate you. But act now. If you have misplaced your Questionnaire, use ordinary paper. Shall we hear from many of you. Send all Questionnaires to the following address:

The Messenger
502 Fifth Ave., N.W.
Portage la Prairie, Man.

C.O.'s RECEIVE RECOGNITION

The French Cabinet approved a bill giving conscientious objectors legal status for the first time in this country's military history. CO's, however, will continue to be drafted at the age of 20 as are all able-bodied men. But instead of being imprisoned they will be placed into service where they do not bear arms, or sent to a civil organization to work for the national interest.

The Messenger

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On the La Esperanza E.M.C. Station

We find ourselves in Asuncion now waiting to claim our baggage that has arrived here some two weeks ago. This is also a land of "manana" and it seems we will have to spend a number of days before everything is cleared through customs, etc. We also learned this morning that our trunk has lost about 90 lbs. during the trip (that is what the shipping bill indicates, but we have not seen the trunk ourselves yet). This is quite a disappointment to us after waiting

so long for it to arrive. However, we have always prayed to the Lord to supply our needs and not our wants and so we are assured that all will turn out all right in the end.

On the Station

On the station things are more-or-less the same every day. We're still building and are trying to get it all finished before the rainy season is upon us (and I'm afraid it is already).

We have also 7 Angaité Indian families on the station now be-

sides the 30 Sanapaná families. The Angaité are more civilized and also more intelligent than the Sans, but on the other hand have also been polluted with more of the sinful ways of life of the Paraguayans. A few of the Angaité have also made a decision for Christ already too. Last week a couple lost their little two-year-old girl due to whooping cough. Both, the father and the mother, gave their hearts to the Lord Jesus the following day. However, there are still a number of them that are yet without Christ.

F. P. Kroeker



Left: The baptismal candidates on the way to church. Centre: The church elders Carlito, Abram, Chevery (pastor) Ignacio and Perocino.

Right: The clinic walls going up. Gertrude Toews is in charge of the clinic work.

A DAY AT NEUVO ESPARANZA

By Sara Loeppky

We want to drop in on missionary nurse Sara Loeppky today and go with her as she embarks on a typical day of work at the Neuvo Esperanza mission station in Paraguay. Miss Loeppky is a graduate of the Steinbach Bible Institute and went to Paraguay in 1959 under the EMC Board of Missions.

If you would like to get a glimpse of my work, then how about spending a day with me?

The sun is peeping over the horizon, the rooster crows the 6 o'clock alarm and it is time to arise to a new day. First thing I pick up the milk pail and go to the corral for my daily supply of milk. While I'm milking some early patients meet me there and accompany me to the hospital. After treating them I sit down for a quiet time in the Word and in prayer, before breakfast. Soon I hear voices of more patients along the path. Sometimes they will be considerate enough to sit quietly and wait until I'm through but oft little faces peer in the window making remarks on what they see.

SCHOOL

The clock ticks away. Soon it will be eight o'clock and the bell will ring for school. When I finally get there, usually a few minutes late, because someone just happens to come when I'm ready to go. They have gathered for morning devotions and as I look into the eager, dirty faces, I wonder, what can I do to make school just a bit more understanding for them today.

Between Classes, an Emergency

Recess comes. I walk to the house for a drink and an Indian comes up and tells me that someone in the village is going to have a baby. Quickly I collect the necessary articles, sling my bag over my shoulder, jump on my bike and off I am. As I get closer to the hut I see a number of women standing around, big grins on their faces and I know I have arrived a

little too late but that all is well. I go in to check for myself, give the necessary care and soon am on my way home again.

Back to School

The bell has rung, recess is over but I see a number of my pupils still lingering around outside, others are running around inside, and some have even decided to go home. I try and collect my thoughts gather my pupils and once more endeavour to drill in some readin', writin', and 'rithmetic.

Heal the Sick

11:30 a.m., school is out. What will I have for dinner? I'm famished. Some of last night's supper warmed over, I guess. No time for a little snooze this afternoon. This happens to be wash-day and the clothes must be on the line before patients come to clinic. (Have tried to train them to come early before school or in the afternoon, except for emergency calls) Also must run to the village once more to check on my maternity patient plus maybe a few others who cannot come to the clinic

(Cont'd. on page 5)

The Religious Development of the Adolescent

Jake Peters

The opportunity of evangelism of a more profound self-involvement through Christian education in Sunday school has been recognized in our Conference for a number of decades. However, it is readily apparent that we have failed to utilize fully our opportunities in this field. No doubt, the clearest illustration of this is to be seen in our Youth Sunday school classes. Children who have been attending Sunday school regularly, when they reach the teens, lose interest, become irregular in their attendance, and some eventually drop out of class. This is especially true of children whose parents are not active members in the Church. In this article we want to consider briefly the religious development of this adolescent: supposing that a better informed Christian is a better teacher of adolescents. As Christian teachers and workers in the work of the Church, we need to have a greater understanding and beneficial influence on the lives of teenagers who at this phase of development need our help more than ever before for spiritual growth and development.

