

Mennonite Observer

Ex. Mennonite Life
Bethel College

"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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Thirty Years of Ministry in Saskatoon



Rev. J. J. Thiessen

Saskatoon, Sask. — A milestone was reached in the history of the First Mennonite Church in Saskatoon on July 23rd, marking a period of thirty years in which Rev. J. J. Thiessen has served the congregation.

In 1930, Jacob J. Thiessen started mission work in Saskatoon under the auspices of the Home Mission Board of the General Conference of Mennonites, on a part-time basis, commuting from Rosthern where he was employed by the Board of Colonization.

The following year the Thiessen family moved to Saskatoon for full time mission work. Church services were held in the Victoria school auditorium and in 1932, Mr. Thiessen was ordained as minister

by the late Rev. David Toews, and the congregation of thirty was organized as a branch of Rosthern Rosenort Church.

In 1936 a church building was procured where, two years later the First Mennonite Church of Saskatoon was organized as an independent church.

Membership steadily increased and work was extended to other parts of the city.

The church soon grew to small for the large congregation and a beautiful new building was erected and dedicated to the Lord in 1957 where the devoted pastor carries on his great ministry for the Lord to his 400 members.

Besides his very busy schedule as pastor, Rev. Thiessen has served two years as vice-president and seventeen years as president of the General Conference of Mennonites in Canada, thirteen years as president of the Canadian Mennonite Bible College board, acted as chairman of the Board of Colonization since 1946, is on the executive of the Mennonite Central Committee and served for ten years on the board of foreign missions.

In his sermon Rev. Thiessen used as his text 1 Samuel 7:12 "Hitherto the Lord hath helped us." His message was one of thanksgiving for the grace that God has given through the years.

Said Rev. Thiessen, "We feel younger than we did thirty years ago, with the experience the years have given us, we can possibly do the work better than when we started. The Lord has been with us, His grace has been sufficient, and we face the future in confidence, knowing that His ways are perfect and past finding out."

Representatives of South America, India and Japan to Attend M. B. Centennial

(See photos on page 3)

Three of our brotherhood and mission field abroad will be represented by their brethren at our centennial conference in Reedley in November. South America will be represented by Brother G. B. Giesbrecht, India by Brother M. B. John and Japan by Brother Kyoichi Kitano.

Brother Giesbrecht arrived in June and is visiting churches until

the conference in November. Brother Giesbrecht has been sent by the South American Conference to represent that brotherhood. Since August 1937 he and Sister Giesbrecht have been laboring among the Indians of Paraguay. Through the years more than 500 Indians have been baptized upon confession of their faith in Christ as their personal Redeemer.

(Continued on page 3-1)

Silver Anniversary of Rev. and Mrs. G. Thielmann



Rev. and Mrs. Gerhard Thielmann of Chilliwack, B.C.
at their silver anniversary.

Chilliwack, B.C. — Rev. Gerhard Thielmann and his wife Agnes (daughter of Rev. and Mrs. Aron Toews of Clearbrook) observed their silver anniversary in the East Chilliwack M.B. church on June 26. Rev. P. S. Thiessen opened the service by reading Psalm 36:6-11 and with prayer. Rev. Jacob Penner based his message on Gen. 12:1-8. Rev. Peter R. Toews, Vancouver, spoke on the theme "I am thy shield, and thy exceeding great reward" using as his texts Gen. 15:1 and Psalm 121.

Sister Nick Fast presented a poem and the eight children of the Thielmanns sang "Unter seinen Flügeln." Rev. Thielmann read Psalm 103 and related interesting experiences out of his life and the life of the family. At the age of 15 he came to Canada. God led him to Bible School after which he was privileged to teach eight years at the Gem Bible School in Alberta and then another ten years at the East Chilliwack Bible School. Here he was also elected leader of the local M.B. Church.

The Lord entrusted four sons,

four daughters, one son-in-law and one grandchild to the Thielmanns.

As the service continued, the congregation sang, "O daß ich tausend Zungen hätte", after which Rev. and Mrs. Thielmann expressed their thankfulness to God in prayer.

Rev. Aron Toews, the father of Mrs. Thielmann made closing remarks which he based on Psalm 115:1, 15. He said that Brother Thielmann was not only a good son-in-law, but also a beloved son, brother and co-worker. Brother Toews asked the congregation to sing "Womit soll ich dich wohl loben", after which he closed with prayer. As a token of recognition and love Rev. P. S. Thiessen presented to Rev. and Mrs. Thielmann a gift from the church. The silver anniversary came to a close after a time of fellowship around the table had taken place.

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No legacy is so rich as honesty.

Advice has greater strength coming from divine sources. —Plautus

EDITORIAL

Facts About Conversion

Conversion is a "turning from sin or error to truth and righteousness" (Funk and Wagnal's Dictionary). It "includes a renewal of one's disposition, and a change in belief, attitude, and behaviour. It entails a turning point, which separates the past from the future, a new departure" (K. R. Stolz). Conversion is a condition for entry into the Kingdom of God. It is of utmost importance for this life, as well as for the life in the beyond. It is a change of the sinful heart (Büchner) or a change of life's pathway which pleases God and centers in Him.

The Apostle Peter wrote about conversion as follows: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1. Peter 2:25). Conversion is an experience which all those must have, who expect to enter into the Kingdom of God. Let us consider a few facts about conversion. They might be a help to those who read this article.

1. At what age do conversions take place? Some time ago a questionnaire was sent out to the M.B. churches of Manitoba. Twenty churches responded and sent in their answers and we are willing to let you know some of the results. According to the answers of the questionnaire, 2 persons have accepted Christ, when they were 4 years of age; 21 persons, when they were 5 years old; 47 persons, when they were 6 years old; 289 persons, when they were 7-9 years old; 575 persons, when they were 10-14 years old; 307 persons, when they were 15-19 years old; 120 persons, when they were 20-29 years old; 27 persons, when they were 30-39 years old; 3 persons, when they were 40 years old; one person at the age of 52; and one, at the age of 68. The total number of answers was 1401. The average age at conversion is 13.3. Only 1320 persons stated their age at the time when they answered the questions. Of these, there were 368 persons who were 9-14 years old; and 952 who were 15-85 years of age. The average age of these 1320 persons was 27.2.

The above facts show, that most people experience conversion in their teen-age. This gives parents and S.S. teachers a golden opportunity to be personal workers and soul-winners. They should know of the spiritual condition of each child. It should be their goal to edify those, who are saved, and to point to the Savior those, who are still unconverted. Let us remember, that there are only 160 out of 1401 persons, who are saved beyond the age of 19; and 1241 persons accepted Christ below the age of 20. Therefore, let us put forth strenuous efforts, to point people to Christ as long as their hearts are tender and receptive to the message of salvation.

2. Who are the ones, that assist most in the conversion experience? The questionnaire, to which we referred above, answers this question. The persons, who assisted most are the following: father or mother assisted most in 488 cases; brother or sister in 79 cases; uncle or aunt in 24 cases; Sunday School teacher or another teacher in 58 cases; camp-worker or Daily Vacation Bible School teacher in 239 cases; preacher or evangelist in 407 cases; and someone else in 175 cases. The total number of answers for this question is 1472.

All of the people, mentioned above, play a vital part in the conversion of others. Fathers, mothers, preachers and evangelists are the ones, that are used most as soul-winners, and we rejoice with them; but the Sunday School teachers and other spiritual workers are to help them in the great task of winning souls for Christ. The work of the Sunday School teacher is not limited to the teaching of the lesson. He must also enquire about the relation of his pupil to the Lord Jesus and not be satisfied, until Christ has been accepted as personal Saviour. No one group of spiritual workers is to run a competition with another group in the matter of leading souls to Christ. Every group, however, and every individual Christian, must have a sense of responsibility toward the lost and be concerned about their salvation.

3. Where do conversions take place? The impartation of spiritual life is not restricted to any one place, or to a few specific locations. The answers of the questionnaire mentioned above, however, show that out of 1554 persons, there are 60 who have experienced conversion in school (public school, high school or Bible school); 41 persons in Summer Vacation Bible School; 245 persons in camp; 302 persons in church; 772 persons at home, and 134 persons elsewhere.

Approximately 50 per cent of all the conversions take place in the home. This is an evidence of the fact, that the Christian home has been used as a mighty instrument in the hand of God. Let us therefore be concerned about the sanctity of its atmosphere and have a Christ-centered way of life.

The church, the camp and the various schools are also places where many people have been saved. It behooves us therefore, to have an open eye for those who came there for the purpose of being saved, or it might be a matter of creating a desire for something better first, before Christ is accepted.

Sunday School teachers fill a position which makes it possible for them to edify their saved pupils spiritually. Utmost care should be taken of converts, in order to prevent backsliding in their Christian life. The questionnaire, referred to before, shows that from 1365 persons, 632 had a period of conscious backsliding after their new birth. Only 733 persons were spared of that bitter experience. This ought to stimulate all the spiritual workers to take good care of those who are in need of their assistance. We are not to call any one a child of God, who has merely experienced a pleasant religious emotional upheaval. There must be a genuine new birth, before salvation can be claimed, and then the imparted spiritual life must be nourished by the convert himself, as well as by the spiritual worker, in order to prevent backsliding to make growth of the inner man possible.

May the above facts cause parents and spiritual workers to see the importance and necessity of their work, and may they also be an incentive to them to point the unsaved children to Christ and to help those who have already experienced regeneration.

—G.D.H.

DEVOTIONAL

Christianity Without the Cross

Christianity without a cross! What a proposition! In fact there is no such thing. It is a contradiction of terms. "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

We find many individuals in the New Testament who wanted to be Christians without bearing a cross. The Judaizing teachers who came to Galatia and subverted the Christians in the churches that Paul had established said they must be circumcised and keep the law, if they wanted to be saved. We learn that this was their doctrine from Acts 15:1. But Paul discloses their motive in Gal. 6:12, 13. Their purpose was to have the Galatian brethren circumcised, of which they would boast to the Jews, to escape persecution by them. They wanted to be Christians, but they did not want to bear their cross, and the reproach of Christ.

