

# Mennonite Observer

"For I decided to know nothing among you except Jesus Christ and him crucified." I Cor. 2:2.

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YOUR CHRISTIAN  
FAMILY WEEKLY

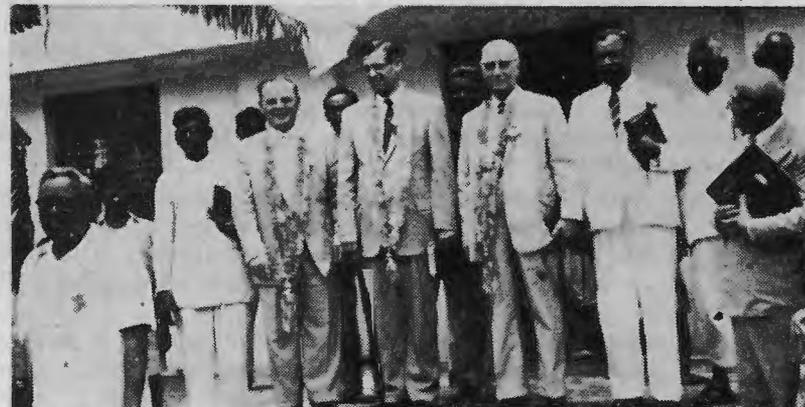
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This is the new M. B. church at Mahbubnagar, India, with some of the many who attended the dedication services on July 28 standing in front of it.



This picture shows some of the ministers of the Mahbubnagar, India, M. B. Church together with the mission board representatives at the dedication of the new church building at Mahbubnagar. The three visitors are in the centre with the floral garlands, from left, Rev. J. P. Kliever, Rev. J. B. Toews, and Mr. C. A. DeFehr. At right, facing left, is Rev. J. A. Wiebe, who is the responsible missionary at Mahbubnagar.

## Attend Dedication of New Church

**Mahbubnagar, India.**—Dedication services for a new church building on the M. B. mission station here were attended by the representatives of the M. B. Board of Foreign Missions, Rev. J. B. Toews, Rev. J. P. Kliever, and Mr. C. A. DeFehr. Held on Sunday, July 28, the services attracted more than a thousand people.

The crowd in front of the new church began gathering early on Sunday morning. At 9 a.m. the service began with singing and prayer. Then the ribbon was cut and the congregation and visitors entered the church. Most of the congregation sat on the floor—and yet hundreds had to stay outside,

crowding around the windows and doors to hear the proceedings.

After the choir had sung several songs and the missionary, Rev. J. A. Wiebe, had read the day's program, Rev. Wesley delivered the first message. The second guest speaker was Rev. J. B. Toews, who spoke on I Kings 8:26-43. All of those assembled, including several officials from the city, listened attentively to the proclamation of the Word of God.

More than 1000 people were served the noon meal by the Mahbubnagar M.B. Church. For the afternoon service the spacious church again filled with visitors. Several of the indigenous ministers serving

the Mahbubnagar M. B. Church spoke at this service, with Rev. J. P. Kliever of Corn, Oklahoma, the guest speaker.

The following day the mission board representatives toured the large mission school. Grades one to ten are taught in the school, which has a total enrollment of 380. Of the 20 local teachers, 17 are Christians. Mr. and Mrs. Wiebe also teach some classes.

## Altona Brunk Meetings Extended

**Winnipeg, Man.**—The Lord's evident blessing upon the Brunk tent meetings in the Altona area has led to a one-week extension of the campaign. Instead of closing the meetings on August 11, the final meeting has now been set for August 18.

The extension of the meetings at Altona has forced the postponement of the series of tent meetings in Winnipeg. Instead of beginning the services on Sunday, August 18, Rev. George Brunk will set up his tent to begin services on Sunday, August 25. The series of services will continue until at least September 8.

Nine Mennonite churches of Greater Winnipeg have united to sponsor the series of meetings in the tent, which will be set up west of the Louise bridge, on the vacant lot on the north side of the Red River. The meetings will begin at 8 p.m., with Rev. George Brunk, a tall man with a powerful message from the Lord, speaking. He will be assisted musically by his son and other members of the staff.

Rev. Brunk is a college professor who speaks so simply and so directly that everyone can understand him. His messages come directly from the Word of God. With his slogan as, "The Whole Gospel for the Whole World", Rev. Brunk has held meetings in many Mennonite centres. This summer he has held an extended series of meetings in Steinbach, Winkler and Altona.

Rev. I. W. Redekopp, pastor of the Elmwood M. B. Church, is chairman of the sponsoring committee. Treasurer is Rev. Eveland of Fellowship Chapel.

## Youth Conference in Ontario

By Martha Janzen

**Vineland, Ont.** — In Matthew chapter 11 Christ three times asks the multitude, "What went ye out to see?" He asks this question concerning John the Baptist, who had been an object of great interest to the people. We also are always going forth to see and to hear things of interest, and perhaps we do well occasionally to stop and to consider just what it was we did see. Thus we can eliminate those things of lesser value, and hold on to the things we should remember.

From August 9 to 11 the young people of the M. B. churches of Ontario gathered at the Eden Christian College, Virgil, Ont., for the annual Youth Conference. It is quite in order that we enumerate some of the things we saw there.

First of all we saw many friends. How good it was once again to greet those we have come to love and to cherish. Many working in the Lord's vineyard have encouraging experiences to relate. We were mutually strengthened. The young people, seen as a whole group, give one the impression of health, happiness and well-being, such as our young Mennonites have never before experienced. They were well dressed and most of them came in expensive, shiny cars. One could not help but mentally compare them with young Mennonites the world over. Are they all—the ones in South America, or the ones behind the Iron Curtain—as fortunate as these? Since we have so much, have we not also a great responsibility toward the less fortunate? In our young people we have a great potential for the work of the Lord. How we wish that they would all give themselves to Him!

We saw more at our Youth Conference—none other than the Lord himself. God, in all His majesty, love, mercy and holiness was continually before us. We are grateful to our speaker, Dr. Joseph W. Schmidt, for that. We saw God's mercy and love in so many ways. On Sunday morning, on our special day of prayer for the separated families, we felt unworthy of the

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# EDITORIAL

## GUEST EDITORIAL

### A Church in Danger

#### **The Danger of Materialism**

(This is the second in the series of guest editorials. It is written by Rev. J. A. Toews, who has served in nearly all M. B. churches in Canada and many other churches in his evangelistic ministry. He is now president of the M. B. Bible College, Winnipeg.—Editor.)

Materialism is that method of thought which gives priority to matter, rather than to mind, in its explanation of the universe. It is a philosophical world-view which takes matter to be the key to the ultimate meaning of all things. As a philosophical theory it has been generally rejected by present-day scientists, but as practical way of life, unfortunately, it finds expression everywhere.

Materialism has always endangered the spirituality of the Church, but its temptations today are more subtle than ever before, and its attractions are perhaps stronger than at any time during the history of our Mennonite people. Christ warns against the dangers of materialism. In Matthew 6:24 He makes the categorical statement: "Ye cannot serve God and mammon." In Luke 12:15 Christ warns against covetousness in these words: "A man's life consisteth not in the abundance of the things which he possesseth." The Apostle Paul describes the love of money as "the root of all evil" (I. Tim. 6:11). James rebukes some of his readers for having "heaped treasure together for the last days" (James 5:3). Church history in general, and Mennonite history in particular, teaches us that piety gives rise to prosperity, with prosperity in turn devouring piety.

In view of the growing prosperity of our church members these scriptural warnings and historical lessons should challenge us to carefully and conscientiously examine our whole "way of life". Within the scope of this brief article I shall confine myself to one aspect of this problem: How does materialism manifest itself in our "way of life"? Here are several answers.

**1. Materialism manifests itself in a concern for physical well-being.** The preservation of the body, rather than the salvation of the soul, takes the primary place in our daily interests. Food, clothing and shelter form the most absorbing topics for discussion. Many people do not any more "eat to live" but rather "live to eat". This tendency to cater to physical desires (not needs!) is also creeping into our religious services and programs. Let us remember the words of Rom. 14:17, "For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

**2. Materialism manifests itself in an emphasis on secular education.** It is true, we need men and women in our churches and our mission fields with a broad intellectual and cultural training as well as with a thorough theological preparation. I would not want to minimize the importance of such secular training in any way. But when it becomes the exclusive interest, when it is pursued at the expense of a Bible-centered training, than we may seriously question the underlying motivation. Far too many Christian parents send their children to secular schools not in order to equip them more adequately for a life of service for God and man, but in order to enable them to make more money as quickly as possible. Preparation to make a living, and not to make a life, is a manifestation of a "this-worldly", materialistic outlook on life.

**3. Materialism manifests itself in the choice of professions.** The primary consideration and the most important criterion that governs the choice of a profession in our present day seems to be the prospect of financial remuneration. The salary question is all too often the determining factor. For the Christian the following questions are relevant and vital: Does this profession weaken or destroy my Christian testimony? Does it provide opportunities for Christian growth and fellowship? What are the opportunities for a positive Christian witness? Materialism can easily be detected in this area!

**4. Materialism manifests itself in striving for economic security.** The desire for a "guaranteed annual wage", for sickness, accident, and life insurance, for pension after retirement, etc., etc., to a large extent dominate the thinking of many Chris-

## DEVOTIONAL

### **God's Word as Guide in Church Discipline**

By Dr. A. H. Unruh, D.D.

(2nd of three installments)

Continuing our study of church discipline in the New Testament, we shall now consider the methods used and the principles laid down by the Apostles. The record in Acts reveals Peter's disciplining and judging of Ananias and Sapphira and the sorcerer Simon. Both times he dealt with persons who were dishonest. In Acts 5 the Apostle Peter faced a couple who were trying to cheat God in money matters, and that during a great spiritual movement, of which they apparently wanted to be a part. The Apostle Peter uncovered the dishonesty and God punished them with physical death.

In Simon the sorcerer Peter faced one who had a lust for honour and power. The Apostle pronounced God's judgment upon him in the name of Christ, coupling it with an exhortation to repentance before God. Simon was willing to exchange money for honor. In both instances we are shown that God reacts to church discipline that is carried out in the name of Christ.

A holy fear and respect in the church for discipline carried out in the name of Jesus Christ is essential. All church discipline will be fruitless if this fear of God is non-existent in the church. Bitter recriminations and accusations are the fruit of such church discipline.