Religion, as we meet it in everyday life, consists of a system of professed beliefs, attitudes, and practices, commonly centered round a place of worship. A unique part of religion for the evangelical Christian is his "new birth" experience in Jesus Christ. Unfortunately for the majority of adolescent this tenet is not included in their religion. The reader needs to keep this point in mind when we attempt to evaluate and build generalizations from data which have been collected in this field.

There are namely two phases of religious development that we shall consider in this series of two articles: I. Spiritual Awakening and II. Spiritual Growth.

I. Spiritual Awakening

Specialists have not always agreed whether the adolescent period is really a time of religious awakening. When childish religious beliefs are examined critically, evaluated, and then revised to meet the new needs of the individual. It is also at this time that the person becomes capable of giving thought to his beliefs and capable also

in religion. It was formerly believed that religious awakening was a function of pubescence and grew out of the sexual impulse. Although, both come at approximately the same time, there is no evidence to show that the relationship is one of cause and effect. Rather, increase in intellectual development; although other factors such as imitation, aid in meeting personal problems, blows of fate, and environment may also apply; is without doubt the primary cause of both religious awakening and sexual impulses that develop with pubescence. There are two types of religious awakening, the gradual and the catastrophic. The former takes a calm and continuous course that is characterized by a slow process of revision of religious beliefs and ideas only partly understood in childhood. The catastrophic type is characterized by storm and stress, with vivid and sometimes morbid emotional experiences of fear, feeling of guilt, and shame. There is a sudden awakening of religious interests and an equally sudden revision of childish religious concepts. The latter type is frequently the result of an evangelistic type of teaching, which appeals more to the emotions than to the intelligence of the adolescent.

Since, in the religious sphere a young person's developing convictions and attitudes must of necessity build upon what he has already learned and accepted, the details of religious development are probably different for each youngster. However, although there will be variation from individual to individual, certain general patterns can be discerned.

The young person's total personality and upbringing until the time he reaches adolescence will have a significant bearing on his religious orientation during adolescent years. If the family, school, or social group to which he belongs is deeply concerned about religion it will be likely that he, too, will show more interest than in an environment where such interest is lacking. Since so much of the adolescent's spiritual development depends upon his childhood training it is important that the religious in-

struction has not been given mainly in terms of abstraction. To realize the meaning of love, as emphasized in religion, the young person must draw upon his own experience with loving people. To realize what the concept of faith might mean, the young person likewise must build upon the foundations of faith and trust that have been established in his earlier development and upbringing. This is why it is so important for parents, as well "brethren" in the Church, to demonstrate in interpersonal relations the essence of their faith.

There are many trends in the development of the adolescent that may bring about a change in the way he thinks and feels about religion as he moves from the early teens into the early twenties. Spiritually, young people of this age are vagabonds. Many shift from defeat and failure to short-lived joy and happiness, only to return again to defeat as they are overcome by insecurity and doubt. It is at this time that boys may think church going is sissy. Girls get weary of being good. Middle teens tend to be irreverent, often skipping church which may be due in part to their rebellion against authority. They tend to think of religion in terms of sermons, baptism, and religious activity which they do not connect with everyday life.

Religious doubt follows a predictable pattern during this period. The adolescent first becomes skeptical of religious forms and later doubts are more likely to center around religious content. The religious concepts and beliefs most likely to change in adolescence are those which are concrete and specific. For example the concept of God changing from God as a kindly, old, silver-haired gentleman to God as *Spirit*. Or the idea that heaven is situated just above the clouds. In spite of these changes in beliefs, the problem of whether or not there is a heaven or hell, who goes there, and why, is still troublesome as adolescence progresses. The average teenager thinks of God not as a person but as an omnipotent and omniscient bodiless Spirit who exists everywhere. On the average, the teenager believes faith serves better than logic in solving life's important problems. He feels that his prayers are sometimes answered. He believes in the hereafter and expects his place

there to be determined by his conduct here on earth. He believes that God guided or inspired the writing of the Bible but there is a growing tendency as the student passes through high school and college. Furthermore, critical analysis, which places emphasis on the fact that material must be proved to be believed, militates against accepting any doctrine on faith. Secularism in schools has left the impression that religion is divorced from real life. Moreover, while the public school, in most places has prevented Protestants, Catholics, and Jews from introducing their views, it has often granted naturalists and humanists freedom to indoctrinate their views under the guise of teaching philosophy, logic, science, or even literature.