Demas, who was Paul's helper, to whom Paul twice refers as his fellow laborer, finally forsook him, "having loved this present world" (II Tim. 4:10). The cross was too hard for him.

John Mark turned back on Paul's first missionary journey, but later rallied and became useful in Paul's ministry.

The rich young man who came to Jesus for eternal life wanted it without the cross, and went away without, when he could not have it without the cross.

The Old Testament kings, Saul and Solomon, in their different ways, both obeyed and loved the Lord while it lasted. Later, Saul refused to obey the Lord, but he still wanted to be king and have the honor of the people. His inter-

est was in himself. Solomon's downfall was women, a thousand of them, in the face of God's warning. One could not well think of two greater opposites than loving a thousand women and the Lord at the same time. Just because he was king and could do as he pleased, he was able to amass such a wealth of women. He was the only man who ever tried to love the Lord and a thousand women. The only man who ever tried to love the Lord and a thousand women proved that it can't be done.

Samson wanted to be God's man to judge Israel and smite the Philistines, but he wanted to enjoy a heathen woman at the same time.

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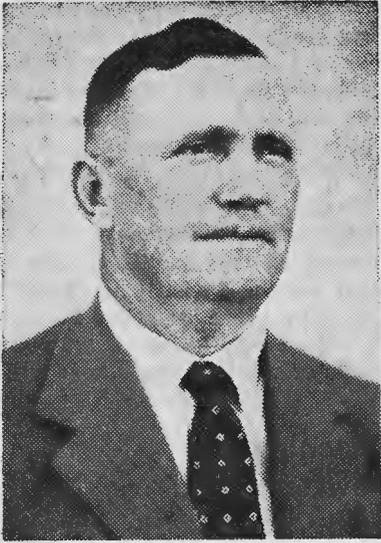
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G. B. Giesbrecht, South America

Representatives of three Countries

(Continued from page 1-2)

Brother John was to arrive by ship in Los Angeles around August 8. He is pastor of the Mahbubnagar church and chairman of our India Governing Council. Plans are that Brother John will attend the



M. B. John, India

Mennonite Brethren Biblical Seminary at Fresno and that before and after the semester he will do deputation work in the churches in Canada and the States.

Brother Kitano is to leave Japan after the completion of the first semester of the Bible school and arrive in the States about mid-October. In addition to serving in



Kyoichi Kitano, Japan

the Bible school, he serves as evangelist and worker in our churches in Japan. The churches in Japan are making an effort to contribute toward the financing of his trip. Brother Kitano is also interested in study in our conference schools and will remain in North America until the spring of 1961. He will also visit and report in the churches.

Golden Jubilee Service of the Hepburn M.B. Church

Hepburn, Sask. — July 31 marked an important milestone for the M. B. Church at Hepburn. Many friends came to join the congregation in praise to God for His goodness in the past fifty years. An array of garden flowers decorated the platform. The motto at the front of the church—"To the Praise of His Glory," set the theme for the day's program.

Rev. Jacob Bergen read Psalm 48:1 and 34:3 in greeting. After the hymn, "Now Thank We All Our God", Eph. 1:2-12 was read. The theme for the messages and program was "The Purpose of God and the Local Church." Brother P. J. Harder, Saskatoon, spoke on "The Local Church and the Instruction of the Believers." — "A more effective instructional program is needed in our churches," he said, "because of the increasing perplexities of youth, the inadequacy of our present instruction so that we may better fulfill Christ's command to 'teach all nations. The pastor must equip Christians for the work of the ministry and the individual Christian must let God's Word enter his life."

The topic—"The Fellowship of the Church," based on Acts 2:29-33, 41, 42, was discussed by Rev. J. B. Toews, Hillsboro, Kansas. Fellowship, as the Bible speaks of it, centres in Christ, its source and nurture. In Christian fellowship the love of Christ is the binding influence and His authority the directing force. The fellowship of believers finds expression in the fact that character and confession agree, in mutual responsibility one for another, in unity and in prayer.

During the noon intermission the guests were invited into the homes. Congregation singing, led by Bro. J. K. Schroeder opened the afternoon service. Rev. Geo. Gaddert read I Thess. 1:1-10 and prayed. After the song, "Bless the Lord, O My Soul," by the choir, letters of greeting from former church members were read. Br. P. D. Schmidt presented a historical sketch of the church in which we were taken back fifty years to August 13, 1910, when the Hepburn congregation was organized with 78 members. Of these original members, four are still living in Hepburn. God's leading in the life of the congregation was shown as more members were added to its fellowship.

The first message of the afternoon service, "The Local Church and the Life of Holiness," for which Acts 5:1-14 was chosen as a text, was given by Rev. Toews. He said that on a day of remembering the past we need a deep humiliation before God, realizing it is His grace alone which has kept us. Remembrance of God's mercy leads to a new consecration. "The Local Church and Her witness" was dealt with by Br. Harder. Christ is the central subject of the Christians witness; He is also the un-failing source of power as we witness of Him.

Lunch was served in the afternoon. The older people present, and the committee, which prepared the jubilee booklets, were pleasantly surprised, when they saw the head table with its place cards, flowers and the cakes decorated as a further reminder of this 50th anniversary.

Rev. Toews spoke once more during the evening service. He illustrated his message: "The Local Church and Her Witness Abroad," with experiences of the missionaries during the current trouble in the Belgian Congo. He emphasized that in this time of crisis the Christians here need to examine their dedication to Christ. Is it on the same level as that of our missionaries? Difficulties and tragedy test our dedication, but in no way lessen our responsibility to Christ.

Our pastor, Rev. Bergen, closed the meeting with the reading of Luke 11:28, I John 2:17 and two questions to the congregation: "Will we live a more dedicated Christian life as a result of this day?"—"Have we been challenged to a more sincere devotion to our Lord and the task He has given us?"

—Phyllis Siemens.

Baptism at Lucky Lake

Lucky Lake, Sask. — On the afternoon of July 31st the Lucky Lake Mission Group gathered at a nearby lake to witness the baptism of Brother John Harder.

Rev. Art Martens, general director, was present for the occasion and spoke to the group Sunday morning and afternoon. A. Penner, pastor, officiated at the baptism.

Following the baptism, the Christians gathered once more at the church to receive the Brother Harder into their fellowship and observe the Lord's Supper.

Alvin Penner.

88 in VBS at Beechy

Beechy, Sask. — VBS was being held by Beechy M.B. Church workers in the old 4-room school build-

ing on July 24-29. Under the direction of Mr. Cliff Nickel, 11 teachers were busy teaching the Word of God to young boys and girls. Teachers for the Nurseries were: Mrs. S. Schellenberg, Mrs. M. Rautenberg and Mrs. S. Guenther; for Kindergarten: Miss Marie Braun and Miss G. Woelk; for Primary: Mrs. A. Dirkson and Mrs. M. Braun; for Juniors: Mrs. T. Klassen and Miss E. Wiens; for Young People: Mrs. B. Willems and M. Wiens. Of the total enrolment of 88 almost two thirds were from non-Christian homes. The closing program on Friday-evening brought out many parents. Missionary offerings by the students during the week were given to John Penners, who are in charge of an orphanage at Montreal Lake. Although no decisions for Christ were recorded, we know that God's Word will not return void and that He is capable of using it to His honor and glory.

Melvin Wiens.

Church Builds Manse

Kennedy Heights, B.C. — The sod-turning ceremony for the parsonage the Kennedy Heights M.B. Church, formerly Strawberry Hill M.B. Church, took place at 8 o'clock on July 27.

Rev. A. Wiebe and Rev. A. Toews dedicated the project to the Lord. The large group of members present were encouraged by our pastor, Rev. Nick Willems, to unitedly launch forward trusting God to guide us on.

The manse is a full basement, three-bedroom house situated behind the church.

At present the volunteer labourers are making favourable progress.

New E.M.B. Church in Saskatoon

Langham, Sask. — Plans are moving ahead for the establishment of a new Evangelical Mennonite Brethren church in Saskatoon. Rev. Peter Unrau has accepted a call to head this work and plans to begin holding services there in September.

About 100 people from the Dalmeny and Langham E.M.B. churches recently attended a service at the site of the proposed church.

"American Mennonite Worship"

New York, N.Y. — A. P. Toews, Th.D., of St. Louis, Mo. is the author of a new book, "American Mennonite Worship," recently published by Exposition Press of New York.

The book is a study of the roots, development and application of Mennonite worship practices. Formerly pastor of several E.M.B. churches and mission secretary of the E.M.B. Conference, Dr. Toews is a graduate of the University of Manitoba and took his graduate work at Eden Theological Seminary and Concordia Theological Seminary, both in Missouri.

Asking — the Rule at Arnes Camp

Arnes, Man. — "Whether we like it or not," said Spurgeon, "asking is the rule of the kingdom. 'Ask, and ye shall receive.' It is a rule that never will be altered in anybody's case." People have been asking — pleading, interceding for Camp Arnes, and God has been answering. Do not think that when a counselor rises at 5 a.m. to pray, or another stays up until midnight to pray, that God will not answer. Do not think when a board member out on the farm pleads more earnestly for the camp and its spiritual needs — pleads more fervently than he has ever done before in his life — do not think that God will not then do great and mighty things. "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Asking is the rule of the kingdom.

We have seen the Spirit of God at work in our children's camps. Our first Childrens' Camp was from July 6 to 15; the second from July 17 to 26. One hundred and seven attended the first, and ninety-six the second camp. Eleven counselors, our director, two cooks and four helpers, and two maintenance men have been engaged in the work. Our third Childrens' Camp will take place August 10 to 19.

