

Mennonite Observer

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

I Cor. 2:2.

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Sunday School Conference at the Camp Arnes Retreat

About 250 Sunday school workers registered at the Lake Winnipeg Mission Camp for the annual Manitoba M. B. Sunday School Conference, which convened at Arnes, Manitoba, from August 1 to 3.

The Sunday school teachers of all five Manitoba Districts were well represented to hear the informative and inspirational addresses delivered by the guest speakers, Dr. Frank C. Peters of the M. B. Bible College, Winnipeg, and Mrs. Alta Erb, Scottsdale, Pennsylvania.

Rev. B. B. Fast, Winnipeg, served as chairman of the conference sessions. He was ably assisted by Mr. Henry Baerg, camp director, Mr. Dave Redekop, sports director, Mr. John Thiessen, song leader, Miss Lillian Loewen, registrar, and Mrs. Hamm, dietician.

The convention was opened Friday, August 1, at 8:00 p.m., by Rev. B. B. Fast. He extended a hearty welcome to the teachers and asked to co-operate by observing all camp rules. Rev. Fast was followed by Dr. F. C. Peters with an address on "Conditions for Wholesome Recreation." The speaker pointed out that our modern age of tension demands wholesome recreation. He upheld his contention by stating that recreation ought to: take the whole man into consideration; leave us better than we were; and should not be at the expense of someone else.

In discussing "The Teacher's Personal Efficiency to Good Teaching," Mrs. Alta Erb stated that "if there is no learning, there is no teaching." She suggested that the first three minutes are the most critical of any teaching period, and learning takes place if you teach at the level where your pupils are with their experiences.

Outlining "Principles of Good Leadership," Rev. Peters defined leadership as "the activity of influencing people to co-operate toward some goal which they think is desirable." According to the writer Ordway Tead, qualities of leadership are 1) physical and nervous energy, 2) a sense of purpose and direction,

3) enthusiasm, 4) friendliness and affection, 5) integrity, 6) technical mastery, 7) decisiveness, 8) intelligence, 9) teaching skill, 10) faith.

The speaker listed the hazards of leadership as 1) love of power, 2) emotional instability, 3) obsessing fears, 4) inferiority feelings, 5) tendency to rationalize, i.e., making excuses for yourself, 6) sadistic tendencies, for example, putting the pressure on someone you do not like.

"As Sunday school teachers we should work together with the Christian home and help to strengthen it," stated Mrs. Erb in her discussion of "The Home's Responsibility for Christian Nurture." Further aids in Christian nurture in the home referred to in the address were: tender loving care; a home-night during the week; sharing experiences with the members of the family; family worship; and reading, playing, serving and keeping house together.

Isaiah 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes," was the basis of the sermon on "Extending Our Mission Sunday Schools." Rev. Peters first drew attention to the difficulties of expansion. These are found in our culture, lack of vision, materialism, and trying to reach only the lowest strata of our fellow men.

To overcome these hindrances, it is necessary that 1) we begin with the Sunday school, 2) start in the larger centres as the apostle Paul did, and 3) have larger groups concentrate on one area. In order to achieve these objectives today, we need revival and zeal.

Other features of the conference included softball, volleyball, boating, swimming, and a wiener roast. The members of the kitchen staff under the direction of Mr. Henry Baerg, presented two skits for the edification of the campers, namely, "The Camp Arnes Kitchen Special" and "Doctor Sunday School Specialist."

Frank Brown.



THE FRUIT SEASON in the Niagara Peninsula is a busy but happy time, especially when the fruit is as good as it is this year. When a jolly group such as this on the farm of Mr. and Mrs. Ernie Reimer, Beamsville, Ont., work together, the day passes very quickly. Cherry pickers on the picture are, from left, a neighbor to the Reimers, Mr. and Mrs. Ernie Reimer, Helen Durksen, Marion Durksen, Linda Isaac (on the ground), Magdalene Friesen, Annetta Reimer, and Mr. George Reimer. Vera Koop and young Ernie Reimer are on top of the ladder. (Photo by Helen Durksen)

Two Brazil Churches Send Greetings and Thanks

Letters of greeting and thanks have come from two of our Mennonite Brethren Churches in Brazil, expressing gratitude for assistance from North America.

One is from the Guarituba Church near Curitiba. This letter expresses appreciation for the ministry of Brother Peter Klassen who receives support through the Board of General Welfare. Brother Klassen from Fernheim Colony, Paraguay, served the Guarituba Church from early February until the end of May.

Brother Klassen ministered the Word on Sunday, on special occasions and in the young people's organization. His ministry to the young people and children included Bible studies, Christian instruction and instruction in the reading and writing of German.

"We as the Mennonite Brethren Church of Guarituba value the ministry of this dear brother very much," the letter states. "We feel this accommodation on the part of the Board of General Welfare is

most kind. We hereby express our thanks to the Board of General Welfare and all those in North America who contribute to its ministry."

The ministry of Brother Klassen was particularly appreciated because Guarituba only recently became an independent congregation and had requested ministerial assistance.

The other letter from the Bage Church recounts blessings received through the Bible Institute and Bible school conducted there earlier this year. The Church appreciated the Gospel ministry of the teachers on Sunday. So many persons attended that some of them had to listen outside. The Bage Church is thinking of enlarging its building.

Several sentences from the letter follow: "We are grateful to you as a North American Conference for the way you support our Bible school with teachers. We are grateful to our heavenly Father that this year it was possible for us to supply several teachers ourselves. We have not forgotten the ministry of Brother C. C. Peters among us."

EDITORIAL

What's Wrong With Work?

"What's wrong with work?" exclaimed one of the speakers last spring at the community relations conference in Iowa. He was talking about the common notion that we must save ourselves and our children from all possible work. All the laborsaving gadgets possible, the easiest possible occupations, the shortest hours, and the longest vacations—these are acclaimed in our society as things to be achieved. We pity ourselves because we have to work so hard, and we plan and hope that our children will have it better.

But, indeed, what's wrong with work? Adam had work to do even before the primal curse. Industry and application are praised in the Proverbs, and laziness and sloth are condemned. Paul taught that those who did not work should not eat. Ecclesiastes teaches that labor and the fruits of labor are a chief good under the sun.

The Poor Richard school of thought decried idleness as an opportunity for evil. It is common human experience that occupation is a blessing. Carl Sandburg describes the unemployed as watching men wallowing in the mud of an excavation and wishing that they had the job. Rather too much labor than too much leisure. Unemployment often means character deterioration as well as hunger.

Not that work is the only good. Some older people take retirement so hard because they do not see that being also, not only doing, is living. Labor is a means to an end, rather than an end in itself. And some people make labor a virtue, so that

the harder they work, the more virtuous they think they are, and the greater credit they have with God.

We need a balance between being and doing. But still our main point is that work is a good thing. We are not kind to ourselves when we carve out a career of leisure and ease. That man is wise who does with his might what his hand—or tongue or brain—finds to do.

And we are not kind to those under our direction and care if we spare them the throes of labor. The churchman is derelict of duty who does not put his members to work. The teacher fails who does not by his assignments require his students to work hard. And how unfortunate the child whose parents do not give him duties which teach him to work. On the farm all the children have their chores, and the boys soon learn to fulfill a man's role with tractor or milker. One of the problems that comes to us as we move slowly but surely from our agricultural economy arises here. Those children who don't have farm chores must be given something else to teach them skills and the dignity and blessings of work. This is a problem we must work at if our home life is not to deteriorate as the members of the family no longer work together in the economy of home living. In some way our families still must work together. The home must continue to be a school of industry. Our children will suffer if they do not learn that there's nothing wrong with work.

By Editor Paul Erb
in the Gospel Herald.

Our Readers Say

Keeps Contact with Homeland

... We will be leaving Tuebingen in a week and a half, go up to Neuwied, and then make our way across to England, from where we are sailing on August 27 on the Ivernia for Montreal. We hope to arrive in Canada by September 3. We are looking forward to seeing some of our friends and having real fellowship with all you good people again. Really, I never realized what a marvel we have in our church fellowship at home—but here you really notice it. My, what an eye-opener this has been in so many ways. All we can do is bow our heads and thank God.

Now about your good paper. . . . I have tried not to be sentimental in evaluating what it has meant for us here. Needless to say, other than letters which we received, it kept us in contact and up-to-date in what was happening in our Mennonite world, and when you consider in

what a position we are at home, we are in a Mennonite world. If one stays in Canada all the time, one may not feel this, but go to a foreign land, where you know no one. If you then accidentally come across an MCC unit, some Pax boys, or a Mennonite church of any description, you suddenly become an individual among people (and not only a face among the thousands), for you are a Christian and belong to a Mennonite church. It is a very human fact that as a Mennonite you can travel over Europe as an individual, not merely as a faceless traveller whose only contact with other people consists largely of the exchange of characterless money. It is distinctly like belonging to a large family of whom you have met only a few. Though they are scattered all over the world, the next one you meet is bound to have some very interesting connection to you. Perhaps there is some use in retaining the name Mennonite.

Your paper, of course, has told us

DEVOTIONAL

That Your Love May Abound

By G. D. Geddert

"And this I pray, that your love may abound yet more and more in knowledge and in all judgement; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:9-11.

Nowhere in His Word, perhaps, does the Lord so clearly set forth His will for the believer as in the prayers which He has moved holy men to record. Among these prayers, those of the apostle Paul are some of the most challenging.

In this prayer for the saints at Philippi we notice first the heart-cry of Him who is love, that we, His children, may manifest an ever-abounding love. He who has shed His love abroad in our hearts desires that this love may find abundant expression within the channel of true knowledge and sound judgment. If this world, filled with hatred, strife, and turmoil, is to come to a knowledge of God, it must see His love demonstrated in the lives of the children of God. Can it be said of us as it was of the early church, "Behold how they love one another"? Only when this is the case will all men know that we are His disciples.

Closely connected with the plea for an abounding love is the petition of Him "in whom are hid all the treasures of wisdom and knowledge," "that ye may approve things that are excellent." Elsewhere the Lord challenges us to prove all things and to hold fast that which is good; here, however, to pursue that which is best. Sometimes Christian young people, and older ones as well, when confronted with something questionable, will query, "What's wrong with it?" What a deplorable standard for one who claims to be a child of God to content himself with, avoiding only that which he can clearly distinguish as morally wrong! How much better it would be to ask "What's good about it?" "In what way will it benefit me spiritually and be a help to others?" But even that is not a high enough standard, for God desires that we should put all things to the test and put our stamp of approval only upon the best, upon "things that are excellent."