For effective church discipline God's minister must take a fearless stand against sin. Empowered by the Holy Spirit, he must designate that as sin what the Holy Scriptures teach to be sin. Only then can he carry out the Apostle Paul's injunction to Titus: "These things speak, and exhort, and rebuke with all authority." He will have this authority only when endowed with it by God. The German Bible has "in all seriousness" or "severity" instead of "authority". Only as the seriousness of sin is realized by ministers and laymen, will church discipline reach its objective. Biblical preaching about sin will give us this severity in respect to sin.

If after speaking about sin the expositor of God's Word states: "This is my opinion, others may differ with me," the authority of his message is lost. Those guilty of the sin discussed will then try to find the others who "differ". The teacher of God's Word must tell the rebellious and intransigent what God's message is for them. The Apostle Paul declares that they are caught in the devil's snare, to do his will. If the minister believes that they have only a weak will, he will not discipline them "in all severity".

The pastor must personally approach the false teachers and heretics in the church, warning them of God's judgment and seeking to persuade them of the truth. If two or three contacts prove fruitless he is to avoid them personally, even if the church as such has not yet acted (Titus 3:10; Romans 16:17-18).

However, it is not only important that sin be dealt with in all severity by the pastor, but he must also have the necessary tact and Christian love and tenderness to restore the fallen one. We read in II Timothy 2: 24-26 that the servant of the Lord shall in meekness teach those that oppose themselves, so that they may recover themselves out of the snare of the devil, if God peradventure will give them repentance to the acknowledging of the truth. When Jesus stated, "Blessed are the merciful," he did not refer primarily to helping those in physical need, but meant that we are to have the merciful attitude of our Father in heaven. This message was for the Apostles, who were to be the guardians of the truth in the church and who were to administer church discipline. In contrast to the judging and self-righteous Pharisees they were to be merciful to the publicans and sinners.

Paul intimates that this spirit was also to prevail in the Corinthian church's treatment of the incestuous person (I Corinthians 5). According to one translation the Apostle was going to discipline him "after his spirit and the Spirit of the Church had united themselves with the power of the Lord Jesus Christ." Thus the pastor is to lead the church to act in closest unity with the Head of the church, Jesus Christ, whether it be in severity or in meekness, so that the spirit of the guilty one be saved in the day of Jesus Christ.

The seven letters to the churches, as recorded in Revelation, reveal that the church leadership—whether the pastor or a collective leadership—

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tian people. The present world and its offers are considered as real—but the prospects and promises of the world to come seem so vague and remote. May the Lord be gracious to our Brotherhood and correct our spiritual vision in order to gain a true perspective and sense of values before it is too late.

# BIGGEST YEAR YET AT BIBLE CAMP

By John Boldt.

**Winkler, Man.**—We wish to give glory to God for the biggest year we have had since the founding of the Winkler Bible Camp. Our work has increased each year since the beginning. This year we could not accommodate all the children who wished to come, and we hope that some way can be found to help this situation.

We were able to again have three children's camps, besides being host to the Manitoba M. B. churches annual Sunday School Workers' Conference and the annual Youth Workers' Conference. The first camp was attended by 88 children, the second was crowded with 95 children, and in the third camp we received 100 children (with some boys sleeping in the office). There was more room for the girls because a new cabin had been built for the ladies on the staff. While most of the children came from the area of southern Manitoba west of Rosenfeld, quite a number came from widely scattered parts of western and northern Manitoba. We were happy to have children from the areas around our mission stations at Lindal, Carman, and Horndean.

## Mission Children Find Christ

In the third camp we received free some children who otherwise would have found it impossible to attend. Some of them had completed a set of Bible questions as a condition for entry. We are happy to report that a number of children found the Saviour, while others were restored to Him after drifting away. The largest number accepted Christ during the third camp. Our hearts were refreshed and our faith strengthened by the spiritual progress made by those who have attended the camp for several years in succession. We found that some of those who have been saved in camp in previous years have been tested in very difficult circumstances—and have proved that the Lord is able to keep and to give growth and progress.

The largest number of workers we have ever had served the children. Quite a few of them had previous camp experience. We praise God for a strong and devoted teaching staff. A heavy rainstorm just before second camp interrupted farm work and made it possible for several brethren to come to help us. Several of the lady workers served through the entire season. Miss Margaret Harder of Winkler was hostess for all three camps. Miss Elaine Rempel of Winnipeg taught in all three camps, while Helen Doerksen of Morden served as nurse and teacher in all three. A. C. Klassen of Winkler was woodwork instructor



These scenes are from the children's camps held at the Winkler Bible Camp, Burwalde, Man. At left are the workers and staff of the first camp, with John Boldt, camp director, standing at right. The centre picture shows some of the boys with their woodwork that they did at camp. At right Bible Geography is taught under the trees. John Boldt is the teacher in this instance.

and business manager for the season.

## Large Staff of Workers

Other workers who served in one camp were: Miss Margaret Reimer, Boissevain; Miss Irene Hiebert, Grossweide; Henry Loewen, Winkler; Miss June Enns, Kronsgart; Miss Loreen Penner, Kronsgart; Miss Tina Redekopp, Winkler; Allan Labun, Kronsgart; Art Labun, Kronsgart; Henry Janzen, Elm Creek; Bert Dyck, Kronsgart; Miss Leona Enns, Elm Creek; and Miss Emma Klassen, Morden. Serving in

(Continued on page 5-4)

## Returns to Mission Field

**Yarrow, B.C.**—Rev. A. J. Esau and daughter left on July 27 to return to the mission field in the Belgian Congo, Africa. Rev. Esau had come home to seek medical help for their daughter when complications set in after the girl broke her arm in a fall. She is now recovering.

The Esaus are serving their second term on the Mennonite Brethren mission field in Africa.

## Good Prospects for Next College Year

**Winnipeg, Man.**—Prospects are good for the coming year at the M. B. Bible College, President J. A. Toews states. Many applications have already been received and inquiries are constantly coming to the president's desk. A surprising number of teachers will enter the college as students during the coming year.

Rev. Toews has just completed a tour of the Mennonite Brethren churches in British Columbia. During a two-week period he delivered messages and gave reports on the college in all the churches. He was assisted in many of the churches by former college students or college graduates, who sang and gave testimonies.

Prior to Rev. Toews' departure for the West Coast the faculty met to work out the curriculum and



This picture shows the children of the first camp gathered before the chapel door. A chapel annex to the left contains the dining-room and kitchen.

the work. Rev. F. C. Peters, who will join the faculty this fall, also attended the faculty session.

It is planned to offer several of the subjects during the evening this winter. In this way former students, and others who have the academic prerequisites, may take accredited subjects in evening classes. Those who do have the academic prerequisites are welcome too, although they will not receive credits for their work. Announcements concerning the specific subjects to be offered in the evening will be made later.

## MCC Workers Hold Retreat

Summer service workers from four MCC units in Manitoba met at Clear Lake, Man., for their annual retreat. Harvey Toews, director, of the Canadian MCC Summer Service program, directed the retreat, attended by 65 volunteers.

Guest speaker for the one-day inspirational gathering was Rev. Rudy Janzen, pastor of the Herbert, Sask., M. B. Church. He challenged the volunteers with "being something" in contrast to only knowing

something or doing something. At the wiener roast and watermelon feed in the evening he spoke on discipleship.

A panel led the group in discussing the validity of the MCC Summer Service program and its total contributions. Members of the panel were the unit leaders, Kathleen Janzen of Winnipeg, John Kroeker of Portage, Harold Dyck and Helen Isaak of Brandon, and Helen Fast of Ninette, and Harvey Toews, Rudy Janzen and Frank H. Epp.

Ninette unit is serving in a T.B. sanatorium, Brandon in a mental hospital, Portage in a school for mental defectives, and Winnipeg in three municipal hospitals.

## Lightning Strikes Barn

**Boissevain, Man.**—Lightning struck the barn of Mr. A. A. Peters early on Thursday, August 1, after an all-night thunderstorm. Approximately 1,000 bushels of wheat and 1,200 bales of hay went up in flames. The barn had no lightning rods and the loss was only partly covered by insurance.

# Sunday School Retreat a Success

By Abe Dyck Jr.

**Newton Siding, Man.**—Inspirational and spiritually uplifting are terms that fittingly describe the annual Sunday School Retreat of the Manitoba M. B. churches. This year's retreat was held at the Winkler Bible Camp at Burwalde from August 2 to 4. Over 200 Sunday school teachers and workers can testify of the blessings, admonition and encouragement received at this three-day meet.

Guest speakers were Rev. A. P. Regier, principal of the Coaldale Bible School, and Rev. George Brunk, (Old) Mennonite evangelist now speaking at Altona, Man.

Right from the opening song, led by John Boldt, those present were lifted into the challenging atmosphere of Sunday school work. Five new songs for use in Sunday school work were memorized during that time.

Rev. J. H. Quiring, pastor of the Winkler M. B. Church, delivered the first message, speaking on, "The Teaching Church". He declared that the church, Sunday school as it were, must teach by divine appointment, searching for new possibilities—especially in respect to mission Sunday schools. The Bible must be the basis of our teaching, with the salvation of souls as the definite aim. He pointed out that the Sunday school teacher is a God-given gift to the church. As such he must be helped and encouraged, while the teacher in turn must be true to his calling. Following the message the film, "The Master's Face", was shown.

In his Saturday morning message Rev. Regier spoke in German on the subject, "The Spiritual Growth of the Sunday School Teacher". He pointed out that the Sunday school teacher must put his work first in his life, giving it precedence over personal pleasure, reading books and other enjoyments. In order to grow spiritually there must be personal reading of the Bible, prayer and fellowship. We cannot grow separately, but together. It should be the Sunday school teacher's aim to become more like Jesus Himself was.

In his afternoon message, Rev. Abe Regier spoke on "An Adequate Curriculum for Our Sunday Schools." The purpose of the curriculum should first be to inform the child of the way of salvation. After it has accepted Christ, special emphasis should be put on consecration. Sunday schools are not there primarily to entertain, but to make Christ known to the child. Two of the inadequacies mentioned were lack of worship and mission projects.

Following the messages there were informative workshops. Topics discussed included: "How to Entice the Bible to the Junior Child",

by Miss Nettie Kroeker; "Teacher Training Courses at the Local Level", by Rev. I. W. Redekopp; and "The Place of Visual Aids in Sunday Schools".

Saturday afternoon we were treated to a short sight-seeing tour of the Morden Dominion Experimental Farm, the Morden dam, and the new United Church at Morden, which has very good facilities for the Sunday school. Before returning to camp, we paid a visit to the Tabor Home in Morden, where the group served with a few songs by request.