As the adolescent grows in his ability to understand the meaning of life about him, he also becomes capable of a deeper understanding of the meaning of faith. When development proceeds in a healthy way the adolescent will be able to examine religious beliefs and ideas that, as a younger child, he took for granted and accepted at second-hand from his parents and teacher. This will help him to formulate convictions which are true to him and have reality in his life. It is probably true that the surer the adolescent is concerning his convictions, the freer he feels to test them. The more they mean to him, the more he will have the courage to question them.

(To be Continued)

(Cont'd. from page 3)

A DAY AT NEUVO ESPERANZA

When the Sun Did Set

Before we realize it the sun has travelled over the archway of heaven and is setting in the west. After I've rigged up some supper and washed the collection of dishes from a day or two, I say "Well, what will I do tonight, no services; ah yes, there is that stack of letters waiting to be answered and I better write a few tonight. Soon I find the yawns coming so frequently that I decide it is time to retire. Once again I thank the Lord for His guidance and protection, during the day, commit myself and all the Indians unto Him for the night and should there be a call to duty during the night would He give the needed strength and joy, and I'm off to dreamland.

TRUTH FOR YOUTH

WASHOW BAY YOUNG PEOPLE CONDUCT OPEN AIR MEETINGS

By Andrew Dueck

Open air meetings, in Parks and on streets have been conducted in Winnipeg Beach and Gimli bi-weekly by the Young People of our district this past summer.

Late last summer (a year ago) a few individuals started with these open-air meetings with mostly singing of gospel songs. This spring they felt the doors were again wide open to continue. As Young People's committee we felt that we could reach many souls with the gospel in this way and were anxious to continue.

We felt however that we could make these meetings much more effective if there were also a short message to go with the meeting. For this we needed a Public Address system,

especially for the park meetings. We were fortunate in that the brotherhood was also interested in this project and a 12 volt transistor P.A. system was purchased.

Results? We do not know. But our prayer is that the Lord will further undertake and bless the word that has been proclaimed in song and Word. There have also been some objections to this work, but the Lord has wondrously undertaken so that we have been able to continue to the end of the season.

We are again looking forward to continue next spring, if the Lord tarry, to present the gospel to the many tourists who spend their weekends at these resorts.

MCC News

MOST URGENTLY NEEDED

RELIEF GOODS LISTED

The MCC relief department has divided clothing, bedding, and other material aid goods into three categories to show contributors which items are in urgent demand, which can be used in smaller quantities, and which are not needed at all.

The present list of "most needed" items differ markedly from a list which might have been prepared after World War II when most relief items were sent to Europe. Now most shipments to Asia and Africa, where clothes, styles and climatic conditions are different.

Category I

Items Urgently Needed

Bandages, bedding, Christmas bundles, clothing for infants and children under the age of 10, laundry and toilet soap, layette bundles, bundles for leprosy patients, school supplies, sheets, towels, yard material.

Category II

Items in Limited Demand

Aprons, belts, coats, general clothing for all ages, gloves, handkerchiefs, infants' and children's shoes, mittens, needles, pajamas, pillow cases, plain clothing, scarves, slips, socks, sweaters, thread, toys, underclothing for all ages, wash clothes, yarn.

Category III

Items Not Needed

Caps, embroidery work, eye glasses, fancy frilly dresses, handbags, heavy fur coats, high heeled shoes, Levis, neckties, old books, old magazines, purses, sleeveless dresses, suspenders, swim suits, used greeting cards, women's shorts, hats.

The relief department suggests that mens' and boys' shirts and trousers may be purchased at clearance sales for material aid program, but women's and girls' clothing and shoes should not be purchased for this purpose. Women's shoes are not needed except for a few used, low heeled shoes.

Further information on items in Category I is available from the MCC, Akron, Pa., or 187 King Street East, Kitchener, Ontario.