The apostle prays further "that ye may be sincere and without offence

till the day of Christ." It is not sincerity alone which the Lord requires, for many there are who apparently are quite sincere, though in the wrong. This is a prayer for the saints, for those who have accepted the truth as it is in Christ Jesus. What a need there is for genuineness in the life and conduct of the believer.

Dr. Ironside draws attention to the fact that we have here the Anglicized Latin word "sincere", meaning, literally, "without wax"—used to translate a Greek word meaning "suntested". We are told that the ancients produced a very fine porcelain which was valued greatly and brought a high price. However, this ware was so fragile that frequently it would crack when subjected to the flame. To overcome this fault, dishonest dealers would fill the cracks with a pearly-white wax, which looked enough like true porcelain so as not to be readily detected in the shops. When held up to the sunlight, however, the wax was at once manifested as a dark seam. Honest dealers would then mark their wares "sine cera" (without wax).

Thus the Lord desires to test us by the sunlight of His truth and holiness and find us to be without wax, with no sham or hypocrisy to hide an underlying flaw. Only as we are straight forward and honorable in all our dealings can we be without offence. Only as our walk conforms with our profession of a genuine Christian experience will we manifest the fruit of righteousness by His enabling, and, like flawless vessels formed by the skillful hands of the potter, bring glory and praise to our Lord and Redeemer.

Mennonite Observer

Our Christian Family Weekly
for Mennonites of All Age-groups

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strives to have Christ at the helm,
the salvation of man as its goal,
and the essential unity of all true
Mennonites as its guiding principle.*

about our closer family of Canadian M.B.'s. We read every bit of the paper, and it has been a joy to see that recently there have been more and more reports of missionaries going out, churches being built or planned, new stations opening up at
(Continued on page 8-4)

Evangelistic Effort in Morden

The Morden Arena is presently the scene of a united evangelistic effort sponsored by six supporting churches. The Holliday-Shuttleworth Evangelistic Team who were in Morden in the fall of 1955 is here again. Rev. Don Holliday, who hails from Essex, Ont., is the speaker of the team. He is the son of the President of the Baptist Seminary of Toronto. God has given him the ability to present his messages in a very dynamic and yet most appealing way. The song leader for the campaign is Mr. Geo. Shuttleworth of Windsor. He and Rev. Holliday have held evangelistic meetings for a number of years across Canada and in the United States.

Assisting the team this time is pianist and choir director Mr. E. Rowland Hill of Vancouver, B.C. Mr. Hill is a graduate of the Music Course of Moody Bible Institute, Chicago, and is presently the music director at the Alta Vista Baptist Church in South Burnaby, B.C., as well as in the Vancouver Bible Institute. He is also engaged in the radio ministry as pianist and director of the Rock of Ages Male Quartet.

A unique feature of the campaign was the Business Men's Breakfast held in the dining room of the local cafe. Some 60 business men attended upon private invitation from the Christian business men of the town to hear a short "man to man" message from evangelist Holliday.

Already God has spoken to hearts and men and women, boys and girls have come to a saving knowledge of Jesus Christ. We are trusting and praying God that He will pour out His Spirit for a great revival and a spiritual awakening in and around our community in these so very critical times.

F. J. Friesen.

Quartet Visits Manitoba Communities

Morden, Man. — A quartet that specializes in interpretive and expressive singing of a wide variety of music visited six Manitoba communities recently, thrilling and inspiring listeners with fine singing.

John Klassen, John Thiessen, Mary Klassen and Katie Mueller began singing together as a quartet a little over one and a half years ago. Practising diligently, they have built up a wide repertoire of anthems, hymns, gospel songs, motet style songs, negro spirituals and folk songs in both German and English. Although most of their singing is done in conjunction with activities in their home church, the South Abbotsford M. B. Church, B. C., they have also won high praise at musical festivals and special concerts.

Accompanying the quartet on

their tour to Manitoba were Mr. H. H. Mueller and pianist Rita Mueller. Singing from their heart, they captivated audiences in Lindal Mission, Elmwood M. B. Church, Winkler M. B. church, Morden M. B. church, Manitou M. B. church, and Kronsgart M. B. church.

They came to sing "to the glory of God." But they also revealed that group singing can be a truly enjoyable experience. Many of their songs were the kind that should be sung oftener in homes—and could revive the once-popular family sing-songs.

Offerings received by the group went toward the Canadian Youth Project of the M. B. Church.

Killed by Truck

Gerald (Jerry) Klassen, 9, was struck by a milk truck around 4:00 p.m. on July 30 in Lynden, Wash., and passed away after 4 hours in the hospital at Langley, B.C. The funeral service was on Aug. 3 in the East Aldergrove M. B. church.

Gerald was born on Sept. 17, 1948, and his parents are Mr. and Mrs. H. C. Klassen, Howes Rd., Aldergrove, B.C. He had 3 sisters, Joyee, Linda and Marylin, both grandparents and 22 cousins. At the age of 7 he had accepted Christ as his personal Saviour and was eager to lead others to Christ.

Four Evangelical Missionaries Continue Their Work in Lebanon

Two missionary couples in Lebanon are still carrying on their work in that strife-torn country and report that "... we are finding more interest manifested in the Gospel than was manifested before the trouble began," despite personal hardships. The missionaries are serving with the Baptist Bible Fellowship. They live in Beirut, just one block from the President's palace.

In a letter written immediately prior to Lebanon's request for U.S. troops, the missionary reported: "At present it is quiet here in Beirut. We do not know how long it is going to last. It seems to be the calm before the storm, but we can't be sure. There is plenty of trouble in all the cities and in the country.

"Our worst time was two weeks ago, when we were unable to have services. It was when the big attempt was made against the President's palace. We are only a block away and were caught in it. It broke loose about noon on Saturday and lasted until after dark. It started again at 5:30 on Sunday morning and lasted until after noon.

"It was impossible to have services or even get out of the house. However, the Lord was with us.

"A week ago last night, we had the worst battle that we have had at night, but it lasted only about two hours. There were blasts of artil-

Choir Visits New York State



Here are some members of the Vineland M. B. Church choir on a bridge spanning the "Grand Canyon of the East" in New York State. It is in Letchworth State Park, which was visited by the choir on its annual outing. (Photo by Helen Durksen)

Beamsville, Ont. — The Vineland M. B. Church choir had its annual picnic in the form of an all-day excursion. We left Vineland at about seven in the morning, setting out for Letchworth State Park in New York state. The big attraction there is a large canyon called the "Grand Canyon of the East," which contains three quite large waterfalls.

The bus trip in itself proved to be very interesting. Our route took us through beautiful rolling country. We all 'praised the Lord with gladness' in a sing-song led by our choir director, Ernest Reimer. No sooner had we entered the 13,350 acre park, when a minor accident involving our bus and an American car occurred. However, no one was hurt, just annoyed, so we continued to our picnic site as soon as possible, for we were all quite hungry by now.

The committee soon satisfied us

with a good-sized picnic lunch. In the afternoon we spent some time hiking along the canyon to see the sights. Soon we found ourselves headed for home again, but we still had a few stops to make. At one occasion we stopped to view a big dam. Then we made a surprise visit to a restaurant for supper.

I think our bus must have been thankful when we reached the Canadian border, for some of those American hills had given it a rather tough time. Back on good Canadian soil once more, we stopped along the Niagara Boulevard to play some games and have a short devotional period. Mr. Helmut Koop gave a short message on the "Christian's Race." By now most of us were ready to call it a day, and we were quite happy when we reached Vineland safe and sound. It had been a blessed and enjoyable experience.

lery and dynamite close to us and our children were of course frightened.

"But again, the Lord was with us. Things are bad here but they are not hopeless.

"As to the future, we leave it in His hands. Of course we are much burdened about the situation. The Devil is trying to close the door and all of us missionaries and believers are praying for God to keep it open. In spite of everything, we believe that there is a great work to be done for Him here. All of us are praying for a mighty revival here in the Middle East. For all we know, the troubles here may be God's way of bringing it about.

"Although there are many obstacles in the way of our work, and there will no doubt be days in the future when our people will not be able to

meet together for regular services, yet we believe they will ultimately be having their regular meetings. We have been able to continue our visitation during the trouble as if nothing had happened. . . . God is opening some new doors, and we believe that by hard work, visitation, and prayer we are going to have an increase in conversions.

"The trouble here has been a test for some of our new converts. Many of them have stood up to it in a wonderful way."

In this world it is not what we take up but what we give up that makes us rich.

'Tis better to get hot under the collar when pulling than when balking.

Better Sight-Seeing in Paraguay

By Mary Kendall Hilton in „New York Times” of July 13, 1958.

Asuncion, Paraguay. — Remote and isolated Paraguay, for four centuries largely forgotten by the world, is stirring in the eddies of the sweeping economic current that has made itself felt through Latin America during the past decade.

Tourists, it is apparent, will gain some benefits from the developments now under way in this landlocked country in the center of South America.

For the last six months, engineers and construction workers have been pushing a roadway through the forests to eastern Paraguay in a project to link Brazil with Asuncion, the capital of Paraguay. In prospect is an all-weather road to be built with United States assistance, that will enable the traveler to drive from Asuncion to the Alto Parana River, a distance of 204 miles, in five hours of easy motoring.

Forty-five miles of this highway from Asuncion to Eusebio Ayala are already asphalted. The dirt road being constructed by Paraguayans with Brazilian assistance beyond Coronel Oviedo to Brazil is scheduled to be completed within twelve months.

Jeep Trip Possible

It is already possible to drive by jeep to the Alto Parana in dry weather in six to seven hours. A crossing by motor boat and a short automobile drive can now bring the tourists to the great Falls of Iguazu within a matter of minutes after the river is reached. A bridge is under construction across the river at this point under Brazilian auspices to link the existing Brazilian highway system with the new road across Paraguay.

Asuncion has been characterized for almost four centuries by its cobblestone streets, by its orange trees and cigar-smoking women who ride burros along the sidewalks.

Today there is a bustle in the streets of the capital. Earth excavating and pipe-laying machines clatter through the streets day and night as shifts of men labor on a twenty-four-hour basis to provide the city with water and sewage system for the first time in its history.

