

# Mennonite Observer

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

I Cor. 2:2.

★  
YOUR CHRISTIAN  
FAMILY WEEKLY

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The Ontario Youth Rally again featured a Bible Quiz competition. At the top is the winning team, which comes from the Virgil Mennonite Brethren Church. Members of the team are, from left, Bob Warkentin, Henry Neufeld (sub), Harold Jantz (coach), Katy Voth (sub), Erika Neufeld, Erna Goertzen. The other picture shows the members of the Youth Committee of the M. B. churches in Ontario together with the youth leaders of the churches. Youth leaders in the back row are, from left, Fred Reimer, Leamington; John Janzen, St. Catharines; George Fast, Niagara M. B. Church; Gerhard Wall, Vineland; Peter Froese, Virgil; Corny Rempel, Kitchener; and Jake Klassen, Port Rowan. In the front row is the youth committee with the guest speaker at the rally, from left, Rev. J. J. Toews, Kitchener; H. H. Dueck, Virgil; Rev. B. J. Braun, Fresno, Calif.; and Rev. D. H. Neumann, Virgil. (Photos by C. A. Friesen)

## Seminary President at Youth Meet

By Harold Jantz

Niagara-on-the-Lake, Ont. — "What I give, he takes; what he takes, he cleanses; what he cleanses, he fills; what he fills, he uses." —J. Sidlow Baxter.

That, in brief, was the thrust of the theme of the Ontario Youth Organization's eighth annual Youth Conference at Eden Christian College, August 8 to 10. For the past eight years the Youth Conference has been a highlight of Ontario's youth activities. Mr. H. H. Dueck, teacher at the Eden Christian College, is at present the provincial youth leader.

Brother B. J. Braun, president of the Mennonite Brethren Biblical Seminary at Fresno, Calif., delivered six messages on the theme, "Life — More Abundantly." Each message met a need and was timely for the

group and the situations which confront Christians daily. The topics dealt with were: "The Emptiness of the Human Heart versus the Fullness of God"; "The Fullness of Assurance"; "The Authority of the Bible"; "The Spirit-Filled Church"; "Full-Time Christian Living and Serving"; and "The Peace that Passeth Understanding." In addition, the Virgil M. B. Church's new pastor, Rev. J. G. Baerg, spoke in German on Sunday morning from II Peter three, stressing especially the need for steadfastness in our faith, unitedly and individually.

Ontario has some 500 young people who belong to the age bracket which attends the young people's services in the churches. Each of the seven churches which together

(Continued on page 4-3)

## Three Month Campaign Closes on Victorious Note

By John Thiessen

Vancouver, B.C. — The scenic "paradise" of British Columbia has been lifted up to a spiritual "paradise" this summer through the potent witness of a preacher for his God and the prayers of His children.

For three months of nearly unbroken sunshine and heat people on the lower mainland have flocked to a giant tent set up in three different locations. There they heard a tall Virginian, Rev. George Brunk, expound the Word of God fearlessly and in the power of the Holy Spirit.

3,000-Mile Witness

During the first week in June the four large vans, three cars and two house trailers arrived in the Chilliwack area. With banners such as "Christ Can Meet Your Need" emblazoned on the trailers, the entourage had been a witness for the entire 3,000 miles from Denbigh, Virginia, the home town of the Brunks.

The summer is now over and the campaign has gone down in history. But the impression left behind will be indelible. As Rev. D. B. Wiens, chairman of the Vancouver campaign, stated, "Our churches will never be the same again." Rev. H. Neufeld, the Chilliwack chairman, expanded upon this when he said, "Neither will our community, our homes, nor our personal life."

The spark of the 1958 revival fires in the Fraser Valley was ignited a number of years ago. Several dedicated brethren saw the need of revival among the Mennonite folk in the Fraser Valley. With earnest prayer and hope they waited until the opportunity should present itself. While the 1957 campaign was in progress in Manitoba, several delegates approached the evangelist, Rev. George Brunk, and finalized plans for this summer.

In Vancouver During August

From August 3 to 24 the Greater Vancouver Revival Campaign was conducted in this coastal metropolis. This was the last of the three campaigns. As in the Winnipeg cam-

paign of last year, the flame of spiritual conviction required much fanning. For the first two weeks people remained indifferent on the whole. Except for Sunday nights, the tent was ever full. Average attendance was approximately 2,000.

(Continued on page 4-3)

## Peaceful Meeting with Morro Indians

Asuncion, Paraguay. — A Canadian Pax man serving on the road-building project in Paraguay, Pete Harder of Sardis, B.C., reports that on his final trip into the Chaco he met with men who the day before had encountered the Morro Indians, won their confidence, and taken pictures of them.

He reports:

'On August 5 LaVerne arrived at the airport in Filadelfia by prearrangement so we could have a last fling at the "Green Hell." With several other colony fellows we left the same afternoon for the Pure Oil Company drilling site to visit these people, look at the mess the Morro Indians had made of an abandoned camp of the road construction crew of Williams Brothers, and to do some hunting. . . .

'Close to the camp of the Morro raid, we encountered a truck driver who told us that the Morros had come out of the bush and made peace with the employees of the Pure Oil Company. We were not supposed to shoot at them if we saw

(Continued on page 4-1)

## Teaching Opportunity In Labrador

A Christian lady elementary school teacher is needed for grades one to four in a new educational project in Labrador by the Newfoundland Department of Education. Unlimited opportunities for Christian witnessing. If you are interested, telephone collect to Winnipeg, LE 3-4184, and ask for Miss Anne Voth.

# EDITORIAL

## A Paradox Resolved

Evangelical Christianity is a paradox in many respects. An example is the relationship of tolerance and intolerance. On one hand Christianity manifests itself as intolerant in respect to other religions and religious philosophies. At the same time it has given birth to such expressions of tolerance as the emancipation of slaves, the emancipation of women, democratic government in its modern form, and freedom of religion.

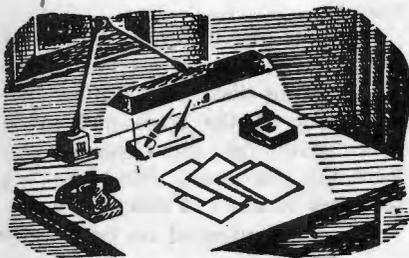
Active and witnessing disciples of the Lord Jesus Christ often find themselves accused of being fanatical and intolerant in their relationships with other religions and religious philosophies. This is to be expected, for Christ-centred, Bible-based Christianity is intolerant by its very nature. The dominant religious philosophy is that in the search for truth everyone has an equal chance, yet disciples of the Lord maintain that Jesus Christ is The Truth. Modern man likes to believe that there are many roads to heaven, even as there are many roads to Rome, yet the Apostles insisted, "Neither is there salvation in any other. . ." Jesus Christ Himself asserted, "I am the Way." The tendency today is to try to pick out bits of truth here and there in the religions of the world, but Christianity insists that it has the only reliable rule of faith and life because in the Bible it has the supreme and final revelation of God.

Jesus Christ IS the revelation of God to man, we believe, and in Him alone is salvation. He alone could reconcile man to God, complete the at-one-ment. Eternal blessedness is conditioned by faith in the eternal Son of God. That is why Christianity is intolerant and will not compromise with man-made philosophies and religions.

It is true, many of us don't reveal this intolerance. Those we work and play with do not become aware of the intolerant nature of our faith because we never manifest it. We are the picture of tolerance in spite of being committed to an intolerant faith.

Despite its intolerance in respect to the cardinal truths of the Gospel, Christianity displays true tolerance in the other areas of life. Respect for men and women, for the sanctity of human life, grew from the roots of this tolerance. Mutual aid that crossed the barriers of race and creed is an expression of this tolerance. An insistence upon equal opportunities for all, be they black, brown, yellow or white, is inherent in the Christian brotherhood principle. The love ethic brooks no trampling upon the freedom of man.

Christianity is intolerant when the eternal state of man is at stake. Love to man demands that he be faced with the truth of redemption only in Christ. Yet that same love that desires to see men gain eternal life also strives to give men an opportunity to gain what God has planned for them on earth, despite the efforts of Satan to the contrary.



## Pen Points For Reporters

This is to be a column for reporters, although some of the information will be of general interest. As the editor has time he will jot down items of interest to reporters, hints and information for better news and feature writing, choice quotations gleaned here and there, and news items concerning those writing for the *Mennonite Observer*.

This week we are happy to welcome another reporter. John Koslowsky will be sending in Niverville, Man., news from time to time. He

is a bookkeeper in a Niverville business and a member of the M. B. Church there. Welcome, John, to the company of scribes striving to serve the Saviour through the printed page!

There are several communities and churches still without a reporter. Should you be interested in writing, or know of someone who is, we will be happy to hear from you.

Some of you may remember articles by-lined by Alvin Krahn. This

(Continued on page 11-4)

## DEVOTIONAL

### Our Christian Responsibility - Witnessing

By Henry Dick \*

We are living today in a rather paradoxical age; an age in which science is able to give to man, for his comfort and enjoyment, practically anything his mind can conceive. And yet it is quite evident to the not too casual observer that uncertainty, fear and discontent seem to abound.

The overt expression of happiness that one observes is found, upon deeper probing, to be rather superficial. One obvious reason for this is, of course, the tension prevalent today in international relations; a tenseness which threatens to erupt at any time into a war that could literally result in the total destruction of humanity. This foreboding possibility has resulted in a general feeling of apprehension.

Man's reaction to this realization varies with different personalities. However, it does appear that man has lost a great deal of confidence in the possibility that science can solve the problems of mankind and there appears to be a resurgent interest in the possibility that the answer to man's problem is to be found in religion.

What have we as Christians, as a church, to offer a searching humanity? It is to be expected that the non-Christian today will be looking for his answer in a religion whose members reveal an enthusiasm, a confidence, a poise, and an honest concern. Are we answering this requirement?

Is not the awful truth that the ranks of the false cults are swelling daily an indictment against us? According to a recent article in "Time" magazine, members of a certain cult are expected to spend thirty hours per month propagating their false religion. Is it any wonder that they are reaping results? Why are we so tardy when we have the one and only true answer to man's problems—the glorious Gospel of Jesus Christ?

Oh, that we might share the concern that Paul had, recorded for us in Phil. 3:10: "That I might know him, and the power of His resurrection, and the fellowship of his sufferings, being made conformable unto his death." A realization of this prayer in the life of the individual Christian is the evidence the non-Christian is looking for. It is only as we get to know Christ in the practical, day to day, life-transforming experiences that we will acquire Christ-likeness. His influence on those with whom He came in contact was highly contagious. Ours is to be also. He possessed the enthusiasm, confidence, poise and honest concern which drew man to Him. Are we like Him?