Mr. J. B. Boldt, song director for the convention, gave a brief talk on "A Christian Standard for Music in Sunday School" on Saturday evening. He maintained that singing is a very definite part of our Sunday school worship period and the choice of songs is important. He mentioned a number of songs suitable for the Sunday school worship service, giving reasons why other songs are not suitable for Sunday school use.

After Sunday school classes for all on Sunday morning, Rev. Regier delivered a message on, "The Sunday School Teacher as Soul-winner", speaking in the German language. He also included youth workers in his message. In view of the many problems young people, and often younger Sunday school pupils, have today, an understanding for their problems is essential, Rev. Regier maintained. He asserted that the Sunday school teacher as personal worker must lead a deeply spiritual life and be an intelligent student of human nature. Wisdom, patience and understanding for others are characteristics of a personal worker. In all personal work, the Holy Spirit must be the guide, Rev. Regier insisted.

The next message was delivered by Rev. George Brunk, who skillfully dealt with the question uppermost in many circles today: transition from the German language to the English language without loss of faith and Biblical principles. A report on this message appears elsewhere in this issue.

An analysis of statistics gathered in the M. B. churches of Manitoba was given by Rev. D. K. Duerksen of Winnipeg. It was of interest that 82% of the Sunday school students considered in the analysis were won for Christ between the ages of 7 and 19. Rev. Duerksen emphasized that child conversions were commonplace today, with follow-up very necessary.

The last message on Sunday afternoon was delivered by Rev. Regier on the subject, "The Challenge to Sunday School Workers." We were all challenged to go back to our Sunday schools, mission Sunday schools, and youth work, and take

up the work with renewed effort and more loyalty to our Master.

The students in the Sunday schools should certainly notice a difference in their class after such a retreat. May God grant that we will always stay close to the teacher of all teachers, Jesus Christ.

## "We Will Not Forget The Love"

**Winnipeg, Man.** — The M. B. Board of Foreign Missions representatives, Rev. J. B. Toews, Rev. J. P. Kliewer, and Mr. C. A. DeFehr arrived at the Narayanpet field in India on July 24. From India they traveled to the Mennonite World Conference in Karlsruhe, Germany. The following is part of the address of welcome given them at Narayanpet.

"We, the members of the Mennonite Brethren Mission Makhtal and Narayanpet humbly ask you to accept our hearty thanks for your kind visit. The fields we represent were first given the Gospel by the Telugu Village Mission, founded by the late Rev. Charles H. Billington and Mrs. Billington in 1920 in answer to an earnest appeal from an Indian evangelist that the Gospel might be given to many of India's untouched villages in this Telugu section of South India.

"Sent of the Lord, the Rev. and Mrs. Billington, with the help of a few workers, started the work at Makhtal. They sowed the seed in this darkened part of India, where it is said of the people that they eat religiously, drink and also sin religiously. Through the prayerful labours of His servants during many trying years, the wilderness has become a fruitful garden, with over 4,000 souls in these fields, and as many in the Bellary district field, brought from darkness unto light.

"We are indebted to our Mennonite Brethren Mission for placing at Narayanpet the experienced missionaries, Rev. and Mrs. P. V. Balzer, who have been the fitting successors in the work. They have taken great pains and expended much prayerful effort for the deepening of our spiritual life. They were the first known resident missionaries of this area. We now have Brother Henry Krahn and his devoted wife, who have shouldered the responsibilities and the care of all the churches in over a hundred of our villages. We will not forget the love the missionaries have for us, leaving their parents and the land of their nativity to bring us the Gospel.

"We now praise the Lord for giving us a Bible school, where we have the privilege of learning the deep things of God.

"A great and effectual door has been opened unto us. Will you please join with us in a special prayer that more labourers who are after His own heart may soon be sent. The proportion of mis-

sionaries of all churches to non-Christians in India is one to 300,000, which shows the inadequacy of the supply of missionaries. As the native proverb states, 'We have one hundred sick people and one pomegranate to feed them with.' We thank the Lord for your interest in us all. We shall continue to stand by you in being a nuisance unto the devil always. By His strength we will drive the enemy southward right into the Indian Ocean.

"Out of every five persons in the world one lives in Hindustan. There are still over 300,000,000 in India and Pakistan without Christ. There are thousands of souls in this land pleading for Christian teachers—and many of them plead in vain. They die without having heard the Gospel. One dying woman whispered, 'Tell your people how fast we are dying and ask them to send the Gospel a little faster.'

"We know that you will not only spend and be spent in and for America, but also do something that these precious souls might have an opportunity of hearing the Gospel of God. Will you please pray with us that it may please the Lord to soon send us a couple of missionaries for Makhtal, which is now vacant, but once was the headquarters of the mission, and for more national labourers and means to work in this part of His vineyard. We further covet your prayers that we be kept by the power of God and found as vessels unto honour, meet for the Master's use.

"The Word of God commands us, The villages in need entreat us, The love of Christ constraineth us."

## Youth Conference In Ontario

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rich blessings God has so freely bestowed on us. The living Lord, through His living Word stepped into our lives in a very special way, and we wish He would ever remain.

But we saw more. We saw ourselves and we didn't like what we saw. In the light of the Word we were laid bare. The sword of the Spirit was at work in our hearts and he showed us our true state. We felt we hadn't loved enough, hadn't prayed enough, hadn't given enough, in fact, the fruit of the Spirit seemed entirely lacking. We came to the conclusion, that in order to be an effective witness, things would have to change. We saw our shortcomings and our poverty and were entreated to confess and to make things right with the Lord. In faith we stretched our pleading hands to our Saviour, who is our all-sufficiency. Only in His power do we wish to proceed.

If Christ should ask each of us who attended the Conference, "What went you forth to see?", would our answer be, "The glory of the Lord"?

## Door to Indians Still Closed in Colombia

**Call, Colombia.** — Although much has been accomplished in studying the dialects of the Indians in Colombia, the door is still closed to reaching them with the Gospel. In their last prayer letter the Jake Loewens\* write:

"The two years during which we were assigned to study the Indian dialects of the Choco family are nearing completion. Looking back over them we must truly say that "He went before". For each of the trips the Lord gave strength and grace. In spite of obstacles, road-blocks and arrests ten dialect areas (instead of the original five or six anticipated) were visited and language materials collected in each of them.

"Then the Lord has also given endurance and joy for the large amount of desk work. We are happy to report that the first drafts of the dictionaries for each of the ten dialects, and a comparative dictionary of all the dialects have been typed. Grammar (morphology) files for all dialects are in the process of completion. Our greatest joy, of course, is that we can report that twenty-five Bible stories explaining the plan of salvation have been translated into the Waunana dialect, and the same

series of stories is now in preparation for the remaining dialects which can be reached by two translations with minor adaptations for certain regions. Possibly with the advent of literacy it might be possible to reach them all with one translation. It is a great joy for us to know that the materials are thus ready to explain the way of salvation to all the thousands of Choco Indians.

"A note of sadness enters, however. In Colombia the door to bring this message to the Indians is more tightly closed than ever. The Board is seeking ways and means of accomplishing this aim possibly via another country. This is a matter of serious prayer, which we trust you will remember in your intercession.

"During the time that the Board is studying a new avenue we will be preparing the language materials for publication in consultation with the David Wirsches and the linguistics staff at the University of Washington. Thus we will be leaving Colombia on August 15 for Seattle."

\*Mennonite Brethren missionaries in Colombia. Their new address is 632 West Emerson, Seattle 99, Washington, U.S.A.

## Ordination and Baptism in Russia

**Winnipeg, Man.** — Recently reports have been received from Karaganda, Russia, that the German-speaking Mennonite members of the large church there have formed two smaller churches with services in the German language. They have a common leading minister and are not registered as Mennonites, but with another denomination. The Lord is blessing the fellowship, as is revealed in the following letter, sent to us by Rev. B. B. Janz, Coaldale, Alta.

The following is a translation of the letter. We hope the spirit of the writer will also be transmitted.

"Yes, dear ones, I cannot describe what great blessings we are receiving. Oh, that I could tell you of the great things that God has done for His people here. We were such a small group, and now the meeting-house is overflowing—and outside, at the windows, there are more listening than can be seated inside. That is the way it has been for several Sundays now. We have decided that we are going to do everything we can to enlarge the building, extending it six meters (19'6") and widening it by eight meters (26 feet). We plan to complete the walls and then raise them on one day, immediately plastering them, so that they should be nearly finished in

one day. Yes, it is a joy to help build the house of the Lord!

"On June 16 we had ordination services. Three brethren were ordained, who have given themselves completely to the Lord, to work and suffer for Him. It was such a wonderful day that I cannot begin to describe it.

"A wedding in German was held on June 23. This wedding was as we used to have it—something that we have not experienced for a long time. The young people had no idea what such a wedding was like.

"On June 30 we had a very large baptismal service at Karpischne. Ninety-two believers were baptized. Four could not attend and will be baptized the next time. We had hired a small truck to go the 17 kilometers (about 11 miles). Peter stayed at home with the children, for we had to go on Saturday evening already. That evening we went to the prayer-meeting, whereupon we dispersed to the homes receiving the guests. At 3:30 a.m. we arose and went to the baptismal site, which was 6 kilometers away. While on the way we were picked up by a truck and taken to the spot. The road was filled with "machines" (likely trucks), bicycles and pedestrians.

"At 6 a.m. the baptismal message was delivered by "Onkel" Pauls. Then the candidates enter-

ed the water for baptism. The two Klassen brothers and B. Ediger baptized the candidates. Our choir sang. By 7 a.m. all had been baptized and all of us went back to the church on trucks. After a short while B. Friesen, who was recently ordained, delivered a short message. B. D. Klassen laid his hands on the baptized believers and they were received into the church.

"At 1 p.m. we returned home and went to the evening service at 6 p.m., as usual.

"Yes, dear ones, one cannot describe how much greater the blessing is if such services are in one's mother tongue. So many prayers of thanksgiving, coming out of the deepest depths of the heart, rise at every service! There is hardly a service where the congregation is not in tears. When the brethren were ordained a large number again came to the Lord. There are already 200 church members—and nearly every week new ones are being added. We now have wonderful fellowship together—it couldn't be better. We are always looking forward to these blessed hours."

Such are the blessings, in spite of the fact that Bibles and hymnbooks are in short supply (and seemingly do not reach the addressee during the last year when sent). There are no large evangelistic campaigns. The simple preaching of God's Word is proving mighty in the winning of souls.