The water system is being built with the use of a \$7,000,000 loan from the Export-Import Bank and from local currencies realized under United States Public Law 480, by which income from the sale of United States agricultural commodities abroad may be loaned for economic development.

In the center of the city, on the east side of the Plaza de los Heroes, workmen are excavating a foundation for a new hotel, a fifteen-story 169-room building with air-conditioned rooms. Tourists, however, are

rare in Asuncion. A long complaint has been the lack of modern hotel accommodation. But some improvement has already taken place in the form of a newly constructed enlargement of a privately owned hotel here.

A United States airline (Braniff) now provides twice-weekly service to Asuncion on a direct flight from the United States, and Panair do Brasil, an affiliate of Pan American Airways, provides twice-weekly service on flights between Asuncion and Sao Paulo and Rio de Janeiro, connecting with Pan-American flights from the United States.

The airport here has a 6,600-foot runway which is now being extended to 9,000 feet to accommodate jet airliners by 1959.

A highway through the Chaco, in the western part of the country, is being constructed from the village of Villa Hayes, on the west bank of the Paraguay River near Asuncion, to Filadelfia, seat of a Mennonite colony two hundred miles away near the Bolivian border.

Into the Chaco

It is now possible for a traveler to take a fifty-mile or more journey into the Chaco. Until a few months ago this wilderness was almost inaccessible. Today the motorist can see, on either side of the road, miles of flat palm-covered terrain—perhaps wild ducks rising from the water-filled ditches along the road, and alligators and giant armadillos.

A brief foray with a bird dog into an adjoining open space can result in a bag of ten or twenty quail or pheasant within thirty minutes.

It is worth the time to stop at an estancia, or ranch. A few weeks ago it required a week of horseback riding from nearby ranches to reach Villa Hayes on the west bank of the Paraguay. The estanciero, although he is now only one hour away by truck, welcomes the stranger with all the traditional courtliness accorded a visitor a century ago. Food—and water, precious commodity that it is—are laid before the guest. No matter that the traveler has brought boiled water in a thermos flask, the friendliness of the host impels the visitor to go through the ceremony of quaffing a drink brought from a cistern of rainwater.

While the desert and flooded areas of the Chaco constitute more than half the area of Paraguay—which is about the size of California—the eastern area of the country between the Paraguay and the Alto Parana Rivers contains 90 per cent of the country's one and a half million inhabitants.

In the southern part of this verdant rectangle, roughly 150 by 300 miles, lie the great forest regions, the high, cool wooded hills, the rich grazing lands of well-watered valleys and the temperate southern

lands where, from 1580 to 1770, the "Jesuit Empire" once flourished.

Indian 'Paradise'

In this mild land of water and balmy breezes was located the Paradise Guarani of Indian legend. There the white plumaged pajare campana—the bell bird—sounds his strident call.

It was through this part of the country that Aleixo Garcia, the young explorer shipwrecked on the Atlantic Coast, entered Paraguay

in 1524 on his 2,000-mile trek to the Andes. Garcia was the first European to see the Falls of Iguazu, and the first European to enter Paraguay and to reach the fabulous silver mountain of Potosi in Bolivia.

A forgotten hero in our age of adventurous men, Garcia reached the empire of the Incas before Pizarro. According to legend, his ghost broods along the river bluffs near Asuncion, at the spot where he was killed by Indians on his return from the Andes.

Huge "European HCJB" Planned to Reach 600 Mill.

For more than two years, an extensive survey of all European countries has been under way by The World Radio Missionary Fellowship, Inc., concerning radio broadcasting potentialities on the European continent. Impressed by the challenge of the more than 600,000,000 people of Europe, which some call "the most strategic area of the world today," and "the world's greatest radio mission field," the Board of Trustees of WRMF, in 1956 authorized Harold Van Broekhoven to carry out this intensive radio investigation which during several trips has carried him into 22 countries of Europe, traveling over 138,000 miles as well as to Ecuador, South America. Formerly, Mr. Van Broekhoven was associated with the Central American Mission from 1940 to 1957 and established TGNA, the radio voice of that Mission.

With 26 years of successful religious broadcasting by Station HCJB, "The Voice of the Andes", behind them, the WRMF group is interested in the possibilities of a super-powered long wave station within Europe to broadcast the gospel for all Europe. It is contemplated that such a broadcasting project would be manned almost entirely by Europeans, and would carry religious programming of an evangelical and interdenominational nature to every corner of the continent of Europe, to the British Isles, and elsewhere.

After repeated visits with high officials and his many contacts and discussions with European religious leaders, Mr. Van Broekhoven is currently working with a large number of church and religious agencies that are sponsoring a mass petition drive in several European countries. Church members and other Christians are tangibly expressing their moral support of the "Radio Europe" project, requesting The World Radio Missionary Fellowship, Inc., to seek by all means to bring about the creation of a "European HCJB." Over 100,000 signatures on these petitions have already been reported from seven countries and the work continues in other countries. This does not, however, link the WRMF

with any existing committee or organization in Europe.

Proceeding with fervor combined with caution in this new venture of faith, men of the Pioneer Missionary Broadcaster on the equator, high in the Andes, request the earnest prayer of God's people everywhere for His supernatural development of the "Radio Europe" project in accordance with his perfect will. They recognize that so many human "impossibilities" are present in such a vast undertaking that only divine intervention can open the way to a successful completion of the project, Jeremiah 33:3 being their Scriptural encouragement.

On both sides of the Atlantic, thorough studies are being continued with relation to the technical and organizational phases of the proposed "Radio Europe" project. The most immediate requirements are the assignment of frequencies and the broadcast licensing. It is felt by the entire WRMF organization, with its headquarters in Quito, Ecuador, and offices in the USA and Canada, that intelligent and intensive prayer by God's people can produce the same fruitful effective results in 1958 for the proposed "Radio Europe" that they did in 1930 for HCJB in Quito.

While splendid spiritual results are being realized at present through time purchased for gospel releases by religious broadcasters over certain commercial stations in Europe, without doubt a station owned and operated by Christian interests would offer a greatly increased outlet and impact for the gospel upon the millions of long wave listeners in European countries. Programming over a high powered station in all the languages of the continent through the entire day would facilitate the message of Christ to many millions of souls now outside the reach of a gospel witness.

Waiting is much more difficult than walking.

* * *

Never turn God's facts into hopes or prayers; use them as realities.

* * *

It is with narrow-souled people as with narrow-necked bottles—the less they have in them, the more noise they make pouring it out.

An Outpost for the Gospel

By Werner and Margaret Falk

Abbotsford, B.C. — "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God" (Mark 10:14).

Long before we accepted child conversion Christ loved the children and wanted them to come. Yes, Christ died not only for the older people but also for the children.

Sometimes parents fail to present Christ to their children, and it then becomes necessary for us as Christians to go to them and teach them the way of salvation. Such is the case with the children that come to our Sunday school at Kilgard Straiton, B.C. Their parents have either never accepted Christ, or they have left God to seek earthly pleasures.

Prior to 1946 this district had only the occasional Sunday school or daily vacation Bible school. Beginning with that year, the Lord provided for a regular Sunday school. At this time the classes were held in the Straiton school, which the local school board gave to us for that purpose. The janitor supplied the warmth during the winter by coming early and starting the fires. It was during this first year that Brother John Rempel, who was attending the Yarrow Bible School at that time, was approached with the challenge of accepting this work. After consideration and prayer he accepted and remained there for the next five years.

The Lord blessed mightily during that time and never failed to answer the prayers of his servants. These experiences led to a deeper trust in God.

Besides Brother Rempel several other teachers have laboured in this field. Brother Peter Dyck assisted in contacting the homes to get the children. The brethren Jake Warkentin and Isaac Toews taught classes, led the singing, and assisted wherever possible.



Here are the teachers of the Kilgard-Straiton Sunday school, which has been held since 1946. On the picture are, from left, John Wiens, Werner Falk, Mrs. Lydia Penner, Walter Wiebe, Alice Dueck, Abe Wiebe, Mrs. Abe Wiebe. Not on the picture are Mrs. Werner Falk and Mrs. Walter Dueck.

Transportation Needed

In the beginning the teachers supplied their own material, but this soon proved to be inadequate. Later, Scripture Press material was used.

One of the greatest difficulties here is that nearly all pupils have to be transported to and from Sunday school. The local church has and still is co-operating with us in a wonderful way, making this problem much smaller.

Not all parents or residents see the need of this work, but this is due to spiritual darkness. As a result this work isn't always easy, but the Lord has always helped.

In the year 1951 Brother John Enns accepted the responsibility for this work. He worked unceasingly and the work flourished. After a short time he left us and Brother Nick Dyck served a short while. He was called of the Lord to take the responsibility of a mission station some distance away. Brother Abe Wiebe, who had served as a teacher for some time, accepted the responsibility. He remained there until the fall of 1957 when we were asked to assume the responsibility. We were sorry to see these brethren leave, for they gave all to Him who gave all to them.

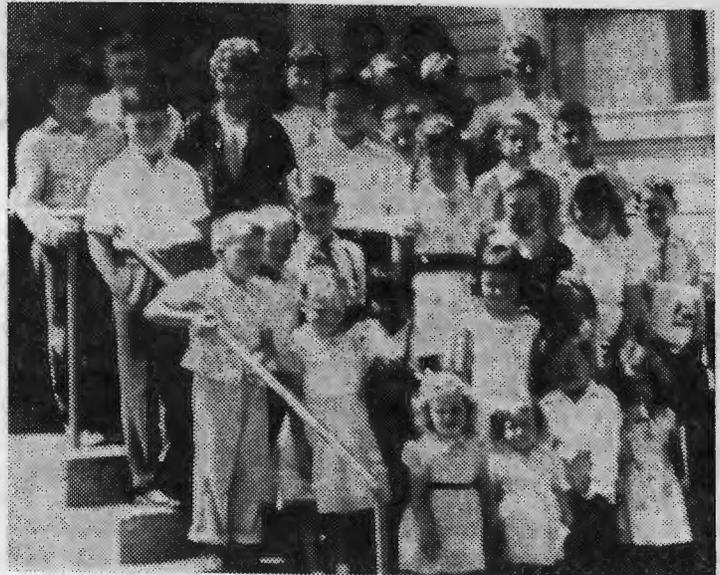
At present we cannot tell of any decisions for Christ, but we know, "My word will not return unto me void." That gives us new courage to carry on.