Furthermore, his disciples, in whose life Paul's prayer had been

realized to a high degree, were effective in their witness. It was of these men, whose knowledge of Christ was based on an intimate contact with him, that the Jews were forced to make the confession, "These that have turned the world upside down have come up hither." Are we creating such an impact on our world?

It is imperative that we pay the price that the disciples paid: "And they left all and followed him." This is the prerequisite to effective witnessing, based on a knowledge of him: We must be willing to leave all. We must give up everything that in any way keeps us from recognizing and submissively doing his will. We must be willing to give him our time for regular prayer and Bible study. In thus gaining a knowledge of Him, our love to Him will progressively grow more fervent, for to know Him is to love Him. This will create in us a new sensitiveness to sin and an ever-increasing concern for the sinner, and we will become effective witnesses. Our attitude will more and more be that of the old saint who prayed: "Lord, make us all that redeemed sinners can become this side of heaven." In other words, make us more and more like Thee. Christ-like Christians will be able to provide man, searching for security in this insecure world, with the only true answer. And it is from such Christians only that the world will be willing to accept the answer.

\* Principal of the M. B. Collegiate Institute, Winnipeg.

## 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.

# A Call to Prayer for Revival

By Hans and Frieda Kasdorf \*

**Blumenau, Brazil.** — "First of all, then, I urge that supplications, prayers, intercessions, and thanksgiving be made for all men. . ." Thus the Apostle through Timothy instructs the churches.

The salvation of the lost sinners depends on the prayers of the redeemed saints. The latter's great obligation is to speak in all earnestness to sinners about the love, mercy, grace and holiness of God. But their much greater and nobler obligation is to speak to a loving, merciful, gracious and righteous God about stubborn, indifferent, lost sinners. In order to speak to the lost about "God, our Saviour," we must first through our Saviour speak to God about the lost.

The Lord willing, we plan to conduct a week of evangelistic services in our Gospel Chapel from September 21 to 28. The blind evangelist Franz Heinrichs, pastor of an M. B. congregation in the interior of Santa Catarina, will be our guest speaker. Brother Heinrichs serves in both the Portuguese and the German language. Brother and Sister Peter Penner, members of the Hillsboro M. B. Church, Kansas, will also be with us during that week. The Penners have consented to proclaim the message of the cross in song. Brother Penner will also lead the choir.

From September 7 to 14 (prior to the evangelistic meetings) we plan to have a series of special meetings for believers only. The prayer life of the believers as outlined in God's Word shall be the theme of these preceding meetings. Oh, that God by the power of His Spirit would awaken, revive and renew every member of our church! "Wilt thou not revive us again, that thy people may rejoice in thee," prays the Psalmist. The salvation of the lost begins with the sanctification of the saved. Only the prayers of sanctified believers will move God to save lost unbelievers.

Will you, dear friend, pray in all sincerity for these meetings? Many thousands of our city's population need the Saviour. They call themselves Christians, yet they live without Christ. Pray with us for the salvation of these dear people. When you pray to your Heavenly Father please include the following items in your prayer list, and pray

\* that even through external preparation (canvassing, inviting, etc.) the Lord may have pre-eminence.

\* that the sanctifying power of the Word may find its way to the hearts of believers during the preceding meetings from Sept. 7-14.

\* for sincere self-examination, cleansing and rededication of each church member;

\* for a vital spirit of prayer among the believers;

\* that seeking hungry souls may not be kept from the meetings;

\* that the evangelist may preach the saving Gospel in the power of the Holy Spirit from Sept. 21-28;

\* that the singers may sing the message of the cross to the glory of God to the salvation of sinners and to the edification of the believers;

\* that the personal workers may be able to explain the way of salvation in simple, yet clear terms to the seeking souls;

\* that many, by grace through faith, may come to a saving knowledge of our Lord and Saviour Jesus Christ.

"Call unto me and I will answer, and show thee great and mighty things which thou knowest not."

\* The Kasdorfs' new address is C.P. 516, Blumenau, Sta. Catarina, Brazil.

## Awakening Results in Ministers Leaving Parent Church

**Swift Current, Sask.** — A widespread awakening in the Sommerfelder Mennonite Church community here has resulted in three ministers and 56 other members leaving the church and joining a new Evangelical Mennonite Church.

Daily vacation Bible school work by Rev. Henry Toews and evangelistic services led by Rev. B. D. Reimer resulted in an awakening which today is still having repercussions. At the time many expressed their desire to join the Evangelical Mennonite Church (formerly known as Kleingemeinde). Rev. Archie Penner of Steinbach went to the area on August 3 to study the request. He was later joined by other Manitoba brethren: Rev. D. P. Reimer, Rev. P. L. Friesen, and Rev. Frank D. Reimer.

On August 8 the transfer of members took place. On August 9 the new congregation called the three former Sommerfelder ministers, Rev. Peter Schlamp, Rev. Abram Leiding, and Rev. David Froese, to the ministry. Twenty young people joined the congregation on August 10 at a baptismal service. Others are reported preparing for membership in the new congregation.

## Touring Europe In a Volkswagen

**Winnipeg, Man.** — On a post card from Milano, Italy, the Abram C. DeFehrs report that they are enjoying their tour of Europe in a Volkswagen. Up to that point they had covered a good deal of the intended tour.

Mrs. DeFehr and the two daughters, Velma and Greta, left early in July for the continent, crossing the Atlantic by ship. Mr. DeFehr fol-



Here is the Henry G. Krahn family, missionaries at Narayanpet, India, and a new station wagon for which their home church of South Abbotsford, British Columbia, provided the funds. The Krahn's write that by means of this vehicle it will be possible to do the Lord's work on this field much more efficiently.

lowed the first week in August, taking the trip by air.

The girls are finding many of the sights strange and unusual, since they have never been to Europe before. In general, wartime ruins are disappearing fast as new cities arise from the rubble. Mr. DeFehr describes traffic on the roads in Germany as "terrific." He writes, "Everyone is on the move!"

## DVBS Attracts Nearly 50 Teachers From One Church

**Morris, Man.** — Nearly 50 young people—48 was the latest count—from the Evangelical Mennonite church community here were in daily vacation Bible school teaching positions this year, it was reported in The Canadian Mennonite.

They taught at fourteen different schools. Nine of these were to the northwest of Winnipeg in the Marquette, Woodlands, St. Laurent and Oak Point districts. The other five schools were to the east of Lake Winnipeg in the Balsam Bay area.

## Voting Changed at Youth Workers' Meeting

**Chilliwack, B.C.** — Youth workers attending the annual B.C. Youth Workers' Conference of the M. B. churches in B.C. recently agreed to the institution of a delegate system for the conference.

Previously anyone could attend and vote at the Youth Workers' Conference. The new plan is that each church sends a specified number of delegates, as is done for the provincial M. B. Church conference. Only these delegates may vote on issues before the conference—although attendance and participation in discussion is still open to all interested persons.

In another move the workers approved the publication of another educational pamphlet by Christmas. This pamphlet will cover the work of the West Coast Children's Mis-

sion. Previous study material published for use in the youth groups of the M. B. churches in B.C. includes pamphlets on "The Organization of the M. B. Church" and "Non-Resistance."

The constitution also was amended to the effect that the past president is to remain a member of the Youth Committee for at least one year.

Elections resulted in the re-election of John Wittenberg, Abbotsford, to the committee. Mr. John Isaac of Yarrow was elected as a new member.

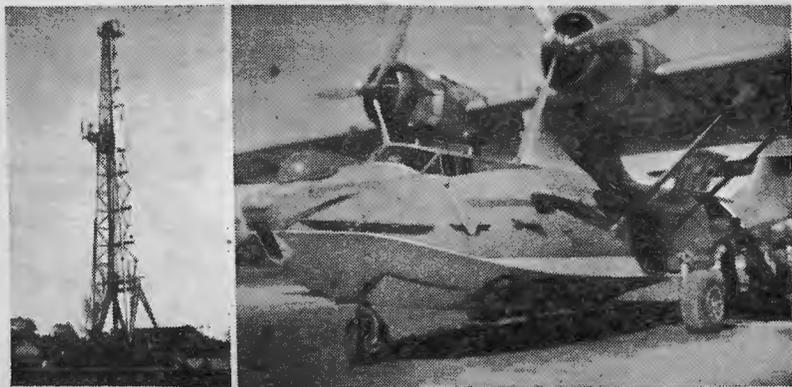
Jack Block reported on last year's mission rally in August and disclosed plans for this year's home missions rally in the camp at Clayburn. The teen-age camp was scheduled for August 25 to 29, while the dates for the missions rally are August 29 to 31.

## Our Readers Say

### Contradiction in Church's Role

A few days ago I returned from a three-week visit to Hokkaido. It was like going back to Canada—Western Canada, that is. You can imagine the mountains, the wooded hills, the green and promising fields, the same crops, wide roads with organized street-numbering systems. Even the architecture is the same, and there is a striking similarity in the very outlook of life among the people. Industry is young and progress is systematic. No crowded areas or overworked lands are visible. It's just like normal life, and a great rarity here. Indeed, the centennial exhibition at Sapporo city publicized Hokkaido as "Japan's Hope for the Future."

I visited many friends from the university and three of the (Old) Mennonite missionaries. We had the finest reception wherever we went. I was especially interested in the old University of Hokkaido, founded by Prof. Clark, whose Christian zeal and motto, "Boys, be ambitious for God," is quoted by students all over Japan. The agricultural methods developed there have been adopted widely in Hokkaido—and (Continued on page 11-2)



The Pure Oil Co. has begun drilling for oil north of Fernheim Colony in the Chaco, Paraguay. At left is one of the drilling rigs located about 170 miles north of Filadelfia. At right is the amphibious aircraft used in searching for oil for the Pure Oil Company. Letting down a geiger counter on a cable, the aircraft circles a given area.

## Peaceful Meeting With Morro Indians

(Continued from page 1-4)

any. Knowing the Paraguayans, we didn't believe any of what he said, but after we met the second truck driver with the same story we were getting curious.

'At Madrejon we looked at the mess the Indians had left behind, and a mess it was. One of the shacks had spare parts for the machines and canned food in it. They just broke anything breakable. . . We followed the trail where they went into the bush for a ways, with cans and utensils scattered where they went. In places one could see where they had tried new axes and machetes they carried off out of the storehouse. The only thing they ate was syrup and honey, and they must really have had a feast according to the empty containers lying around. It looked just as if a bunch of children had had a good wild time.

'When we arrived at the well-site, the first question we asked was, "Did you see the Morros?" By chance we met the fellow who had made the contact the day before, and here I quote him:

'Yesterday when the plane came and told us that there were some Indians on the road, one pick-up took off to see what's what. But these fellows were too much in a rush. All they got was a couple of near misses by arrows from the Indians. After that Cowley (the geologist), Enrique (a Paraguayan) and I went in a different truck to try our luck. We spotted the Indians going down the road at a trot. We tried to stay behind them without crowding them, while the fellow in the back waved his hat at them, making friendly motions. Despite this they kept disappearing left and right into the bush, and pretty soon all of them had vanished. I would say that we were going about 15 to 20 miles per hour—and yet they had no trouble staying ahead of us. We stopped the jeep, and I crawled out to see what could be done—still we kept hollering and waving our hats, etc.