## Successful Year at Redberry Camp

**Hepburn, Sask.** — The Lord signally blessed the effort at the M. B. Mission Bible Camp at Redberry Camp at Redberry Lake, Sask., during the three weeks of operation, July 14 to August 4.

A record number turned out for the boys' camp, with 143 boys below the age of 14 attending the camp. In anticipation of this a new cabin had been erected—but even so all cabins were filled to capacity. A goodly number were restored to Christian fellowship, while others accepted Christ as Saviour.

The girls took over for the second camp, with 118 registering below the age of 14. Only a trio of men were present for the manly tasks at camp. Again the Lord's presence was keenly felt as souls were delivered from the bonds of sin.

During the third week the mixed teenagers moved in. A record number, 82, were registered. The previous high was last year's registration, 77.

For the first two weeks of Bible camp for children the M. B. Mission of Saskatchewan's own course was followed. It is a four-year Bible course. During the teenagers'

week, local ministers served with given topics. The guest speaker, Rev. Wilmer Kornelson, served with a lecture a day and also gave the evening evangelistic message. Again it was a joy to see young people give themselves to the Lord.

Not only were the attendance records broken at the camp, but the areas from which the campers came also were history-making. We were very happy to have campers from churches that are a considerable distance away, as well as three young people all the way from Winnipeg, Man.

"The Lord hath done great things for us, whereof we are glad."

### MORE ABOUT

## Biggest Year Yet At Bible Camp

(Continued from page 3-2)

two camps were Miss Velma Penner, Kronsgart, and Leonard Neufeld, Grossweide. The Misses Tienne and Susie Klassen of Winkler served as first and second cooks for the entire season. They were assisted in two camps by Miss Lena Enns of Elm Creek, and in one camp each by Miss Laura Heier, Winnipeg; Miss Lena Klassen, Grossweide; and Mrs. Clifford Friesen, Homewood.

The weather was unsettled, rainy and stormy during the first camp, but it did not interrupt our program of activities. We were tested by a severe storm on the night before the second camp. It flooded our lower playground badly. However, some kind Christian men with strong arms and willing hands drained it for us and pumped out most of the water, so that our grounds were soon dry once more.

### Added Bible Geography

The camp course was purchased from the Gospel Light Press once again. The children enjoyed the carefully prepared manuals. We added a little Bible geography for those who knew the books of the Bible. We continued our daily film strip feature with film strips of Bible stories put out by Moody's, besides some other good materials. The ferris wheel was improved to run more smoothly and proved a continued favorite. We were not able to finish a concrete shuffleboard and it remains to be tried next year. Woodwork and sewing were standard activities as before.

Among the highlights of the camp season were the singing periods, which were filled with good, hearty unison singing alternating between the boys and girls, the informal Sunday afternoon meetings where all the leaders presented items not in the usual program and the campers gave Bible verses and testimonies, and the campfire moments after the wiener roast at the close of each camp, when many campers stood to their feet to testify to a desire to follow the Lord more closely in future days.



## THE Young Observers

### Let's Visit a Minute

Dear Boys and Girls,

All of you know that certain things will float on water, while others will not. No doubt you've put a piece of wood on the water already and seen it float away. Or maybe you've even made a little boat and laughed it on a small pond.

Yet iron will not float if put in water, will it? Have you ever tried to make a piece of iron float on a puddle? We say that iron is heavier than water and because of that cannot float. There are exceptions, however. If you keep on going to school you will be told that a needle, if put on the water in the right position, will float. You will also be taught why a ship, even though it is made of iron, will float.

The Bible tells us of an occasion when an iron axe floated. That's impossible, you say. It's true that if you would put an axe on water it would sink to the bottom. You'll find, however, that the Bible contains a story where an axe that had sunk to the bottom of a stream floated to the top and could be lifted out of the water that way.

Elisha and his students one day decided to build a house for themselves. They had no sawmills in those days and went out in a group to chop down trees to make boards. While they were cutting down trees one man's axe fell into the stream and sank to the bottom. He called Elisha in dismay, explaining that he had borrowed the axe. Elisha cut a stick and threw it into the stream where the axe had fallen. The Bible tells us, "And the axe did swim."

God is a God of the impossible. When you think you can impossibly break a habit then God can help you to break with it. When you think you can impossibly love someone because he did you some wrong, then God will give you strength to love this person. God can do the impossible for you, too.

Aunt Selma.

## The D. B. M. Boy

Edna R. Brown

Miss Littleton separated the two fighting boys. "That will do! Suppose you both go indoors and take your seats!"

"It wasn't my fault," protested Bill hotly. "Clem started it." Bill's thoughts dwelt on his fight with Clem for a full half-day. He would have fed his fury for the rest of the day had not other unpleasant things happened.

Shortly after the noon recess, Miss Littleton said, "I'm sorry, Bill, but this sheet must be copied over before I can give you credit for it!"

Bill pouted, "I don't see why."

"Because it is written very, very carelessly."

"I can't help it. Don't blame me. The paper is too coarse."

"Look at the neat ones on the bulletin board. The same paper!"

But Bill did not care to look. It made him feel upset when his excuses did not "work". He slid down in his seat, stretched out his legs until his toe knocked the heel of the boy who sat ahead of him. Alan turned around and whispered hoarsely, "What are you kicking me for?"

"I didn't."

"Oh, didn't you!" And the quarrel was well on its way.

"Boys!" came a familiar voice.

"It's his fault," was Bill's ready explanation. "I couldn't help it."

Quiet was restored in the room, but not in Bill's mind. No matter how hard he tried to get out of scrapes, people were always blaming him. He was glad when it was time to go home.

"You can't guess what happened today," his mother greeted him.

"What?"

"Look at the Roger's house".

"Somebody moved in?" Bill asked eagerly. He had been wishing someone would move into the empty house across the street.

"Right," replied his mother.

It did not take Bill long to find out that the new neighbors' name was Davis; that there was a boy—Keith—his own age; that he had a pretty black spaniel that could do tricks.

The friendship began that same hour. The next morning on his way to school Bill called for Keith, who was glad to have someone with whom to go.

At recess a few of the boys asked the "new boy" to play tennis. "I

don't know how. I've never played anything much except baseball, and I haven't a racket," he told them. But they did not mind. He could learn. They could change off using rackets.

But learning a new game is not, always pure fun. At least, so Keith discovered. In trying to return a high-bouncing ball, he reverted to his baseball strokes and knocked what might have been a home run, had not the ball gone straight through a window of the schoolhouse.

The crash put a stop in the playing. In a second the boys were all huddled together. "Let's say we don't know who did it; that we were playing with a dozen balls. They make you pay if they know who did it." It was Bill who whispered the advice. Most of the other boys appeared to agree. But Keith said, "That wouldn't be right. It was my fault. I'm not afraid to admit it."

He started for the schoolhouse at once. Miss Littleton was already on the steps. "I did that—broke the window, I mean, but I didn't mean to. I'll sweep up the glass, Miss Littleton, and I'll pay for a new one. I'm sorry such a thing had to happen on my very first day."

Miss Littleton smiled a lovely smile. "Keith, you're the kind of boy our school—and our country—needs: a boy who is not afraid to take the blame for something he has done. We all like people like that. We know we can trust them. It surely makes me happy that you did not try to get out of it, or make excuses."

"My only excuse," said Keith, "is that I haven't mastered those tennis strokes. Do you think I'll ever learn to play?"

"There's no doubt about that," he was assured.

The other boys meanwhile had ventured nearer, in the hope of hearing Keith "get what was coming to him", since he seemed to want it. They could hear only the last words, "Keith, your whole school can be proud of you. I'm afraid not very many of the boys would have the courage to tell on themselves."

On the way home from school that afternoon, Bill still felt a sense of deep admiration for this new friend, and yet he said to him, "Why didn't you try to get out of it, if nothing else? Won't your father be mad when he finds out?"

"I hope not. I'm paying for it with the money I earned. That means I can't buy Father much of a birthday present the way I was going to do. That's what I hate about it."

"I can't see why you tell on yourself," Bill said in perplexity.

"I wanted to. It was the only honest thing I could do."

"There aren't very many of us fellows that honest. We usually

don't take the blame until it's tacked on us so snugly we can't get out of it. Even my mother sometimes calls me her D. B. M. (Don't Blame Me) boy. Say, do your folks scare you into being so painfully honest?"

Keith laughed hard. "Nobody scares me into it, Bill. I'm no coward though—I hope. And I certainly wouldn't want anyone to call me a D. B. M. boy. See here," he said, displaying a tiny pin on his coat. "That says J. J. A. That's what I am."

Bill inspected the pin. "Never heard of it. What does it stand for?"

"Jesus' Junior Agent," said Keith slowly, just as some other boys walked up.

"So you're a Sunday school boy," Bill said simply.

Some of the other boys began to make fun of Keith then. "Sissy," called Clem.

But Bill stood by his new friend. "It's us that are sissies, and you know it," he retorted. "There's not one of us would have had the courage to fess up like he did. We never have, and you know it!"

The teasing stopped, and the other boys fell away.

"Keith," said Bill slowly, "I'm glad you are going to live so close by me. I'm tired of doing like our bunch does—always getting out of trouble by lying out of it. It makes a fellow feel so mean! I need a J. J. A. to chum with."

"Most of all you need to become a J. J. A.," Keith told him. "But that isn't hard. I can tell you all about it, and if I can't make you understand, my teacher—or Father or Mother—can. It's the most wonderful thing in the world to be a J. J. A., Bill! Just you try it and see."

"I will," promised Bill. "And don't blame me if I come over to your house tonight so you can tell me more about it."

### Future Subscribers

Born to Mr. and Mrs. Leslie Stobbe of Winnipeg, a daughter, Carol June, on August 9. Mrs. Stobbe is the former Rita Lange-mann of Coaldale.

\* \* \*

Born to Mr. and Mrs. Herbert Giesbrecht of Winnipeg, a son, Victor James, on August 10, a brother to Norman.

\* \* \*

Born to Mr. and Mrs. Henry Bargaen of Glenbush, Sask., a daughter, Sharilyn Fay, on August 11, a sister for Darrel.

\* \* \*

Born to Mr. and Mrs. George Stobbe, South Hazelton, B.C., a daughter, Ruth Elaine, on August 4.

# FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(22nd Installment)

She wondered why Vater needed a vacation if Mutter, who really worked harder than anyone else at home—or in all of Margenau, for that matter—never had had a vacation other than a yearly day's journey to Halbstadt and Tokmak. It seemed strange that they were going to visit Mutter's brother and not take her along. However, Liesbeth did not hold it against her father; he probably was merely carrying out a custom. The place of a Mennonite Brethren woman was in the home, and the men could gallivant about as much as they pleased.