We do believe it was the Spirit of God who worked in these camps, and this in response to prayer. There was no pressure applied, in fact not even one altar call given. Each morning, a biography of some great man or woman of God was presented — men like D. L. Moody, James Chalmers, and David Livingstone — women like Isobel Kuhn. Then in the evening a short, simple message was given. The message had such basic themes as "What is Sin?", "What it Means to Believe", and "How to Live for God." Each counselor had an hour a day of Bible study with his group, and then evening devotions became the springboard for some discussion and prayer.

Can you imagine a camper in his early teens approaching his counselor at midnight seeking salvation? For several nights he could not sleep — he had to get right with God. Another two campers followed their counselor out into the night, wanting to get their lives straightened out. Three more campers silently left their cabin and waited outside the chapel with the fourth one until the counselor was ready to see them too. It was over an hour past bedtime but God was working — who could sleep! Two of the older girls broke down before their counselor and God — set wrong things aright, and gave their all to Christ. "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

But camp has also been a tre-

mendous eye-opener to us as well. We have been shocked at superficiality and ignorance concerning spiritual things in many of our children. Many say, "I was saved so many years ago", but that is all they can say. What "being saved" means in terms of committing one's life to Christ and daily living as He taught, very few know. What did happen when we were saved? How are we to live after we become Christians? Is Christ the Lord, the One Who completely controls our life? Such were some of the questions that needed much clarification. Why these children, who have Christian homes and have gone to Sunday School for many years have not grasped these basic truths is for us to answer now. We believe that a renewed emphasis on and dedication to **teaching** is the solution.

It is to the task of teaching the Word of God that Camp Arnes is dedicated to, teaching the truths of salvation; the necessities of sanctification, and the imperatives of service. Please remember this work in prayer, for as E. M. Bounds has written, "We jeopardize the very cause in which we profess to be deeply interested in by holding back from the prayer chamber."

Walter Unger.

Five Followed the Lord in Baptism

A baptismal service jointly sponsored by the Springstein and Domain M. B. churches was conducted at the La Salle River on Sunday morning, August 7. Rev. G. H. Sukkau, Winnipeg, in a message based on Luke 7:29-30, contrasted negative and positive attitudes toward "the counsel of God" regarding baptism. Thereupon Rev. J. Suderman, Winnipeg, formerly of the Domain church, baptized five young Christians, including: Agnes Froese of Domain, Sally Bergen, Katie Friesen, Agnes Dueck, and Ernie Isaak, all of Springstein.

The respective leaders of the two churches, the brethren Peter Dueck and Jacob Pauls were in charge of the day's proceedings, and a male quartet from Domain served in song.

After the river-side ceremony the two congregations proceeded to their home churches where they formally accepted the new members and partook of the Lord's Supper.

Wm. Schroeder,
Rosenort, Man.

232 U.S. and Canadian Bible Schools and Bible Colleges

A survey which has recently been completed by the Accrediting Association of Bible Colleges of the day Bible institutes and Bible Colleges indicates that there are 232

such institutions in the United States and Canada. Of these, 182 are in the United States and 50 in Canada. Of 223 schools, 120 classify themselves as Bible colleges and 103 as Bible institutes.

The total day registration in 217 institutions that reported their enrollments came to 23,584 in the first semester of last year. Another 8,966 were enrolled in 90 evening divisions. A total of 206,274 were enrolled in 32 correspondence divisions. Men outnumbered in day school registrations by 11,565 to 9,151.

Two schools, Moody Bible Institute and Prairie Bible Institute, with 2700 and 1000 of their alumni respectively in active foreign missionary service, have given training to 15 per cent of all Protestant missionaries from the United States and Canada. At least half of all the missionaries from North America have received preparation in a Bible institute or Bible college; according to the report.

Mennonite Montevideo Church Registered

Montevideo, Uruguay. — The Mennonite congregation located in Uruguay's capital city was recently incorporated and registered by the Uruguayan government.

Established by refugees from Europe in 1952, the congregation now has a membership of 207 and

a total of 88 children. Worship services are held on Sunday afternoons in the basement of the Central Methodist Church. Weekday meetings are held at the MCC Home, and youth meetings at the home of one of the ministers, K. H. Kunze.

Nearly 1,200 refugees from the Danzig area of Germany came to Uruguay in 1948 and 1951, most of them settling in outlying colonies. The church in Montevideo includes 21 widows who lost their husbands in one of the two World Wars.

Teaching at Newfoundland

Brother Marvin Friesen (Hillsboro, Kansas) is fulfilling his 1-W term in Voluntary Service as a teacher in Newfoundland which is in great need of Christian teachers. He reports that with the close of school in June, VS personnel are conducting Bible schools. The interest of the children and young people in DVBS is good, he indicates. One school began with 24 students the first morning, but the enrollment reached 43 at the end of the week. He also reports that during July he, Harry Isaac (Meade, Kansas) and Henry Kliever (Ulysses, Kansas), all Tabor College graduates, planned to participate in a Boy Scout camp. The fishermen were finding it difficult to make a living because of the scarcity of fish.

Mennonite Brethren Bible Institute

Clearbrook, B.C. — "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of mine heart" was the greeting to the annual Bible School Rally of the M.B.B.I. by the Rev. George G. Konrad, principal. This meeting, which convened in Clearbrook in the M.E.I. Auditorium on August 7th, was called for the purpose of facing the responsibilities in Christian education and rallying around this cause. Special prayer support for the work of the Bible Institute was solicited.

Several hundred people, including representations from as far east as Kelowna, had assembled to hear the panel on "The Church's Responsibility in Christian Education" and other challenging items. The members of the panel, Mr. Hugo Friesen, speaking on the Church's responsibility in church-sponsored secular institutions, and Rev. Dr. John R. Dick, speaking on the Church's responsibility in the Bible Institutes, were introduced by the moderator of the panel, Rev. John B. Epp, a faculty member at M.B.B.I. Mr. Friesen is the principal of the Sharon Mennonite Collegiate Institute in Yarrow and Dr. Dick is the pastor of the Grace E.M.B. Church in Abbotsford. This part of the program was also recorded for broadcasting over The Bible School Hour, the Institute's

regular Sunday broadcast over CHWK, Chilliwack.

A special feature of the program was the launching of the Bible School "Library Project". The needs for enlarged library facilities were outlined by Mr. Konrad, and a dedicatory prayer for the project as well as for the offering was spoken by the Rev. H. H. Nikkel, also a member of the M.B.B.I. faculty. Mr. George Falk, president of the M.B.B.I. Alumni Association, expressed the support of the alumni for this undertaking and presented Mr. Konrad with a cheque of \$200 for the beginning of this project. Confidence was expressed that the needed 2500 volumes would be supplied during the coming school term.

Rev. David Neumann, principal of Eden Christian College for 10 years in Ontario, and now member of the M.E.I. staff, challenged the group with a message based on the words of Paul, "I am ready."

The 40-minute film "Beyond Our Own" supplied a fitting climax to the afternoon. The Bible School sextette of the past school term served with the challenging numbers in song: "He giveth more grace" and "Bring ye all the tithes into the storehouse."

Following the program a "share-it" lunch helped to foster Christian friendship and fellowship.

"Remembers His Marvelous Works"

By Martha Kroeker

On a Sunday evening not too many weeks ago, strains of Christian hymns were being broadcast into the streets from the Istmina chapel in the Choco of Colombia. Although the opposition



Herta Voth takes a blood slide for checking fever patients for malaria.

tried to outdo this by clanging of bells and loud praying over its loud speaker, in the hearts of the evangelicals there was praise for the increased liberty that God had given. Where only two years previously the church doors were closed and Christians met secretly be-



Nemesio Diaz — a young man being trained to take charge of bookstore.

hind closed doors or in a hidden place along the riverside, today the church doors are wide open, invitations can freely be given inviting people to the services, and Gospel music can be broadcast into the streets.

The Lord has also given more liberty for evangelical schools. For 12 years missions had been closed down when any efforts were made to open a school. Only in January, 1960, the word was repeated that Protestant schools were prohibited. Constitutionally, Colombian citizens have a right to have their own private schools. Therefore a small

group of Christian parents made a personal contract with the teacher stating that they as a group of evangelical parents would be responsible for her support. It was signed by each parent. When a question about the school arose in April, a copy of this contract was handed to the local mayor. We have gone ahead without any opposition. For July 20 the teacher had planned a program for the public and the chapel had been filled.

Recently a small Christian bookstore, "El Faro," (Lighthouse) was opened in the business section of the village. Since there is no other bookstore in the Choco, we also have on hand a good supply of school textbooks and supplies. This brings in many unsaved, even public school teachers. Nemesio Diaz, a young Christian who is being trained for this work, freely hands out tracts and Gospels and does per-



Florides Moreno with some of her students at Istmina school.

sonal witnessing to those who come in. So far we have received only encouragement and appreciation from the public for having opened the bookstore.

The dispensary work has also had its encouragements. After years of working with their registration papers, the Lord answered prayer for the Sisters Hertha Voth, Virgil, Ont., and Esther Wiens, Mountain Lake, Minnesota, in the months of April and May both received their Colombian credentials. Recently

they have also been invited to work in cooperation with the Public Health Service, a branch of the Rockefeller Foundation, in checking fever patients for malaria. This has been a real boost for the laboratory work.

We want to remember to give thanks to the Lord for the marvelous works that He has done, and may this time of liberty be an inspiration to us as well as the national Christians to do all we can to bring the Chocoanos to the Lord.