Our Sunday school has three classes, each of which is served by a teacher. The two upper classes also have an assistant each.

Testimonies of Teachers

The following are testimonies of the teachers working here at the present:

Mrs. Lydia Penner, of the beginner class: "My testimony is found in Ps. 62:19: 'Truly, the Lord is my salvation who does daily load me with benefits.' I have experienced



These are the children at the Kilgard-Straiton Sunday school, which is sponsored by the Arnold M. B. Church.

His help in the work among the beginners at Straiton. They come joyfully every Sunday waiting to receive something which their young heart yearns for. My enrollment is 16. My prayer is that I may with the Lord's help give them that which they need."

Mr. and Mrs. Walter Dueck, of the primary class. Eph. 6:6: "Not with eye service as men pleasers, but as servants of Christ, doing the will of God from the heart." We thank God for the wonderful gift of salvation that has been granted to us through Christ Jesus. We are also thankful for the opportunity of passing this precious gift to those who do not as yet possess it. Our prayer is that our service in Sunday school might be completely Christ-centred and not a service to please men, because only in doing the will of God will there be fruits of eternal value.

Mr. John Wiens, assistant in the junior class. Jesus said, "Come ye after me and I will make you fishers of men." It has been my privilege to teach in a mission Sunday school. We as Christians are responsible to use His Word and show others to Him. My desire is that Christ may be glorified, souls saved and taught to have victory in their Christian lives.

Mr. and Mrs. Abe Wiebe of the junior class. God's Word says, "My word shall not return void." It has been my privilege to bring the Gospel to the needy people here at Straiton. It is a real blessing to contact these people in their homes, trying to meet the individual's need. It has been very disappointing to me that due to circumstances we are forced to discontinue the Sunday evening services, and with these the many contacts with the people. May God help us to realize that we will be held responsible for this field.

Mr. and Mrs. Werner Falk, workers in charge. Ps. 34:8: "O taste and see that the Lord is good." We have only praise to offer to God for the ways in which he has undertaken. To us problems seem much larger than they actually are and we tend to look to them instead of to

God's Word. He has never left us nor forsaken us. We are very thankful for the teachers he has given us, for they serve unselfishly. We are thankful for each child He has entrusted to us. It is our prayer that each one may learn to know Him before they should leave us. We are very thankful for the support we are receiving from our local church.

In closing we would like to extend the challenge of prayer. Pray for us as well as for the many other Sunday schools that depend on you for your prayers.

Chaco Weekend

By Pete Harder

I am helping clear bush at the colony-end of the Trans-Chaco road in the isolated interior of Paraguay. It was my turn to guard camp one weekend and it gets mighty lonesome. Here is how it goes:

Saturday noon the car leaves for Filadelfia in a cloud of dust with the cook and whoever else is in line to be in town. A drive with the truck and trailer to the nearest water hole (about ten miles away) takes up the remainder of the day.

By water hole is meant a place where water has accumulated during the rainy season in a low spot on the terrain. Everybody uses this water—cattle, birds and wild animals, and we're mighty glad to have them. Nobody gets sick.

At 5:30 p.m. it's time to make supper, consisting of left-overs from dinner and galletas. Wood must be chopped for the little stove in the trailer—Paraguay winter has nippy nights.

Hunting is the topic for the next day. As the weather is cold, the sun doesn't warm up the antelope until 9 a.m., so no use getting up before then.

After looking up and down the path where nothing is in sight, except a hole in the bush, I cautiously tread either one way or the other. And sure enough, 500 meters or so

(Continued on page 11-4)



THE Young Observers

Let's Visit a Minute

Hello Boys and Girls!

Now it's two weeks since we travelled together on our journey through God's wonderful world. If you remember, we were on a very smooth broad highway at that time and we noticed the many road signs. They reminded us of God's signs in the Bible that help us to travel on the road of life. I wonder who has been watching God's signs and doing just as they say.

But we must go on. Up ahead of us is a beautiful, big, sturdy bridge. It is built over a deep, wide river. We'll have to cross it if we want to go any farther. We can't wade through the river—it is too deep. We can't swim across—it is too wide. We can't take a boat across—there are too many rocks and waterfalls. So the only way to get to the other side is to go over the bridge.

There is another bridge that you and I have never seen. It is the bridge between earth and heaven that God has made for us. There is no other way for sinful children to get from earth to heaven, than by going across this bridge. They can't get across by trying, or by doing the best they can, or by going to Sunday school and giving their savings to God. They can't even get across by being very, very good. They can only cross by one way—the Lord Jesus. He is the bridge between earth and heaven and he says: "None can come to the Father (God) except through me." John 14:6.

Are you trying to get across from earth to heaven alone, or are you going by the only way—the Lord Jesus? He will take you quietly and safely across when he calls you home.

Love, Aunt Selma.

CHILDREN'S HYMNS and those who wrote them

Now and then a Christian child has written a hymn or part of a hymn which grown-ups have considered worth putting into their hymn-books. It proves the words of Jesus in Matt. 11:25, that the heavenly Father has hidden deep truths from the "wise and prudent" and "revealed them unto babes," or those humble enough to take from God what He tells them, without questioning or altering.

A little girl, eight years old, coming home with her mother from a Gospel meeting, said: "Mother, I don't think that hymn ends right, because it leaves the Saviour outside the door."

She quoted the verse from Knocking, Knocking, Who Is There? of which she was thinking:

Yes, the pierced Hand still knocketh,
And beneath the crowned hair,
Beam the patient eyes, so tender,
Of the Saviour waiting there.

"I don't think it ought to end like that," she said again. Filled with that thought, she presently slipped away to her bedroom. A little later she came out and put a small scrap of paper in her mother's hand.

"There, mother," she said, "I think it ought to read something like that."

With great surprise her mother read the lines:

Enter! Enter, Heavenly Guest!
Welcome, Welcome! to my breast.

I have long withstood Thy knocking,
For my heart is full of sin,
But Thy love has overcome me,
Blessed Jesus, enter in!

The mother sent it with a note of explanation to a religious paper, which printed it. There Canon W. Hay Aitken saw it and put it into his mission book.

Frances Ridley Havergal wrote when she was only a girl that beautiful hymn in which the Saviour is represented as speaking to the soul. It begins:

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.

Years after, she said: "I think I had come to Jesus, but with a trembling faith; I was following very far off, always doubting and fearing. I scribbled these words on the back of a circular, then read them over and thought: 'Well, this is not poetry. I won't trouble to write this out.'"

"I reached out my hand to put it in the fire, when a sudden impulse made me draw it back, and put it, crumpled and singed, in my pocket. Soon after I went to see a dear old woman in the almshouse and read the verses to her. She was so delighted that I copied them out and kept them. Now I have heard of them being a real blessing to many."

She showed them to her father

and he wrote a melody for the words, naming the tune Baca. Another tune was written for it years after by the American musician, Mr. P. P. Bliss. It has been sung by young and old on two continents.

Miss Kate Hankey wrote a long poem in two parts. The first was entitled: "The Story Asked For" and the second, "The Story Told." It was the first that became the most popular and so the hymn is well known which begins:

Tell me the old, old story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.

A Great Hymn Writer

In 1674 a little baby boy was born in England. He was named Isaac, Isaac Watts. No one knew that this little baby would become one of the greatest hymn writers of all time.

Isaac Watts' mother looked after an English boys' boarding school. Often she would offer a farthing (half a cent) to the boy who could write the best poetry. One day she chose to give the prize for this poem:

"I write not for your farthing,
but I try,
Your other farthing-writers to out-
vie."

Imagine her surprise when she found her seven-year-old Isaac had won the prize.

One evening the Watts family was at prayers. While his father prayed, young Isaac was peeking between his fingers and saw a little grey mouse run down a rope that hung from the ceiling. When they were through prayers he informed his father that:

"A little mouse who lived upstairs,
Ran down the rope to say his
prayers."

Soon little Isaac Watts was making up so many verses that he became quite a nuisance to his father. His father ordered him to stop, but he didn't. So one day he took Isaac to the woodshed to "spank the poetry out of him." Tearfully looking up into his father's face he begged,

"Dear father, do some pity take,
And I will no more verses make."
You see he just couldn't stop.

When Isaac Watts was eighteen he complained to his father that the psalm singing in the church was so dull. In those days people sang only psalm songs in church, and thought it was wicked and sinful to make up hymns and sing them.

Isaac Watts believed the church needed songs that spoke about Jesus and what he had done for us.

"Well," said his father, "if you can make any better hymns, why don't you try?"

Isaac immediately got busy and sat down and wrote a hymn which was sung the next Sunday. So suc-

cessful was he that for the next two years he wrote a new hymn for each Sunday. One of his most beautiful hymns is:

"When I survey the wondrous
cross,

On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

One of our loveliest Christmas songs was also written by Isaac Watts. A song Christians have been singing for two hundred Christmases:

"Joy to the world, the Lord is come,
Let earth receive her King;
Let every heart prepare him room,
And heav'n and nature sing."

Isaac Watts was small in stature, not much over five feet tall. In fact, the lady he loved wouldn't marry him because he was so short. One day a stranger introduced to Watts exclaimed, "What, is this the great Watts?"

Do you feel sorry for him? You need not. Isaac Watts was small, but he had a great God. He let God guide his pen so he wrote never-to-be-forgotten hymns; hymns that for over two hundred years have lived in the hearts of Christians.

"Oh God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

Children Write

Dear Boys and Girls!

I was very happy to receive all your letters counting the blessings you had received from God. The letters came from British Columbia, Saskatchewan, Manitoba and Ontario, and every letter had more than twenty-five blessings listed. You must be very happy children with all those good things around you. But what about the children in Alberta? Did they not receive any blessings?

The letter with the most blessings came from British Columbia and here it is. You count the blessings in it!

Dear Aunt Selma,

Christian home, Jesus Christ, father, mother, brothers, sisters, Bible, church, grandparents, clothing, friends, hands, feet, eyes, food, holidays, ears, life, cars, telephone, fun, toys, sun, rain, animals, Sunday school, birds, sleep, work, water, lakes, play, darkness, snow, cousins, moon, doctor, nurses, teachers, freedom of worship, hospital, schools, my dad's job, books, fuel, police, neighbors, furniture, music, Jesus Christ dying for me, pastor, soap, hair, boats, aeroplanes, trains, mailman, trucks, the queen, pencils, ink, clock, paper, photographer, health, soil, preachers, teeth, missionaries, calender, store, Christmas.