Liesbeth was going to do all in her power to free herself from such customs. The coming trip would be a means to that end. It would broaden her knowledge considerably and increase her self-confidence. She looked forward to seeing new plants, animals and places. The mere contemplation of things to see was always a great joy to her. She imagined herself gazing at a field of wild flowers such as she never had seen before. She visioned herself admiring a lake that perfectly reflected trees and sky. She saw, in fancy, fantastic woolly-white animals in the clouds. She could see beauty and wonder in ordinary manifestations of nature and was certain that her first long trip, the tour about to start, would have much for her to marvel at and to admire.

One afternoon she carefully packed extra clothing in a traveler's basket with hinges and a lid and made a little booklet of writing paper for a diary that she wanted to keep during her travels. Mutter packed a good supply of roasted Zwieback, a jar with tea leaves, a small blue kettle and a box of sugar cubes for the trip. Vater borrowed a box wagon that was smaller and lighter than the family wagon. Instead of sloping, the side boards of the little vehicle formed a rectangular box that was only half as high as the side planks of their own carriage. The comfortable cushioned seat with springs from their own carriage fitted the borrowed one and was attached to the two side boards fairly close to the front. Grain for the horse and straw for David and Liesbeth to rest on, if they chose to do so, was placed on the floor of the vehicle back of the seat. The basket of personal items and a box with foods were set in the straw.

The next morning, hours before sunrise, the trio embarked on their junket, the children's hearts filled with expectations of stirring adventures just around the corner. They passed through many of Molotschna's peaceful and charming Mennonite villages. Some with the white brick fences and red tile roofs seemed exceedingly prosperous. Others with an occasional brick fence or tile roof looked poorer. The over-all pattern of all villages was the same—one treelined street with spacious houses and productive gardens on both sides, an imposing brick school building at about the center of the village and a windmill somewhere in the settlement. Some villages had a church, and sometimes there was a hospital, a factory or a high school in the community.

Occasionally Liesbeth put a few notes in her diary as they traveled. Once her pencil was knocked out of her hand, and the box wagon wheels creaked slightly when the travelers crossed the Kuruschan. That was the northernmost tributary of the Molotschna River, a short distance beyond Halbstadt. Then there was the tip of the Molotschna River a little later. Both rivers were dry. Liesbeth was disappointed not to find water in the river that gave their colony of roughly sixty villages its name. She was satisfied, however, when Vater promised that, in returning or on another trip, they would go to the points where the Apanlee and the Juschanlee tributaries joined the Molotschna. They might even see the mouth of that river in the lake near Melitopol in the lower Ukraine north of the Black Sea.

While they were talking about the rivers, the little box carriage gradually had pulled away from the Mennonite colony. In their own settlement they had met many familiar black, upholstered Federwagen, or closed carriages, with well-fed and brushed horses and beautiful harnesses. Once or twice they had seen phaetons carrying owners of large Mennonite estates that were pulled by strapping horses and guided by competent chauffeurs. In their colony there was prosperity and happiness. Outside of its boundaries there were poverty, poor vehicles, lean or old horses, undernourished people and decrepit villages. Poorly dressed peasants, working by the roadside, stared at Vater and his children.

The countryside was the same

everywhere—gentle, rolling hills, as far as the eyes could see, fertile black loam and villages near rivers and creeks. "Matushka Rossiya (Mother Russia) must be a very big country," Liesbeth said. "Just how big is it?"

Vater glanced toward David; David looked at Vater. David said, "It occupies one-sixth of the entire earth's surface."

"Is it all like this?" Liesbeth wanted to know.

"With the exception of the Ural and Caucasus Mountains and a few swamps and deserts here and there, Russia consists of just such rolling plains. The Mennonite colonies alone occupy a surface equal to that of the British Isles," Vater said.

After some reflection David told Liesbeth that those places, their own garden and the entire Molotschna had belonged to Turkey as late as about a hundred years before. "It was during the past century that Russia took that land away from Turkey," David said.

"That's why around 1785 the Empress Catherine II invited the Mennonites, who were being harassed in Prussia at that time, to come to the Ukraine. She wanted them to form a strong barrier against the Mohammedan tribes of the Crimea and other southern Turkish territory and to make the newly acquired steppes, and those about to be conquered, useful to her empire," Vater added. Then he said, "For a number of years after Margenau was settled, Turkey still owned the entire Caucasus, the northeast shores of the Black Sea and land within a few versts of our homes.

"When did we conquer the Caucasus and get the rest of that land from Turkey?" asked Liesbeth.

"Russia took those areas around 1821, just about the time Alexanderwohl was settled," Vater told her.

Toward evening Vater pointed to the west and told the children that they were nearing Nikopol and the Friedensfeld and Sagradovka colonies. Those were important newer Mennonite settlements of the Ekaterinoslav Province. He mentioned especially the village of Muensterberg across the Inguletz River. Several landless people from Margenau had moved there.

"That sounds just like our own Molotschna Muensterberg," Liesbeth said.

Vater explained, "It does; in Sagradovka they also have a Gnadenfeld and an Ohrloff and several other villages whose names were borrowed from those of the Molotschna. The same or similar designations may be found in many other colonies. In fact, we ourselves at one time took our village titles from those in Prussia. In a similar manner about twenty-five years before Mennonites from Rus-

sia moving to the United States and to Canada transplanted some of those same names to the New World."

"Wouldn't you expect that they would want to have just one name of each kind in the whole world, and that they would desire to use new names especially appropriate to particular locations?"

"No; the underlying idea is that what was good enough for Vater and Groszvater is good enough for us. Furthermore, somehow the residents of a village become attached to their community and have a certain sense of belonging and of security when they move to another place whose name has a familiar sound."

With a smile and a twinkle in her eyes, Liesbeth asked, "Is there another Margenau somewhere, too?"

"There certainly is," declared Vater. "Four or five years ago several Margenau families moved to the Omsk area in Siberia and named their community Margenau. Our village originally was called Marienau, meaning Mary's meadow, after a Prussian community of that name. It was later changed to its present designation. I don't know why."

The powerful Dnjeper River was between the three travelers and the Mennonite colony of Sagradovka, when David suddenly recognized a series of kurgans above the northern horizon. "They must be a part of that long chain of kurgans that runs from the southern Molotschna toward central Russia," he said, as Liesbeth raised herself and stretched her neck. She, too, could see the kurgans and wished that she might be close enough to explore them. However, it was getting late, and she knew that it would be an unwise thing to do.

Gradually the activities of nature had become reconciled with the weakening rays of the setting sun; the colors in the landscape had begun to fade, and unconsciously Liesbeth had started to yawn.

"We are heading in the direction of the Old Colony," Vater said, pointing northwest. Ahead of them they could see a village. "It's Michailovka; that's where we are going to stay overnight," Vater explained.

Soon they entered the Ukrainian community, passed a few houses, then drove the black mare into someone's yard. Vater immediately stepped down from the carriage, just as the owner, an acquaintance of Vater's, appeared at the front door. He greeted Vater with a big smile, a handshake and a kiss, and immediately asked the children to descend. Then he led the mare and carriage close to his shed, unhitched the horse and tied her to the wagon.

His son came out of the barn with a big wooden bucket of water for the horse. Then he rushed back for feed.

(To be continued.)

# The Word of God for All

By A. A. and Martha Janzen

The demand for the Bible, instead of diminishing with the passing of time, has always been on the increase. More than 500,000,000 copies now are in existence, translated in more than 1000 different languages and dialects. What a marvel it is that this book with such obscure authorship (humanly speaking) and written so many centuries ago could survive at all, let alone become the most widely-circulated printed page in all the world. Throughout the centuries it has met with the bitterest opposition.

When we open its pages, we recognize that we are in the presence of more than a human document. It is written in such simple language that a child can understand it. Yet the message of the Book is so profound that its deep riches have never fully been comprehended by the wisdom of all ages.

It is such a pleasure to carry a Bible. Have you ever thought how much it has cost some people that others might have the Word of God?

Little is known of the personal lives of Johann Gutenberg, Peter Schoeffer and John Fust. Their names are not to be found in the histories of the Christian church, yet they are responsible for the spreading of the story of Jesus throughout the world. Gutenberg, Schoeffer and Fust produced the first printed book. They and the long line of men who followed them in the profession of printing were missionaries for Christ, perhaps without intending it.

Throughout the Middle Ages books were written, not printed. Thousands of monks spent their lives working from dawn to dark, hand-copying the Bible manuscript. Some of their work, still to be seen in the museums of Europe, is exquisitely beautiful. Each letter of each word was hand drawn and brilliantly illuminated in a manner which only monks understood.

It was slow work. The simplest copy of the Bible without embellishments of any kind required 10 months of constant labor. Such books sold for \$200—a sum representing much more than a year's income for the ordinary man in those days. Hand-copied Bibles were too expensive for the average family. Only the wealthiest could afford to own a copy. The majority of the people never saw the Bible.

Tyndale was driven from his home, finally captured, strangled to death, and his body burned in the public square. He suffered such a fate because he was convinced that the English-speaking people should have the Bible in their language.

William Carey spent 30 years of

his life translating the Bible into the languages of India so her people could read it. For 41 years he gave himself to this mission. Carey never returned to England to visit his home and friends:

It took Robert Morrison 27 years to write the Chinese Bible. When he was dying, he said: "By the Chinese Bible, when dead yet shall I speak." To give the Bible to China cost him his life for he had to live in danger most of the time. Nevertheless thousands of Chinese have learned to know God by reading the Bible made available to them through the toils of Morrison.

Adoniram Judson labored years amidst the greatest danger to give the Bible to Burma. He spent years in prison. There were times when he and his wife had to flee for their lives. He suffered disease, was persecuted and endured many things to make the Word of God known to the people of Burma.

David Livingston went to Africa to carry the Gospel to those who had never heard it. He spent his time preaching and teaching the natives of Africa. When his health failed, he would not leave them to go back to England. Instead, he stayed until his worn, tired body could no longer go. He died on his knees praying for the people in Africa.

We could continue to write what it has cost others to give the Bible to different countries, but we want to relate to you some of the experiences in the translating of the New Testament into the Kikwango language of Belgian Congo, in a later article.