Foreign Mission Report

South and Central America

In Brazil the missionaries are seeking to locate living quarters in Palmas and Clevelandia. In these two places church evangelism has been carried on during the past several years. As soon as Brother and Sister Walter Pastre (San Jose, Costa Rica) are ready to use the Portuguese, they will locate in Palmas. Sister Linda Banman (Winkler, Manitoba) is to locate with the believers in Clevelandia and give Bible instruction and do house visitation work until a couple can be found for that post.

When Brother G. B. Giesbrecht returns to Paraguay, he will devote his major time and effort to further linguistic work. He will work with the translation of most of the books of the New Testament into the Lengua and with the preparation of study materials. It is significant that not only the Lengua Indians, but also the Tobas, Sanapanas,

Guanas and the Ingahayties can be reached with the same language. Brother Dietrich Lepp has also done much Lengua language work. The other major language with which our missionaries in Paraguay are working is the Chulupie. A great deal of work has been done in the Chulupie in which language the Gospel is now being freely proclaimed.

Sister Esther Wiens (Mountain Lake, Minnesota) has received her nursing credentials in Colombia which we regard as an answer to prayer.

Sister Maria Schulz (Greenfarm, Saskatchewan) assisted in Daily Vacation Bible school at Nuevo Ideal, Mexico, the latter part of July and then returned to Spanish language studies in Saltille.

M. B. Foreign Missions Office News

Brethren G. B. Giesbrecht and J. B. Toews left Hillsboro July 26 on deputation work. Brother Giesbrecht represented the work in Paraguay and Brother Toews reported on the Congo in services at Marion, South Dakota; Mountain Lake, Minnesota; Harvey, North Dakota; Boissevain and Winnipeg, Manitoba. After attending the centennial conference at Reedley in November, Brother Giesbrecht plans to return to Hillsboro, then depart for Paraguay via Colombia and Ecuador.

Brother P. J. Funk, Reedley, California, was expected in Hillsboro the first week in August to assume his new responsibility as Secretary of Finance in the Board of Foreign

Missions office. His family will join him in Hillsboro a bit later.

India

"Indigenization of the work makes missionaries become busier than ever," Sister Emma Lepp (Dalmeny, Sask.) indicates. "Their help and advice are needed in so many areas at one time that the days often are not long enough to complete even the most essential work. We hope that gradually this, too, will change and that there will yet be a time where we shall be entirely free for spiritual work only. The doors for the preaching of the Gospel are wide open here in India. There's a great hunger in the hearts of many people for the truth. Opportunities among caste people are absolutely numberless. How we pray to the Lord for laborers!"

Europe

Daily Vacation Bible School at Neuwied, Germany, was planned August 2 to 12. The school is in charge of Brother and Sister Cornelius L. Balzer (Winnipeg) who moved to Neuwied August 1. 12 to 15 children from Mennonite Brethren families living away from Neuwied will be boarded there during the school.

Daily Vacation Bible School was to be held in Linz, Austria, from August 1 to 10. Serving as teachers are mostly members of the Linz church. Between 80 and 100 students were expected to attend. Another prayer request for Austria is evangelistic meetings planned in Linz, Wels and Steyr-Enns area for sometime in August to September with Brother A. J. Neufeld (Steinbach, Man.) as evangelist.



Istmina church; missionary Vernon Reimer in doorway.



THE Young Observers



Hello Boys and Girls,

There were many shepherds in the land where Jesus lived. Shepherds are men who take care of the sheep. As Jesus walked through the country, he often saw shepherds leading their flocks to the grassy hills.

Jesus liked to watch them. He saw that if the shepherd called, all the sheep followed him. Not one wanted to be left behind. They knew that the shepherd would lead them to a place where there was good grass to eat. When they were thirsty, he would lead them to a brook to drink. The sheep knew their kind shepherd would take care of them. They trusted him.

One time Jesus told this story about the good shepherd and his sheep.

"In the morning the good shepherd goes to the fold where the sheep have been sleeping all night. The sheep hear his voice. They are glad he has come. The shepherd knows which sheep are his. He calls to them, and the sheep follow him, for they know his voice.

"But if a stranger goes to the fold and calls the sheep they do not follow him. They will run away. They do not know whose voice is calling them, and they are afraid. Perhaps he will not be as kind as their own good shepherd. They will not trust a stranger.

"If the stranger sees a wolf coming, he may run away. He does not love the sheep. He does not stay to take care of them. The sheep are frightened. They run this way and that, bleating with fear.

"Their own good shepherd does not leave the sheep. That is why they love him. They follow him because he gives them the best care."

This good Shepherd is our Lord Jesus. He will take good care of us. Have you read about this Shepherd? The story is in John 10. Jesus says, "I am come that they might have life, and that they might have it more abundantly."

Love, Aunt Helen.

The King's Cure

There was once a king who was so rich that he could have had everything he wished. He had the finest clothes, the finest food, the finest carriages, the finest curtains at his windows and the finest gardens. The king ought to have been happy but he was not.

"If I were well, I should be happy," he said. He called his doctors, and they gave him medicines with long hard names. He took these medicines, and ought to have been well, but he was not.

Then the people said, "What is the use of a king who does nothing but wear his fine clothes, eat his fine food, drive in his fine carriage? We do not want him. He can go." He went. And then he had very little money and had to live in a tiny, bare cottage. There were no curtains on the windows, and, worse still, the bedroom window had a broken pane. The only good thing about the place was the garden. Most of it was planted with vegetables, and there were some fruit trees in one corner.

An Unpleasant Diet

The king was most unhappy. All the food he could afford to buy was bread and cheese and milk, and he did not like bread and cheese and milk at all.

Moreover, he was not used to

sleeping without curtains drawn over his window. He disliked it very much, and he disliked that broken pane of glass even more. It let in the sunlight, which shone on him. It let in the wind, which blew on him in bed. Between them, the sun and the wind woke him early every morning.

Every day the king ate his bread and cheese, drank his milk, and sulked. Then he thought of the garden. "Surely those are carrots and onions over there," he said. He went out. "I might as well pull up a few of these weeds," he said. "It will at least be a change from doing nothing."

He pulled up two weeds. He pulled up twenty weeds. There seemed to be more weeds than ever. He pulled up more weeds, and more and more and more. His back began to ache, so he found a sack and knelt on it. He was surprised after a time to see the sun was setting. "How time flies!" he said. "No wonder I feel hungry. I have never felt so hungry before."

That night the king had bread and cheese and onions for supper. He went to bed and slept well. He had not slept like that for years. Next morning the sun looked in through the hole in the window. "Wake up!" it said. "Wake up!"

My Life

My life shall touch a dozen lives before this day is done,

Leave countless marks for good or ill 'ere sets the evening sun;

This is the wish I always wish, the prayer I always pray:

Lord, may all my life help other lives it touches by the way.



And the king did wake up. What was more, he got up. He did not dive crossly under the covers, but got up.

"I'll make those weeds look silly today," he said. All morning he worked away. He found himself whistling. He was surprised, for he had never whistled before. All day long he worked in the garden, and just as the moon was rising he found that he was hungry.

"I want more than bread and cheese and onions tonight," he thought. "There are some potatoes. How does one cook potatoes?"

An old lady was passing, and the king asked her how to cook potatoes. "I see you have a bonfire of weeds there," she said. "Put one or two big potatoes in the ashes, and leave them till they are soft. Eat them with butter."

"I have no butter," said the king.

"Then cut a slice of cheese and put it in the middle of each potato."

The king did so. About eleven o'clock he had his potatoes. "I say," he said to himself, "I have never tasted anything like this before."

All that summer the king worked in his little garden. The time came to pick his apples. As he had no ladder, he had to climb the trees.

He was hard at work picking, when six fine gentlemen rode up to the gate. "We are tired of being without a king," they said. "Will you please be our king again?"

"Yes," said the king, "but I will not give up my cottage."

Back to the Palace

An hour later the king was back in the palace. A servant asked him what he would have to eat. "Baked potatoes," said the king, "and I will cook them myself."

At bed-time a servant went to draw the curtains and shut the windows. "Leave them alone," said the king.

"But the sun will wake you at six, sir."

"Let it, I like it," replied the king.

Early next morning, the king



went out to work in the garden. After breakfast he went back to work. At first the people thought he was a little mad, but they found he was not; he was only happy.

When he felt like it, he went off to the cottage and worked in the little garden. Sometimes he slept in the cottage. One day he asked all the doctors to breakfast.

"I have a wonderful set of medicines here," he said.

"Where?" asked the doctors.

The king pointed to the table, where only the plainest food was laid; then to the window with the sunshine and sweet air coming in. Then he said, "But the finest medicine of all, I think, is hidden in the garden."

"What is it?" they asked.

"Come and do a morning's digging," said the king.

I have known children to get sick and crabby and miserable during a holiday, who should have been only happy, just because they did not want to work. And I have known others who have had a wonderful time, and gone back to school full of life and spirits because they filled their weeks of holiday with helpful deeds as well as good fun.

So may all your holidays be truly happy, and may you find the true joy of helping others.

From Salvation Army's publication, "The Young Soldier."

Don't Pass It On

A certain small girl proudly announced, "I was a peacemaker today."

"Were you, my dear; did you settle somebody's quarrel?"

"No, I wasn't that sort of peacemaker. I just knew something and didn't tell."

That is often the best sort of peacemaker most of us have the chance to be. If you don't tell the story, nobody will repeat it; the story will be as though it has never been told. And if it is the sort of story which is calculated to wreck some one's happiness or spoil their reputation, is it not best that it be forgotten?