The Scandal About Stan

By R. Judson Wilkins

"Well, Fellas, whatd'ya know for sure?" Herb Marshall put the question to a cluster of boys whose heads were close together.

"Oh, it's you, Herb," exclaimed Bill Jackson, apparently greatly relieved.

"Yeah!" piped up Burton Englestead. "We thought it might be that—that hypocrite, Stan Westlund!"

"Hypocrite—? Stan?" Herb repeated, dully.

"Why, Herb, haven't you heard?" Dick Wentworth asked.

"Draw yourself closer into our circle, then, my friend, while we proceed with the story," put in Everett Romberg. "We shouldn't be telling it, I suppose, but—"

From then on, until the faithful old bell of Greenwich High School sounded its warning notes, the group engaged in their gossip fest. Stan Westlund's character was torn into shreds, tossed to the four winds. His every fault was brought to the light and greatly enlarged. However, every virtue which the young fellow—a member of the church Ambassador group only a few months—had was apparently ignored or forgotten.

At the noon hour, a group gathered again, among them some girls who were members of the young people's group.

"Isn't it perfectly scandalous?" demanded Ruth Webster. "Think of the disgrace to our church—having Stan Westlund for treasurer of our society!"

"Something's got to be done about that—immediately!" cried Philip Vanner. "Why, listen gang! If we don't oust him out of that office right promptly, he might skip out with our money!"

"Maybe he's already done that," suggested Donna Orton. "He wasn't in school this forenoon, you know."

"That's right, he wasn't" cried Burton. "Suppose he's low enough to do that, Oh, me, why did I ever nominate him for treasurer anyhow?"

As the stories spread around, like snowballs they grew every minute. When school dismissed, almost every student was familiar with the as-

tounding account of how Stan Westlund had been seen in a beer joint the night before, intoxicated, and how he had left Greenwich that morning on a freight train, taking every penny of the money which belonged to the Christ Ambassador's treasury!

The weekly C. A. meeting met that night. The group had decided that, following the service, they would meet with Pastor Berkland, deciding what to do with Stan Westlund.

When the subject of criticism walked in and took a seat, there was no small stir. Eugene Masters, leading the song service, nearly dropped his hymnal, while Sally Bannon, playing the piano, got all tangled up with her music. General confusion prevailed. But if Stan noticed anything wrong, he failed to show it. He seemed so happy, so full of joy of the Lord, that some began to wonder, if after all, there had been a mistake about the report of his behaviour. But, no! That could not be, for Dick had actually seen him coming out of Bill's Beer Barrel! So he said, anyway, and everyone knew him to be truthful. Well, time would tell, probably.

It was time for testimonies, Hugh Schultz in charge. "Now, don't be bashful or backward," he grinned good naturedly from behind the second-hand pulpit which had been donated for the C.A. room. "We want to hear from everyone tonight—that is, from you, who have something to say. If you're saved and a real Christ-honoring Christ Ambassador, surely you've something good to pass on to us. Who'll be first?"

Stan leaped to his feet, his handsome young face beaming. "I surely have something for which to praise the Lord," he began, "and may it prove a blessing to your soul as it has to mine. You who are high school students, remember the time we entertained the students from Oakville? On that occasion I met a fellow, Stewart Benson. We got to discussing religious things, somehow, and I had the privilege of relating to him what the Saviour meant to me. I never saw him again, or heard anything from him, either; had almost forgotten him.

Then last night there was a phone call for me from Oakville. It was Stewart's mother, saying Stewart was critically ill in a hospital there, and was calling my name over and over. She begged me to come quickly. Well, I promised her I'd get there soon as I could. My father was out of town with the car, so I rushed down to Bill's cafe—" (At that, everyone started. So that's why Stan was seen in Bill's Beer Barrel! Everyone knew that Bill's cafe was the bus stopping place in Greenwich.) "And took the bus to Oakville. Stewart had been in an auto smash-up, and he surely was in bad shape—unconscious and delirious when I arrived. But as I held his hand and silently prayed, he opened his eyes for a moment, smiled, then drifted off in a peaceful sleep. I stayed with him all night. This morning he was greatly improved—so much so that the doctors marvelled. They let me talk with him for a while, and I explained to him as best I could how Jesus could save him, so that if he shouldn't get well, he would be ready to go. That was what was worrying him—he knew he wasn't ready to die. But I'm so thankful that he accepted Christ before I left there this afternoon! He was so happy and begged me to stay longer. But I just had to come back to tell you all about it I feel he's on the road to recovery now, but I'd surely appreciate it if you'd continue to pray. It made me so happy to be able to point him to the Lord that I—I just feel great!"