## Closer to Jesus

The story is told of a boy who had lost both father and mother and was now travelling to his new home with his new father. The little lad was very sad, and at certain times he would slip his hand inside his shirt and take it out again. His new father noticed this and said to the lad, "My son, I want to take the place of your father as best I can. I wish you would tell me everything that troubles you. Why is it that you slip your hand into your shirt?"

The boy lifted his sad eyes to look into the eyes of his new father and said, "When my mother died I cut a piece of her dress off and I put it here close to my heart. Now when I'm very sad I put my hand in my shirt to feel it. Somehow I feel closer to heaven and to mother then."

Are we living as close to Jesus as we can? Do we become concerned when our fellowship is disturbed?

## God's Word as Guide in Church Discipline

(Continued from page 2-4)

is fully responsible for church discipline. Three charges show this. To the church at Ephesus he writes: "Thou hast left thy first love (a bad example)." The angel of the church at Pergamus is told: "Thou hast them that hold the doctrine of Balaam . . . that hold the doctrine of the Nicolaitanes." And to the angel at Thyatira he writes: "Thou sufferest that woman . . . to teach and to seduce my servants."

The Holy Spirit makes a difference in the church between sins of omission and deliberate sins. There is a difference between the sin not unto death and the sin unto death. In the same way there is a difference between a lapse or mistake and a conscious, willful sin in the church. We must also distinguish between sins that result from lack of knowledge and the sins committed when there is full knowledge. We must also recognize the difference between those who acknowledge their sin before it is found out and those who steadfastly deny it or excuse themselves. Finally, there is a difference between the church member who confesses his sin and the member who must be caught in his sin. Discipline must take all these factors into consideration, yet when sin is to be forgiven there must in all cases be confession of sin, repentance for sin and forgiveness through the blood of Christ. Above all, repentance must come from the heart (I John 1:9).

Disciplinary limits exist in the case of the repentant brother, as the Apostle Paul describes them in II Corinthians 2:6-11. This is not a case of an incestuous person, but a person who wronged and grieved the Apostle Paul through his actions. He was overwhelmed with godly sorrow. There was danger that Satan in his cunning might harm him through over-much sorrow. The church was inclined to forgive him, but it was waiting for Paul's forgiveness. Paul then laid down a principle: "To whom ye forgive anything, I forgive also." The action of the church is decisive in such cases.

Scripture has also laid down the methods of disciplining the fallen. Let's examine the individual cases for our learning.

We shall start with the leaders in the church. The Apostle Paul writes to Timothy in chapter five verse nineteen: "Against an elder receive not an accusation, but before two or three witnesses." Some expositors think the Apostle means that two or three witnesses must be present when the sin is committed. Others believe that two or three brethren must be present when the accusation is made. I personally am inclined to agree with the latter interpretation. The accusers should have the courage to state their case before two or three brethren. Whatever the interpretation, one fact is clear: Timothy was not to pass on to the church an accusation against an elder without first making a thorough investigation into the case. The name of a servant of the Lord is not to be carelessly sullied and besmirched. The proclamation of the Gospel suffers when this is done.

In the same chapter the Apostle Paul writes: "Them that sin rebuke before all, that others also may fear." He is likely referring here to the other servants of the Lord, in whose presence the erring elder is to be rebuked.

The practical demonstration of these principles that Paul has given Timothy was at Antioch, where Paul openly rebuked Peter when he played the part of a hypocrite and led others into the same act. The Apostle Paul writes in Galatians 2:11-14 that when news of Peter's hypocrisy reached him, he withstood Peter openly.

The pastor must strive to retain his full authority so that he can admonish and discipline the church members with real authority. That is why the Apostle Paul writes to Titus, "Let no man despise thee" (Titus 2:15). This would happen if he would not be respected and recognized as a messenger of God. This could also happen if he would declare that he was only giving his personal opinion, which could be subject to argument. In this way the church would be given instruction for the Christian walk that could be attacked as a personal opinion, and would not be accepted as principles laid down in God's Word.

After the Apostle Paul had exhorted the Thessalonians to a life of holiness he declared: "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). He re-emphasizes this principle when he writes concerning disorderly conduct among them, which had entered their fellowship in addition to the false conceptions concerning the second coming of Christ. There were tendencies to deceit in business and immorality in the church. The church was to have an open eye and exercise discipline with full authority. This authority of the church is emphasized by the Apostle when he writes: "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."

Thus we see that the pastors have the great responsibility of maintaining the authority of the Word of God in their teaching and in the teaching of the church.

(To be continued)



## Round-Up of World-Wide

### RELIGIOUS NEWS REPORTS

#### Two New Aborigine Groups Found in Australia

Two groups of aborigines, hitherto unknown, have been discovered in some of the worst desert country in the far southwest of central Australia. Even evangelical missionaries working among nearby tribes did not know of their existence.

A Northern Territory patrol that discovered them was led by E. C. Evans, who has been an aboriginal welfare officer for 11 years. He has made numerous patrols into similar country, according to the Australian News and information bureau.

Mr. Evans described the Mount Singleton-Lake Mackay region in which the two groups were located as the toughest and driest he had ever seen. They had no shelters. They had to keep on the move constantly by day to find sufficient food, but were well fed and healthy, and apparently live on small hopping rats, lizards and mice. The aborigines carried or stored a tomato "loaf" made from a wild tomato bush.

Mr. Evans also said the patrol found holes up to 15 feet deep where the aborigines had discovered desert soaks and had dug down to follow the water until it had all been used.

#### Urges Fire Drill

An inspector of the Dallas Fire Department urged that informal fire drills be arranged in churches and Sunday schools to prevent panic in case of emergency. "Panic kills more people than fire in large places of public assembly," he said. "However, the average church will not take the time for fire drills."

#### Doctor Enters Ministry

G. Douglas Krumbhaar, a Boston obstetrician for twenty-one years, has entered the Protestant Episcopal priesthood. He said that he had decided to switch from medicine to the ministry because he had found himself becoming more interested in how patients reacted to illness than in disease itself.

#### 52 Crusades in Scandinavia Follow Youth Congress

The headquarters of Youth for Christ International says that 52 week-long evangelistic crusades among teenagers will be conducted in Scandinavian countries in August. Forty of the campaigns will be in Denmark; the remainder in Sweden, Holland, Finland, Switzerland and Germany. The crusades followed the ninth Youth Congress on Evangelism, which was held in Copenhagen, August 4 to 11.

A chartered plane carrying 114 North American delegates to the Youth Congress left New York on August 1. The Rev. Sam Wolgemuth, Youth for Christ overseas director, said delegates from behind the Iron Curtain were expected to attend the congress, along with delegates from 40 other countries where Youth for Christ is now active.

## CANADASCOPE

#### Air Accident Kills 79

Canada's worst air disaster claimed the lives of 79 passengers and crew members on Sunday, August 11. A big DC-4 carrying vacationers homeward-bound from England crashed into a swamp at Issoudun, Quebec, and tore apart, scattering flame-singed wreckage over a wide area.

Lightning has been suggested as a possible cause of the accident. The plane was last seen climbing into the advance clouds of a vicious thunderstorm.

#### Pipeline Completed

The last section of pipe has been laid in the West-Coast Transmission Co.'s \$170,000,000 natural gas

pipeline from the Peace River district through British Columbia. The final weld in the 650-mile carrier—Canada's first major natural gas pipeline—was made earlier in the day.

The 30-inch pipeline stretches from the Peace River fields of western Alberta and eastern British Columbia to Vancouver and the international border.

#### Freight Increase

Increases in international rates will be authorized by the Canadian board of transport commissioners August 26. They will add to the revenues of Canadian railways and cost shippers an estimated \$20,000,000 a year.

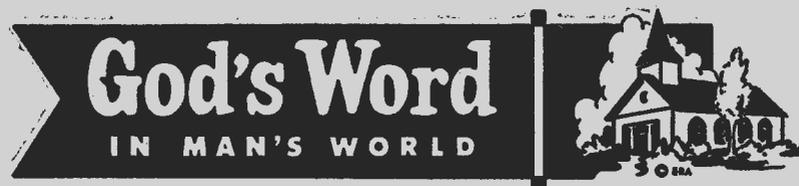
The Canadian rate increase follows the decision last month of the United States Interstate Commerce Commission to grant a seven per cent increase on its international rates in the east and west and four per cent in the south.

The increase affects mainly Canadian-United States traffic.

#### Safety Record in Medicine Hat

Medicine Hat became the second Western Canadian city of more than 20,000 to record 1,000 days without a traffic fatality. The city had its last traffic death on November 12, 1954.

Prince Albert, Sask., with a population of 20,172, recorded its last traffic fatality on November 8, 1954, and city police officials there hope the fatality-free record will continue.



#### This Itch for Rush

By Edwin Raymond Anderson

Mid-morning cup o' coffee in New York . . . noon-time lunch in Los Angeles; the thought doesn't even cause eyebrow flicker these days. Day before yesterday it was a dream, yesterday it covered the drafting board and today! the jet-age of high-sky travel has swept in upon us with the awesome rush.

The American aviation industry is girding itself for all the ramifications of jet-air travel. Over \$1 billion worth of sleek jet transports are now under construction for guaranteed delivery to the airlines in '59 and '60.

Yes indeed, RUSH is written fast over these times, but then it must be emphasized that no twisting of the letters, "rush" can cause them to form the word, "rest." Long course from covered wagon to sky-liner, but the terminal marked "peace, perfect peace" is not reached by such mode or method. Yet

this itch for rush points up a spiritual point. Nowhere is the emphasis on speed more pronounced though less realized, than in the realm of that which is called, "religion". Men simply will not slow down where the eternal welfare of the soul is at critical stake. They will flit past all manner of teaching eddying about on dark and strange wing, and grab frantic hold on that which is nearest and most pleasing. The familiar traffic slogan, "slow down and live" ought to be set across the highway of hurrying human hearts.

Perhaps that is why men were more settled soul-wise in the "good old days". The rage of rush did not produce the rash of restlessness and there was time for the hearing of the still small voice. There is something dangerous about today's speed that screams disaster for the heedless heart. Plenty of evidence for that on every teeming hand.

"Thine ears shall hear a voice behind thee saying, This is the way,

walk ye in it" (Isaiah 30:21) ought not to be cast aside in this hurry-hour. Good to remember that the Saviour "took time" (Galatians 4:4) to provide desired peace and rest "in His own body on the tree" (I Peter 2:24). To fly by the Fountain of love is a fatal fitting; taking time to think turns one into the transformed ground of new creation (II Corinthians 5:17) by exercised faith.

## Colombia Missionary Welcomed Home

By Margaret Harder.