A Life Dedicated to God

Biography of Missionary Henry H. Unruh (1868 - 1912)

Henry H. Unruh was born on October 4th 1868 in the Crimea, Russia. His father was a minister in the Mennonite Conference church. The family was not well to do financially because his father was too busy with church affairs. When Henry was fifteen years old his father died, leaving a wife and ten children to seek a livelihood in a grim and friendless world. At his father's death-bed Henry promised to take care of his mother and brothers and sisters because he was the oldest in the family. He was very faithful in his work at home as he was looking after the welfare of his mother and the rest of the family. Henry was loved and respected by the members of his own family as well as by the young people of the village. Some years later there was a revival in the Crimea and Henry came under conviction of sin and was saved. He went to Catechism classes in the Mennonite Church. Here he was also later baptized and received into the church. Because of lack of spiritual guidance and assistance in his Christian life he slid back and did not show spiritual growth. Then the Lord put him on a sick bed. Here he again sought the face of his Maker; he repented of his sins and was restored to fellowship with his Saviour. After coming back to the Lord, Henry Unruh was baptized and accepted into the M. B. Church.

The days of Henry Unruh's youth were spent in hard work which proved to be a good preparation for his later missionary work. He had the responsibility of managing the family affairs, and looking after the farm. At the age of 21 he had to serve in the forestry of the Russian government. This was the "Forsteidienst" which was obligatory to all physically able Mennonite youths at that time. In his work in the forestry Henry conscientiously fulfilled his assigned tasks. He proved himself a Christian in both word and deed. It was also here that the Lord called him to serve Him in a foreign mission field.

After he had finished his time of service in the forestry the Lord directed things in such a way that he was released from the responsibility of his parental home. His younger brother Abraham became teacher at this time and took over the responsibility of looking after mother. Henry Unruh now applied as a prospective candidate for missionary service to the M.B. Conference which was in Rueckenau. He was accepted. Then he began his preparation by attending a school at Tiege, Molotschna, where his uncle Cornelius Unruh was teaching. Here he studied two years.

The characteristics which Henry Unruh revealed were greatly to be admired. He had, by the grace of God, obtained a character through which the Lord could be glorified. He was very impetuous with very much physical as well as mental energy. He was not a believer in a long faced religion, but to him Christ meant fulness of joy. Henry Unruh further showed great will power and he trained his body to endure great exertions. As a youth he is said to have put chunks of wood in his bed, to keep him from sleeping too long. He despised hypocrisy and preached much against it. In his family relations, he was kind, but very strict. When one of his boys picked up some windfalls under a tree which grew beside the street in Gnadenfeld, he had to go and apologize to the owner of the tree. Yet in spite of his strictness his children loved him dearly. Henry Unruh hated lies and used some very drastic methods on the mission field to cure people of lying habits. Those who told lies had to wash out their mouth with soap and water. However even these severe measures did not prevent him from becoming dearly beloved by the natives of India when he later worked in that land.

After Henry Unruh had studied two years at Tiege, he went to Halle, Germany for further preparation. Here he studied under great difficulties, but the Lord always encouraged him to continue in his work. His future wife, Anna Peters, was studying in Berlin while Unruh was attending the Baptist Seminary at Halle in Hamburg. It was during the time of his studies in Germany that Henry Unruh had to face the issue as to which field was to be his place of labor. In the beginning he thought of going to Africa, but after some time India became the choice of his future missionary work. After he had completed his studies in Hamburg, Unruh visited the churches in Russia to get acquainted with them and to solicit their prayers for the work in India.

After the Unruh's had visited the churches they set out for India. On October 1899 they reached the land to which they felt God had called them to go. It was October 26, 1899 that they reached Nalgonda, where they immediately began the study of the Telugu language which was spoken by the natives in the field where they wished to labor. Unruh enjoyed the study of this language. He wrote that it is a very musical language and so in order to master it, a person should have an ear for music. He further stated that the knowledge of two other languages previous to the Telugu is very valuable. Unruh be-

lieved that a missionary should have a fairly good education before going out to the field. This would enable him to acquire the language more readily, and also help him in meeting more efficiently the various problems that may arise in the work. He, however, stated that education was only of value, if the worker had true piety and a love for Christ and His work.

The Unruh's continued their language study at Nalgonda till March. Then because of the heat they travelled to the hills where the missionaries spend the hottest months of the year. They were able to secure an efficient language teacher so that Unruh was able to write his first two exams here during the seven and a half months that he studied in the hills. It was also at this time that their home was enriched by Mrs. Unruh giving birth to their first child, a baby boy. In the hills they also had Christian fellowship with missionaries of other denominations such as the Baptists, Methodists, Lutherans and Plymouth Brethren. Unruh wrote that he valued highly this fellowship with all of God's children. He wrote that he believed that it was a foretaste of that time when there shall be only one flock with Christ Himself as their Shepherd. He believed that it was an asset that the missionary did not know the language of the people. During the period of language study the missionary became acquainted with the customs of the people and thus was later able to approach them in a more successful manner.

In his first year in India Unruh made three itinerary trips into the villages with missionary A. Friesen. On the first two trips he was unable to speak with the natives. Yet on the third trip he was able to read a short portion of the Scriptures and explain its truths to them. Unruh realized the need of the missionary visiting the villages to preach the Gospel to the unsaved, and to strengthen those Christians who had come to Christ. In his report to the Christians in the homeland after having been one year in the field he wrote the following: "My dear wife and I believe that the Lord has called us to India and that He will go before us in possessing the field of our labor. We are lifting up our eyes to the hills from whence cometh our help" (Ps. 121:1).

From Nalgonda Unruh journeyed with A. Friesen to the field of Bho-nagir to be introduced to the Christians and become acquainted with the work. After taking charge of this mission station, he made two trips into the villages of the field. His work at this time was not so much along the evangelistic line as the teaching of the Christians. There was a great need of teaching the children of God to lay aside the sin that does so easily beset them. He also spent part of his time instructing the native pastors of the villages, and led them deeper

into the truths of God's Word. There were hundreds of villages in his field where neither a missionary nor a native evangelist preached the gospel. Mr. Unruh was greatly burdened that more missionaries would come out and help that these people might also be reached for Christ.

Unruh's next station was Jangoan which was located northeast of Nalgonda. It was situated near a railroad which proved to be an asset in many respects. However the evangelistic work in this field was more difficult. The people living along the railroad had come into contact with Western civilization and European heathendom. The life lived by the people from Europe made the name of Christ to be abhorred by the natives. Br. Unruh was able to buy some land at Jangoan and he planned to open up a mission station here. It was centrally located in the field and there were many in need of being reached for Christ. He further realized that the evangelists should live in the village with the people. The Christians were in dire need of instruction in the Word of God as most of them were unable to read. In the year 1902 he was able to build three smaller stations in the various villages and thus workers were placed in these needy fields.

During the year 1902 Br. Unruh had eight native helpers in the work as compared to the six of the previous year. The population of the field numbered at least 300,000 people, truly a vast field of labor for one missionary family and eight native helpers. In his itinerary work at this time Br. Unruh journeyed mostly in villages where the gospel had never been preached before. In most of the places, where he preached, the people were anxious to hear the Word of God. He also sold parts of the Bible to those who wished to read for themselves. They would preach to the higher caste people during the day, and in the evening to the lower caste, when these returned to the village after the day's work. Even the lower caste people were eager to listen in spite of the fact that they were tired from their day's work. The Mohammedans and Brahmans were a hinderance in the work. In one village they stirred up the people against the missionaries, so that these had to leave. The work they did among the Christians needed much patience and perseverance. It was difficult to persuade the native Christians that some of their customs were sinful in God's sight. Br. Unruh realized that the native pastors were best suited for the work of training the native Christians in their life and walk. He conducted Bible studies for the pastors that they might be led deeper into the Word of God, and thus be enabled to teach the people better. The native workers had a difficult task to perform, because some of the

converts had become cold, and worldly. One day thirteen members were excommunicated from the church and three new members were added through baptism. These three were the first fruits of Br. Unruh's labor in India. He rejoiced over the fact that some souls had been won to Christ.

In the year 1903 Br. Unruh for the first time took his whole family along with him on his itinerary to some villages. On these trips he again spent some time in training the Christians, and in preaching the gospel to unbelievers. It was during this year that the work among children was begun in the Jangaon field. The wives of a number of pastors on the field taught in some of the public schools. In this year also he received permission from the government not only to buy the land for which he had applied, but also to erect the mission station buildings on these premises.

In the year 1908 the Unruh's returned to Russia on furlough. They remained in the homeland for two years, their residence during this time was at Barwenkovo. During the time that he was in the homeland Unruh visited the various churches and presented the need of India to them. He was able to arouse interest in mission work, and also to collect funds for the work. It was also during this time that a worldwide Missionary Conference was held in London England. Unruh attended this conference and it helped to give him a still greater insight into the needs and problems of the mission work of that day.

One principle in mission work that Br. Unruh strongly upheld was that all mission money for a society should flow into a common treasury, and from here the allotments made to the different fields and missionaries. This eliminated the possibility of one missionary having more than he needed for his work, while the other might not have enough. In 1910 the Unruh's again returned to the field. They left four of their children at Gnadenfeld, Russia. Sister Katherina Reimer, a former missionary to India, received them in her home and took charge of their upbringing. In India Henry Unruh's term of labor was brief upon his second return to the field. During the year 1912 he was suddenly stricken with fever and died. One of his last utterances was, "When I die, I shall be glorified." Thus ended the work of a servant who had laid his life and his talents on the altar of service for Christ. He labored in India from 1900-1912.

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Under the direction of G. D. Huebert this biography was written in 1949 during student days at the M.B. Bible College by Missionary Ernest Dyck.

Baptismal Service in Japan



Group in Japan attending baptismal service of the Amagasaki church at our camp on July 10. Baptized were the folks seated, from left to right: Brother Nagafuku, Brother Akiyama, Brother and Sister Yoshida, Brother and Sister Arita and Brother and Sister Hayashi. Missionary Roland Wiens stands at the right end of the back row.