Love,

Sophie Voth,
7451 King Geogre Hwy.,
R.R. 4, North Surrey, B.C.

BLACK ROCK

BY RALPH CONNOR

(2nd Installment)

After a time the tables were cleared and pushed back to the wall and pipes were produced. In all attitudes suggestive of comfort the men disposed themselves in a wide circle about the fire, which now roared and crackled up the great wooden chimney hanging from the roof. The lumberman's hour of bliss had arrived. Even old man Nelson looked a shade less melancholy than usual as he sat alone, well away from the fire. After a while one of the men took down a violin from the wall and handed it to Lachlan Campbell. There were two brothers Campbell just out from Argyll, typical Highlanders: Lachlan, dark, silent, melancholy, with the face of a mystic, and Angus, red-haired, quick, impulsive, and devoted to his brother, a devotion he thought proper to cover under biting, sarcastic speech.

Lachlan, after much protestation, interposed with gibes from his brother, took the violin, and in response to the call from all sides struck up "Lord Macdonald's Reel." In a moment the floor was filled with men, whooping and cracking their fingers in the wildest manner. Then Baptiste did the "Red River Jig," a most intricate and difficult series of steps, the men keeping time to the music with hands and feet.

When the jig was finished Sandy called for "Lochaber No More," but Campbell said:

"No! no! I cannot play that tonight. Mr. Craig will play."

Craig took the violin, and at the first note I knew he was no ordinary player. I did not recognize the music, but it was soft and thrilling, and got in by the heart till every one was thinking his tenderest and saddest thoughts.

After he had played two or three exquisite bits he gave Campbell his violin, saying, "Now, 'Lochaber', Lachlan."

Without a word Lachlan began, not "Lochaber"—he was not ready for that yet—but "Flowers o' the Forest," and from that wandered through "Auld Robin Gray" and "The Land o' the Leal," and so got at last to the most soul-subduing of Scottish laments, "Lochaber No More." At the first strain his brother, who had thrown himself on some blankets behind the fire, turned over on his face feigning sleep. Sandy M'Naughton sat up straight and stiff, staring into vacancy, and Graeme, beyond the fire, drew a short, sharp breath. We had often sat, Graeme and I, in our student days, in the drawing-room at home, listening to his father wailing out "Lochaber" upon the pipes, and I

well knew that the awful minor strains were now eating their way into his soul.

Over and over again the Highlander played his lament. He had long since forgotten us, and was seeing visions of the hills and lochs and glens of his far-away native land, and making us, too, see strange things out of the dim past. I glanced at old man Nelson, and was startled at the eager, almost piteous look in his eyes, and I wished Campbell would stop. Mr. Craig caught my eye, and stepping over to Campbell held out his hand for the violin. Lingeringly and lovingly the Highlander drew out the last strain and silently gave the minister his instrument.

Without a moment's pause, and while the spell of "Lochaber" was still upon us, the minister, with exquisite skill, fell into the refrain of that simple and beautiful camp-meeting hymn, "The Sweet By-and-By." After playing the verse through once he sang softly the refrain. After the first verse the men joined in the chorus; at first timidly, but by the time the third verse was reached they were shouting with throats full open, "We shall meet on that beautiful shore." When I looked at Nelson the eager light had gone out of his eyes, and in its place was a kind of determined hopelessness, as if in this new music he had no part.

After the voices had ceased Mr. Craig played again the refrain, more and more softly and slowly; then laying the violin on Campbell's knees, he drew from his pocket his little Bible and said:

"Men, with Mr. Graeme's permission I want to read you something this Christmas eve. You will all have heard it before, but you will like it none the less for that."

His voice was soft, but clear and penetrating, as he read the eternal story of the angels and the shepherds and the Babe. And as he read, a slight motion of the hand or a glance of an eye made us see, as he was seeing, the whole radiant drama. The wonder, the timid joy, the tenderness, the mystery of it all were borne in upon us with overpowering effect. He closed the book, and in the same low, clear voice went on to tell us how, in his home years ago, he used to stand in Christmas eve listening in thrilling delight to his mother telling him the story, and how she used to make him see the shepherds and hear the sheep bleating near by, and how the sudden burst of glory used to make his heart jump.

"I used to be a little afraid of the angels, because a boy told me they

were ghosts; but my mother told me better, and I didn't fear them any more. And the Baby, the dear little Baby—we all love a baby." There was a quick, dry sob; it was from Nelson. "I used to peek through under to see the little one in the straw, and wonder what things swaddling clothes were. Oh, it was so real and so beautiful!" He paused, and I could hear the men breathing.

"But one Christmas eve," he went on in a lower, sweeter tone, "there was no one to tell me the story, and I grew to forget it and went away to college, and learned to think that it was only a child's tale and was not for men. Then bad days came to me and worse, and I began to lose my grip on myself, of life, of hope, of goodness, till one black Christmas, in the slums of a far-away city, when I had given up all and the devil's arms were about me, I heard the story again. And as I listened, with a bitter ache in my heart—for I had put it all behind me—I suddenly found myself peeking under the shepherd's arms with a child's wonder at the Baby in the straw. Then it came over me like great waves that His name was Jesus, because it was He that should save men from their sins. Save! Save! The waves kept beating upon my ears, and before I knew I had called out, 'Oh! can He save me?' It was in a little mission meeting on one of the side streets, and they seemed used to that sort of thing there, for no one was surprised; and a young fellow leaned across the aisle to me and said: 'Why, you just bet He can!' His surprise that I should doubt, his bright face and confident tone, gave me hope that perhaps it might be so. I held to that hope with all my soul, and"—stretching up his arms, and with a quick glow in his face and a little break in his voice—"He hasn't failed me yet; not once, not once!"

He stopped quite short, and I felt a good deal like making a fool of myself, for in those days I had not made up my mind about these things. Graeme, poor old chap, was gazing at him with a sad yearning in his dark eyes; big Sandy was sitting very stiff and staring harder than ever into the fire; Baptiste was trembling with excitement; Blaney was openly wiping the tears away. But the face that held my eyes was that of old man Nelson. It was white, fierce, hungry-looking, his sunken eyes burning, his lips parted as if to cry. The minister went on,

"I didn't mean to tell you this, men; it all came over me with a rush; but it is true, every word, and not a word will I take back. And, what's more, I can tell you this: what He did for me He can do for any man, and it doesn't make any difference what's behind him, and"—leaning slightly forward, and with a little thrill of pathos vibrating in his voice—"oh, boys, why don't you give Him a chance at you? With-

out Him you'll never be the men you want to be, and you'll never get the better of that that's keeping some of you now from going back home. You know you'll never go back till you're the men you want to be." Then, lifting up his face and throwing back his head, he said, as if to himself, "Jesus! He shall save His people from their sins," and then, "Let us pray."

Graeme leaned forward with his face in his hands; Baptiste and Blaney dropped on their knees; Sandy, the Campbells, and some others stood up. Old man Nelson held his eyes steadily on the minister.

Only once before had I seen that look on a human face. A young fellow had broken through the ice on the river at home, and as the black water was dragging his fingers one by one from the slippery edges, there came over his face that same look. I used to wake up for many a night after in a sweat of horror, seeing the white face with its parting lips and its piteous, dumb appeal, and the black water slowly sucking it down.

Nelson's face brought it all back; but during the prayer the face changed and seemed to settle into resolve of some sort, stern, almost gloomy, as of a man with his last chance before him.

After the prayer Mr. Craig invited the men to a Christmas dinner next day in Black Rock. "And because you are an independent lot, we'll charge you half a dollar for dinner and the evening show." Then, leaving a bundle of magazines and illustrated papers on the table—a godsend to the men—he said good-bye and went out.

I was to go with the minister, so I jumped into the sleigh first and waited while he said good-bye to Graeme, who had been hard hit by the whole service and seemed to want to say something. I heard Mr. Craig say cheerfully and confidently: "It's a true bill: try Him."

Sandy, who had been steadying Dandy while that interesting broncho was attempting with great success to balance himself on his hind legs, came to say good-bye.

"Come and see me first thing, Sandy."

"Aye! I know; I'll see ye, Mr. Craig," said Sandy earnestly as Dandy dashed off at a full gallop across and over the bridge, steadying down when he reached the hill.

"Steady, you idiot!"

This was to Dandy, who had taken a sudden side spring into the deep snow, almost upsetting us. A man stepped out from the shadow. It was old man Nelson. He came straight to the sleigh and, ignoring my presence completely, said:

"Mr. Craig, are you dead sure of this? Will it work?"

"Do you mean," said Craig, taking him up promptly, "can Jesus Christ save you from your sins and make a man of you?"

(To be continued)

Governmental Opposition Threatening World Missionary Effort

An alarming trend in governmental opposition and interference in Christian affairs has been reported by friends of worldwide evangelical missionary effort. There is every reason to predict that Christian missions are soon to face a severe test, perhaps the most bitter opposition in the history of modern missionary effort.

A few current and recent reports:

India. — Believing that foreign aid to its private schools is harmful to its country's honor, the Madras state government has issued an order restraining financial assistance from foreign countries to educational institutions. Religious observers in the country feel that the government ruling was mainly directed against Christian institutions which receive financial aid from abroad. The order resulted from reported allegations to the effect that Christian leaders were obtaining money from abroad after spreading exaggerated tales about the poverty in India. The state authorities claim that such tales about the misery in India are detrimental to the country's dignity. Mission schools which refuse to obey the order were threatened with the loss of recognition, which would force them to go out of business.

Indonesia. — Civil war has brought many troubles to Christians and restrictions which were once unknown among them are being experienced. Meetings still continue inside churches, but outside services are held only with a permit from the Army. Prayer meetings in homes, if more than four people attend, are looked upon as suspicious and are allowed only with a permit. Nevertheless, a mass distribution program has been entered into by evangelicals who are determined to maintain their Christian witness.

Germany. — Christians in the East sector who have been opposing the atheistic propaganda of the communist government now face a new problem. Last June 2, according to the Berlin News, the Reds began a new rite. On that date eleven East Berlin babies received a communist-style baptism in a "festive name-giving ceremony." Prior to this, relentless opposition to "Youth Dedication" on the part of both parents and their children had made ineffective the godless counterpart to Christian confirmation among teen-agers. At the new ceremony, Mayor Hoeding of East Berlin told the parents: "Your children have been born into a good era, in which we are building socialism. They will achieve everything after which they worthily strive. That is the heart's desire of our regime."