**Winkler, Man.** — Miss Annie E. Dyck of Istmina, Choco, Colombia, was given an official welcome by her home church here on Sunday evening, August 4. She gave a comprehensive report on conditions in Colombia during the last five years that she spent there.

"Conditions now are quite unsettled," she said. "We haven't had exactly a revolution, but because of the downfall of the government we are anxious to see how things will turn out. In spite of curtailed activity, we feel that the Lord would have us stay on. We can still be an encouragement and a help to the national Christians."

"We have felt that many have prayed for us, and we are grateful for it. We ask that you continue in prayer. Often we have not reported enough about conditions there, but frequently we were not clear on how matters stood because there are no newspapers to report political developments. We would also have endangered our lives by writing too freely. Pray with us that the Lord will send out more workers. After those who are due for furlough have come home, there will be ten workers left on the field. The number is too small to cope with the work."

Words of welcome were spoken by representatives of different groups in the church. Rev. J. H. Quiring, the pastor, spoke on behalf of the congregation as a whole. Mrs. H. H. Redekop represented the Sewing Circles, while Mr. Frank Brown spoke for the Sunday school, Mr. John Enns for the young people, and Rev. G. D. Pries for the M. B. Board of Foreign Missions, under which Miss Dyck is serving.

Miss Dyck arrived home on June 27 after a flight from Cali, Colombia, to Miami, Florida. She briefly visited friends and missionaries in the eastern United States and Canada before arriving home. She is home on her second furlough, having served under the M. B. Board of Foreign Missions for ten and a half years in total. At present she is staying with her parents, Mr. and Mrs. Jacob P. Dyck at Winkler.



## New Unit in Newfoundland

A fourth service unit in Newfoundland has been started by MCC voluntary service. It is at St. Anthony, in the northern tip of the island province near the Labrador coast.

Dr. John C. Stutzman of Carlock, Ill., will be leader of the medical and educational unit. The group is associated with the International Grenfell Association, an agency which for years has been the leader in public health and educational services in Newfoundland and Labrador.

Dr. Stutzman interned the past year at St. Francis Hospital in Peoria and is a graduate of the University of Illinois College of Medicine and Bluffton College. He is the son of Mr. and Mrs. Earl Stutzman and a member of Carlock Mennonite Church.

Erma Hunsberger of Baden, Ont., a member of Shantz Mennonite Church, will teach and be unit secretary. She attended Stratford Teachers College and is the daughter of Mrs. Mary Hunsberger.

The unit's first registered nurse is Sara Plank, daughter of Mr. and Mrs. Sam Plank of West Liberty, O., a member of Bethel Mennonite Church. She attended Goshen College and was graduated from the LaJunta (Colo.) Mennonite school of nursing.

Mary Smith, daughter of Mr. and Mrs. John L. Smith of Markham, Ont., will be a practical nurse in the Grenfell Hospital. She is a member of Almira Mennonite Church and studied nursing in Toronto.

Later two volunteers from the Twillingate, Nfld., unit will join the St. Anthony group: Anne Voth of Winnipeg, a teacher, and Jeanette Hostetter of Kinzer, Pa., a nurse.

## Fifteen at Twillingate, Newfoundland

Two nurses and six teachers have entered the community service unit at Twillingate, bringing to 15 the number of Mennonite volunteers in this pair of islands off the northern shore of Newfoundland who work with the United Church of Canada.

Nurses: Eunice Kauffman of Bridgewater, Va., was trained at Riverside Hospital school of nursing at Newport News, Va., and Eastern Mennonite College. She is the daughter of Mr. and Mrs. Fred S. Kauffman and a member of Lindale Mennonite Church.

Mary Willms of Coaldale, Alta., studied at Galt school of nursing, at Lethbridge, Alta. She is the

daughter of Mr. and Mrs. A. J. Willms and a member of Coaldale Mennonite Church.

Teachers: Mr. and Mrs. Howard Friesen of Meade, Kans., members of the Evangelical Mennonite Brethren Church, studied at Tabor College and Grace Bible Institute of Omaha respectively. Their parents are Mr. and Mrs. Elias Friesen of Meade and Mr. and Mrs. Noah Stoll of Kismet, Kans.

Susan Friesen of Halbstadt, Man., attended Provincial Normal School, Winnipeg Bible Institute and Elim Bible School in Altona. She is a member of the Rudnerweider Mennonite Church and the daughter of Mr. and Mrs. P. G. Friesen.

Agatha Klassen of Yarrow, B.C., Mennonite Brethren, has been teaching public school at Chilliwack, B. C. She is a graduate of Vancouver College of Education and a daughter of Mr. and Mrs. David J. Klassen.

Jack Neufeld of Morden, Man., studied at Mennonite Brethren Bible College and the Provincial Normal School, both in Winnipeg. He is a member of the Mennonite Brethren Church and the son of Mr. and Mrs. P. J. Neufeld.

Erma Wiebe of Yarrow, B. C., was trained at Vancouver College of Education. She is the daughter of Mr. and Mrs. A. J. Wiebe and a member of the Mennonite Brethren Church.

## British Columbia Man to Baie Verte

Ernie Reimer of Abbotsford, B. C., is one of three new teachers at Baie Verte, a pulpwood port in northern Newfoundland. He is a graduate of the University of British Columbia and studied at the Vancouver College of Education. He is the son of Mr. and Mrs. A. H. Reimer and a member of South Abbotsford Mennonite Brethren Church.

Mr. and Mrs. Clifford Lind of Salem, Oreg., are graduates of Eastern Mennonite College. Mr. Lind also studied at Willamette (Ore.) University and Mrs. Lind studied at Hesston College. Their parents are Mr. and Mrs. Lloyd L. Lind of Salem and Mr. and Mrs. Alvin Gascho of Wood River, Neb. Their membership is in Western Mennonite and Wood River Mennonite churches.

## Agricultural Instructor to Korea

Mr. and Mrs. Leland Voth and their two small children, Freeman, S.D., sailed from New Orleans for Korea where Mr. Voth will become agricultural instructor in the Mennonite Vocational School for Boys near Taegu.

The school was established after the Korean war for homeless boys where they could not only have a home but also learn trades. There are 160 boys in the school now.

Mr. Voth has been agricultural instructor at Freeman Junior College. He is a graduate of Ohio State University at Columbus. His parents are Mr. and Mrs. William C. Voth, missionaries in Taiwan.

Mrs. Voth is a graduate of Bluffton College and the daughter of Mr. and Mrs. Gerhard Buhler of Bluffton. The couple has membership in Bethany Mennonite Church at Freeman.

## Replacements for Vietnam

Mr. and Mrs. Glenn Stoltzfus are enroute to Vietnam where they will succeed Delbert Wiens (Reedley, Calif.) in distributing food and clothing in the capital city of Saigon.

Both are graduates of Goshen College and Mr. Stoltzfus studied the past year at Kent (O) State University. Mrs. Stoltzfus also attended Hesston College.

Both are members of the Mennonite Church and their parents are Mr. and Mrs. Elmer Stoltzfus of Aurora, O., and Mr. and Mrs. Herman Swartzendruber of Wellman, Ia.

## Mission of Mercy in Korea

The last issue of the MCC Women's Activities Letter contains a letter from Miss Margaret Wiens, Vancouver, who is now serving in Korea. She writes:

"The Evangelical Alliance Mission opened an orphanage last year and in the past months we have taken many a child there. Because these children had been abandoned by their mother, most of them were very starved and had to be re-admitted to our hospital. They all had chicken pox and measles and quite a number of them had pneumonia. It is a real pleasure to go to this orphanage and see the happy faces of the children. How they can sing and play together!

"I am always glad when I can visit the home for cripples. In it are about 30 crippled children and 50 crippled adults. The orphanage is very poor, so that they do not even have enough rice for every meal. Once I saw the patients receiving bowls of cooked crushed barley. A 16-year-old girl started to cry when I looked to see what they received to eat. The barley did not look any too appetizing. I am sure I would have to be very hungry before I would want to eat it!

"The children are always expecting something from me, even if it is only a candy, so I usually try to bring them something from our hospital—either a few toys, some clothing, or candy. Recently I received some money and bought them eight mouth organs, which

made them very happy. Several boys had asked me for a mouth organ. Then I have also received several small amounts of money, with which I purchased a three-months supply of scribbles and pencils and cloth for school outfits for ten boys. I was also able to get the CARE representative to go with me to see this orphanage and he allocated some rice, corn meal, flour, and beans to them.

"Cha Soon is about three years old. She was found in an empty house nearly starved. The police brought her to our hospital. Her condition was very poor. We did not know at first if she would survive or not. Besides being very starved, she was also very anemic. She was given two blood transfusions and after that she started to improve. She is a pretty child, very clever for her size (she weighs only 18 pounds). She said that her father and mother died and she was left alone. To our big surprise she is one of the few who does not have tuberculosis of the lungs.

"She has been in the hospital for several months now and can get up and walk around. But she is still quite weak, and does not show any pep as yet. Finally, she had the chicken pox several weeks ago and since then has had abscesses all over her head, so that we had to cut off all her hair. She speaks Korean and I speak English. We might often not understand each other, but she knows I love her — and that language is universal. When she is well enough to be discharged, she will go to the TEAM orphanage, where I know she will receive good care. She is another one of my daughters. She often calls me 'Oma', meaning mother.

"I could go on telling you one story after another of our children. If we can be of help to them and find a good Christian orphanage, that will take them we are always so glad. Edwin is a 14-year-old boy who is now in the Isabelle Orphanage. He came from a Catholic orphanage, but while in hospital, and through the Sunday school classes which one of our nurses has with the children, he has become a Christian. So the nurse was very concerned that he should not go back to the Catholic orphanage. They were glad to let him go, since he is a sickly boy. Isabelle Orphanage is under the Korean Gospel Mission, and so Edwin is now a very happy boy — whom we have been able to help."

— One of the chief safeguards against tuberculosis is to have regular chest x-ray examinations. Since this method can discover symptoms of the disease in the earliest and most curable stages, it is usually possible to give prompt treatment with successful results.

## Graham Speaks on Juvenile Delinquency

By George Burnham, News Editor,  
Christianity Today Magazine

New York City—Parents, schools and churches must bear much of the blame for the rampaging juvenile delinquency problem in America, Billy Graham said this week at a press conference attended by several former members of New York teen-age gangs.

In brief talks, the ex-gang members supported his views. The conference was called to discuss ways of reaching into the hearts of the gangs for the special youth week beginning August 11 at Madison Square Garden.