Evangelistic services already held in Japan have been blessed of the Lord. Brother Roland M. Wiens (Fresno, Calif.) reports that at Amagasaki the average attendance was 73 and that 46 signed decision cards. Follow up work was being done. Let us pray for all who have made decisions for Christ as well as for the extensive evangelistic effort in Japan during these weeks. Some converts and church members must face opposition and persecution from their families.

The Amagasaki church in Japan baptized and received into its fellowship on July 10 eight converts. Also received into membership was a transfer from another church which brings the total membership of the Amagasaki group to 50.

A new work in Japan has been started in Kuwana City. Serving there are Sisters Rubena Gunther (Reedley, Calif.) and her Japanese co-worker Sister Miyo Kudo. Sister Gunther reports as follows regarding this new work: "A new evangelistic center has been opened at Kuwana City where we gave relief to typhoon victims in the fall of 1959. Meetings are being held in a one-room sewing school: Sunday School for children, Bible study for adults, and evangelistic service on Sundays, young people's meetings on Saturdays and women's meeting on Thursdays. Buddhism in Kuwana remains pure and unchanged from its origin and so claims the hearts of the people that not even the hundreds of new religions that have sprung up since the war have sufficient power to move the faith of the believers. We have just completed our first tent evangelistic campaign. We praise God for the penetrating power of the Gospel. We urge prayer for those who made decisions and for other

seekers. May these few become the nucleus for the Mennonite Brethren Church of Kuwana that will send out its witness to the many steeped in idolatry."



Calcutta Feeding Program Expands

Calcutta, India (MCC) — The Calcutta feeding program is going well and is expanding, reports India MCC Director Edward Benedict. Two hundred children are now eating lunches through the primary school feeding program in one of the refugee camps.

The college feeding in the city of Calcutta has increased until there are now around 175 eating. Miss Cressman, MCC worker, plans to feed about 250 regularly when all classes begin the first part of August. Thus, at present a total of about 350-375 are receiving daily lunches; the milk feeding affects approximately 450 school children, with a larger milk distribution early each morning.

"During August, over 1000 women students will be attending Surendranath College and the principal estimates that 500-600 of these will be poor and needy students. So there is plenty of opportunity for expansion, which we hope to do," stated Miss Cressman.

Church at Bechterdissen Near Completion

Bechterdissen, Germany (MCC) — The church which Pax is helping

construct in Bechterdissen will be completed by the middle of August. Dedication is scheduled for August 21. This will bring to a close the community project at Bechterdissen, just outside the larger city of Bielefeld, that Pax entered April, 1955.

With the exception of the church and a few houses the settlement construction project was completed at the end of 1957. Paxmen helped build 49 houses for Mennonite refugees between April, 1955, and December, 1957. Pax returned to Bechterdissen last July to begin constructing the church which was needed and wanted by the Mennonites in Bechterdissen. "No Pax-built community is complete," says European Pax Director Robert Good, "without a church to symbolize the important place God has and should have in the hearts of His people. We all know how important it is to have a spiritual home."

Director Good has invited all present and past Paxmen who have had a part in this project to contribute to the Bechterdissen hymnbook project. A gift of 100 hymnbooks to be presented to the Bechterdissen congregation is the aim of the project which shows "our appreciation for the opportunity of service and Christian friendship and to help answer a need."

Medical Report from Thailand

Prae, Thailand (MCC) — James Steiner, medical doctor in Thailand, reports that in the five months he has served in Thailand, Prae Christian Hospital's 35 beds have been full most of the time. Recently the medical activity has slowed down because of the rainy season and the people are busy plowing and hoeing the fields and planting the rice. They do not have time to come to the hospital except for the most urgent of emergencies or the most severe diseases.

"Since starting to work here I have seen most of the diseases common in the tropics. Tuberculosis causes more deaths in Thailand than any other disease. We see it in many stages and with all the complications. Unfortunately we do not get any government aid for treating the tubercular patients, as a result most of them do not stay here more than 15 days. We try to get them to continue treatment at home but most of them do not return to the outpatient clinic."



Manitoba Sunday School Convention

Arnes Camp, Man. — Inspiring messages, profitable discussions, good song services and a variety of lesson demonstrations and workshops were the main features at the annual Manitoba Sunday School Convention, attended by a large group of Sunday school workers and guests. The convention was held at Arnes, Manitoba, July 29-31.

Rev. A. P. Regier of Calgary, Alta., chairman of the Canadian M.B. Sunday school committee, was the guest speaker. He gave a strong challenge to the Sunday school workers when he presented to them the high objectives as given in our new S.S. materials for the Juniors and Intermediates. The messages by Rev. Regier were focused on the S.S. teacher as the channel of God's revelation to the child.

Further messages by Rev. I. W. Redekopp revealed the dangers for the teacher, in that he may be busy here and there, but fail in his great God-given task of winning the child to and for Him.

Lesson demonstrations and workshop discussions aided in specific learnings, where those present could choose the workshops most beneficial to them in teaching their own age-groups.

All present enjoyed the hearty song services. The songs selected by the song leader were high in quality and there were songs suitable for the various age levels. Music principles, given incidentally,

were helpful "by-product learnings."

Variety in the program? Yes, much of it. Teenagers' problems were vividly portrayed in a panel discussion. An illustrated report of a business men's tour with a missionary objective was given. Educational films were discussed—their pros and cons.

Recreation gave spice to the program. While it relaxed body and mind, it added zest to further work. What it did to the appetites would possibly best be related by the kitchen staff. The delicious meals served by them were greatly enjoyed by all present.

The customary Wiener Roast was not missing. Was it enjoyed? The answer is evident to all who attended. However, the voluntary testimonies given at the fireside, gave evidence that the Lord had spoken. There was praise and thanksgiving to God for His faithfulness in spite of many human shortcomings. The desire to become more faithful and able in the great task of the Sunday school, was noticeable.

Was the convention a success? Was there a new dedication to the Lord and then to the task? Were visions renewed? These questions will have to be answered by the individual worker. Rev. B. B. Fast, chairman of the convention, in reminiscence, said, "I believe it was a good convention."

Nettie Kroeker.

First Baptism at Sterling Avenue Mennonite Church

Winnipeg, Man. — In the afternoon of July 24 the first baptismal services, in the history of the church were held when the following seven were received into church fellowship: Ann Wiebe, Elsie Klassen, Muriel Klassen, Robert Schapansky, Rueben Hiebert, Mrs. Dave Kroeker and Frank Epp.

The two others received as members into the church, by way of membership transfer were: Dave Kroeker and Mrs. Frank Epp.

Rev. George Groening, pastor of the Bethel Mennonite church officiated, basing his message on Matth. 3:5-12.

He stressed the meaning, the importance and the value of baptism. Rev. H. T. Klassen, pastor of the church, who has instructed these and other young people during the past six months, assisted Rev. Groening, making the opening remarks with the reading of Psalms 118:24-25.

Rev. Henry Funk, former pastor of the church now instructor at Rosthern Junior College, made the closing remarks, stressing the word — "Discipleship."

On Sunday morning as well as in the evening, July 17, Rev. Funk brought the message. July 25

marked the beginning of building the new entrance to the church building, when the basement was dug and other work begun. This new entrance will have a kitchen in the basement; a nursery and a pastors study room will be on the main floor.

July 27 the church observed the Lord's supper with Rev. Groening officiating.

Teaching in Cali

Brother Menno Isaac (Newton, Kansas) is serving as assistant director of Colegio Bolivar in Cali, Colombia, during the summer months. This is a private school

where he is doing his 1-W service and where he will continue teaching during the coming year. As assistant director Menno has been responsible to supervise remodeling of several rooms and relocation of school offices and front entrance. In their work Menno and Alice Isaac have been challenged by the situation that 75 per cent of the students in Colegio Bolivar are not Protestant. To learn the Spanish language has also been a challenge to them as many Spanish-speaking people come to the school who do not know English. The Isaacs, however, have made good progress in Spanish conversation. The Isaacs participate in the services of our church in Cali and rejoice with our missionaries as souls are saved and taught the Word. May we also include in our intercession the service of our 1-W personnel in Cali.

Revival at Glenbush

Glenbush, Sask. — "Restore unto me the joy of salvation" (Psalm 51:12) This prayer was answered in the lives of many as the Word of God spoke to our souls here in the M.B. church at Glenbush. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Rev. J. J. Toews, evangelist, served us from July 28 to August 3. The services were well attended. The children made a real effort to bring others. Those who came were well rewarded by stories and object lessons which Br. Toews had for them.

The climax seemed to be the last evening as time was given for testimonies. Many testified of the victories that Jesus had given in these days.

May our prayers and God's bless-

sings follow Brother Toews as he serves in other churches.

"To God only wise, be glory through Jesus Christ for ever. Amen" (Rom. 16:27).

Henry Bargaen.

His own desire leads every man. —Virgil

It is difficulties which show what men are. —Epictetus

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WEDDINGS

Janzen—Toews



Miss Martha Toews, daughter of Rev. and Mrs. Abram Toews and Mr. Harold Frank Janzen, son of Mr. and Mrs. Frank H. Janzen of Arnold, B.C., were married in the Kennedy Heights M. B. church on July 8.

Rev. Nick Willems officiated. Mr. Albert Willms served with a solo. Miss Catherine Klassen, Clearbrook was the pianist. The couple will reside at New Westminster, B.C.

* * *

Hildebrandt—Klassen

Miss Evelyn Klassen, daughter of Mr. and Mrs. Peter Klassen of Winkler, and Mr. Peter Hildebrandt, son of Mr. and Mrs. B. A. Hildebrandt of Greenfarm, were married in the Winkler M.B. church on July 16.

The Rev. Abram A. Hyde of Kronsgart officiated. Miss Doreen Klassen was organist and Mr. Albert Karlenzig of Winnipeg was soloist. He sang "O Perfect Love" and "The Secret of His Presence."