'After some time two Indians stepped out of the bush 500 yards

ahead of us, slowly advancing toward us with their bows and arrows. When I looked around, the same thing happened behind us. We kept up our waving and shouting, as they cautiously advanced upon us, one on each side of the road in front and back. So we threw our guns away to show that we had no bad intentions. Meanwhile Cowley kept the radiophone hot with the news to camp.

'When they got within 200 yards they put down their bows and arrows, and the one who looked like the chief advanced towards us and the jeep, while the others stood back. I stepped out in front of the jeep, took off my shirt and waved to him to encourage him. He took off his G-string, his only clothing, and held it in front of him as he came closer. When we finally were close enough to exchange gifts—he his feathers and I my pencil, shirt and hat—Indian heads popped out all around us like jack rabbits, and I heard Cowley say into the radio, "We're completely surrounded by Indians. If you want some pictures, get down here fast."

'Pretty soon we were all stripped to the waist, exchanging the clothing for feathers and G-strings—what a merry-go-round that was. While this went on, the jeep from camp was approaching. The Indians became scared and took off behind our jeep. So I took the fellow who acted as chief by the shoulder, and walking with him to the front of the jeep, placed myself in front of him, showing that if anything would happen I was the foremost.

'After the jeep stopped, the fellows stepped out and started taking pictures, which the Indians didn't mind in the least. It didn't take long and these fellows too were stripped to their waist and exchanging with the Indians. This all took about two hours. We loaded the Indians on our pick-ups (there were about 14 or 15 of them). They didn't mind it a bit, but rather enjoyed it.

'At camp they were a little shy, because the whole camp was out to receive them. The drilling and machines did not seem to be strange to them at all, so we fed them all kinds of foods and candies, which

they gobbled, paper and all. Towards evening some more Indians came out of the bush at the airport, not a bit afraid of the commotion going on. They stayed around in the vicinity all night. In the morning we gave them some more food and clothing, when all of a sudden they just vanished into the bush. So you should have been here yesterday.'

'La Verne and I saw the pictures, and those Indians looked all right, healthy, too. Most of them were wearing some of the clothing they had received from the Americans. They told us that these were all young fellows between the ages of 14 and 20. To say the least, this was the highlight of my stay in the Chaco.

An Associated Press dispatch from Asuncion reports that a week ago yesterday a band of Morro Indians armed with spears, bows and arrows attacked a Williams Brothers Company installation in the Chaco, wounding one laborer. The Williams Brothers Company is building an access road for Pure Oil Co.

The report says that the Indians were driven off by gunfire, taking with them one of the raiders hit by a bullet.

## Seminary President At Youth Meet

(Continued from page 1-2)

have this total of young people had a quizz team at the Youth Conference. After six rounds Vineland met Virgil in the finals to determine who would receive the winner's trophy. Virgil's team of Erna Goertzen, Bob Warkentin and Erica Neufeld came out on top over Vineland's team of Marianne Duerksen, Richard Willms and Linda Isaac.

By Sunday general attendance rose to between 1,000 and 1,200. Offerings during the conference went to meet Youth Conference expenses, the Canadian Youth Project, Ontario Home Mission needs, and the Ontario Youth Education Fund.

An important emphasis at the conference was that Jesus Christ is the answer to all of our needs. That He is a sure foundation, that His prophecies have found exact fulfillment, and that without Him this world has no final answer concerning its origin, no definite purpose and no ultimate goal, were points clearly stated. This emphasis is vital and was sincerely appreciated.

## Campaign Closes

(Continued from page 1-4)

The spiritual condition of the audience, which consisted mostly of Mennonites, was summed up publicly on the third last day by Rev. Brunk as he said, with trembling hands and voice: "We have not scratched the surface yet. Forgive me if I must be blunt, but in spite of the many kindnesses you have shown our family and staff, I tell you that in all my travels I have

never seen any place in need of revival as much as Vancouver."

With a forthright, direct and frank exposition of God's Truth itself, Rev. Brunk, in the power of the Holy Spirit, thrust his message at the manners, morals and sins of the audience.

## Victory at Last

Only in the last two nights, Saturday and Sunday, did conviction begin to break through. It began in the prayer meeting before the second last service. Gradually, but with divine power, a spirit of cleansing manifested itself in the interceding believers. With praise to God for work He was then beginning, Christians were confident that the "holding back" period of proud, self-sufficient hearts was over.

When the invitation was given that night after the message, it was accepted and followed. With weeping hearts and voices, over one hundred people came forward in a crowd over which, according to Rev. Brunk, "God smiled because it was music in His ears."

## C. A. DeFehr Arrives in Paraguay

Asuncion, Paraguay. — Mr. and Mrs. C. A. DeFehr arrived safely in this South American city on Saturday, August 16, and were greeted warmly at the airport by Frank Wiens, MCC director for Paraguay, Cornelius Walde and John Neufeld. They were then taken to the MCC home for the duration of their stay in the capital of Paraguay.

Mr. DeFehr writes: "We are happy and thankful to the Lord that He gave grace for the journey and protected us on the way here. We did arrive four hours late, but that was because we left Miami, Florida, four hours late. It was good to see our friends here again.

"When we entered the chapel in the home here on Sunday morning we found the Paxmen working on the Chaco road-building project, gathered to study the Sunday school lesson. Then at 11 p.m. we all drove to the Disciples of Christ church, where a service in English was held. The English-speaking Christians of various denominations had gathered here for the service.

"At four in the afternoon the Mennonites living in this city gathered for their weekly church service. Brother Frank Wiens, the present MCC director here, delivered a message based on Matt. 16:13-17. After the service all those present gathered for a meal in the MCC home, to meet again at 7 p.m. for another service. At this time I was asked to give an illustrated report on the trip I took with the brethren to our mission fields last year. The chapel was filled with attentive participants for this occasion.

"On Tuesday, August 19, we intend to fly to Fernheim Colony."

## Christian Service Under Fire

(MCC News)

Civil war and political unrest in a tiny faraway country like Indonesia causes us little concern. Beyond a few fleeting moments of anxiety and fear lest this set off a series of chain reactions which might ultimately lead to a devastating Third World War, we go our way, preoccupied with our own affairs, oblivious to suffering and danger that is too far away to touch us.

Such was our attitude this spring, but to the little team of MCC workers on one of the outer islands of Indonesia the revolution was very real. Situations like the one in which they found themselves make one question how far Christian service ought to go. In the face of danger and possible violence, what does the Christian worker do? It is easy to come up with theoretical answers, but few of us have actually been put to the test. The story of the rebel uprising in Indonesia shows how a small group of individuals, serving in the name of Christ, went through a crisis experienced courageously, concerned with the welfare of the people they served rather than with their personal safety, at all times exhibiting a positive, helpful and peaceable spirit.

Two MCC projects—one medical, the other agricultural—are in operation in Halmahera, the particular island we are talking about. Dr. Glen Hoffman (Maytown, Pa.) Anne Warkentin, R.N. (Superb, Sask.), Mrs. Chris Yoder, R.N. (Warwick, Va.) and three agricultural workers, Chris Yoder (Warwick, Va.), Maurice Hertzler (Mechanicsburg, Pa.), and Ed Weber (Kitchener, Ont.) comprise the MCC unit at the town of Tobelo.

Though political unrest, disrupted shipping, and scarcity of commodities such as butter, kerosene and soap had been noted for some time, MCC workers felt no genuine cause for alarm and kept up their normal routine. Chief cause of the unrest were grievances against the Central Government concerning foreign trade regulations. This finally led to an attempt by rebelling outer island governments to set up a "New Indonesia", and it was in this maneuver that the MCC unit became directly involved.

It was the last day of April. Dr. Hoffman and Maurice Hertzler had left on a medical tour the week before so that Tobelo was without a doctor temporarily. Suddenly news of approaching rebel forces reached the town and immediately panic broke out among the people.

Anne Warkentin reported: "This has been a high-pitched and exciting day. It started fairly normally with everyone going to work as usual, but with considerable evidence of restlessness. For the past few days people have started to leave their homes and move into the forest

or nearby villages. Shortly before 9 a.m. the news came that the rebels had taken over the neighboring island of Moratai and were now on their way to Tobelo. I was examining patients, but from this time on it was practically impossible. Over half of them left immediately without waiting for treatment of any sort and the remaining ones crowded around in an attempt to get me to hurry so that they could be treated and leave for home. It was difficult to keep many of our workers from leaving as well, or to keep them level-headed and calm if they stayed. From the pharmacy came the report that the pharmacist had left, and the father of two little boys with yaws (a disfiguring tropical disease) was frantic lest his sons be denied the shots that would make them well. The cook ran over to tell us that the three girls in the kitchen were all upset and wanted to go home. Our eight in-patients were also clamoring for medicine and permission to return to their families. Several were just beginning to respond nicely to therapy and I hated to see them go, yet could do nothing about it.

Finally, the last patients had been seen and we were ready to go home, too. On my way over to our house I got my first real look around at what was going on. People were using oxcarts to move their things, others were carrying bundles on their heads, still others had their bicycles loaded, and a few fortunate ones had the use of a truck to help them move their earthly possessions. Ed Weber spent a good part of the afternoon hauling people and their goods out of town. It is a good opportunity to do a special service for the people of Tobelo at a time when they are frightened and frantic and transportation is so hard to get."

All next day people continued to move out of town. Despite muddy trails and engine trouble, the truck and its undaunted driver stuck right with them. By nightfall only a few Chinese businessmen, a small troop of soldiers and the MCC unit with three faithful Indonesian workers remained in the ghost town of Tobelo.

## Breakthrough in Evangelistic Effort in Asuncion

**Asuncion, Paraguay.** — Despite an apparent lack of interest—and a well-directed clod of earth—the Lord's work achieved a signal triumph in a section of the city called Hospital de Clinicas.

At a one-week series of evangelistic services to inaugurate regular church services in that area, five residents of the district accepted Christ as Saviour and other unbelievers heard the Gospel. But this triumph was achieved only after a great deal of effort by the missionary, Albert Enns, and a taste of persecution when a clod of dirt narrow-



Of great encouragement to the missionaries and the Church are strong Christians such as these four Indian brethren who visited the camp of A. A. Unruhs in the Nagarkurnool field. At the left is a village Christian. This brother was about the only one in his village who resisted the temptation to change his Christian name to receive land as a Harijan. Next is Barnabas—an evangelist without eyesight. In spite of blindness he finds his way from village to village and is respected for his testimony and spiritual experience. He serves as preacher and leader of the believers in his village. At the right are two church elders from Barnabas' village who support their leader in his ministry, read the Scriptures to him and care for the congregation. Occasionally they accompany him on his tours.