Silence reigned over the crowded C. A. room for several minutes as Stan sat down. Then the quiet was broken by sobs coming from many throats. Tears began flowing. Then Dick, the C. A. president, slowly arose to his feet. Wiping his eyes, he inquired, "Will everyone here who is happy to hear this news please say 'Amen'?"

One loud "Amen!" reverberated around the room.

Then Dick continued, "Will everyone here who feels that we owe our dear brother—and fellow Christ Ambassador—a humble apology please raise your hands?"

All over the room, hands shot up, immediately.

"An apology?" Stan blurted out. "What for? You haven't done anything."

"I only wish that were true," sighed (Cont'd. on page 7)

Our Churches and Missions: Pansy



The chapel, built in 1961 by the Blumenort E.M.C. congregation to carry on their extension work at Pansy, Manitoba.

Pansy is a mixed farming district located some 20 miles south of Steinbach. The population is predominantly Ukrainian and Mennonite. The countryside is picturesque enhanced by the winding Joubert Creek which wends its way through the area.

Situated some 1½ miles S.W. of the small community centre, in a little clearing beside the road, stands the Mennonite Chapel, lovingly constructed in 1961 by its parent church, the EMC Church at Blumenort.

This work had its origin back in 1958, three years before the chapel was built. Cottage meetings and Vacation Bible school had already been held for a number of years previous

to this. At this time Rev. P. P. Friesen assisted by two Blumenort Sunday school teachers were instrumental starting a Sunday school in the schoolhouse. The two teachers were Arnold Brandt and Leonard Barkman. Later other teachers also took part.

As often the case beginnings were a time of testing. Of those winter days Brother Barkman recalls, "The start was a bit rough, in the cold winter with a cold school, a cold lunch and cold feet. However" he adds, "enthusiasm was not cold." Thus Sunday school was continued in the schoolhouse until early in 1961.

In February of 1961 the parent

church at Blumenort was instrumental in constructing a chapel. The labour was voluntary. This new building now greatly facilitated matters.

During this time the Barkmans felt led to associate themselves even closer with the work. Going out for Sunday school once a week was good but it wasn't enough. The Lord was calling them to leave their established home in Blumenort and move to Pansy so as to be better able to reach the people there.

Thus it came about that in 1962 the Lord opened the door. The Barkmans were able to purchase a small mixed farm in the area and the move was made. This was in June, 1962.

Br. Barkman then also took over as the local overseer of the work which now consisted of Sunday school, worship service (every other Sunday) and an evening service every four weeks. Ministers from Blumenort continued (and still do) to conduct the worship services. Average attendance at Sunday school is around 40 to 45. The record for 1963 being as high as 66, while 30 was the lowest.

This interest speaks well for the work. Pray that the Lord will continue to bless these beginnings that they will result in the establishment of a church that will see many turn to the Lord for light and salvation.

* * *

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

(Cont'd from page 6)

THE SCANDAL OF STAN

Dick, proceeding to confess that he was responsible for starting the scandal.

Then, every Christ Ambassador, at Dick's suggestion went and shook Stan's hand, warmly, apologized contritely, then knelt for prayer, asking God's forgiveness, too. The blessing of God came down upon that meeting in a marvelous way—a melting time in which many hardened hearts were softened and fully yielded to Christ.

"God be praised!" Pastor Berkland rejoiced silently "I've been praying for a revival, and now it's here! But I never expected it to come as a result of a scandal!"

Caught in an informal pose at the recent Aberdeen E.M. Church missionary conference in Winnipeg are some of the 16 missionaries and mission leaders taking part in the program. From left to right are: Helen Andres, Africa; Mr. and Mrs. Henry Klassen and daughter, Ecuador S.A.; Susan Giesbrecht, West Indies and Martha Heinrichs, Mexico

The current conference was the eighth of its kind. The meetings were well attended. Moneywise the conference budget of \$17,790.00 was over subscribed by several thousand dollars.



FROM OUR HOUSE TO YOUR HOUSE

THE DAY I MET THE AUTHOR
By Mrs. Leona Reimer

MEDITATIONS FOR THE NEW MOTHER is a devotional book written to young mothers. The daily readings are geared especially from the day the baby is born to thirty-one days thereafter. This book was written by a young mother, who herself may have experienced the same baby blues that many of us have had those first weeks.