Mr. and Mrs. Hildebrandt will reside in Winkler.

* * *

Russell—Dyck

Miss Marion Dyck, daughter of Mr. and Mrs. Ernest Dyck of Elm Creek, Manitoba and Mr. Walter Russell of Ashern, Manitoba, son of Mr. and Mrs. Fred Russell of Winnipeg were married in the Elm Creek, M.B. church on July 29.

Rev. Joe Wiebe officiated, assisted by Rev. H. H. Enns. Miss Katie Froese was the soloist and Mrs. Henry Janzen the pianist. The choir presented a number in song.

Mr. and Mrs. Russell made a wedding trip to Banff, Alberta, after which they will reside in Winnipeg, where Mr. Russell will be working.

* * *

Froese—Klassen

Miss Rose Doreen Klassen, daughter of Mr. and Mrs. Jacob

Klassen of Morden, Manitoba, and Mr. David Froese, son of Mr. and Mrs. Peter Froese of Newton Sid-ing, Manitoba, were married in the Morden M. B. church on August 5.

Rev. F. H. Friesen officiated, as-sisted by Rev. Abram Froese and Rev. David Dyck. Miss Katie Froese, sister of the bridegroom, was the soloist. The young couple will reside in Winnipeg, where Mr. Froese will continue his education at the United College and Mrs. Froese, graduate of the Teacher's College, will teach in one of the city schools.

* * *

Funk—Buhler

Miss Rita Buhler, daughter of Mr. and Mrs. Jacob Buhler of Win-nipegosis, Man., and Mr. Heinrich Funk, son of Mr. and Mrs. Funk of Ile des Chenes, Man., were mar-ried in the Winnipegosis Nordheim Mennonite church on August 6.

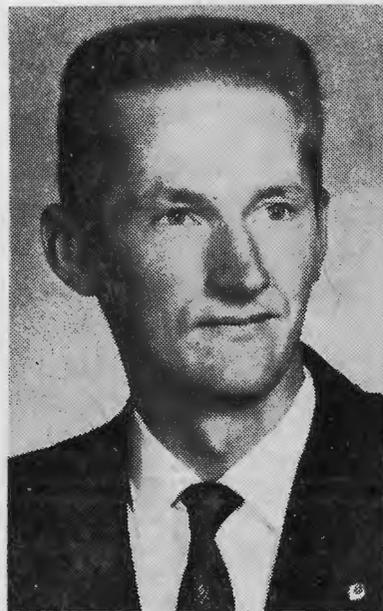
Rev. D. K. Duerksen, Winnipeg, officiated, assisted by Mr. Alfred

Board of General Welfare

Paraguay

Brother and Sister Willy Janz and family have arrived in Fern-heim in western Paraguay and are establishing their home in their own house in Filadelfia. Brother Janz has consented to assist in the instruction in the Fernheim Bible School now in session.

In Neuland Colony in western Paraguay, work has begun on the erection of a new Mennonite Bre-thren Church building in the village of Halbstadt.



Erich Giesbrecht

Brother Erich Giesbrecht, who has studied in North America for the past six years in preparation for Christian service, plans to re-turn to Paraguay in October. Erich has responded to a call for service in Volendam Colony in eastern Paraguay where he will be support-ed in his ministry by the Board of General Welfare beginning on Janu-ary 1, 1961. His work will be to

Friesen. The local choir presented a number in song. Mr. Bert Dyck, Kronsgart, was the soloist and Mrs. Bert Dyck played the piano.

The young couple will reside in Winnipeg. Mr. Funk will attend Teacher's College and Mrs. Funk will do other work in the city.

* * *

Schmidt—Peters

Miss Frieda Peters, daughter of Mr. and Mrs. Heinrich Peters of Winnipeg, and Mr. John Schmidt, son of Mr. and Mrs. Peter Schmidt, also of Winnipeg, Manitoba, were married in the Southend M.B. church on August 6.

Rev. Frank C. Peters officiated. Mr. Len Schroeder served as soloist and Mr. Richie Horch as organist. After a brief wedding trip to the United States, the young couple will reside in Winnipeg, where Mr. Schmidt will continue work in the office of "Dominion Bridge" and Mrs. Schmidt in the Winnipeg Billy Graham office.

teach history, Bible and Mennonite history in the Zentralschule (high school). He will also assist in the work of the Mennonite Brethren Church in the colony. Originally from Fernheim, Erich studied for four years at Mennonite Brethren Bible College in Winnipeg which

granted him the Th.B. degree and at Tabor College for two years which granted him the B.A. degree this past May. Our prayerful re-membrance of Erich will be ap-preciated.

Warm expressions of appreciation have come from Paraguay to our churches in North America for the pianos which they sent via the Board of General Welfare (Dienst am Evangelium). Five pianos were shipped in March to Asuncion and to the colonies of Fernheim, Fries-land, Neuland and Volendam. "Thank you" letters have been re-ceived from Asuncion and Fries-land. They indicate the pianos mean much in their services and will be very helpful in music in-struction.

Congo

Arrangements were nearly com-pleted to send two 1-W (U.S. alter-native service) men to the Congo at the end of the summer to assist in our mission program in that country. But the upheaval in the Congo and withdrawal of our mis-sionary staff make the sending of 1-W men unlikely this year. The plan was that 1-W personnel were to assist missionary doctor Ernest W. Schmidt in the administration of the large medical ministry on the Kajiji field. This was another effort to utilize the 1-W service witness in our conference outreach.

Mennonites in Bolivia

By Waldemar Klassen, Vauxhall, Alta.

Since March Paxmen Toni Braun, Altona, Man., and Waldemar Klas-sen, Vauxhall, Alta., have helped Mennonite colonists in Bolivia. Their primary effort has gone into setting up an agricultural extension program which will help the colo-nists raise their agriculture stan-dards and thus help their living conditions. Klassen prepared the following review of the Bolivian Mennonite colonies.

Two Mennonite colonies have been established in Bolivia: Tres Palmas north-east of Santa Cruz and the second colony, the Cana-dian colony, is adjacent to the east-ern boundary of Tres Palmas. The colonies have a combined popula-tion of 260; the Canadian colony is the largest with 190 Mennonites; Tres Palmas has 72.

Tres Palmas

The Tres Palmas Mennonites commemorate their 1930 escape from the heel of communism in Russia by special religious cere-monies on Nov. 25. This practice is retained from Fernheim Colony in Paraguay where Mennonite Cen-tral Committee had settled them and where they lived until 1953. They left Fernheim because they felt the paternalistic cooperative system suppressed the progress of individuals willing to work hard and attempt new ventures. The Santa Cruz region was attractive with its large potential market and more pleasant climate.

In 1953, D. Wiens and Nicolai Kroeker came to Bolivia with authorization to purchase land. These representatives drew up a contract to purchase land from Al-gondonera, a cotton growing firm. Later the Mennonites could not meet the terms of the contract. Supervised credit rescued the sett-lers. The first six family heads trekked the 1500 kilometers during December and January of 1953 and 1954 with five wagons, 15 horses and essential supplies.

Canadian Colony

The settlers in the Canadian Co-logy were people who first came to Menno Colony, Paraguay, from Ca-nada. These Mennonites left Cana-da for Paraguay in 1927 because the Canadian government forbade the use of the German language. Since religious services were con-ducted in German, the government ruling made an inroad into the re-ligious liberties of these people.

Development of the Paraguayan Chaco was difficult; Bolivia looked inviting. The first eight families left Menno Colony in 1957; the second group, consisting of nine families, left early in 1958. These families established themselves in two villages. The third group came late in 1958 but could not settle on their land in the third village until December, 1959. Their savings were used before they could settle; now they are very poor. Yet these colonists with a foreknowledge that

colonization is difficult are struggling valiantly. At present Canadian Colony is in a precarious financial position. The land payments—in the country where credit is not available to purchase free land—could not be met. MCC is trying to help the colony seek a solution.

Church and School

Many of these colonists were on the periphery of church activities in Paraguay. But here an increase in spiritual awareness has become apparent. Nicolai Kroeker is acting as the spiritual leader for both colonies and leads the worship service in each colony on alternate Sundays. In Tres Palmas, Schartner, the school teacher, fills in for Kroeker on Sundays when Kroeker is in the Canadian Colony. Attendance at church services is high.

"Plattdeutsch" is spoken in the homes; religious services, written records and correspondence are executed in "Hoch Deutsch"—the official language of Germany. Few Tres Palmas Mennonites retained the Russian and a few "Canadians" have retained English. Spanish is handled with some facility by all family heads in Tres Palmas and by a few in the Canadian Colony. They are aware of the necessity of acquiring Spanish.

Tres Palmas Mennonites hire a trained teacher to instruct their children. The present teacher has had 30 years of teaching experience. Some Tres Palmas parents send children to a high school in Fernheim Colony in Paraguay. The Oberschultz of Tres Palmas colony once attempted to secure the consent from the Canadian Colony to hire a native Bolivian teacher to instruct Spanish for both colonies. This proposal was rejected because of the suspicion that teaching Spanish would make inroads into present status of the colonists' religious outlook.

Canadian Colony Mennonites do not hire a specially trained teacher; a teacher is chosen from their ranks. Traditionally children between the ages 7-14 inclusive must go to school. Although Spanish and history of Bolivia have not been taught, many colonists now urge that these subjects be taught.

Colony Relationships

Other than the purchase of land, neither the colony "Schultzes" nor "Oberschultzes" are involved in the individual farmers business transactions. The farmers are afraid of a patriarchal government as in the Mennonite colonies in Paraguay. Indeed many farmers in the Canadian Colony did not want an "Oberschultze." The present "Oberschultzes" are Abram Wiens and Abram Krahn in Tres Palmas and Canadian Colony respectively.