On that day Anne wrote: "We don't want to be foolish in staying but on the other hand we feel we are as well off here as anywhere else. Moving out presents a great problem to us, as we have so many supplies, medical and otherwise. Also there is so much in the hospital for which we are responsible and would hate to lose. However, after hearing rumors that the rebels might be here by 4 a.m. tomorrow, we decided we should have something definite in mind if they did come. It so happens that there is a nice fox-hole which the students have dug between us and the nearby school. Tonight after supper the seven of us went out in the lovely tropical moonlight to prepare the place for an emergency."

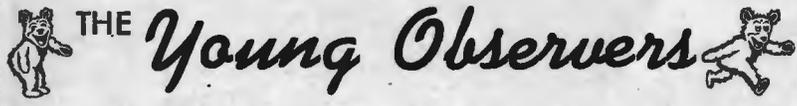
(To be continued)

In February of 1957 a vacation Bible school held in the district attracted 14 children. Last December 33 came out for another vacation Bible school. From then on the work developed, so that the workers felt it was time to begin regular services. To this end a 15' x 18' room was rented and equipped through local help.

The formal inauguration of regular services was on July 13. The following week evangelistic services were to be held. In preparation for this 2,000 invitations were printed and handed out in an area of 85 blocks. Yet at the first service only a few local believers and Mennonites gathered. The next night the service rained out. On Wednesday only a recently converted lady and her husband came to the service. That evening the dirt clod narrowly missed Albert Enns—and a piece of brick left its mark on the wall.

Visitation work on Thursday produced a larger group. The Word of God triumphed and the Holy Spirit was able to convict five persons and bring them to repentance. With this breakthrough, more ventured out to the services and at later services there were always unconverted ones present.

Plans are to continue regular services, with the new converts receiving special attention and teaching. Prayer is requested for this phase of the Lord's work, so that He might triumph over darkness and evil.



Let's Visit a Minute

Hello Boys and Girls!

How are you today? I hope each one of you has a ticket ready for the heavenly train.

Our own train ride is coming to an end. In the distance we can see a blue haze covering the land. That is where God has planted the majestic mountains. Tons and tons of rock stand towering into the sky. Most of the mountains are too high and treacherous to climb. Scattered over their sides we can see all manner of trees and underbrush. On their very tip they wear a crown of snowy white.

When man wants to clear the rock away so that he can build a road or lay a railroad track, he has to use great amounts of dynamite to remove even a little bit. Do you remember the story of Ripple Rock off the coast of British Columbia? It took 1,375 tons of explosives and more than \$3,000,000 to clear away just one rock that stood jutting up from the bottom of the waters. Men had to go 2,000 feet down to 100 feet below the bed of the rock to blow it away.

BUT GOD — "has weighed the mountains in scales and the hills in a balance" (Isa. 40:12). "He lays the beams of his chambers (foundations of his rooms) in the water" (Ps. 104:3). When we think how God created ALL the mountains by just a word, how little they are in his sight and how great his power is, we say: "Bless the Lord. O my soul. O Lord, my God, thou art very great; thou art clothed with honor and majesty" (Psalm 104:1). Let us think upon these things this week.

Love, Aunt Selma

God Answers Prayer

Grandpa Ben was a great traveler. When he was young, he had been one of a band of twenty pioneers, or explorers, of a tropical forest. These brave men had decided to break through the trees and start a settlement in the clearing they would make.

The young grandchildren loved to hear Grandpa Ben tell tales of this dangerous, exciting time. "Tell us the worst you've ever endured," they suggested lightheartedly.

"There is one incident," he responded, "which I can never forget. As I was an expert wood-cutter, and had begun cutting my portion before the others, I had forged ahead and was felling the trees some considerable distance ahead of them all. So much so, that I had lost sight and sound of them.

"It was getting toward sunset. 'I must make this tree the last,' I said to myself. 'Then I will leave off for today.'

"It was an enormous pine and I had been at work on it for some time. I was now trenching deep into the trunk, and before I had completed the cut I glanced about to see where I should turn to clear myself from the fall it would make.

"There was a space a little way off that I reckoned I could gain with a run. I made up my mind that would suit. Then just as I had decided what to do, I glanced at the tree again, only just in-time, to see it crack and shiver. It was cleft more deeply than I thought, for as

I started to run, looking over my shoulder, I saw the great thing shudder through all its splendid height and with sickening speed plunge toward me. The next thing I knew was that I was lying right underneath one of its heavy branches. Apparently I had lost my senses and had now 'come to' again.

"As I fell, I must have been thrown on my left elbow, for my arm was broken in two places. As if I were in a dream, I remembered I fainted a second time when I tried to move. When next I opened my eyes, it was only by a strong will that I could keep myself from losing consciousness again—this time from sheer fright. For about two feet away, arranged in his lordly spiral coil—his head high and his tail rattling—was a great diamond-backed rattlesnake!

"At the first downward rush of the tree, it had no doubt turned in flight. Then it must have halted when it saw me, thinking this was another frightening thing to which this time it must respond in battle.

"I had met rattlesnakes before, and if I had been able, I should have known how to deal with this one, but pinned to the ground as I was, I was utterly helpless.

"It was a horrible moment; if I stirred or closed my eyes the dreadful creature would strike me full in the face, for there was nothing whatever to prevent him from doing his worst.

"There we were, we two alone,

and I don't mind telling you I was paralysed with sheer terror! I must have shown it in my countenance, for the wretched thing grew more tense; its monstrous head drew back in a horrible flattening way, while its rattles rang more shrilly than ever. Now, it seemed, was the actual moment it would advance and strike.

"What could I do? Then suddenly there came into my mind the one word, 'Pray', and I prayed as I had never prayed before! 'Oh, God,' I cried in my desperation. 'By Thy mercy, SAVE ME!'

"As I was pleading, the rattles stirred wildly for a second—then ceased altogether. My prayer was answered, for quite suddenly the snake was pursued by its most deadly enemy—the King Snake. Though harmless to man, the newcomer would soon strangle its foe.

The chase was long and swift and mercifully took them both out of sight, but I knew, without any telling, that my antagonist would be defeated. I knew, too, that when it was found that I had not returned, a search-party would be sent for me."

"You must hate to think of it," the children murmured sympathetically.

"No, I don't. It made me realize more than ever that God is above and answers prayer."

Little Sister

There used to be just two of us, Brother Geoff and me. But now there is a little girl called Baby Stephanie. She crawls about upon the floor, And with us wants to play. She loves to stretch out tiny hands To take our toys away. But we don't mind, because we're big And she's our sister, too. So we all just play together, Which I think is best, don't you?

Word Puzzle

Fill in the spaces with names of persons in the Bible.

- 1. Mr. Brown bought a house and ..... for \$12,000.
2. The farmer sowed ..... for winter feed.
3. Many people have ..... and eggs for breakfast.
4. .... has been built across the Colorado River.
5. John had the highest ..... in English.
6. Sugar ..... is grown in Trinidad.
7. Christmas is a ..... time for everyone.
8. A cat is not ..... to swim.
9. After the separation their friendship began to ..... out.
10. "The stag at ..... had drunk his fill."

(Answers next week)

50 Cent Booklets

The Long Chase

By Margaret Epp. 63 pp.

This booklet has two stories: The Long Chase and Budworms and Tepees. In the first story the reader meets Stan—and Patty—and Patrick—and Dr. Beatty. There's a lot of adventure, and a good deal of mystery tied up in this story of the Northwest Territories . . . and Mounties . . . and Eskimos. The second story involves Pete and his Cree Indian friends in an isolated sawmill settlement.

Polly Parrot

By Eva Doerksen. 62 pp.

This is a delightful series of letters by Polly Parrot, who stays at a missionary in Africa. Since the missionary does not have time to write letters, Polly Parrot tells about what she sees going on—and is it ever interesting!

Bible Character Jewels

By Mrs. F. H. Fordham. 65pp.

This is a fine series of stories about Bible characters, written so that children can read them themselves or have them read for them by others. Each story has several modern day illustrations to emphasize the value of character traits displayed by the Bible heroes. Colour and black and white pictures illustrate the stories.

Paths of Uprightness

By Mrs. G. E. Fearson. 63pp.

This book is full of practical everyday lessons for boys and girls. The lessons are contained in many fascinating stories. Each group of stories illustrates one virtue, such as kindness, obedience, cheerfulness, forgiveness, gratitude, unselfishness, etc. A truly helpful gift for the child growing up in this modern age. Full-colour picture on cover, with many fine illustrations and pictures in the book.

Favorite Bible Stories

This 63-page book comes complete with full-colour picture on the covers, and colour and black and white pictures to illustrate the stories. Written in a fascinating style are 23 stories from the Bible, including: A Beautiful Garden; A Girl Who Chose the Right; A King Who Stole a Vineyard; Daniel in the Lion's Den; David the Shepherd Boy; Esther the Beautiful Queen; How a Little Girl Helped, and many others.

The CHRISTIAN PRESS, Ltd. 159 Kelvin St., Winnipeg 5, Man.

# BLACK ROCK

BY RALPH CONNOR

(5th Instalment)

Being the only non-partisan in the crowd, I was asked to referee. The race was about half a mile and return, the first and last quarters being upon ice. The course, after leaving the ice, led up from the river by a long, easy slope to the level above, and at the further end curved somewhat sharply round the old fort. The only condition attaching to the race was that the teams should start from the scratch, make the turn of the fort, and finish at the scratch. There were no vexing regulations as to fouls. The man making the foul would find it necessary to reckon with the crowd, which was considered sufficient guarantee for a fair and square race. Owing to the hazards of the course, the result would depend upon the skill of drivers quite as much as upon the speed of the teams. The points of hazard were at the turn round the old fort and at a little ravine which led down to the river, over which the road passed by means of a long log bridge or causeway.

From a point upon the high bank of the river the whole course lay in open view. It was a scene full of life and vividly picturesque. There were miners in dark clothes and peak caps; citizens in ordinary garb; ranchmen in wide cowboy hats and buckskin shirts and leggings, some with cartridge-belts and pistols; a few half-breeds and Indians in half-native, half-civilized dress; and scattering through the crowd the lumbermen with gay scarlet and blue blanket coats, and some with knitted toques of the same colors. A very good-natured but extremely uncertain crowd it was. At the head of each horse stood a man, but at the pintos' heads Baptiste stood alone, trying to hold down the off-leader, thrown into a frenzy of fear by the yelling of the crowd.

Gradually all became quiet, till, in the midst of absolute stillness, came the words, "Are you ready?" then the pistol-shot, and the great race had begun. Above the roar of the crowd came the shrill cry of Baptiste as he struck his broncho with the palm of his hand and swung himself into the sleigh beside Sandy as it shot past.