Ceylon. — Militant Buddhists and other extremist groups in Ceylon have joined in a campaign of violence against the religious minority groups in that country. Led by

Bhikkus, extremist monks who have renounced Buddha's doctrine of non-violence, they have declared unitedly their intention of driving all European Christian, Moslems and Hindus out of Ceylon. Pamphlets threatening death unless they left the country by the end of the year were issued to Europeans, especially Englishmen. Similar threats were made against others. The Europeans were blamed for introducing Christianity to Ceylon and were held responsible for the spread of other religions on the island. "You are the people who brought these foreign religions to Ceylon, and we the Orthodox Buddhists feel that unless and until we liquidate you we will not be able to stop the spread of Christianity and Islam on Ceylon. If you do not quit Ceylon this year you will be liquidated."

Christian schools here face a grave threat, posed by the country's Buddhist Advisory Council and the Buddhist Congress, who are exerting all efforts to influence the nation's ruling party to approve their proposal to nationalize all schools which draw more than 50% of their students from religions other than the one represented by the school's sponsor. Since few of the Christian schools have a majority of Christian students, the success of this move would mean the closing-down of nearly all of them in the country.

Earth Tremor Shakes St. Catharines

St. Catharines, Ont. — At 9:55 p.m. on Monday, July 21, a small earth tremor was felt in the Niagara Peninsula and in the Toronto, Hamilton and St. Catharines area. Even though it could be distinctly felt, no noticeable damage was done. The shake was accompanied by a roar as of rolling thunder or a distant heavy explosion.

Authorities are checking with the various seismographical offices to pinpoint the location of the movement and also find some reason or explanation for the earthquake.

Mennonite Brethren Board of Welfare

In Uruguay a series of "Bibelbesprechungen" (Bible readings or expositions) are planned for the various places where Mennonite Brethren Church members live. "May it please the Lord to answer our prayers and meet our needs through the power of His Word," Brother John Wall writes from Montevideo.

Brother G. H. Sukkau, principal of the Bible Institute and Bible School in Fernheim Colony, Paraguay, underwent surgery in Filadelfia on June 26, and has made good recovery.

Formosa. — In Taipei on Formosa, a pact against the Gospel has been made by the people of Liu Ying according to missionary reports. The people have vowed that anyone who becomes a Christian will be driven out of the town. However, at one missionary meeting 100 adults listened for two hours, and hundreds of Gospel tracts were distributed.

China. — Protestant as well as Roman Catholic "reactionaries" are feeling the impact of Communist China's "Big Leap Forward" campaign, which has been extended to include religion. Specifically, this means purging Christian organizations of what the communists call "imperialist running dogs" who "hide under the cloak of religion." Reports of purges already undertaken among Protestants in Heilungkiang, Kirin, Kweichow and Fukien provinces and at Darien in Manchuria are contained in copies of mainland newspapers received in Hong Kong. In each area the communists sponsored discussions and debates to speed the movement for setting up "self-administering" churches stripped of all "imperialist" or foreign ties.

Malaya. — The Jahore Religion Department is drafting a bill for the establishment of religious courts to enforce strict observance of the Moslem fast called "Puasa." When asked why he drank coffee during the fast, a Moslem answered, "I had a tooth-ache, so I drank some coffee." Admad Hin Ali, the culprit, was fined five dollars.

ery. He returned to his school work on July 7.

The inter-Mennonite song festival was held in Filadelfia, Fernheim Colony, Paraguay, on July 6. Many people attended this inspirational service of worship and fellowship in song. Brother William Schroeder from the Neuland Colony Zentral-schule was the guest speaker.

Brother Gerhard Balzer, leader of the Fernheim Mennonite Brethren Church and chairman of the South American Conference, was married to Miss Liese Martens on July 31. Sister Martens has been a school teacher for nearly 20 years.

Ministers and deacons of Mennonite Brethren Churches in West Paraguay (the Chaco) met for a conference in the Gnadtaler Church July 11 to 13. The theme of the conference was "The Establishment of the Church in the Faith", based on Acts 16:4,5.

Fernheim Colony observed its harvest festival in Filadelfia. The festival was held in the large Mennonite Brethren Church so that the many interested persons could attend. Elder J. Isaak of the General Conference Church was the speaker of the morning and Brother Peter Klassen Sr. spoke in the afternoon. A mission sale followed. Many purchased items. Proceeds are used by

a colony committee for church activities (KFK) to meet the needs of poor people. Regarding the harvest, Brother Klassen writes: "We are sorry that the harvest again was only small. In spring the rains came and everything looked very good, but then two months of hot and dry weather set. This was hard for the settlers. In the latter part of February the rains set in again, but then the worms, stripped the cotton of all the leaves. The farmers must now be careful how to live through the winter."

Our Readers Say

(Continued from page 2-3)

home. These and other activities somehow indicate such a healthy church life. . . .

Thanks so much for sending us the **Mennonite Observer** so faithfully. We at least know what has gone on, even though we are far away from it all. Above all, it has kept us together with the activities of our church and missions.

Rudy Wiebe,
Tuebingen-Lustnau,
Fr. Zundelstrasse 9,
Germany.
* * *

Missionary Reports Appreciated

. . . We enjoy reading the **Mennonite Observer** very much, and with great interest read the missionary reports.

May the Lord richly bless you in your work.

Mrs. Elsie Schellenberg,
Vineland, Ont.
* * *

Enjoy Paper

We really enjoy reading the **Mennonite Observer** and would not want to miss it.

We wish you God's blessing as you continue publishing this wonderful paper.

J. R. Wall,
Borden, Sask.
* * *

Vital Link

. . . We wish you the Lord's blessing and guidance as you strive to publish the true and the beautiful concerning missions in our Mennonite papers. Well do we realize that difficulties are involved. In my experience I have found that not all things that are true happenings are beautiful in a report. On the other hand, when one writes only the "beautiful", the report is often no longer true.

We are always happy to receive the **Mennonite Observer** here in the Congo. It is a vital link with the homeland.

Please convey our greetings and thanks also to the **Mennonitische Rundschau**. Often in a quiet hour we have been blessed by a sermon from our beloved Dr. A. H. Unruh printed on its pages.

John Esau,
A.M.B. Mission,
Panzi via Kasongo Lunda,
Congo Belge, Africa.



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

International Methodist Group Tour "Red" Russia

Dr. T. Otto Nall of Chicago, editor of The New Christian Advocate, will head an international group of Methodist officials—including three bishops—on an eight-day tour of Russia in August, it was announced in Chicago by Methodist Information.

Dr. Nall said that during the trip, the party plans to contact both Russian Orthodox and evangelical Christian leaders in Leningrad, Moscow and other centers.

Members of the group, some of whom will be touring Europe or attending conferences during the summer, will meet in Copenhagen, Denmark, for the centennial of Danish Methodism and leave from there for Russia on August 10, Dr. Nall said.

Nazarenes Celebrate 50th Anniversary

The Church of the Nazarene, which is this year celebrating its golden anniversary, has 389 members who were members when the church was organized at Pilot Point, Texas, in 1908. The Nazarene church was not a split off from another group but was a merging of many independent holiness groups in 1908. Five additional groups and denominations have joined the Nazarenes since. The denomination now has 350,000 members and 5000 churches in many different countries.

Baptists Waning?

"Statistical reports suggest that our numbers are on the wane," the Rev. J. Frank Patch, general secretary of the Baptist Union of Western Canada, told 260 delegates attending the group's 85th convention in Regina.

In contrast, the Rev. Arnold T. Ohrn, general secretary of the Baptist World Alliance, told 8,000 at the Baptist World Youth Conference in Toronto that "there is nothing in church history to equal" Baptist growth. Nonetheless, Baptists are too often "oblivious, indifferent, and unconcerned" about evangelism, said Dr. Jitsuo Morikawa, secretary of evangelism of the American Baptist Convention. A conference rally addressed by Prime Minister John Diefenbaker, a Baptist, attracted 15,500 persons.

Allow Ordination of Women

Some 1,000 delegates to the 250th anniversary conference of the Church of the Brethren agreed to allow ordination of women. Until now, Brethren women have been allowed to preach but have had no

general right to ordination. The conference featured a "brainstorming" session during which delegates came up with about 6,000 specific proposals for strengthening the future program of the church. They also approved a new policy statement permitting acceptance of members from other denominations without rebaptism.

Evangelism—Two Types

Evangelist Billy Graham drew an aggregate of nearly 150,000 persons during a series of eight meetings at the California state fairgrounds in Sacramento.

An overflow crowd of 26,000 witnessed the last Sacramento meeting, Sunday night, July 6.

In San Francisco, meanwhile, followup teams were counting results of a week-long visitation evangelism program held in the wake of the two-month bay cities crusade. Directors of the program were trained by the Rev. George Housewright of Kansas City, field director of evangelism for the United Lutheran Church.

On July 8, the Church Federation

of Greater Chicago said it had decided against sponsoring a Graham campaign.

New Correspondence Course

Of interest to the Christian public is the announcement of a new Bible study plan to be conducted simultaneously by radio and mail. Under the direction of Dr. Charles E. Fuller, well-known radio preacher, the series entitled "Explore and Dis-

cover" is based on the Prison Epistles and will continue for several months. The series will begin September 25.

In announcing the series, Dr. Fuller said, "Having my radio audience study each week the same passage of the Bible that I am preaching from is the fulfillment of a deep-seated desire. This is truly the realization of a dream I have had during my 41 years of ministry."



Suffering From Facade-itis

By Edwin Raymond Anderson

The very thought of Russia, Red Russia, fills the average man with awe and overwhelming fright. A land strangled tight in the vine of dreadful dictatorship, with every evidence of united power and coupled outreach, fearfully gathered strength . . . the average man feels that here is a political iron which cannot be sinewed of weakness.

Of course such a picture would be the desire of all nations, for it would grant the large measure of international advantage. There is a continual striving upon the part of some

to set up such a scenery in this day when the lines of power are tightly drawn.