To date, 43,000 decisions for Christ have been made at Garden service, with 13,520 of these in the 12-18 age bracket and 7,683 from 19 to 25.

Graham said:

"The young people of today, basically, are no worse than young people of the past, but the modern generation has been neglected. The father works all day and either spends his evening in a bar or sitting in front of the television set, with no time for the children. The mother works in order to get more money to buy more gadgets. They are overlooking their primary responsibility of just being parents and loving their children.

"Churches, it seems, must rethink their whole approach to young people. The message never changes, but methods change. New York is having its worst month of teen-age problems, with several murders committed, but scores of churches are closed for the month. The minister and members are away on vacation. Next August I would like to see the churches put on a special drive for the young

people. Let the minister take his vacation in January."

Graham challenged newspapers to play up some of the good things that young people are doing. "In Oklahoma and Kansas," he said, "many high schools have Bible Clubs. Some of these exist in New York. The murders get page one attention, but newspapers fail to mention the attempts of teen-agers to better themselves."

A dominant theme ran through the testimonies of the former gang members at the conference. They got off base in the search for security, love and an idea. But the greatest of these was a lack of love.

The most awful thing in the world, according to the young people, is not to be loved.

\* \* \*

Paul H. Mickelson, organist for the Billy Graham Evangelistic Team since the first "Hour of Decision" broadcast in Atlanta in 1950, will leave the organization

after the conclusion of the New York Crusade.

Mickelson, who is resigning in order to broaden his arranging and composing ministry, has accepted a position as director of religious recordings for RCA Victor. He also will be affiliated with G. Schirmer, Inc. in sheet music composition.

Graham, in accepting the resignation with regrets, paid tribute to Mickelson's musical ability and wished him well in the new opportunities.

"I have enjoyed seven wonderful years of fruitful ministry as a member of the Team," Mickelson said. "The only reason I would consider leaving is that I will be able to devote more time to composing and arranging."

Many letters have come to him from throughout the nation, telling about blessings received from the ministry of music, in which he was associated with Cliff Barrows, George Beverly Shea and Tedd Smith. An organist in Vancouver, British Columbia, wrote that he had wandered far away from God but had returned after hearing the Gospel songs so beautifully played.

## Language Only a Vehicle, Brunk States

By Abe Dyck, Jr.

Newton Siding, Man. — One of the highlights of the Manitoba Sunday School Retreat held at the Winkler Bible Camp from August 2 to 4 was an address given by Rev. George Brunk on how to retain the faith and biblical principles during a language transition.

Rev. George Brunk is a college professor and member of the (Old) Mennonite Church, which experienced the transition from the German to the English 60 years ago. German is a "foreign language" to him, but he has studied it while attending college.

**Appreciates German**

Basing his message on II Timothy 4:7, "I have kept the faith", Rev. Brunk stated that language is only a vehicle of communication. Some people go to church in Chevrolets, others in Fords or Plymouths. It is not important in what type of vehicle you come. The important thing is that you get there. Personally, "I appreciate the German language because it is very expressive and it is typical of the German people with their vigor and vitality."

We must distinguish between social customs and the principles set forth in God's Word, he declared. Progressive church workers acknowledge the value and need of a language change today, yet we must keep in mind that we must preserve our spiritual heritage. This demands intelligent thinking and not emotionalism. A course must be worked out that will meet the needs of all age groups, and satisfy the demands of the Holy Scriptures.

To merely isolate ourselves and say we will keep the German language at all costs, making religion out of language, we would soon be a mission field, as are the Mennonites in Mexico, Rev. Brunk stated. "When people pray, it does not make a difference in what language they pray, as long as it is a prayer of faith," he declared.

It is important to recognize the importance of change. We make changes in our homes and on our farms. There is nothing wrong with change if it is geared to meet changing conditions. Yet we resist changes in the church, changes in the order of worship, and changes in church practices. "Change of the right kind and in the right direction is good."

In order to keep our faith we must share it with others, Rev. Brunk declared. Christ never isolated Himself, except to pray. He is an example to us in sharing with others what God has given to us. In an English-speaking country this means using the English language.

In closing, Rev. Brunk stated that retaining a language does not necessarily mean retaining the faith. It is possible to change the language and keep the faith. For the (Old) Mennonites this took some years, and a number of mistakes were made. He emphasized that consideration must be given to the older members of the church, who have not yet learned the English language. We must respect them and let them know that we appreciate them and what they have done for us. The emotional attachment of people to social cus-

toms and language must not be overlooked. Yet if the steps in language transition are taken under the leadership and guidance of the Holy Spirit, our faith should be strengthened and our opportunities to present the Gospel to our "neighbours" increased.

## Excellent Booklets

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### What Every Christian Girl Should Know

### What Every Christian Boy Should Know

Both of these booklets are designed for the middle teen or older.

### How to Get a Husband

### How to Get a Wife

Sane and biblical advice that is so desperately needed today is included in both of these books.

### How to Tell if You're in Love!

This booklet contains ten tests for true love—both natural love and love to Jesus Christ.

### Your Christian Wedding

This booklet provides many very helpful and soundly biblical suggestions for the engagement period and the preparations for the wedding. The wedding ceremony outlined is American, not Mennonite.

### Seven Rules for a Happy Christian Home

### Bible Hints on Rearing Children

Both booklets will help to avoid much trouble in the home. The author is a firm believer in adequate, yet biblical discipline.

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Our Christian Family Weekly  
for Mennonites of All Age-groups

LESLIE STOBBE — Editor

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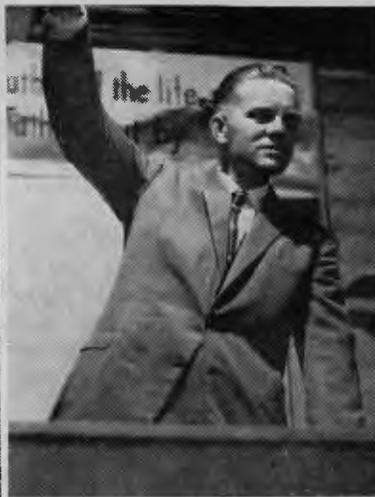
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the salvation of man as its goal,  
and the essential unity of all true  
Mennonites as its guiding principle.*



Approximately 65 gathered at the Winkler Bible Camp for the annual Youth Workers' Conference on August 5. In the picture at left some of the people attending the afternoon service can be seen. In the front, centre, is Abe Dyck Jr., a reporter for the MENNONITE OBSERVER, while to the right is Nick Peters, youth leader at Boissevain, with the son of Rev. Henry Derksen. At right Rev. Derksen is seen delivering the afternoon's message.

### Week of DVBS at Waldheim

Waldheim, Sask. — A week of daily vacation Bible school was held in the Waldheim school from August 5 to 9. One hundred and forty boys and girls were enrolled, with some coming from as far as eight miles away.

Classes began at 9 a.m. and concluded at 3:30 p.m. The staff included twelve teachers.

A demonstration program was held on Friday evening, August 9, with all boys and girls taking part.

### Ordination Set at Niverville

Niverville, Man.—Ordination services for Mr. and Mrs. Isaak Braun will be held at the Mennonite Brethren church here on Sunday, August 18. Mr. Braun will be ordained as deacon.

The morning service is scheduled to begin at 10 a.m. (CST) and the afternoon service at 2 p.m. Lunch will be served by the church.

Rev. David Dick is the present leading minister at Niverville. The M. B. Church here has a membership of 139.

### On the Horizon

August 25 to September 8. — Evangelistic meetings in a tent by Brunk Revivals, Inc., at Winnipeg.

October 13 — The 25th anniversary of the founding of the Conference of Mennonite Brethren Churches in Ontario will be held in the auditorium of the Eden Christian College.

October 19. — The General Conference of the M. B. Church in North America will begin its triennial sessions in British Columbia.

## Celebrate 30th Anniversary of School

By Myrl Neufeld

Hepburn, Sask. — Many old acquaintances were renewed when former students, some from such distant points as Ontario, Manitoba and Alberta, attended the 30th anniversary celebration of the Bethany Bible Institute, held on August 11 at the M. B. Auditorium in Hepburn.

Dr. G. W. Peters of Fresno, Cal., and Rev. David Wirsche, missionary to Colombia, were the main speakers at the services. Dr. Peters has taught at the school for ten years.

During the afternoon service reports were given by Rev. Henry Willems on the early history of the school, and by Mr. John Wall on the later history of the institute.

Mr. John C. Willems gave a statistical report on the teachers, which revealed that there have been 156 teachers and five principals in all. The two teachers who have served for the longest period are Mr. Jake Schroeder, music director, who has been with the school for 15 years, and Rev. Jacob H. Epp, who has served the school for 18 years.

Rev. J. H. Epp, principal, then delivered a statistical report on the students. He stated that 1040 different students have enrolled in the school during its 30-year history. Two hundred and twenty of these graduated, with 120 of them now in full-time service. Mr. Ed. Fischer gave a financial statement of the later years.

Dr. Peters listed eight memorials in the Word of God during his message in the afternoon. Speaking on Psalm 77:6-14, he also pointed out five things that Bethany Bible Institute stands for. He said that our fathers have cherished the Word of God, and that their aim was to: 1) know the Bible, 2) make the Spirit more dominant in our life, 3) have a soul-winning passion, 4) lead young people into deeper spiritual experiences, 5) have an understanding and loyalty for our churches.

The evening service was opened by Rev. J. H. Epp, principal, with the words in Joshua 4: "We have not passed this way heretofore." Former students in different walks of life gave testimonies. They also presented evaluations of what the Bible school has meant to the teaching and preaching ministry. Music by a specially-installed Hallman organ and a chorus choir enhanced the services.

Dr. Peters delivered his final message at the evening service, particularly emphasizing Joshua 1:2.

### Baptism at Morden

Morden, Man.—The Mennonite Brethren Church here had the joy of baptizing ten young people and receiving them into the fellowship of the church on Sunday, August 4.

At 2 p.m. the church and many visitors gathered at the J. U. Dyck farm, where the baptismal candidates were baptized by Rev. F. H. Friesen, leading minister of the church. A fine message was delivered by Rev. J. H. Quiring of Winkler, who spoke on Luke 7:24-30, stressing particularly the last two verses.

After the baptism the church gathered in the church, where the newly baptized believers were received into the church and the Lord's Supper was observed.

Those baptized were: Betty Enns, Margaret Giesbrecht, Linda Klassen, Johnny Friesen, Jim Hamm, Albert Hamm, Art Klassen, David Klassen, Richard Toews, George Worms.

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