Like a flash, the bronchos sprang to the front, but terrified by the yelling of the crowd, instead of turning up the left bank, up which the road wound, they wheeled to the right and were almost across the river before Sandy could swing them back into the course.

Baptiste's cries, a curious mixture of French and English, continued to strike through all other sounds till

they gained the top of the slope, to find the others almost a hundred yards in front, the citizens' team leading, with the miners' following close. The moment the pintos caught sight of the teams before them they set off at a terrific pace and steadily devoured the intervening space. Nearer and nearer the turn came, the eight horses in front, running straight and well within their speed. After them flew the pintos, running savagely with ears set back, leading well the big roans, thundering along and gaining at every bound. And now the citizens' team had almost reached the fort, running hard and drawing away from the bays. But Nixon knew what he was about, and was simply steadying his team for the turn. The event proved his wisdom, for in the turn the leading team left the track, lost for a moment or two in the deep snow, and before they could regain the road the bays had swept superbly past, leaving their rivals to follow in the rear. On came the pintos, swiftly nearing the fort. Surely at that pace they cannot make the turn. But Sandy knows his leaders. They have their eyes upon the teams in front and need no touch of rein. Without the slightest change in speed the nimble-footed bronchos round the turn, hauling the big roans after them, and fall in behind the citizen's team, which is regaining steadily the ground lost in the turn.

And now the struggle is for the bridge over the ravine. The bays in front, running with mouths wide open, are evidently doing their best; behind them, and every moment nearing them, but at the limit of their speed, too, came the lighter and fleetier citizens' team; while opposite their driver are the pintos, pulling hard, eager and fresh. Their temper is too uncertain to send them to the front; they run well following, but when leading cannot be trusted, and besides, a broncho hates a bridge; so Sandy holds them where they are, waiting and hoping for his chance after the bridge is crossed.

Foot by foot the citizens' team creeps up upon the flank of the bays, with the pintos in turn hugging them closely, till it seems as if the three, if none slackens, must strike the bridge together; and this will mean destruction to one at least. This danger Sandy perceives, but he dare not check his leaders. Suddenly, within a few yards of the bridge, Baptiste throws himself upon the lines, wrenches them out of Sandy's hands, and with a quick swing faces the pintos down the steep side of ravine, which is almost sheer ice with a thin coat of snow. It is a daring course to take, for the ravine,

though not deep, is full of undergrowth and is partially closed up by a brush-heap at the further end.

But with a yell Baptiste hurls his four horses down the slope and into the undergrowth. "Allons, mes enfants! Courage! Vite! vite!" cries the driver, and nobly do the pintos respond. Regardless of bushes and brush-heaps, they tear their way through; but as they emerge the hind bob-sleigh catches a root, and with a crash the sleigh is hurled high in the air. Baptiste's cries ring out high and shrill as ever, encouraging his team, and never cease till, with a plunge and a scramble, they clear the brush-heap lying at the mouth of the ravine and are out on the ice on the river with Baptiste standing on the front bob, the box trailing behind, and Sandy nowhere to be seen.

Three hundred yards of the course remain. The bays, perfectly handled, have gained at the bridge and in the descent of the ice, and are leading the citizens' team by half a dozen sleigh-lengths. Behind both comes Baptiste. It is now or never for the pintos. The rattle of the trailing box, together with the wild yelling of the crowd rushing down the bank, excites the bronchos to madness, and taking the bits in their teeth they do their first free running that day. Past the citizens' team like a whirlwind they dash, clear the intervening space, and gain the lanks of the bays. Can the bays hold them? Over them leans their driver, plying for the first time the hissing lash. Only fifty yards more. The miners begin to yell. But Baptiste, waving his lines high in one hand, seizes his toqué with the other, whirls it about his head, and flings it with a fiercer yell than ever at the bronchos. Like the bursting of a hurricane the pintos leap forward, and with a splendid rush cross the scratch, winners by their own lengths.

There was a wild quarter of an hour. The shantymen had torn off their coats and were waving them wildly and tossing them high, while the ranchers added to the uproar by emptying their revolvers into the air in a way that made one nervous.

When the crowd was somewhat quieted Sandy's stiff figure appeared, slowly making toward them. A dozen lumbermen ran to him, eagerly inquiring if he were hurt. But Sandy could only curse the little Frenchman for losing the race.

"Lost! Why, man, we've won it!" shouted a voice, at which Sandy's rage vanished, and he allowed himself to be carried in upon the shoulder of his admirers.

"Where's the lad?" was his first question.

"The bronchos are off with him. He's down at the rapids like enough."

"Let me go!" shouted Sandy, setting off at a run in the track of the

sleigh. He had not gone far before he met Baptiste coming back with his team foaming, the roans going quietly, but the bronchos dancing and eager to be at it again.

"Voilà! What's the matter wiz Sandy, eh?"

The roar that answered set the bronchos off again plunging and kicking, and only when Baptiste got them by the heads could they be induced to stand long enough to allow Sandy to be proclaimed winner of the race. Several of the lumbermen sprang into the sleigh box with Sandy and Baptiste, among them Keefe, followed by Nelson, and the first part of the great day was over. Slavin could not understand the new order of things. That a great event like the four-horse race should not be followed by "drinks all around" was to him at once disgusting and incomprehensible; and realizing his defeat for the moment, he fell into the crowd and disappeared. But he left behind him his "runners". He had not yet thrown up the game.

Mr. Craig meantime came to me, and looking anxiously after Sandy in his sleigh, with his frantic crowd of yelling admirers, said in a gloomy voice:

"Poor Sandy! He is easily caught, and Keefe has the cunning of Satan."

"He won't touch Slavin's whisky today," I answered confidently.

"There'll be twenty bottles waiting him in the stable," he replied bitterly, "and I can't go following him up. He won't stand that—no man would. God help us all."

I could hardly recognize myself, for I found in my heart an earnest echo to that prayer as I watched him go toward the crowd again, his face set in strong determination. He looked like the captain of a forlorn hope, and I was proud to be following him.

## CHAPTER III

### Waterloo, Our Fight—His Victory

The sports were over, and there remained still an hour to be filled in before dinner. It was an hour full of danger to Craig's hopes of victory, for the men were wild with excitement and ready for the most reckless means of "slinging their dust." I could not but admire the skill with which Mr. Craig caught their attention.

"Gentlemen," he called out, "we've forgotten the judge of the great race. Three cheers for Mr. Connor!"

Two of the shantymen picked me up and hoisted me on their shoulders while the cheers were given.

"Announce the Punch and Judy," he entreated me in a low voice. I did so in a little speech, and was forthwith borne aloft, through the street to the booth, followed by the whole crowd, cheering like mad.

(To be continued)

# Farewell For Buschman Family

By Nettie Berg

These past weeks (written July 13) have been strange ones for us here at Lusemvu station in the Congo. When we looked across the yard and noticed how busily our fellow missionaries, the Buschmans, were selling things, packing barrels and loading them, it made us sad. But when cheerful little Robert would come running to bring us the happy news once more, "We are going to America," we also rejoiced with him. The rest and the change will be a much-needed one. And for Laurent, Dennis, Frank and Robert, it will be the beginning of a new chapter of their lives.

At 10 a.m. on July 9 we gathered once more with the Africans in our grass-bamboo church to bid our fellow missionaries farewell for their furlough. The expressed wish of James, the native evangelist, that the Buschmans might also return was no doubt the wish of all who were present.

Then opportunity was given to share words of promise out of God's Book to the parting missionaries. It is only about six months ago since the Book of Psalms has been given to these people in their own language, but how they have learned to read and pick precious jewels out of them! Psalm 121 is one of the many that were recited.

Several village chiefs had also come to bid farewell to "Tata Buschman." Following is the essence of the testimony of Chief Mukenge, who was baptized just recently: "There was much darkness in my heart and in the hearts of the people of my village. There was no light. Then you came and you have done good in our midst. It is through you that the light has come into my heart."

Chief Tundenge said: "Today we have little joy. But when you go, tell other missionaries to come quickly; then we will have much joy again."

Brother Buschman: "In these recent years we have been happy to see even the older people turn to the Lord. But we are sad to see so many who have not yet turned. When we shall hear that others have accepted the Lord Jesus, we shall be happy."

Sister Buschman: "Our work has been to show to you the way of God. Do not follow the way of the white man; do not follow our way either, but follow God's way."

Laurent: "Turn your eyes to heaven for it is from there that the Lord Jesus will come again. It may be today or many years from now, but He will come."

Dennis: "Laurent and I - and Franky will go to another school now. Pray for us over there, too."

One more dinner together with our fellow workers, then many a

warm handshake from the native Christians, last words of admonition, and the car took the beloved shepherds out of sight of the sheep that remained. Mama Sona told me today: "I ran after the car and cried, but Mama Buschman just kept on

going." Anna and I, too, feel lonely, for someone is missing on the station. No matter how busy the Buschmans were, they always had time to help us in our needs and in our problems. May the Lord bless this willing and loving service to us and to the Africans. And, should it be His will to lead their way back to the Congo, we will not say "Good-bye" but "Aufwiedersehn."

## First Baptism in Sao Paulo Mission

**Sao Paulo, Brazil.** — The joy of seeing believers step out in baptism came to Rev. and Mrs. Peter Sawatsky, (Old) Mennonite mission workers here, for the first time on May 18. Rev. Sawatsky, whose home is in Abbotsford, B.C. writes in a prayer letter:

"Next to the joy of seeing persons converted is that of seeing the new believers growing in grace and taking the step of baptism and commitment to membership in the local church. After a time of teaching, we were finally enabled to have our first baptism on Sunday afternoon, May 18. Three men and three women took this important step at that time. Several others have shown interest, but do not seem to be quite ready.

### German Mennonites Sing at Baptism

"At this occasion we had a number of visitors, so that about 70 people were present. A German Mennonite group sang two special numbers for this service. One other member from a congregation in the north of Brazil has been received by letter.

"Those of you who contributed to our car fund will be interested in knowing that an exceptional opportunity enabled us to buy a 1956 Volkswagen carryall, which was used by the factory but reconditioned. The price may seem high to you, but it is low for Brazil. Here a new Ford or Chevrolet costs nearly \$10,000.

"Another important step in our work here has been the purchase of a lot for a church in a central location in this area. Small groups find it very difficult to build a church. Prices are very high, especially in relation to wages. The average laborer may get 15 to 25 cents an hour, and the minimum monthly wage is about \$35. This enables the worker to subsist only very meagerly, and therefore contributions for our building fund are usually quite small.

### New Outreach As Result of Move

"Please note our new address. We had been looking for another house for a long time and were happy to find this one-story house. The location is more central in this section and is on the same street and near the church lot. It has a larger back yard for outdoor meetings and for children to play in. New people are

coming to the meetings at this new location. Last Sunday the front room was filled to capacity. We are planning special evangelistic meetings for August 28 to 31. Visitation evangelism and literature distribution will help publicize the meetings.