"Is Russia a menace or a mockery, as a world power?" Such was a question recently put forth in a magazine article which attempts to assess the true present position of the sphere of the Soviets. One sincerely hopes that the mockery would be more meaningful than the menace, for there are shadows enough on this quarter of old Earth, without added darkness. The writer who has drawn his report from several sensitive and responsible sources, suggests that a heavy strain of weakness runs through the interior of this iron. "It is a picture of a troubled nation, not as secure in her position or as confident of the future as communist propaganda would suggest," is this writer's opinion.

In other words, the land suffers from "facade-ities"—the disease of crumbling core. In yet other words, fixing up a false facade to cover a "facade-itis" affects too many people in too many ways in too many parts of old Earth in this latter day, where things of eternal consequence are concerned. The Great Physician looks down upon a sin-stricken society from the viewpoint of Calvary, inquiring, "Is it well with thee?" (II Kings 4:26) Of course He knows the truth, yet is grieved by the lie which humanity flings back at His holy face. It is simply not well with any life where there is loss of linkage with the Lord of life (John 17:3) and the scourge of sin issues into the eventual cancer of death and eternal separation from His presence. "Every one of us shall give account of Himself to God" (Romans 14:12), and where then the advantage of a mask before the Maker?

(Copr. ERA, 1958)

It is what we learn after we know it all that really counts.

Some folks think they are busy when they are only confused.

Do not judge the church by its members but by its founder—Jesus Christ.

Do You Have Friends

who are not receiving the Mennonite Observer? Whether they are students, farmers, housewives, teachers, nurses, electricians, factory workers or engineers, we are sure they would all enjoy the Mennonite Observer if it was introduced to them. You can help us do this by writing the name and address of persons who you think might not be receiving the Mennonite Observer in the convenient form below. Then cut it out and mail it to us—we will see to it that they receive sample copies.

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Weddings

Janzen—Riesen

Miss Betty Riesen, daughter of Mr. and Mrs. Peter Riesen of Yarrow, B.C., and A. Jake Janzen, son of Mr. and Mrs. George Janzen of Abbotsford, B. C., were married on July 19 in the Yarrow M. B. church. Rev. Lenzmann officiated.

The groom is a graduate from the faculty of agriculture at the University of B. C., while the bride is a teacher. A special visitor at the wedding was the groom's professor at UBC, Dr. and Mrs. Brink.

For their honeymoon the couple went on a two or three weeks tour in the United States.

Loewen—Thiessen

Thomas Loewen, son of Mrs. Loewen, and Mary Thiessen, daughter of Mr. and Mrs. Dietrich Thiessen, R.R. 1, Abbotsford, were married on Aug. 2, 1958, in the East Aldergrove M. B. Church. Rev. H. H. Voth officiated.

Mr. Loewen has been working as a cowboy at Merrit, B.C., where he is foreman on a ranch. The couple

intend to move to Merrit, where the groom will carry on this type of work.

Martens—Cornelson

Main Centre M. B. Church was the scene on July 5 of the marriage of Orlando Martens, son of Mr. and Mrs. Jake Martens, Main Centre, and Verna Cornelson, daughter of Mr. and Mrs. John F. Cornelson, Main Centre. Rev. John Martens officiated.

They will be farming and Verna will be teaching piano as a side line.

Future Subscribers

Born to Mr. and Mrs. Art Quiring of Waldheim, Sask., a daughter, Lynette Fay, on July 30, 1958.

Born to Mr. and Mrs. John Friesen of Saskatoon, Sask., a boy, Bruce Kelly, on July 20, 1958. The Friesens plan to return to the M. B. Bible College in fall for their second year there.

Born to Rev. and Mrs. H. R. Baerg, 170 Talbot Ave., Winnipeg, Man., a son, Paul Henry, on July 25, 1958.

and other MCC department heads on the occasion of his visit to Akron headquarters on July 22.

Because the Trans-Chaco roadway project is directly under the jurisdiction of General Coscia's ministry, his visit and favorable comments on the Mennonites are particularly gratifying.

General Coscia is not visiting the U.S. in an official capacity. He is here on a friendly personal invitation of Pure Oil Company in return for tipping the company off on oil investigations in Paraguay. Because of the fine relationship between him and the Mennonites in Paraguay, and because he works closely with the men who are on the road construction project, a hearty invitation to visit MCC headquarters while in the U.S. was extended to the general by

Frank Wiens, director of Mennonite aid in South America.

At an informal luncheon with Akron staff members, General Coscia reported that 60 kilometers of the Trans-Chaco road have been completed. He feels that Mennonite settlers in Paraguay are a stabilizing factor in the country, and that the road, when completed, will contribute directly to their economic welfare, in giving them an outlet for their farm and market produce.

HUNGARY —

Bishop Ordass Removed From Office

Bishop Lajos Ordass has been ousted as head of the Southern District of the Lutheran Church of Hungary, the second time in a decade that he has been removed from episcopal office because of his staunch opposition to Communism, reports the National Lutheran Council from New York.

Just two months previous to Bishop Ordass' dismissal, Irene Bishop (Perkasie, Pa.) MCC director in Vienna, Austria, and Andre Wenger (Switzerland) were able to visit Bishop Ordass and interview him personally in his small apartment in Budapest. At that time he expressed gratitude to MCC for its relief assistance, and particularly impressed his visitors with his serenity and absolute trust in God in the face of impending arrest and persecution.

He has been actively persecuted by the Communists since 1948, when he was first imprisoned on false charges of illegal currency transactions growing out of relief contributions received from American Lutherans.

It is interesting to note that only last summer Bishop Ordass received permission to attend the Third Assembly of the Lutheran World Federation at Minneapolis, Minn., where he spoke both at the opening service as well as at the closing rally of the Assembly before a crowd of more than 100,000 on the grounds of the State Capitol in St. Paul.

Lutheran World Federation offic-

ers deplored the fact that Bishop Ordass had been deposed, but added that "the esteem in which this stalwart and truly Christian figure is held all over the world is undiminished; indeed our admiration for the constancy of his spirit grows and grows."

GREECE —

A Paxer's Report

From Panayitsa, Greece, new unit leader, Alvin Rempel writes a comprehensive report on how the villagers live, and what Paxmen are doing there at the moment.

Life of the Villagers

During the winter months the villager finds himself with much idle time on his hands, so where does he go? To one of the numerous coffee shops, where he smokes, plays cards, and broods over his poverty and backwardness.

However, when spring comes, the picture brightens. Then you will find him out on his fields plowing the soil and preparing it for crops like beans, alfalfa, corn, potatoes, beets and the like. He might also be pruning or spraying his fruit trees, at least if he lives in the Tsakones fruit valley. Peaches, apples, grapes and pears are the main fruits raised here.

The women, on the other hand, take care of the silk worms. One room of the house is set aside for these worms, which consume huge quantities of mulberry leaves while they produce the silk.

Most of the time the villager is not too busy, because his way of life is very simple.

Paxmen in Good Spirits

Pax projects underway at the present include soil testing, hot beds, chick hatching, canning, hog breeding and dairying. The poultry project is really booming, with the villagers making good profit on broilers as well as eggs. The dairy project has evoked such high praise as "the best dairy project we have seen carried out in Greece," according to several high officials from farm and mission officers in Athens.

Future plans include possibility of an irrigation project at Panayitsa, increased dairying, and an extended Christmas bundle distribution scheme.

Personnel Turnover

Panayitsa unit has had an extensive change of personnel this spring. Those leaving include: Johnny Hiebert (Hillsboro, Kans., former unit leader), Herbert Roth (Stryker, Ohio), Charles Ensz (Beatrice, Neb.) and Harold Hamm (DeWitt, Neb.).

Replacements are: Alvin Rempel (Rosthern, Sask.), Kenneth Davis (Clarence Center, N.Y.), Mark Headings (Halsey, Ore.), and Ernest Jantzen (Plymouth, Neb.). A brand new addition to the unit is Tina Warkentin (Superb, Sask.), first matron at Panayitsa, and a very welcome member indeed.



MCC Personnel In Jerusalem Safe

"I suppose you are deeply concerned with our well-being here. All has been quiet in Jerusalem until now," writes Ernest W. Lehman, area director in Jordan.

In line with this reassuring note, the July 17 letter reports that all MCC members are presently in Jerusalem, forming a kind of American colony. A number of workers are attending a series of lectures on the subject "Christian Relationships towards Islam," being held from July 8 to 28, so that work in Jericho has been recessed for two weeks.

The group is keeping in touch with the U.S. consulate, as well as with other Americans. Except for instructions to stay in their houses when the situation gets a little more tense occasionally, workers know of no other local reasons for alarm.

MCC personnel in the Middle East at the moment comprises a group of 14 members.

Paraguay Official Visits MCC, Akron

"I am very well impressed with the helpfulness and friendliness of Mennonites, both here in America and back in Paraguay," said General Mario T. Coscia, Minister of Public Works in Paraguay, to Executive Secretary William T. Snyder



General Mario T. Coscia, Minister of Public Works in Paraguay, discussing the Trans-Chaco roadway with Wm. T. Snyder, Executive Secretary of the MCC, and Miss Margaret Braun, who is just returning to her home in Asuncion, Paraguay, after spending a year in the USA.

Goshen College

A new maintenance building with more than 4,000 sq. feet of floor space, is now under construction on the Goshen College campus, according to a report from Ralph Gunden, the business manager. Estimated cost of the building is \$15,000.00.

Located on the east side of the campus across the railroad tracks from Coffman Hall, the new building will bring together and centralize various maintenance functions of the College. "It should eliminate considerable overlapping and loss of time in our maintenance program," commented C. A. Burkholder, Superintendent of Buildings and Grounds. From his office in the new building, Mr. Burkholder will coordinate the work of this department which is staffed by fourteen persons, plus part-time student helpers, and extra workers during the summer.

Work of the department includes plumbing and heating, carpentry work, janitorial services, electrical work, vehicle maintenance and repair. At present the College operates a fleet of five cars, a large bus, three trucks and four tractors, including a large diesel caterpillar tractor.

The one story building is of fire-proof construction, using concrete blocks and a metal deck roof. A painting room for refinishing furniture and a better equipped vehicle repair shop are among the new features of the building. It is scheduled for completion this fall.

A large part of the Coffman Hall basement now used for maintenance purposes will be vacated as soon as the new building is ready. This area will be converted into dormitory rooms.

* * *

OYER GETS SCHOLARSHIP

John Oyer, associate professor of history at Goshen College has been awarded a Fulbright Scholarship which will enable him to spend the next school year in study and research at Heidelberg University in Germany. He will sail from New York on September 11. Oyer is a candidate for the Ph.D degree at the University of Chicago and plans to work on his doctoral dissertation while at Heidelberg.