Relationships between farmers in both colonies are cordial. Colonies are interdependent in harvesting rice and shelling corn. The colonies plan to cooperate in building a road to meet the future Santa

Cruz-Cotoca road. Young people from both colonies visit together, although on a limited basis. Recently there was a marriage of a young couple; the partners in this marriage resided in different colonies.

Tres Palmas Mennonites employ native Bolivians to harvest corn, hoe rice and make bricks. Wages are generally paid on a piece work basis, but an average worker earns about a dollar a day. Occasionally Mennonites employ Bolivian maids. Native Bolivians sell meat, vegetables, fruit, fence posts and lumber to Mennonites. Some Mennonites have helped their neighbors by training oxen for them. Laborers are becoming scarce; natives follow the example of the Mennonites and are staying home to farm larger plots.

Economic Progress

Those settlers who have been here for several years have mechanized farms—supervised credit has been the greatest asset in this. These farmers are proud of their progress. They feel that they were wise in choosing Bolivia as their new home. Moreover, they feel certain that more Paraguayan Mennonites will follow their example. These farmers are quick to point out advantages of settling near Santa Cruz; free enterprise, an accessible market and a pleasant climate with sufficient rainfall. The poorer people in the Canadian Colony realize that if they can pass this difficult initial phase their effort will be richly repaid. To date only two babies have died. Colonization efforts in Paraguay were accompanied with a heavy toll of life.

But there are problems: none of the children born in Bolivia have been immunized; they suffer from effects of malnutrition, eye infections and from internal parasites. A safe water supply and sanitation provisions are needed. More than 50 per cent of the children have internal parasites.

Agriculture

Rice, corn and peanuts are the main crops. Though no major difficulties have been encountered in raising gardens, most Tres Palmas farmers do not plant gardens.

Poultry production is hindered by several problems. Colonists claim that bush cats prey upon chickens. These pests have almost eradicated some flocks. In Santa Cruz, however there is continual demand for eggs.

Colonists have been unsuccessful in their attempts to raise hogs. Apparently internal parasites are the main source of difficulties. Hog prices are high all year round. At present only two cows are available in the colonies. Colonists are interested in obtaining milk cows but are not able to purchase them.

Their limited industries are expanding. Klippenstein in the Canadian Colony is a blacksmith; he

intends to develop a wagon industry. Kroeker in the Tres Palmas Colony produces bricks. Neufeld and Wiebe of Tres Palmas have a sawmill. Rempel of Tres Palmas has a trucking business. A number of colonists are carpenters.

Servicio Agricola Interamericano, the Bolivian Agriculture Extension Service, with whom the Paxmen cooperate, has since the very beginnings of these colonies displayed an interest in the development. Among the challenges of an extension worker are to introduce 1) large scale hog production in order to utilize home grown maize; 2) more diversification of farming in order to offset crop failures and low prices; 3) crop rotation and better methods of soil management; and 4) better methods of weed control. Colonists should also be educated to recognize potential insect pests and trained to recognize and prevent plant diseases. Colonists need help in farm and business management and guidance in improving living conditions. To assist the medical needs of the colonists an MCC nurse, Mary Willms, R.N., Coaldale, Alta., serves in a clinic operated in Tres Palmas.

Christianity Without the Cross

(Continued from page 2-4)

Because he did not properly direct his eyes when he had them, he lost them, and also his life.

Achan was one of the Israelites, and wanted to be, but he did not want to be under the Lord's restrictions, and paid for his folly with his life, and the lives of his family. So there were many. Now the law did not require anyone to bear a cross; it only required obedience to its precepts.

The Gospel requires more than the law. In addition to obedience to the moral law, and the self-denial which that required for the Israelites, it also requires a total commitment to Christ, and that we bear both, our cross and the reproach of Christ.

The Galatian Judaizers, Demas, the rich young ruler, Ananias and Sapphira, and a host of others wanted to be Christians, but they did not want to bear the Christian's cross. They have their counterpart in Christendom today. There is much we can learn about disciplining our minds from such men as, Dale Carnegie, even though we are Christians, but there is no substitute for the Christian's cross, and the cause which it represents. The mature, finished-product, settled union with Christ that Paul had, is not possible for those who shun the cross. For him it meant the scars ingrained in his back, with the attendant suffering, in his identification with Christ. "Henceforth let no man trouble me [by seeking to evade the cross of Christ] for I bear in my body the marks [stig-

mata] of the Lord Jesus", was Paul's ultimatum. As slaves are branded, so he was branded in service, as Christ's love slave. For him to repudiate Him, whose scars became the skin that covered his back, was unthinkable. The love that won such scars was fixed, eternally.

The espousal of the cause of the hated, crucified, and "dead" Jesus of Nazareth won for Paul his scars. The world that gave him these scars does not love "Jesus of Nazareth" any more than it did in Paul's day. The devil can lead more souls to perdition if he uses a variety of methods. So he devised Christianity without the cross, which expresses itself in hundreds of ways, in hundreds of so-called Christian groups.

This is what he offered Jesus in the wilderness. This is what he offered the Judaizing teachers, and they accepted it. The early church did not lose the name of Christ out of her liturgy when she apostacized; she lost the cross of Christ out of her experience, and multiplied ritual instead. Constantine put the sign of the name and cross of Christ on his military standard, but not in his life. The Protestant churches of the Reformation were founded on the name of Christ, but not on His Gospel of the cross. For 430 years they have been perpetuating the same errors they started out with. This does not mean that none of their people have found the cross. We mean here their religious system.

The Anabaptist Reformers founded their church on Christ. This meant for them the name of Christ, the Gospel with its cross and suffering, and all that went with it. For many years they bore the "marks" (stigmata) of the Lord Jesus on their bodies, even as Paul. Thousands found the meaning of the cross for them, the sealing of their faith with their life-blood. But time has put several centuries between them and us. The sixteenth century with its temper, and thousands of martyrs, seems almost as ancient to us as Bible history. Our present cultural tempo makes it also seem as vague as Bible history does to most of us.

The blessings of religious and democratic liberty which our fathers purchased for us with their blood are for spiritual opportunity. How many of us use our liberties for an "occasion of the flesh," and lose the New Testament meaning of the cross out of our experience?

"And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

Mennonite Christianity without the cross? If this jars and frightens you, will you help to put the full meaning of New Testament cross-bearing, which Christ intended, back into our Mennonite Christianity?

From Gospel Herald
by Shem Peachey

A Day at Colombia Bible Camp

The day at camp begins at seven o'clock in the morning. The counsellors then call the boys to get up. Everyone gets out of bed, dresses, washes, combs his hair and brushes his teeth. Then it is time for morning devotions. In some cabins only the counsellor prays, in others some of the boys also take part.

Breakfast is ready at eight. Everyone lines up in cabin formation. One cabin seems to be missing. Everyone is seated and ready to eat, but cabin eight is still missing.

Oh, Oh! here they come. Then we may hear a song from one of the other cabins something like this;

"Cabin eight is always late, Always late, always late. Cabin eight is always late, You'd better hurry up!"

After each meal two cabins help with the dishes. They take turns, while the rest clean up their cabins or have some sports.

Then it is chapel time. Everyone must attend chapel. We have a hearty sing-song, a story, a special number or two in song, brought by some of the staff members, and a message from God's Word.

After chapel it is lesson time. Each counsellor takes his boys into the cabin, where they have a wonderful time, studying the "Life of Christ."

After the lesson, everyone goes swimming. They go to the pool, where they swim for an hour, come back to camp, and then we are ready for a good dinner. "That dinner sure was good."

Now it's workbook time. First let us answer a few questions about that morning's lesson. Then we may cut out a few pictures or make

a little paper house similar to the houses in Jesus' time.

Now that we have finished our workbooks for today, let's go for a hike along some trail in the bush or up the mountain a little ways. After the hike, the boys are usually quite tired, but Mr. Braun, our sportsman, calls the boys out for a few games until supper is ready.

After supper we have a few more sports. At eight o'clock it is chapel time again.

After chapel everyone goes to his cabin. The counsellors take a plate of cookies or some cake to their cabin and have a little lunch with the boys before they go to bed.

It's time for devotions. Everyone becomes quiet.

Lights are out at ten. It sounds as if cabin three is having a pillow fight. "Okay, boys, let's all be quiet and get our rest for tomorrow!"

There are also a few special activities during the week. Thursday afternoon we go boat-riding. We also have supper and chapel service at the lake. Friday morning we have breakfast outside; and Saturday we have an all-day hike up one of our beautiful mountains. We have our lessons and chapel service on the mountain and also a wiener-roast, which we all like. We then come back to camp on time for supper.

The Lord has given us many reasons to be thankful. He has blessed us richly with spiritual and also with material blessings.

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August 19-21. Youth of all denominations welcome.

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Rich possessions may enrich life; but too great preoccupation with riches causes the ownership to be reversed and the possessor becomes a slave to his possessions.

—Shakespeare

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ON THE HORIZON

August 10-19. — Mission Camp at Arnes.

August 14. — A reunion of all who have been Pniel students, teachers or board members (as well as wives or husbands of same) is to take place at the Winkler Bible Camp (Buirwalde) at 2 p.m. (CST)

Every Sunday. — German School Program of Manitoba Mennonite Schools over radio station CFAM from 6:30 to 7:00 p.m. (CST).

August 17-21 — Annual Evangelical Mennonite Brethren conference in Grace church, Abbotsford, B.C.

August 19-21. — Youth Camp at Arnes.

August 22 - Sept. 5. — Open House Camping at Arnes.

October 22-25. — The M.B. Pacific District Conference is to take place in the Dinuba M.B. church, California.

November 10 and 11. — The United States M.B. Conference is to be held in the Shafter M.B. church.

November 13-16. — The General North American M.B. Conference is to be held in the Reedley M.B. church, California.

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