"Many of you will have heard that the Mennonite Board of Missions has been asked to take charge of the work of the Amazon Valley Indian Mission at Araguacema. Since the death of Howard Hammer, there has been no trained pastor there to direct the work. Jose, one of the early converts, is the acting lay preacher. He is doing quite well under the circumstances, but has had very little education. Recently I was asked to go to Araguacema for a week of meetings and to help with the pastoral work. The first evening of the trip I spent in Anapolis, Goias, where I attended a gospel service at the Evangelical Hospital, which is doing a remarkable work and is giving a good witness in that area. The next morning we took off just after sunrise and continued our flight in a northerly direction over this arid, sparsely settled plateau of central Brazil. We were getting farther inland and nearer the equator and it was becoming progressively hotter. After three intermediate stops, we arrived at Araguacema at 1 p.m.

"Araguacema is a small village of mud-brick huts on the Araguaia River, which flows in a northerly direction through central Brazil and empties into the Atlantic near the mouth of the Amazon River. Except during the rainy season this area is very dry and vegetation is sparse. This region is very thinly populated and one can fly for hours and see only a few scattered huts with small plots under cultivation, if any at all. Some cattle are raised for beef, but lack of roads and the great distance make markets almost inaccessible.

"Urie Bender was at Araguacema for an administrative visit at that time and with the other workers we planned meetings for every evening of my stay there. Two meetings were held for believers; the last one was a communion service. The evangelistic meetings were well attended so that at quite a number of the services those who couldn't get in stood on the street in front of the

open door and windows. Five persons responded to the invitation to accept Christ.

"Jose and I visited in the homes to strengthen the believers, to counsel and pray with those who had problems, and to present the Gospel to the unconverted.

"We should like to remind you that we would be pleased to hear from you and to know that you are actively interested in the Lord's work."

Address of the Peter Sawatskys now is: Al. dos Anapurus 974; Bairro Indianapolis, Sao Paulo, Brazil.

## Correction

In the May 2 issue of News and Notes, on information reaching us from another publication, we erroneously reported that Jacob I. Zhidkov was dead. Zhidkov is president of the All-Union Council of Evangelical Christian Baptists in the Soviet Union. He was the leader of the Russian Baptist delegation to America in 1956.

On July 30, H. S. Bender sent word from Germany that Zhidkov is very much alive, and that he met and spoke with him personally in Berlin. When Brother Bender jokingly remarked that he thought Zhidkov was dead, the latter quipped, "I was resurrected!"

(The report appeared in the March/April, 1958, issue of the "Messenger of Truth", a Russian Baptist periodical, published by Pastor Zabko-Potapowitch, 247 East Roland Rd., Parkside, Chesh., Pa., USA.)

## Montevideo Seminary To Be Moved

**Newton, Kans.** — The Mennonite Biblical Seminary in South America will be moved from its present location in Montevideo, Uruguay, to Buenos Aires, Argentina, according to word received by North American mission boards.

The seminary is operated in cooperation with mission boards of the General Conference Mennonite Church and the (Old) Mennonite Church. However, actual administration is under a board comprised of representatives from the South American churches. Rev. Peter Wiens of the Fernheim Colony, Paraguay, is the board chairman.

Plans were also announced to combine the seminary with the Bragado Bible School, an (Old) Mennonite school in Argentina. However, the move to Argentina will not be made for some time.

Bishop Nelson Litwiller is president of the seminary.

The wise person not only never tells what he does but never does what cannot be told.



# Round-Up of World-Wide RELIGIOUS NEWS REPORTS

## 'Generation May Go Into Eclipse,' Graham Warns

Evangelist Billy Graham, speaking to 3,000 persons attending a Methodist assembly at Lake Junaluska, North Carolina, warned that if the Church does not meet its responsibilities in this generation, it may go into an eclipse in the next generation." This is so, according to Graham, because "the communists have become the greatest missionaries and evangelists in history, having reached the whole world in 40 years." He also declared that "the writings of Lenin are more widely distributed than the Bible, and in every country I have visited I have found the communists hard at work. They are on fire, and the church needs to catch fire in this most challenging moment of history."

Graham called upon the Church to "speak out in this time of emergency. We have neglected to prepare people to meet God, and our time may be very short." He said he didn't believe "the sins of the Russians are as great as our sins", because, "We have churches on nearly every corner and are free to preach the Gospel daily, and yet we are perhaps the most sinful nation of all time. The Bible says to whom much is given, much is expected. Therefore, our responsibility is greater than that of the Russians who do not enjoy freedom of religion and of worship."

(The evangelist's next crusade begins in Charlotte, North Carolina, his hometown, September 21.)

## Martin Luther Film a Hit In First Uruguay Showing

Another Latin American country has welcomed "Martin Luther"—at least by way of the cinema. In Montevideo, Uruguay, the world-famous motion picture of the 16th century Reformation leader attracted large audiences at its opening last August 12. Although the Luther picture was originally scheduled for a week's run at the Cine Capri, located only four blocks from the center of Montevideo's principal shopping district, the success of the opening presaged a second week, according to a cabled report received in New York by the producers.

In his report from Montevideo, the Rev. H. D. Hammer, representative of the Lutheran Church in Uruguay, called the opening "excellent" and said that after the first three days audiences were still continuing to attend in large numbers.

The opening was preceded by a promotional effort in the city in which evangelical churches of various denominations participated.

Radio announcements and press items heralded the long-awaited date which came at the height of the "winter" season of cultural attractions in Montevideo. Some of the newspaper copy chided the movie exhibitors for not previously daring to show a film like "Martin Luther" even though it had earlier been voted in the United States as among the "10 Best Films of the Year" in several leading newspaper polls.

## 'Adopt' Caribbean Radio Station

At the recent third annual meeting of Men for Missions International the group's leaders crystallized plans for the adoption of the Christian radio station 4VEH at Cap Hatien, Haiti. Support of the station, which has had difficulties financing its operation, was accepted as the MFM project for 1958-59.

The project includes the building of a new 5,000-watt transmitter and building, including a new tower. The station has been broadcasting in five languages for several years, but has suffered through lack of adequate support.

## CANADASCOPE

### Single Medical Corps in Canada

The medical services of the Canadian armed forces will be unified into a single service commencing January 1, 1959, defence minister Hon. George Pearkes has announced in the House of Commons. The new single service will be headed by an army general and the unification will apply to all medical officers, nursing sisters and administrative personnel.

### Fire Fighting Costs Soar

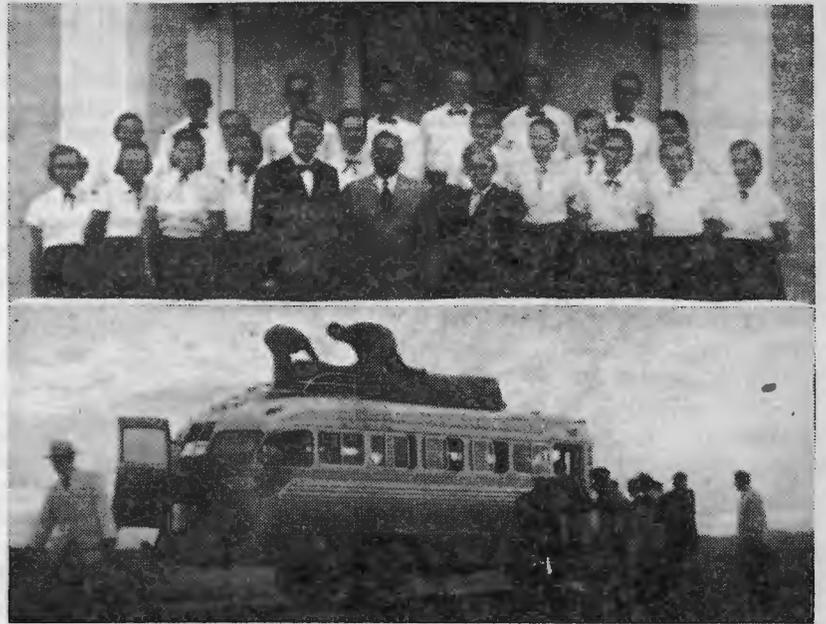
Fire fighting costs in British Columbia this year have soared to a record high of \$3,382,141 compared to the cost of \$133,851 at this time last year, forest service officials announced last week.

Meanwhile, the hazard continues to rise as the weather shows no sign of a break in the hot, dry summer that has parched timberlands.

### Gas Export Likely

The Borden royal commission on energy will likely recommend the export of natural gas to the United States, sources in Ottawa state. It is also understood the commission will favor construction of an oil pipeline from Alberta to Montreal, with a spurline to Ottawa. The interim report is expected in October.

Establishment of a national energy board will also be recommended, it is reported.



Here in North America, choir programs by our schools are anticipated events and sources of blessing and inspiration to both students and churches. Recently this experience was enjoyed by our people in Brazil. A choir from the Mennonite Brethren Bible School and Bible Institute at Bage made a trip to Curitiba about 750 miles to the north. Their programs in the Bouqueirao (Curitiba), Guarituba and Villa Guaira churches were much appreciated. Pictured with the choir, top picture, in the center of the front row are Gerhard Wall, the conductor; G. H. Sukkau, school principal; and Mrs. Lydia Peters, language teacher. (Pictures and article submitted by Brother Sukkau.)

## New Radio Regulatory Body Announced By Government

Canada is to receive a new independent regulatory body for broadcasting, the Canadian government has announced. The bill outlining the proposed body passed in the House of Commons on Tuesday, despite the opposition of the Liberals.

The board of broadcast governors, as the new regulatory body is to be called, will regulate private and publicly-owned broadcasting. The CBC will continue as a publicly-owned corporation and will report to Parliament separately from the new board of broadcast governors.

## Announce School Opening Date

Chilliwack, B.C. — The East Chilliwack Bible School will begin its eight-month school year on October 1, an announcement from the executive committee states.

A two-semester, two-year schedule of studies was inaugurated several years ago to enable students to graduate in two years. Tuition for the whole year is \$85.00, while room and board may be had for reasonable prices in the vicinity of the school.

Teachers this year will again be Mr. Jake Friesen, B.A., principal, and Rev. Peter Penner, B.A.

Young people are asked to earnestly seek the will of the Lord in respect to this coming winter, for Bible school education is of great value for later life and service. Inquiries and requests for the information brochure may be directed to either Rev. Peter Penner, 239 Cleveland Ave., Chilliwack, B.C., or to John J. Esau, 658 Castleman Road, R.R. 2, Chilliwack, B.C.