The author of this book, Helen Good Brenneman, lives in Iowa City and formerly at Goshen College. It was my privilege to meet her personally at the Mennonite World Conference in Kitchener last year.

Upon our arrival at Kitchener we inquired about lodging and were directed to Bingeman Park, a camp ground about two miles out of the city. This site was used expressly for conference guests. While we were busily engaged in putting up our tent, a neighboring camper came up and introduced himself. "I'm Brenneman from Iowa," he said, "what is your name?"

"Brenneman"? The name did strike a familiar note. But not until two days later when we had Rev. and Mrs. Archie Penner over for supper did we learn who our neighbors were. They were none other than their friends the Brennemens from Goshen College. "And," she continued, "did you know that Mrs. Brenneman is an author?"

Then I remembered. Why just a few weeks previous to this I had purchased a copy of Mrs. Brenneman's books, MEDITATIONS FOR THE NEW MOTHER, for a young mother in our church in Winnipeg. I also learned that Mrs. Brenneman had written a number of other books as well as articles on family camping which have been used on the Heart to Heart Hour by Ella May Miller.

Those days of camping with the Brennemens and their four children (we had our three boys with us) was a very worthwhile and profitable experience for us. And I would heartily

recommend the writings of Helen Good Brenneman to all mothers and homemakers.

(Among the better known books written by Mrs. Brenneman is the book "But Not Forsaken" the story of a Russian refugee family of World War II.)

NEWS

Steinbach E.M. Church Has Fellowship Supper

A fellowship supper for families worshipping at the E.M. Church in Steinbach took place in the church basement on Thanksgiving Day. A program followed the meal, with a message by Ed. Friesen, and a mission challenge from Rev. B. D. Reimer.

Hostetler at Steinbach

Mr. John Hostetler, chairman of the Mennonite Central Committee, assisted by Mr. J. Klassen, spoke to ladies of various Sewing Circles in the Steinbach area, on October 16. The report and answers to the questions asked by members of the audience were very helpful in determining the most useful type of work which the sewing groups could plan to do for future projects. Listed as most urgently needed items were bandages, bedding Christmas bundles, clothing for children up to 10 years, soap, layette bundles, leprosy bundles, school supplies, sheets, towels and yard material. Further information could be obtained from Canadian Mennonite Relief and Immigration Council, 104 Princess Street, Winnipeg.

MISSION FEST AT MACGERGOR

Thanksgiving Sunday was observed on Oct. 20 at MacGregor this year. Special guests for the occasion were the Dave Wiebes, New Tribes Mission, Brazil, and the Johnnie Sawatskys, recently returned from a teaching assignment in Morocco.

Three services were held during the day with a fellowship meal being served at noon.

TWO CANADIANS WILL LOOK AT CUBA STORM DAMAGE

Harvey Taves, director of the Canadian MCC office, and Elven Snyder, a Canadian missionary serving on the Caribbean island of Puerto Rica, leave for Cuba Sunday, October 20, to survey the damage caused by Hurricane Flora and to seek ways in which Canadian Mennonites can assist the disaster victims.

Cuba's Oriente province suffered extensive loss of life and property damage when Flora crossed and recrossed it early in October.

BIRTHS

To Mr. and Mrs. Melvin Koop of Creighton on July 16, a boy, Barry Alan.

To Mr. and Mrs. Eddie Brandt of Morweena, a girl, Deborah Lynn on July 27.

To Mr. and Mrs. D. D. Friesen of Washow Bay, a girl, Evelyn.

To Mr. and Mrs. Dave Plett of Washow Bay, a boy, Abe.

To Mr. and Mrs. Milton Friesen of Washow Bay, a boy, Roger.

To Mr. and Mrs. Corny L. Loewen of Washow Bay, a boy, Leslie.

To Mr. and Mrs. Richard Plett of Washow Bay, a girl, Marilyn May.

To Mr. and Mrs. F. R. Barkman of Washow Bay, a girl, Marilyn on Sept. 29.

To Mr. and Mrs. Willie B. Dueck of Washow Bay, a boy on Oct. 18.

To Mr. and Mrs. Harry Neufeld of Steinbach, a boy, David Blair, on Oct. 8.

COMING EVENTS

Nov. 4-17: Evangelistic meetings at Rosenort with C. B. Loewen as speaker.

November 21 to Dec. 1. Evangelistic meetings at Arden with Peter Schlamp of Wymark as speaker.