Professor Oyer pointed out that Heidelberg University, the oldest in Germany, will afford excellent resources for his thesis work. Oyer is making a study of the controversies between Lutheran theologians and the Anabaptists of the 16th century. At Heidelberg he will not only have access to the fine University library, but will also benefit from the assistance and direction of one of the leading Luther scholars in Europe, Prof. Bornkamm.

Professor Oyer and his family are looking forward to the trip, but this is not his first European visit. Oyer was a relief worker in Germany and France from 1946-49, serving under

the auspices of Mennonite Central Committee, Akron, Pa.

John Oyer has been a resident of Goshen for many years and is the son of Mrs. Siddle Oyer, 1628 S. 8th. He graduated from Goshen College in 1951, and earned a Master of Arts degree from Harvard University the following year.

Random Reflections

Haiti. — "Our first visit to a country station in the cooperative with which we work was by a two-hour horseback ride," writes Charles Suderman of Newton, Kans., and Marlin Pankratz of Mountain Lake, Minn., from Petit-Goave, Haiti. "We were given a warm greeting and each of us received a coconut, in which we whittled a small hole. Soon we were drinking the water from it. When the water was gone, the coconut was split open with a machette, and we ate the jelly. Perhaps the next time we are faced with such a circumstance, we will be able to do it with more Haitian grace." The two volunteers are working on a mission-agricultural project to help curb starving conditions in rural Haiti.

Nepal. — I-W's working with the

United Christian Missions to Nepal visited the temple Pushupatynath on the birthday of the god Sheva. Nepal is predominantly Hindu in religion. Christianity has been permitted into the nation in the last few years. The United Mission is constructing medical and educational facilities as an entree to Christian evangelism. The I-W men are helping with construction and business responsibilities.

Labrador. — Dr. John C. Stutzman of Carlock, Ill., a I-W in the MCC voluntary service unit as house officer for the Grenfell Mission Hospital at St. Anthony, Newfoundland, made a medical trip by dog team to a small island in St. Mary's harbor, Labrador. After visiting a number of cases it was decided that he should head back to the coast before the ice melted which bridged island and the coast. But a break in the ice had already occurred. He tried to drive the dogs across on a floating ice pan, but the dogs fell into the water, the sledge was perched half on ice and half in the water with the doctor "clinging on for all I was worth!" After a time the floundering dogs and doctor were pulled from the freezing water and landed.

(I-W Mirror)

DVBS Across Canada

By Mrs. Arthur Dick

Why teach daily vacation Bible school? Is it worth the effort? Are any definite decisions made? Do we simply give the children a few lessons—the teachers forget the children during the year; the children forget the lessons, and next summer it begins all over again?

The following is a summary taken from the different reports of our Mennonite Brethren DVBS program across Canada in 1957. It may help to give you just a small glimpse of what our church is doing for the children who are living around us, and for whom God has made us responsible.

Let us begin with Ontario. Our Ontario M. B. Churches were successful in receiving the services of 126 teachers, teaching in 28 different localities. Over 1,900 children were reached with the Gospel during the summer. The teachers were able to enter over 300 homes. 260 Bibles and Testaments were given out. A good response resulted in 50 children finding the way of salvation. Ontario practices a follow-up program during the winter months; a special effort is made to reach those children which made definite decisions.

Last summer, in Manitoba, over 1,000 children attended DVBS. 62 teachers, plus several other assistants were engaged in training these children. A few of these worked the whole summer; these were usually employed at the mission schools, where they are having a difficult time to get sufficient workers. Sev-

eral new schools were opened. It is reported that 18 children accepted Christ as their Saviour. The bulk of the children reached were of Mennonite background, however, there were also many from the Lutheran Church, United, Anglican, Dutch Reformed and Greek Orthodox. Several non-Mennonite mothers expressed their gratefulness for teaching their children. However, one Mennonite village south of Winkler declared daily vacation Bible school as unnecessary.

Saskatchewan has reached approximately 1,300 boys and girls via DVBS. Though figures of decisions made are not available, reports show that there has been response.

In Alberta 500 to 600 children attended daily vacation Bible school. Twenty to thirty teachers were active in this work. Here also, children have responded to the Gospel and accepted Christ as their Saviour. In the last few years DVBS has been started north of Edmonton among Indians and half-breeds. Those people there live in poverty and filth, but apparently attend Sunday school gladly. Now there are several Christian teachers there in the government schools, who have worked with these children throughout the winter.

The West Coast Children's Mission in British Columbia has been very successful in reaching out to many children. Last year 59 teachers worked among 2,500 children. 59 decisions are recorded. The follow-up work consists of monthly

Sunday school lessons being sent out to each child having attended DVBS that summer. Quarterly letters are sent out to 5,500 children. There are about 3,000 who regularly return completed lessons. Of these many are not permitted to attend a weekly Sunday school; or they live in isolated areas where there is no Sunday school.

Is all this work worthwhile? Looking at results we see that several hundred children accept Christ in one summer. Even though we may expect many of these to fall back, many of them will definitely be forever saved from the grips of Satan. Many children are anxious to attend DVBS. There is one case reported where their priest threatened the family, however, in spite of this fact, they sent six of their children. One twelve-year-old lad told his parents that he had accepted Christ as his personal Saviour. They did not know what he was talking about. However, after explaining it to them, they thought it would be all right. Even though these children hear the gospel, they are still very immature in their Christian walk. When asked, they know how a Christian is to act, but after answering, they can turn around and box their neighbor. We have the gospel; it is our responsibility to bring these precious young souls to the saving knowledge of this gospel. Christ says in Mark 10:4: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Chaco Weekend

(Continued from page 5-4)

ahead is an antelope trying to warm itself in the open.

As I try to close the gap, some bird makes a racket, revealing my presence. The wary antelope hides in the bush ten meters from the road till I get opposite and then it takes off with a snort and crashes into the brush.

Grudgingly I go back and count how many antelope crossed the road this morning—four. Well, I'm sure to do better next time—unless I get caught by wild hogs without a rifle, and they just love to chase me up a tree, especially when my partner stings them with a .22.

Between dinner and supper I read. A Braniff Airline plane passes overhead, reminding me that the 20th century is here (though 20,000 feet up). I wish them God-speed because it carries the letters that connect me with loved ones at home, and hope its return will bring letters and the little things that mean so much when away.

(I-W Mirror)

Influence is a thing you think you have until you try to use it.

* * *

Some confess their faults, others caress them.

Gongs For First White Man

By Edgar Hoover

This is about a trip to two villages in the interior of Timor island, Indonesia, exactly on the opposite side of the globe from America, where in one of those villages we were greeted as the first white visitors.

We travelled for three days by jeep and had to go it on foot the rest of the way. Seeking a trail in an easterly direction across the plain and up a river we came upon a village. We met the chief, a large robust fellow.

He was afraid of us and tried hard to please us. Our guide assured him we were friends and would not hurt him. Soon he explained that during World War II he was nearly beaten to death by some white people, and he thought the white men were after him again.

Our guide again assured him we were friends. To this he folded his hands in a prayerful fashion and bowed many times.

From there we entered some of the most rugged mountains I have ever seen. It was late afternoon

and monkeys were playing near the streams (it seemed to us that only monkeys should live there).

The home of one of our Timor friends is in this village among large granite rocks by the stream. The family lives in a so-called garden where they raise coconuts, papaya, corn and some sugar cane.

Very few of the people of the village are Christians. Our guide said these people told him we were the first white people to enter their village.

This they celebrated that night by playing gongs and beating drums until 3 in the morning.

The huts and yards here are very poorly kept. The beds we slept on were made earlier in the evening by several men of the village: a bamboo frame tied to four poles in the ground and covered by penung bark.

Before we started back for the jeep someone fixed us a lunch—a whole chicken, including head and intestines. I wasn't hungry.

The jeep wheels looked good, and the trip convinced us of the needs of our island friends. We certainly hope to help them.

(I-W Mirror)

14 Baptized in Virgil, Ont.

Virgil, Ont. — Once again our hearts were filled with joy and gratitude to the Lord when a number of souls followed Him in the step of baptism. In the group, consisting of fourteen candidates, there were twelve teenagers and two adults.

At the baptismal service held at

the Niagara River, Niagara-on-the-Lake, July 20, Rev. J. Dyck served with a German message based on Acts 8, presenting Philip's experience with the Ethiopian eunuch. In this message Rev. Dyck pointed out the meaning and importance of baptism. Mr. R. Bartel further challenged the audience with an English message based on II Tim. 2:1-5 and pointed out three prerequisites of a good soldier of Jesus Christ. Then Rev. F. Wiens baptized the candidates, after which the service was adjourned.

In the evening the acceptance of the new members into the church was held. Here the audience was again challenged by a message, presented by Rev. I. Loewen. This was followed by a communion service which concluded a day of rich blessings.

Invitation to Youth Camp

A Manitoba-wide Youth Camp will convene at Arnes on Lake Winnipeg on August 15, 16 and 17, 1958.

Dr. F. C. Peters, Winnipeg, and A. A. Dick, M.D., Saskatoon, will be the speakers.

Dr. Dick will show pictures and give interesting reports from his recent travels through the mission fields in Africa.

Dr. Peters will speak on subjects of concern and interest to young people.

We hereby heartily invite Manitoba youth to come and enjoy these happy days of our youth camp!

H. Baerg, Director.

On the Horizon

August 5 to 14 — Children's Camp at the Gospel Light Bible Camp, Clear Lake, Man. This camp is sponsored by the Gospel Light Mission at Brandon.

August 6 to 15 — Mission chil-

dren's camp at the Lake Winnipeg Mission Camp, Arnes, Man.

August 15 to 17 — Manitoba-wide youth camp at the Lake Winnipeg Mission Camp. Dr. F. C. Peters will speak.

August 25 to 29—Youth Camp sponsored by the British Columbia M.B. Youth Committee for young people ages 13 to 16.

August 30 to 31—Annual Youth Rally of Mennonite Brethren churches in British Columbia, to be held at the Pentecostal Camp, Clayburn.

Heads, hearts and hands well directed could settle the world's differences much better than arms.

* * *

Some people sow wild oats all week and then go to church on Sunday thinking that will insure a crop failure.

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