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## Obituaries

### Jacob N. Thiessen

Jacob N. Thiessen, 73, retired farmer now living in Coaldale, Alta., passed away in the Coaldale hospital on August 15 after a prolonged illness. Funeral services were held from the Mennonite Brethren church on August 20. Rev. D. J. Pankratz officiated, while Rev. H. Nikkel delivered an English message.

Mr. Thiessen came to Canada from Russia in 1925 and lived at Colony, Sask., for one year. Thereafter he came to the Coaldale district, where he farmed until his retirement in 1955. He has been a deacon in the M. B. Church for many years.

Surviving are his wife, Mary; eight sons, Corny of Black Creek, B.C.; Jake of Vancouver, B.C.; Nick of Vauxhall, Ernst of Calgary, Ben and Dietrich of Tofield, Alta., Frank at Coaldale, and John, who took over the family farm at Coaldale; three daughters, Arnie, teacher at Petal Prairie, Tina, teacher at Lac la Biche, and Lisbeth, Calgary; seven daughters-in-law; one son-in-law; and twenty grandchildren. One brother, Nick, resides at Coaldale, while another brother, Dietrich, is living at Aldergrove, B.C.

## Weddings

### Krahn—Boldt

The M. B. church at Glenbush, Sask., was the scene of a pretty wedding on August 10, when Helga, daughter of Mr. and Mrs. Isaac Boldt of Glenbush, and Alvin, son of Mr. and Mrs. Jacob Krahn, also of Glenbush, were married.

Rev. Abe Pauls of Glenbush officiated, while Rev. Walter Boldt, Dawson Creek, B.C., brother of the bride, delivered an English message.

The groom will teach in a school near Dalmeny, Sask., the coming year.

### Duerksen—Klassen

Miss Nettie Klassen, daughter of Mr. and Mrs. P. J. Klassen of Steinbach, Man., and George Duerksen, son of Mrs. Anna Duerksen of Steinbach, were married on August 17 in the Steinbach M. B. church. Rev. Joe Wiebe officiated.

The bride was attended by Miss Dorothy Friesen, while Werner Rempel was best man. Mr. John Martens was soloist.

### Kroeker—Armstrong

Marie Armstrong, daughter of Mr. and Mrs. Byron Armstrong, Regina, Sask., and Peter H. Kroeker, son of Mr. and Mrs. Peter Kroeker, Glenbush, were married in the Ang-

lican church at Medstead, Sask., on August 19, 1958.

Rev. Welsh of Leask, Sask., officiated at the wedding. Attendants of the bride and groom were relatives of the bride.

The couple will make their home in Medstead, Sask. The groom is a school bus driver and farmer and the bride is employed as a secretary in the school unit office.

\* \* \*

### Heidebrecht—Fast

Miss Mary Fast, daughter of Mr. and Mrs. John Fast of St. Catharines, Ont., and Rudy Heidebrecht, son of Mr. and Mrs. Peter Heidebrecht of Coaldale, Alta., were married in the Mennonite Brethren church at St. Catharines, Ont., recently. Rev. Henry Penner officiated, assisted by Rev. Peter Dick, formerly of Coaldale and now teacher at Eden Christian College. Mr. Jacob Pauls sang several solos during the wedding service.

Both the bride and the groom are graduates of the M. B. Bible College. The bride is also a registered nurse and the groom completed studies toward a B.A. at Waterloo College this summer.



### Selection of Mental Hospital Site at Elkhart

At the Executive Committee meeting in Chicago on August 12, 1958, H. Clair Amstutz, M.D., chairman of Mennonite Mental Health Services, presented a plan to consider 18 acres of land on the northeast corner of Hively and Oakland, just outside the city limits of Elkhart, Indiana, as the site of the East Central area psychiatric hospital. Purchase of an option on the site was unanimously recommended by the East Central area board, of which Robert W. Hartzler is chairman. The Executive Committee approved the plan and gave MMHS the green light on taking an option and on purchase of the proposed property.

The site is approximately one half mile west of the Associated Mennonite Seminaries, and is favorably situated with respect to the Elkhart General hospital. The area is zoned as residential and has paved streets on two sides. Little landscaping is required, and numerous young but mature oak trees make the site singularly attractive.

Cost of the 18 acre tract is \$54,000, including sewer, water and gas facilities. On advice of the architect and experience with other institutions, it was agreed that an adequate sewer system, water supply

and landscaping in a more rural area would be costlier and less functionally suitable.

It is planned that the hospital will have 30 beds with such auxiliary facilities as will be required by the program plans now being developed by the East Central area board. The board will also formulate and outline plans to raise the required funds, keeping in mind the total program of the churches.

### Head of Berlin Refugee Camps Visits MCC Home

Reports from the MCC refugee home at Hammersteinstrasse, Berlin, indicate that the project is functioning well and serving the purpose for which it was intended. The home accommodates approximately fifty refugees, many of them children.

On July 3 an unexpected guest visited the unit. Herr Teske, a member of the city council and head of all the refugee camps in Berlin, came to show his personal interest in the project and to reassure MCC personnel that the city is giving the undertaking full support. An example of such support is the sponsoring of a swimming course for youth. The "Jugendamt," a social service organization for young people, looks after this.

### "Christlicher Dienst"—A Channel for Voluntary Service

The concept of voluntary service has become a familiar one to most Christians in USA and Canada. To organize a voluntary service program in these countries, with their high living standards, is a relatively easy matter. What person cannot afford to give a year or two of his time to a worthy project nowadays? Of course, he must be sufficiently motivated, and that is where our big problem lies. How different in countries where the struggle to make a decent living takes up most of a man's time and thoughts. Much as he might wish to serve, circumstances are frequently against him and make it impossible for him to give of his time.

#### V. S. Projects

This is largely the case in South America, and yet a voluntary service program under the name of "Christlicher Dienst" has been put into operation successfully. It began in Paraguay in 1957 when a young man of Fernheim presented himself to the government Mental Hospital in Asuncion, offering his services on a gratis basis. He proposed to do garden work utilizing patients, thus giving them a type of therapy and simultaneously increasing the vegetable production for the institution. The experiment worked out well, and since that time a team of two persons has served at the hospital on a rotating basis, partic-

ipants serving for a period of six months.

The Mennonite leprosy mission is another outpost for service. Dr. and Mrs. John Schmidt, who direct the leprosy work, have encouraged voluntary service for a number of years, and a good many young people have done service at this mission on a voluntary basis prior to the introduction of "Christlicher Dienst." Presently this voluntary service is under the direction of the "Christlicher Dienst Komitee." It is the largest project in South America and provides an outlet for a good many Mennonite youth.

In May 1958 two additional projects were begun—one at a government tuberculosis sanatorium, where two young men are preparing gardens side by side with native Paraguayans, the other at the Salvation Army Children's Home where two Mennonite girls assist with the children and domestic work.

#### Evaluation

"Christlicher Dienst" is administered by committees from the several colonies and coordinated by the Fernheim committee, which was organized first. As the name indicates, emphasis is placed upon the Christian aspect of the service performed. To meet finances, the using organization is expected to cover maintenance and travel expenses.

Mennonite colony leaders believe this "Christlicher Dienst" program serves as a stimulant to young people who look forward to getting into contact with non-Mennonite circles and outside the Mennonite colonies. Participants have expressed keen satisfaction in doing a Christian service and working side by side with local people whom they formerly tended to distrust. Upon their return they bring a renewed vision into the colony and the church.

## COLLEGES

### Tabor College

#### Faculty Retreat At Tabor

Members of the Tabor College faculty and administrative staff will return to the campus Friday, September 5, for the annual three-day Faculty Retreat, which this year will convene on the college campus.

The theme chosen for this year's consideration by the faculty is "Integration of the Course Offerings in a Christian Liberal Arts College."

The key-note speaker for the opening session on Friday morning will be Merle Bender, director of public relations at Friends University, Wichita. Mr. Bender's background and experience in several church-related colleges have adequately prepared him to speak on the subject, "Can the liberal arts college program be Christian education?"

(Continued on page 11—2)

## You Can Be a Christian Teacher

By E. Kleinsasser

Do you realize that you can serve Christ as a public school teacher? Our public schools are in great need of Christian teachers. Sad to say, not even all the Christians who are public educators are Christian teachers.

When is a Christian teacher not a Christian teacher?

Does this sound like a conundrum? A person may be a Christian and a teacher, but this does not make him a Christian teacher. A Christian who teaches is not a Christian teacher if he allows public school laws to prevent him from presenting Christ to his students.

There are those who say, "Christian teachers belong in Christian schools." Christian schools are wonderful. However, most of our youngsters do not attend Christian schools and many of those who do come from Christian homes and are not in greatest need of Christian influence. It is the responsibility of Christians who are in public schools to present Christ to those in their classrooms.

Prayer and love are the two forces which enable the Christian who teaches to be a Christian teacher. One Christian teacher says, "I make it a point to be in school early enough each morning to pray for my students by name, remembering especially those who have shown definite problems recently. It seems that in the pre-session quiet of my room, I can pray more specifically because I remember the pupils and their needs more vividly. I can feel the difference when I miss this prayer time. 'More things are wrought by prayer than this world dreams of', and those things have happened in my classroom. First I pray for them and then I love them."

Love them, and they'll love you. Love those who lack love at home. Love those who are clean and good, and give an extra measure to those who are unlovely. Your love builds up their confidence. Without confidence you can do nothing.

Many subjects lend themselves readily to opportunities for testimonies of God's goodness. History, science, and literature can hardly be taught accurately without recognizing God and His infinity. Students who have never thought of God as a person will have a new respect for Him if the teacher seems to know Him. And this respect may be the foundation for future love.

Keep a set of good Christian fiction books for your particular age group on your library table and the readers will get Christ's message as they read these interesting mystery or adventure stories.

I know a teacher in the elementary grades who combined a child's love for competition with God's promise that His Word would not return void and helped them to hide

God's Word in their hearts. Every Monday she put a Bible verse on the board. One child in each row was given the privilege of hearing the others in his row recite it daily. By the end of the week there were few in class who didn't know that verse perfectly. Many had learned it on Monday and repeated it daily. They would have learned any jingle or quotation just as eagerly, but this God has promised to honor.

A Christian teacher can be a self-appointed advertising agent in communities where Child Evangelism classes are organized. One teacher who couldn't teach a class herself because she was required to remain in school for an hour after the children left found another way to help. She reminded the children that Tuesday was the day their class met and encouraged those who were Christians to invite others. If teacher endorses something, children often develop an interest in it.

There may be limitations to what

you can say in the classroom, but no state laws prevent you from visiting as you like in your own home. I have seldom invited my pupils to visit me at specific times, but I have told them that they are always welcome in my home. They come because they want to come, not because I have given an invitation. There is no feeling of formality or restraint. Sandra and Sharon were fifth graders. One evening they came to visit and we played a game. Suddenly Sandra said, "Tonight you're not a teacher, are you? You're just our friend." I wanted to be their friend all day, but they felt it in my home as they never could in the classroom.

Pray for them, love them, and live with them. Listening to them, playing with them, sharing their interests may become tiresome. It takes time. But as you listen, play, and share they will be building up confidence and love for you. Once they love you and know that you love them, it shouldn't be hard to introduce them to your Saviour.

Reprinted from *The Christian Witness* by special permission.

### Tabor College

(Continued from page 10-4)

#### Fall Semester Begins September 8

Fall semester activity on the Tabor campus will commence Monday, September 8, which marks the first day of Freshman and New Student Days. First-year students will arrive that day in preparation for a series of qualification tests and orientation procedures which begin on Tuesday morning.

New students will be acquainted with campus activities, their fellow students, and the faculty by a series of traditional orientation events during the week.

All students will gather for the first worship service of the Christian Fellowship Association on Wednesday evening. The traditional Campus Sing sponsored by the Music department is set for Thursday evening, followed by the All Student-Faculty Mixer. The formal Faculty-Student Reception will be an event of Friday evening, September 12.

### Our Readers Say

(Continued from page 3-4)

with great success. The university still has a strong Christian nucleus.

Three days ago I returned from a three-day trip by bicycle, bus, and climbing—to the top of Mt. Fuji. I went with one of my English students. The greatest experience in this once-in-a-lifetime expedition was that my friend became a Christian! While going to sleep in the hotel one evening he calmly asked me (the thing I had been praying for a number of days in advance)

to explain to him the principles of the Christian life. As it became clear to him, he made a firm decision to follow Christ. Although his decision did not seem to be a difficult one, it is certain that the future will bring him many trials of his faith. He requires our prayers.

When I returned, I had to catch up on a lot of reading, including the *Mennonite Observer*. One of your editorials caught my eye and I clipped it out. It is entitled, "The Voice of the Church." I presume it has brought some repercussions. Let me add mine.

For comparison you should read a column which is run daily in the "Toronto Globe and Mail", entitled, "The Church Should Meddle in Politics." I believe the theory of your editorial is quite satisfactory as you have stated it. But in practice some contradictions exist. For example, why do you differentiate between the role of the Christian Church (to call men to Christ) and the role of the individual Christian ("The individual Christian, on the other hand, should . . .")? I think their role is quite identical according to the Scriptures, namely to represent Christ and to fulfill His ministry.

Another is the question of ethics, and unfortunately you made this point obscure by calling it first the love ethics and then the Christian ethic. I believe that the law of God (let's say the Christian ethic) has an "a priori" validity in all spheres of human life. Man, having this law written in his own conscience, can be expected to institute Christian ethics as a norm.

One other dilemma of the church is that its role in practice has been

too much that of a clique, a brotherhood held together more by similarity of economic interests, of social idiosyncracies, of cultural heritage, and of individual complexes than by the binding Spirit of Christ. A church like this, which, in addition "only speaks to its members," is little more than a cooperative or a lodge. To turn one's face away from the world is cowardice. The church should reveal to the world what the world cannot of itself discover, namely the Christ-motivated ethic, and it should use every means to make this effort effective.

In general I agree that the special task of the church in the work of world missions requires its full attention, but I'm afraid many members would just love to sit back and refrain from opening their mouth against the evil around them. I would suggest that you write a supplementary article, addressed particularly to those people.

Yours in Christ,  
Bill Redekop

P.S. Beginning September 5 I will be teaching English in a mission high school and in October also in a university in Tokyo. I really enjoy teaching here. My address until December will be: Inter-Board House, 4 of 12 Shiba Park, Minatoku, Tokyo, Japan.

### Pen Points for Reporters

(Continued from page 1-2)

former Glenbush, Sask., reporter was married on August 10 to Miss Helga Boldt of Glenbush. Alvin is now teaching near Dalmeny, Sask.

Another reporter was married in July. Miss Selma Dyck, Clearbrook, B.C., was married to Edward Stobbe of Borden, Sask., on July 16. She has been reporting from Laird, Sask., and more recently from Clearbrook.

The ease with which news facts can be gathered through the use of the telephone was demonstrated while the editor was in British Columbia. One call to the sister of an accident victim in a head-on automobile collision produced much more information than appeared in a large metropolitan daily. So use your telephone!

"On the Horizon" is one of the most popular features in this paper. Many people turn to this column first when receiving their copy of the *Mennonite Observer*. So when you hear of a coming event, be it baptism, dedication, school opening, youth meeting, or one of a variety of other events, grab your pen or typewriter and dash off a note to the paper. The readers in your community or church will thank you for it!

**Observation:** It's the busy people who have time for important activities—that's how they became busy in the first place.

## Faculty Additions Announced

**Winnipeg, Man.** — Several schools have announced faculty additions for the coming school year.

The West Coast Mennonite high schools have both added several teachers to their staff. Students at Sharon Mennonite Collegiate at Yarrow, B.C., will have new teachers as follows: Rev. Rudy Janzen, formerly pastor at Herbert, Sask., and a 1952 graduate of the M. B. Bible College; Miss Mary Funk, whose home is at Coaldale and who has taught in several Alberta schools; Rev. and Mrs. David Wirsche, missionaries to Colombia now on furlough, and Hugo Friesen, a B.C. teacher. Mr. Wm Friesen remains as principal, while Rudy Boschman continues as music director and teacher.

Information received thus far indicates two new appointments at the Mennonite Educational Institute, Clearbrook, B.C. These are Abe Enns, a 1950 M. B. Bible College graduate and teacher at Steinbach, Man., in recent years, and Rev. Abe Goertz, pastor at Main Centre, Sask., during the last few years and a 1949 graduate of the M. B. Bible College.

The Alberta Mennonite High School, Coaldale, Alta., lost the services of John Heidebrecht, who resigned to continue his education. Mr. Peter Loewen of Elm Creek, teacher in the Lindal school district in southwestern Manitoba for the last two years, is taking his place.

The Bible school at Coaldale has announced that Rev. J. L. Franz, missionary to Paraguay now on furlough, will take the place of Rev. Abe Regier on the faculty of the school. Rev. Regier is serving as pastor of the M. B. Church at Calgary.

Rev. Corny Braun, formerly principal at the Herbert Bible School, will be teaching at the Bethany Bible School, Hepburn, after an interval of study at Waterloo College. He is a 1951 graduate of the M. B. Bible College. Another graduate of the M. B. Bible College and Waterloo College, Rudy Heidebrecht of Coaldale, Alta., will serve as teacher at Bethany.

Rev. Jerry Hildebrandt, a 1958 graduate at the M. B. Bible College, is joining the faculty at the Wink-

ler Bible School, replacing Rev. Wm. Baerg, who returned to the Belgian Congo mission field.

At the M. B. Collegiate Institute, Winnipeg, students will meet Henry Konrad for the first time when school opens. Mr. Konrad is replacing Mr. G. H. Peters and has taught at the Winkler Collegiate during the last two years. He is a 1955 graduate of the M. B. Bible College.

Another Saskatchewan pastor will take up teaching again this fall at Eden Christian College, Niagara-on-the-Lake, Ont. Rev. Walter Wiebe, a 1952 graduate of the M. B. Bible College and pastor at Hepburn, Sask., is taking the place of Peter Hamm, who is now teaching in Kodaikanal, India. Rev. D. H. Neumann is principal at Eden Christian College, while the other faculty members are H. H. Dueck, Rudy Bartel, George Wichert, and Rev. Peter J. Dick.

The newly baptized Christians were accepted into the church at the evening communion service. From the testimony of these young Christians, loving their Saviour, seeking His will and determined to serve their Lord, we have reclaimed some of that "first love" for God and man.

## On the Horizon

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

**September 8.** — Registration at the Mennonite Brethren Collegiate Institute, Winnipeg. Classes begin the next day.

**September 21.** — Opening Festival of the M. B. Collegiate Institute, Winnipeg.

**September 23 and 24.** — Registration and orientation at the M. B. Bible College, Winnipeg. Classes begin on September 25.

**October 5.** — School opening festivities at the M. B. Bible College, Winnipeg.

**October 26.** — School opening program of the Winkler Bible School, Winkler, Man.

**October 31.** — Beginning of two-day Ministers' and Deacons' Conference of the M. B. churches in Manitoba.

**November 8 and 9.** — Provincial youth rally of the Mennonite Brethren churches in Manitoba at Steinbach M. B. church.

**November 9.** — Peace Sunday in Canadian Mennonite and Mennonite Brethren churches.

## Teaching Responsibility Refreshed at Baptism

By Henry Toews

**Steinbach, Man.** — Thirteen young Christians were baptized and received into the Steinbach M. B. Church on Sunday, July 27. For the church it was a day of thankfulness for the redeeming love of Christ, and re-dedication to the task of ministering to its members.

Rev. J. P. Epp spoke at the early morning baptismal service held at St. Anne. On the basis of Acts 8: 26-38, he defined the qualities of the baptizer, of the baptismal candidate and of baptism. The church was reminded of its responsibility of "teaching them . . ." (Matt. 28:20). Our work with regard to these young Christians has just begun.

Rev. H. A. Regehr, pastor, conducted the baptism. The baptismal candidates were: Cornie Goertzen, son of Mr. and Mrs. F. F. Goertzen; Vernon Pankratz, son of Mr. and Mrs. H. J. Pankratz; Adolf Koop, son of Mr. and Mrs. Jacob Koop; Henry Giesbrecht, son of Mr. and Mrs. William Giesbrecht; Art and Freda Poetker, son and daughter

of Mr. and Mrs. Jake Poetker; Cornie and Agnes Goertzen, son and daughter of Mr. and Mrs. I. D. Goertzen; Betty Wiebe, daughter of Mr. and Mrs. Peter Wiebe; Esther Martens, daughter of Rev. and Mrs. Peter Martens; Margaret Harms, daughter of Mr. and Mrs. Johann Harms; Annalorie Kopp, daughter of Mr. and Mrs. P. J. Kopp; Eleanore Bergman, daughter of Mr. and Mrs. Peter Bergman.

### House for Sale

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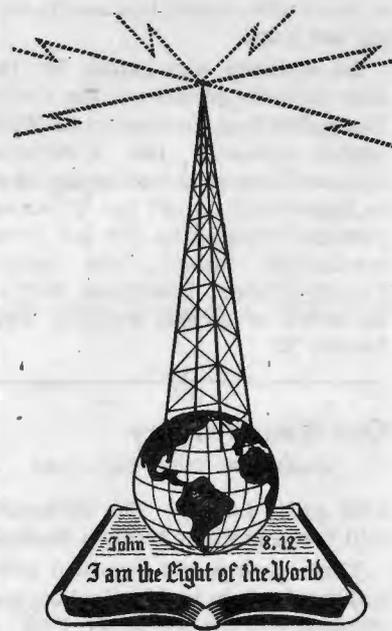
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